

**A Study on Historic Urban Landscape Characteristics  
as Urban Heritage in Ternate, Indonesia**

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# Chapter 1

## Introduction

### Does Urban Heritage Still Remain?

“We want to preserve and conserve heritage, but still why do many people not understand and want to destroy it”<sup>1</sup>

### 1.1. Background of the Study

#### 1.1.1. The Importance of Urban Heritage Study

This study focuses on the characteristics of historic urban landscape in Ternate City center, an area that once was the capital of the two main powers: the Sultanate of Ternate and the Dutch Colonial Government. The study deals with urban heritage as the main concept approached by a theme of historic urban landscape, which will be explained in the following chapters.

From the statement above by the Sultan of Ternate, we can conclude that heritage is the identity to be conserved, and urban heritage becomes one of the main issues in urban conservation study in the city scale. City character could be found not only from its built environment but also from its culture.

As described by Kostof, *The more we know about cultures, about the structure of society in various period of history in different parts of the world, the better we are able to read their built environment* (Kostof, 1991: 10).

Culture is the context within which we need to situate the self, for it is only by the virtue of the interpretations, orientations and values provided by culture to formulate our identities, say ‘who we are’, and ‘where we are coming from’ (Benhabib, 2000: 18 in Neill, 2004: 2). So what else characterizes a city if all cities are to be similar in the form and atmosphere?

#### 1.1.2. The Idea of Urban Heritage

Cities in Asia have experienced a lot of changes in a variety of areas, addressing the so-called globalization. Why Asian cities changed a lot? Because the world today has been

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<sup>1</sup>Interview with Sultan of Ternate at *Kadaton* (Ternate Sultanate Palace), Ternate, December 2012.

looking to Asia, more and more amount of money and information flow into and out from Asia that cities in Asia have begun to transform drastically.

The city changes cannot be denied but can be adjusted with time and ages. Along with the growth of the population within cities, cities have long become the main destination for the residents to work so as to survive. City center as a dense area with a variety of activities has accelerated the changes. Moreover, supported by the global processes, activities that connect people to each other, both regions and with fellow human beings of different parts have increased. This is necessary for economic development because the connectedness and products are keys to economic success.

The impact of globalization is not only debated from the economic view, but also from cultural aspect such as the impact of globalization in the field of culture, cultural identity, and cultural heritage that are not a simple thing (Logan, 2002: xiv). Asian Cities are increasing in number and size, while their 'Asian-ness' is often thought to be disappearing rapidly (Logan, 2002: xii). Furthermore, Logan (2002: xii) explains that:

- *Globalization –especially the flow of global and regional capital into urban redevelopment projects- is seen by many as presenting a major threat to the maintenance of the cultural heritage of Asian cities*
- *Globalization is not a new phenomenon; Much of today drive behind economic globalization and even cultural globalization comes from Asia*
- *The new thing is the emergence of a counter-tendency to recognize, and often reinvent, traditional cultural heritage and urban forms in many Asian societies. Globalization and localization are occurring side by side; indeed, the later is largely a response to the former.*

Urban Heritage is an identity and important values of a city, such as cultural value, historical value and the value of the social life of the community. If all the cities in the world, more specifically in Asia, that initially had certain distinctiveness finally changed by one standard or the same style, then we certainly cannot tell ourselves where we are now when visiting cities in Asia. The identity of city is blurred, between the eastern and western parts of the world, northern and southern. The global relations between the east and west or the north and the south are actually uneven, asymmetrical and unequal (Pieterse, 1995: 54)

### **1.1.3. Definition of Historic Urban Landscape**

The historic urban landscape concept has broadly developed and spread until the recent decade, from only traditional and ethnological structure to a broader territorial and landscape context as explained in Table 2.1 below:



Table 1.1 the Definitions and General Principles of Historic Urban Landscape

	2005	1987	1976	1968
<b>Name of Memorandum/ Charter</b>	<b>Vienna Memorandum on World Heritage and Contemporary Architecture- Managing the Historic Urban Landscape</b>	<b>Washington charter for the conservation of Historic Towns and Urban Areas</b>	<b>Nairobi Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas</b>	<b>Recommendation concerning the preservation of Cultural Property Endangered by Public or Private Works</b>
<b>Definitions</b>	(a) <u>Historic Urban Landscape</u> goes beyond the notions of historic centers, ensembles, surroundings to include the <u>broader territorial and landscape context</u> (b) Composed of character defining elements: land use and patterns, spatial organization, visual relationships, topography and soils, vegetation and all elements of technical infrastructure	<u>Historic urban areas</u> , large and small, including Cities, towns and historic centers or quarters together with their <u>natural and man-made environments</u>	(a) <u>Historic and architectural areas</u> : groups of buildings, structures and open space in an urban or rural environment, the cohesion and value of which are recognized from the archeological, architectural, prehistoric, historic, aesthetic or socio-cultural point of view (b) Environment: Natural or man-made setting which influences the static or dynamic way these areas are <u>perceived</u> or which is <u>directly linked</u> to them in space or social, economic or cultural ties	(a) Immovable: archeological, historic and scientific sites including groups of traditional structures, <u>historic quarters</u> in urban or rural built-up area and ethnological structures (b) Movable: (not relevant here)
<b>General Principles</b>	(a) <u>Continuous change</u> acknowledged as part of city's traditions: response to development dynamics should facilitate changes and growth while respecting inherited townscape and its landscape as well as historic city's authenticity and integrity (b) Enhancing quality of life and production efficiency helping	(a) Conservation should be an integral part of <u>coherent policies</u> of economic and social development and of urban regional planning (b) Qualities to be preserved include urban patterns, relationships between buildings and open spaces, formal appearance of buildings, relationship with surrounding setting and functions.	(a) Historic area and <u>surroundings</u> to be considered in their totality as a coherent whole whose balance and specific nature depend on their composite parts (b) Elements to be preserved include human activities, buildings, spatial organization and their surroundings	(a) Preservation of entire site or structure from the effects of private or public works (b) <u>Salvage or rescue</u> of the property if the area is to be transformed, including preservation and removal of the property

	to strengthen identity and social cohesion			
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Source: Tabet 2006 in Van Oers 2010.

From the above table, the definition of historic urban landscape used in this study is not only about the preservation of sites but also about enhancing the quality of life and production helping strengthen the identity and social cohesion.

#### 1.1.4 Definition of Cultural Landscape

Carl Ortwin Sauer, an American geographer who has been known as the father of cultural geography, made the first definition of cultural landscape. He argues that: *“The Cultural landscape is fashioned from a natural landscape by a cultural group. Culture is the agent, the natural area is the medium, the cultural landscape is the result”* (Sauer, 1925: 19-54)

Droste and Plachter (1995: 15-18) states: ‘Cultural landscape reflects the interactions between people and natural environment over space and time. Nature, in this context, is the counterpart to human society; both are dynamic forces, shaping the landscape... A cultural landscape is a complex phenomenon with tangible and intangible identity’

The United Nations Educational, Scientific and Cultural Organization (UNESCO) discusses the term of cultural landscape:

The term "cultural landscape" embraces a diversity of manifestations of the interaction between humankind and its natural environment. Cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature (Unesco, 1992) this text was prepared by an Expert Group on Cultural Landscapes (La Petite Pierre, France, 24 - 26 October 1992) (see document WHC-92/CONF.202/10/Add). The World Heritage Committee subsequently approved the text for inclusion in the Operational Guidelines at its 16th session (Santa Fe 1992) (see document WHC-92/CONF.002/12).

UNESCO also explains on its Operational Guidelines for the Implementation of the World Heritage Convention (2008) that cultural landscape is:

Cultural landscapes are cultural properties and represent the "combined works of nature and of man". They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal. (UNESCO (2008) Operational Guidelines for the Implementation of the World Heritage Convention. UNESCO World Heritage Centre. Paris. Page 14)

From the above statements, it can be described that cultural landscape is a combination of both cultural and natural elements. Cultural landscape has also spread on the contemporary activities of humans, as Rapoport explains that “*Cultural landscape not only reflect values, ideals and images; these latter also affect how the landscapes are perceived and evaluated, since it is the perceived and cognized cultural landscape which affects human behavior, mood and satisfaction*” (Rapoport, 1977: 347)

The concept of cultural landscape and its conservations spreads in many countries in the world, including in Japan. In 2004, the Japanese government mentions the definition of cultural landscape (*bunkateki keikan*) in the law for the protection of cultural properties as:

*Cultural landscape is Landscape areas that have developed in association with modes of life or livelihoods of the people and the natural features of region, which are indispensable for the understanding of our people’s modes of life and livelihoods.*

(Article 2, paragraph 1, item 5 of the Law for the protection of cultural properties, 2004, Fatimah 2012: 3)

in

In Indonesia, the concept of cultural landscape is called as “*saujana*” which means “*sejauh mata memandang*” (as far as the eyes can see), and is mentioned in the Indonesia Charter for Heritage Conservation, as:

*“The heritage of Indonesia is the legacy of nature, culture, and saujana, the weave of the two. Natural heritage is the construct of nature. Manmade heritage is the legacy of thought, emotion, intention, and work that spring from over 500 ethnic groups in Tanah Air Indonesia, singularly, and together as one nation, and form the interactions with other cultures throughout its length of history. Saujana heritage is the inextricable unity between nature and manmade heritage in space and time”* (Piagam Pelestarian Pusaka Indonesia, 2003)

The concept of cultural heritage, derived from the geographical study, spread to other fields including architecture and urban planning. Researchers and scholars all around the world from different fields are getting connected and strengthened the term of cultural landscape.

### **1.1.5. Indonesia Heritage City; Policy and Management**

The terms heritage and heritage city raised in the last decades, starting with the initiative of several organizations of Heritage Conservation or *Jaringan Pelestari Pusaka Indonesia* (JPPI), in collaboration with the International Council on Monuments and Sites (ICOMOS) and the Ministry of Education and Culture of the Republic of Indonesia; they announce *Piagam Pusaka 2003* or The Indonesian Heritage Charter 2003. This

charter makes a definition of Indonesian heritage, its type or variety and its conservation definition. As mentioned in this charter: “The heritage of Indonesia is the legacy of nature, culture, and *Saujana*, the weave of the three. Natural heritage is the construction of nature. Manmade heritage is the legacy of thought, emotion, intention, and work that spring from over 500 ethnic groups in Tanah Air Indonesia, singularly, and together as one nation, and form the interactions with other cultures throughout its length of history. *Saujana* heritage is the inextricable unity between nature and manmade heritage in space and time”

At the Conference of World Heritage City Organization Europe-Asia, which was held in Solo City, October 2008, The Indonesian Heritage City Association was established, named *Jaringan Kota Pusaka Indonesia* or JKPI. The 12 mayors in Indonesia who attended that conference initiated it. Nowadays JKPI members consist of 49 cities in Indonesia, whose aims are: Establishing cooperation among cities which have important natural and cultural heritage; Developing cooperation to preserve the heritage together with all the stakeholders; Encouraging an active role of public in the preservation of heritage and the development in social life, Making the inventory of the wealth of inheritance of each member of JKPI; Developing and understanding the diversity of nature and culture to reinforce the unity of *Negara Kesatuan Republik Indonesia*; and as a place for the promotion of the heritage for the members of JKPI<sup>2</sup>.

#### 1.1.6. Ternate as Heritage City: Policy and Facts

Ternate city government has been seriously involved in JKPI, as an organizer of JKPI first National Meeting or *Rakernas* I in 2010, and the mayor of Ternate also became one of the three Presidium Leaders of JKPI based on *Rakernas* JKPI in Surabaya, 2012<sup>3</sup> for period 2012 until 2015.

Otherwise, the conservation of Ternate’s Urban Heritage might not have been working quite well, including the preservation in the inner city heritage or the historic buildings and quarters in the city center, for example, the conservation of Fort *Oranje* in 2008 and the cancellation of the new reclamation project in the Sultanate center in 2014, or *SoaSio* beach because the project threatened the original character of the historical sites.

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<sup>2</sup>Retrieved on August 22, 2015 from <http://indonesia-heritage/history/>

<sup>3</sup>Retrieved on August 22, 2015 from <http://indonesia-heritage/history/>

## **1.2. Research Questions and Objectives**

Based on the consideration of the urban heritage problems and on the general overview and phenomena in Ternate city above, this study tries to develop the questions as follows:

1. What is the Urban Heritage of Ternate?
2. How is the urban development process of Ternate through time periods?
3. What are the essential elements of urban form and the distinctive elements that exist and change from time periods?
4. How do the Architectural heritage and Cultural landscape shape the Historic center?

The objectives of this study are:

1. To find the valuable urban heritage in Ternate city, by its urban space, architectural heritage and cultural landscape.
2. To describe the urban development process taking place in Ternate city.
3. To explore the essential elements of urban form and describe the distinctive elements that exist and change from periods towards the future of Ternate city.

## **1.3. Contribution to Theory and Practice**

This research, concerning the urban heritage especially in the local concept and philosophy of city order on the characteristics of an Island city, will give a rich content of urban design, urban heritage, architecture, and cultural heritage, especially in a small island city.

### **1.3.1. Urban Heritage**

A region with significant value in the aspects of history, culture and science will be unique and interesting if it is located in a geographical order fused between land and sea, with a landscape of mountains, hills, valleys, coast and ocean. In such a context of spatial richness is Ternate downtown area.

Although Ternate is a tiny island, it gave a major influence to the history of the Indonesian nation. Ternate had been one main cause of the colonialization of Indonesia because it is rich of spices such as cloves that was the target of the Europeans since the 16<sup>th</sup> century.

Urban heritage as an important value of the city asset has not been well excavated and studied with more focus on the cities of small islands. This research contributes to clarify the importance of urban heritage value and meaning in the small island city.

### **1.3.2. Urban Design**

In the field of urban design, urbanized areas with outstanding values of their history and culture in the main cities in the geographical region of extensive continental/continents or large islands have particularly been discussed. In Indonesia in particular, its historic districts and its cultural values are still dominated by the cities in Java. This research will contribute to developing the importance of historical and cultural value in the center of the small island, which of course has not been well discussed by previous researchers in the field of urban design.

### **1.3.3. Architecture and Cultural Heritage Conservation**

The research of architecture and cultural heritage in this study will enrich the basic concept of Ternate`s architectural heritage and cultural conservation, hopefully giving information for building conservation of historic houses, traditional wooden houses, monumental heritage buildings and to strengthen the local social cultural activities.

## **1.4 Research Methodology**

### **1.4.1. Interpretative Historical Research**

In order to explore the urban heritage, characteristics, typology and morphology of the urban form in Ternate city, this research will use interpretative-historical research, and case study strategy.

Interpretative-historical research is the only strategy that can outline how to frame a narrative explanation of past events. Tactically, this strategy provides a means of “getting in” to a context or event in the past (Groat & Wang, 2002: 167). With this strategy, we could study the historical period and its layering of Ternate City based on historical data.

The researcher, to get the knowledge and analyze better about the phenomenon or the finding, must interpret all the research data. “Researcher attempts to collect as much

evidence as possible concerning a complex social phenomenon and seeks to provide an account of that phenomenon” (Groat & Wang 2002: 137). The important processes to collect, organize, and evaluate historical data/evidence in the interpretation are given in Figure 1.1

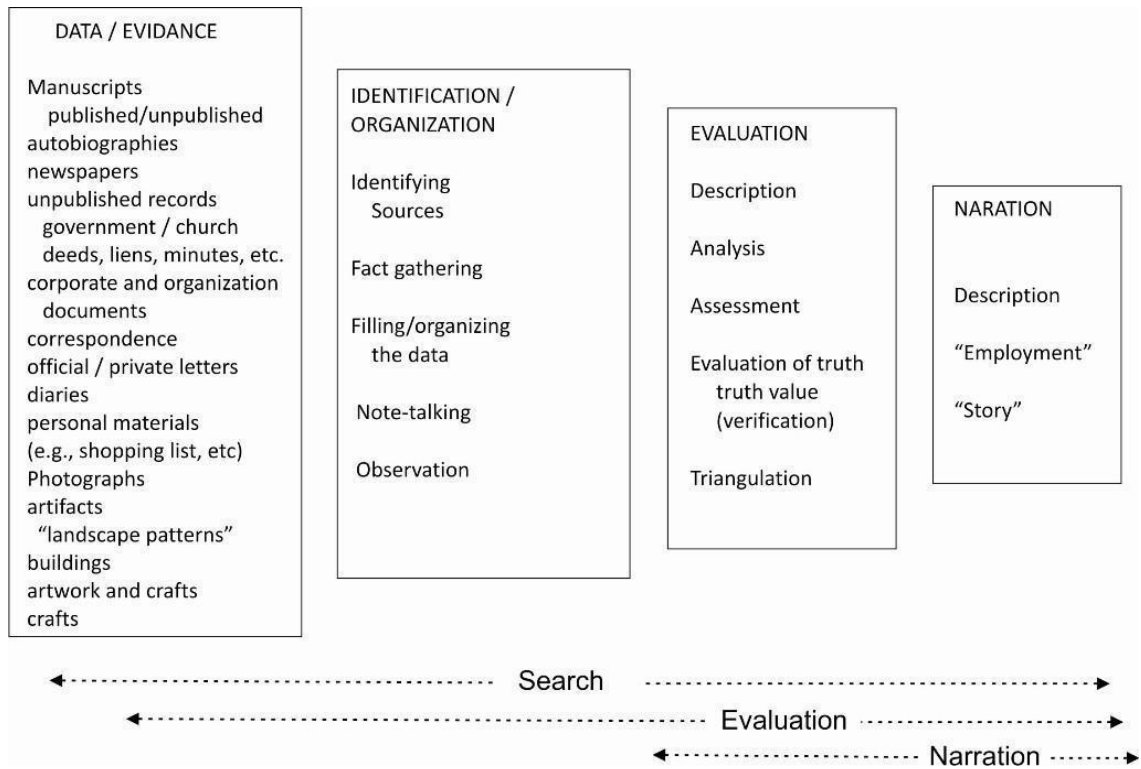


Figure 1.1 Chart of interpretative research  
Source: Groat and Wang, 2002: 137

The interpretative-historical research has several strengths and weaknesses as shown in figure 1.2

Weaknesses	Strengths
<ul style="list-style-type: none"> <li>• The greatest limitation of interpretative-historical research is, of course, the fact that the object of inquiry is not empirically available for observation – and will never be. This is not like objects of other research inquiries that may also not be empirically observable (say, an atom or a distant galaxy) in that those objects are still extant in some ongoing ontological sense. Improvements in technology may lead to access to those objects in a different sense that the uncovering of new archival information (say) can promise for access to past event.</li> <li>• The dependence upon employment and literary construction (that is, the similarities between historical narrative and “story”) ought to alert the researcher – as well as the reader of research – to beware to avail himself or herself of multiple narrational perspectives on a historical event or object.</li> <li>• The means to measure the “accuracy” of a historical narrative is perhaps more flexible than guidelines for accuracy in some other research strategies. The productions of Collingwood’s “historical imagination” need always to be checked by his other technical construct, the demand that the historical narrative always fits comfortably within the “one historical world.” This is often not so easy to do.</li> </ul>	<ul style="list-style-type: none"> <li>• Interpretative-historical research is the only strategy that outlines how narrative explaining past events can be framed. Other strategies, particularly in the qualitative range, because they also deploy written prose, can benefit from the narrative construction that this strategy provides.</li> <li>• Tactically, interpretative-historical research provides a means of “getting in” to a context r event in past time. This includes making use of archival, interview, archeological, and other sources summarized in this chapter. The reader is encouraged to appreciate the harmony between these tactics and those summarized in the chapter on qualitative research (as well as correlational research), since the influence of as realities upon present circumstances are quite often hard to clearly isolate.</li> </ul>

**Figure 1.2 Strengths and Weaknesses of interpretative-historical research**  
 Source: Groat and Wang, 2002: 167

Based on these notices, a combined strategy method is used in this research, so as to strengthen the merits of different methods of analysis.

### 1.4.2. Case Study

The case study strategy is used to know the process and development of urban part through the layering historical periods (with synchronic and diachronic reading) in each part of the city. Robert K. Yin mentions “A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin, 1994: 13). In architectural research, Groat and Wang (2002: 346) make this definition more clearly to an empirical inquiry that investigates a phenomenon or setting: by deleting the word



“contemporary” and adding the word “setting” to include historic phenomena and both historic and contemporary settings as potential of a case study.

### 1.4.3. Document Collection

There are several documents that had been used by this research, from an international level to city level: 1) The National Archive of Indonesia and The Netherland, 2) The Ternate City Government planning Document, and 3) The Ternate City Historical Book: *Ternate, Sejarah Labirnya Sebuah Kota*. Also from the micro level in the case study area, were collected the documents of *Kelurahan* (sub districts), the city office including the statistic documents about the citizens and last but not least, the private documents of the household or the community leaders of each ethnic group that were collected by multiple field research.

This study also involves an investigation at KITLV, Leiden University and Tropenmuseum in Amsterdam, generally known as the most complete collection of the historical documents about Indonesia, especially of Maluku region. The documents that had been collected are:

a. Literature

Documenting old and recent books, reports, and papers, and other information about the selected area (Ternate city)

b. Maps

Documenting old and recent maps and other information related to the city area. Analyzing the existing maps of the research area with a measurement of spaces, buildings, streets; observing the activities that occurred there, re-drawing maps and comparing both the physical and social aspects.

c. Drawings

Collecting the old pictures of Ternate city and showing the island's characteristics, spaces, architecture, and cultural activity.

### 1.4.4. Field Survey

Getting in to the field where this research deals with is a basic process to know the real situation and existing conditions of the area.

The researcher did the field research in three periods: the first survey as a preliminary field work was done in the first year of his school year at the doctoral course, in order to collect the data sources on the fields while waiting for the scholarship to be provided. The second survey, a comprehensive field work was carried out in the second year, from August until December 2012. The researcher also initiated a collaborative urban conservation workshop with The Netherlands Cultural Heritage Agency, Khairun University, Ternate City Government, and Ternate Heritage Society. This research also involved Architectural department students for five days to do a quick survey whose results were presented to the Mayor of Ternate. The last period of field survey was conducted from August until September 2013 to complete some field data, especially on the case study area of the Chinese settlement, which had not been completed previously, because of the limited resource and difficulty to find the suitable key persons to interview.

One of the main problems in the fieldwork especially on the qualitative interview was that the key persons of some case study areas did not have a good understanding of their own settlements, even though they are the important persons in the area. This occurred because of the limitation of knowledge of the persons or the limitation of resource about their settlement inherited from the old generations; this might also be because there are no complete records. For example, for the Chinese quarter, a research about its historical study and urban environment has never been done previously.

#### **1.4.5. Qualitative Interview**

*The qualitative research interview attempts to understand the world from the subject's point of view, to unfold the meaning of people's experiences, to uncover their lived world to scientific explanation. (Kvale, 1996:1)*

This method is a powerful way to explore the people's tradition in Ternate because one of the problems is there are not many writings on Ternate's history or tradition; the oral tradition became one of the main inheritance processes from generations to generations.

#### **1.4.6. Analysis and Interpretation**

This research uses a qualitative data analysis (description, unitizing, categorization and linking) and a quantitative data analysis. Architectural analysis is used to describe and explain the buildings and spaces in the city and the urban development.

This research analysis is done by the historical-interpretative, qualitative and case study analysis, as a combined strategy to get a deeper and more complete analysis, with in-depth qualitative interview and field observation as the main method of investigation.

As Yin (1994) points that one advantage of using different methods is the increasing possibility for crosschecking validity: a process called as ‘data and method triangulation’.

### 1.5. Originality and Significance of the Study

This study not only focuses on historical aspects as many scholars do, but also investigates in terms of urban development and its cultural landscape heritage, as formulated in figure 1.3. below:

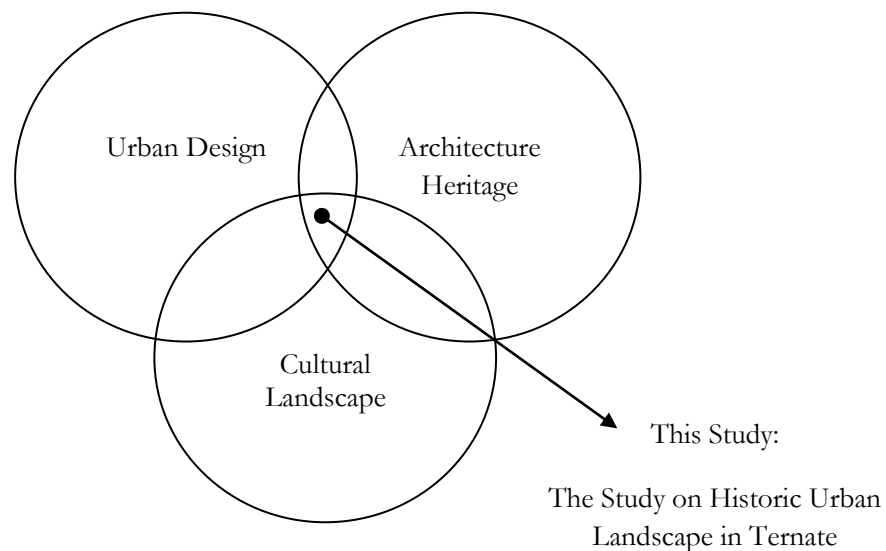


Figure 1.3. A positioning of this study among related field of research.  
Source: Author, 2012

Systematic study about Ternate city, especially about its urban heritage, has never been done previously. Meanwhile, there are some studies and publications connected to this study, in terms of urban design and history, architectural heritage, and cultural landscape in Ternate. The previous researches and publications can be seen in Table 1.2.

**Table 1.2. Previous Research and Publications about Ternate**

N	Author (s), title, type of study/publications	Research topic	Objectives	Method	Findings
1	<i>Tweede Boeck</i> .1601 (Journey report)	Description of the new world; Ternate and Maluku	To know the new world on its geographic, socio-cultural and demographic	Description based on field experience	The first image and description about Ternate Island, its citizen and settlement in the town of <i>Gamlamo</i> in 1599
2	F.S.A. de Clercq, 1890. Ternate; The Residency and its Sultanate. (Book)	The life of Ternatans and its geographically aspect, including detail of the city quarter and jurisdiction in the end of 19 <sup>th</sup> c.	To explore the people and Sultanate of Ternate	Description and argumentation based field experience	Complete description of Ternate City; its inhabitants, settlement and city jurisdiction between Sultanate and Dutch Colonial in the end of 19 <sup>th</sup> c.
3	CH. F. Van Fraassen, 1983. Court and State in Ternatan Society (part of Book article)	The court ( <i>Kadaton</i> ) as a part of Ternatan socio-political organization at the time of the Sultanate	To know the role and position of Court in the Sultanate of Ternate	Explorative and interpretative historical documents	Court in Ternate has 3 different roles, as a Palace, Center of Politic, and center of Socio-cultural. The Court as a space also has inner court and outer court.
4	CH. F. Van Fraassen, 1987. Ternate, De Molukken en de Indonesche Archipelago. (Unpublished Dissertation in Leiden University)	The organization of <i>Soa</i> (neighborhood) in Ternate Island since 16 <sup>th</sup> c. until 20 <sup>th</sup> c.	To know the Neighborhood ( <i>Soa</i> ) organization in the Sultanate of Ternate	Historical documents study, interpretation, and field study	The detailed explanation of The Sultanate neighborhood since 16 <sup>th</sup> c until early 20 <sup>th</sup> c, and how it organized.
5	Leonard Andaya, 1991. Local Trade Networks in Maluku in the 16 <sup>th</sup> , 17 <sup>th</sup> , and 18 <sup>th</sup> Centuries. (International Journal)	The merchants network in Maluku Archipelago in the 16 to 18 <sup>th</sup> c.	To describe the connection between merchants in Maluku archipelago	Explorative and interpretative historical documents	Explanation about traders who comes to Ternate and settled.
6	Leonard Andaya, 1993. The World of Maluku. (Book)	The history of Ternate and surrounding Sultanate in the early modern period.	To describe the historical aspect in both side, from Ternatans perspective and European	Historical documents study, interpretation, and field study	Explanation of <i>Malayoas</i> a royal town and the perspective of Center and periphery in The Sultanate of Ternate
7	CH. F. Van Fraassen, 1994. Ternate and its Dependencies (Part of Book Article)	The power of Ternate Sultanate	How a Small Island of Ternate can role the big area in East Indonesia	Historical documents study and interpretation	The Sultanate of Ternate do controlled the big area in East Indonesia, and how the interact each other between center and periphery
8	Leirissa, 2000. The Bugis-Makassarese in the port towns; Ambon and Ternate through the nineteenth century. (Part of Book article)	The Makassarese history in Ternate and Ambon, including its settlement	To describe the role and history of Makassarese in Ternate and Ambon	Historical documents study and interpretation	Description about the Makassarese history including the early settlement in Ternate and Ambon
9	Maulana Ibrahim, 2007. (Master Theses in Gadjah Mada University)	Fort <i>Oranje</i> Revitalization based on its original character	To find a good strategy for Revitalization of Fort <i>Oranje</i>	Literature study and field research	The strategic planning for Fort <i>Oranje</i> Revitalization based on its original character
10	Mustamin Rahim and Maulana Ibrahim, 2009. (International Conference Proceeding)	Traditional architecture of North Maluku	To find the base and typical design of Traditional architecture in North Maluku	Literature study and field research	The typology of North Maluku traditional architecture
11	Manuel Lobato, 2012. Identification of Portuguese and Spanish Fortson Ternate and Tidore Island. (part of Book article)	Forts identifications in Ternate and Tidore Island.	To describe the forts in Ternate and Tidore as cultural mutual heritage	Historical documents study and interpretation	Explanation and description about all Portuguese and Spanish forts in Ternate and Tidore island.

Table 1.2 has clearly shown that the study of Ternate is mainly based on its history and anthropology aspects, and only a small number of it is based on its urban space and architecture heritage. The study of Ternate started by a report from Neck and Warwick (*Tweede Boeck* 1601), Dutchmen Traders who visited Ternate island in 1599 who described the capital city or city center of the Sultanate of Ternate, in a former Portuguese fort at the southern part of Ternate island which was known as *Kastela*, with a complete image of the townscape at the time.

Furthermore, the publication in the period of Dutch Colonial can give a clear image about the situation in the early period of today's city center that at that time was known as *Malayo*. De Clercq (1890) gives a detail explanation about the city center on his period as the Resident of Ternate. He described the people, settlement situation and city jurisdiction between the Kingdom of Netherlands (Ternate Residency) and the local ruler (Ternate Sultanate), and reported that the city consisted of Soa Sio as the Sultanate center, kampong Makassar, fort Oranje, Chinese and Arabic settlement, local Christian settlement, and *Kadaton Tidore* as the palace for Sultan Tidore, when he visited Ternate as the capital city of Dutch Colonial Residency.

While Fraassen (1983) explained about the position of The Court as a Sultan Palace, in spatial aspect, The Sultan palace has an inner and an outer court that were defined spatially with several elements that still exist today, as *Bolulu Madebe* or the Sultanate pier, The *Ngara Lamo* or the Main Entrance to Sultan Palace with a court. Fraassen also in his doctoral dissertation (1987) found the basic social structure based on *Soa* organization, or the local neighborhood of Ternate settlement since 16<sup>th</sup> century that consists of four main *Soa*, and sub-divided into several *Soa* until 42 *Soas*. This research explains all the *Soa* in Ternate Sultanate, its location and the spatial aspect of Ternate Island, since prior to 16<sup>th</sup> century until early 20<sup>th</sup> century. Fraassen shows us the sub-division of the settlement in the capital of The Sultanate that still exists until early 20<sup>th</sup> century.

Andaya (1993) gives a brief explanation about the early period of Ternate Sultanate that has relationship with the Europeans, in addition to how *Malayo* town exists with its settlements surrounding. This book gives us a good perspective about the Sultanate of Ternate from inside point of view and from European's point of view.

## **1.6. Research Setting**

### **1.6.1. Why Ternate Heritage?**

The city center area generally faces a variety of problems, both environmental and socio-cultural ones. Such condition appears in a small city, especially in the small islands, as Indonesia as an archipelago nation, which has many small cities on a small island.

The small island city has various issues, a few of which are the limited availability of land and its socio-cultural resilience. This theme becomes more specific if the city has a very interesting history and unique, rich in a variety of connection with the outside world, both Western and Eastern hemispheres. This results in a reciprocal relationship between globalization and urban heritage, conservation versus urban development.

### 1.6.2. Chosen the Case Study Area

Ternate city was selected as the research object because, firstly, the small island city of Ternate is very rich in history as the Spice Island, which was a source of concern and target for the European nations since the 15th century. Secondly, socio-cultural aspects in the city of Ternate have become more interesting because even though the island is small but it is rich and diverse geographically and culturally. Thirdly, research in urban heritage and urban development on the small island towns in Indonesia has not been done; Ternate city is the case as well.

Ternate city became the main setting for this research due to the fact that Sultanate of Ternate was in the past so powerful and influential among other sultanate in the Moluccas, East Indonesia. Ternate sultanate since the 16th century has done cooperative relations with various kingdoms of Europe, notably Portugal, Spain, the Netherlands and the UK. For centuries, the Sultanate of Ternate Center has become a sort of international city. This results in a fascinating heritage and unique city worth study, as a part of strengthening the identity of the city, and visualizing a future development of the city of Ternate.

## 1.7. Structure of The Dissertation

This thesis is organized into three parts. The first part consists of three chapters reporting the introduction of the research, theories and literature review, and the methodology of the study. The second part includes three chapters explaining the context of the study which deals with Ternate inner city in various aspects; the Indonesia context, The Historic Island, urban Heritage and urban Development. The third part comprises three chapters that comparatively explore and consider the main issue, the urban heritage, urban development and the future of the city.

The first chapter is **Introduction** for the research (background of study, research questions and objectives, contribution to theory and practice, research methodology, research setting, and structure of dissertation), the second chapter examines the

**Literature Review of Ternate's Historic Urban Landscape** on five core issues. The first issue explains its introduction (background, objectives and method). The second is about urban history and development process of Ternate city. The third issue is about the Sultanate of Ternate, its spatial and political issue. The fourth issue is about the general overview of Ternate City (geographical, demographic, economic, social and cultural). And, the last issue discusses the conclusion of this chapter.

The third chapter, **Ternate's Urban Development Process**, discusses the introduction of Ternate's Urban Development, The Embryo of Ternate City, the urban development process based on time period, and its conclusion. This chapter gives an overview of the process from a small island village into a small island city until today, and the prospective future of the city.

Chapter Four about **Ternate's Urban Space Heritage** will discuss four main issues. First issue is about the introduction of Urban Space Heritage. The second issue is about the concept of Ternate's Urban Space. The third issue will discuss the urban space heritage in the city center, the five areas of the inner city heritage and the last issue is about the conclusion of this chapter.

Chapter Five, **The Architectural Heritage**, examines the architectural heritage of Ternate City, consisting of introduction of Ternate's Architecture heritage, architecture philosophy, type and context, design and transformation, and the conclusion.

Chapter Six, **Ternate's Cultural Landscape Heritage**, explores the cultural landscape that has been created and maintained from generation to generation. It is also about the socio-cultural activity based on the cultural heritage of Ternate, which still exists in the contemporary context. Those cultural landscape heritages significantly contribute to define the historic urban landscape in Ternate, and it will contribute to the future of the city.

The final chapter, **Findings, Conclusion, and Recommendations** is written on a basis of the conclusions from each chapter. In addition, discussions on some variables are examined, and a proposal for future research is given.

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## Chapter 2

# Literature Review of Ternate's Historic Urban Landscape

## 2.1 Introduction

### 2.1.1. Background

This chapter discusses theory, scientific basics, and literature connected with the research location, which are the urban history of Ternate, the Sultanate of Ternate and its spatial, political, and general overview of Ternate city in the contemporary context.

The literature discussed here is the theories and scholar arguments that connected with this research, through the discussions, positioning and fundamental concepts of this research is given.

*The literature review enables a researcher to acquire an adequate grasp of the theories and methods of analysis in the field of inquiry and strengthens background knowledge. It usually further provides broad conceptions of what primary sources are available and have been used by previous researcher (Majale, 1998: 174 in Faqih, 2005: 18)*

These literature reviews will contribute to the analysis process and to make a different view of research, which will provide a new concept and theory to the research focus; Ternate's Urban Heritage.

There are many theories and arguments in the field of this research, but there are not many specific discussions about the concept of small island city. In term of Ternate city, there is not research before about the theme of urban heritage.

As Creswell explains that in literature review, the researcher should use academic literature of the connected research that has been done, connecting the research investigation with the related writings, and should provide the framework to combine with the other research results (Creswel, 2010: 71)

### 2.1.2. Objectives

This chapter aims to understand the study area, with getting relevant basic knowledge, to review the literature connected with the study area in term of urban history, urban development, and general overview of Ternate city.

### 2.1.3. Research Method

To achieve the above objectives, literature review is used as the main method. The literature reference is made from the previously research and Ternate City municipality, such as research publications, books, conference proceedings, and maps.

This chapter firstly describes the history of Ternate city as a main database for further analysis, by collecting the main data resource of the colonial and local archive, local historians, and the Sultanate files. Secondly, it describes the rise and development of the Sultanate that gives a main impact to the city development through its spatial politics. And finally, it describes a general overview of Ternate city in the context of geography, demography, and socio-cultural condition, to give an essential knowledge about the study area.

## 2.2 Ternate City History

The first settlement on the island, the town called *Sampalo* was located in the south of today's city center.

*Sampalo* was the seat of Ternate's first Sultan, a settlement might exist already before that. When Islam became the official religion of the island in 1479, the Kingdom of *Gapi* transformed to the Sultanate of Ternate. During the reign of Ternate's first Sultans, the island opened up to merchants from far outside the region. Traders from China, India and Arabia were all eager to buy the much-desired cloves that grew abundantly from the trees on the volcanic soils of the mountain slopes. The precious commodity allowed the sultans to become amongst the wealthiest and most powerful rulers in the region. Ternate became the dominating power over most of the Spice Islands of the Maluku Archipelago. Sultan Baabullah (1574-1583) even managed to expand his powers beyond eastern Nusantara. He conquered the island of Mindanao in the North, the Kingdom of Bima in the South, and the Kingdom of Goa in the west.

Soon later, also European traders found their way to the fabulous spice island, causing dramatic and lasting changes to the island of Ternate. The Portuguese, who were the first of the European powers to reach the island, built a fort near *Sampalo* in 1522. They called it *Sao Joao Baptista*. The fort did not only serve trade but also had a military purpose. Its main goal was to keep away the competing Spanish traders that just settled on neighboring island Tidore. Inside the fort not only storage rooms were built, but also civil dwellings, a church, school and yards were.

After the Portuguese in a treacherous ambush killed Sultan Khairun in 1574, the Portuguese were expelled from the island and the fort became the seat of Sultan Baabullah. Within a decade however the Spanish managed to conquer the desired island. The Sultan's family meanwhile fled to the island of Halmahera. They never accepted the Spanish rule and long sought for ways to re-establish the Sultanate of Ternate (Amal, 2004).

In despair, the Sultan's heirs turned to a new rising European power, even fiercer the competitor Spanish than the Portuguese were before. The Dutch trading company *Vereenigde Oost Indische Compagnie* (VOC), eager to gain a monopoly over the island's spice trade, willingly helped restore Ternate's Sultanate. In return, the Sultan would sell all future cloves the VOC only. To consolidate the new balance of power the VOC built Fort *Oranje* in 1607 on the east side of the island. This new stronghold in the East Indies was of major importance to the trading company. It served as their headquarters until 1619 when the city of Batavia (now Jakarta) was built on the ruins of the then destroyed city of Jayakarta.

After the Spanish were driven from the island, the new powers divided the island into '*Gouvernements Grondgebied*' and '*Sultans Grondgebied*', confirming the power of each, both politically and spatially. North of the Dutch fort, the Sultan constructed a new Castle (*Kadaton*), strategically located on a hill overlooking the islands of Halmahera and Tidore. The loyal clans settled around in the area that became known as *Soa Sio* (Nine Clans). Here also a new Great Mosque (*Sigi Lamo*) was built, as well as a courthouse and jail (*Ngara Lamo*), bathing complexes (*Ake Santosa*) and a public open space (*Sunyie Lamo* and *Sunyie Ici*). In front of the *Kadaton* were the ports (*Dodoku Mari*).

The Dutch territory covered the area south of *Soa Sio* up to *Monge* (now Taduma). The so-called *Malayo* area around Fort *Oranje*, became divided into several quarters

according to the ethnicity of its inhabitants, consisting of Europeans, Chinese, Arabs and people from Makassar. This marked the beginning of today's city center of Ternate. Each gave its own flavor to the Ternate's culture as is still apparent today; be it in language, cuisine, clothing or architecture. After VOC's bankruptcy around 1800, *Soa Sio* became just another quarter of the divided city, adding to the mix of cultures. At the time the Sultan lost his voice over the area to the Dutch colonial government.

After the Dutch colonial rule ended in 1945, the status of Ternate's Sultanate was reduced to a small city district under the province of Maluku, with its capital in Ambon city. At this time, the city of Ternate did not experience significant growth. This changed quite dramatically when Indonesia turned to the policy of *Otda* (regional autonomy) in 1998. As a result Ternate gained the status of a City Municipality (*Kota Madya*) in 1999 and became the capital of the newly established province of North Maluku. Since then Ternate city experiences an extremely rapid growth. Due to the shortage of urbanized areas, the city expanded in the sky; by constructing high rise buildings, into the sea, by land reclamation and into the mountain, by excavating the steep slopes.

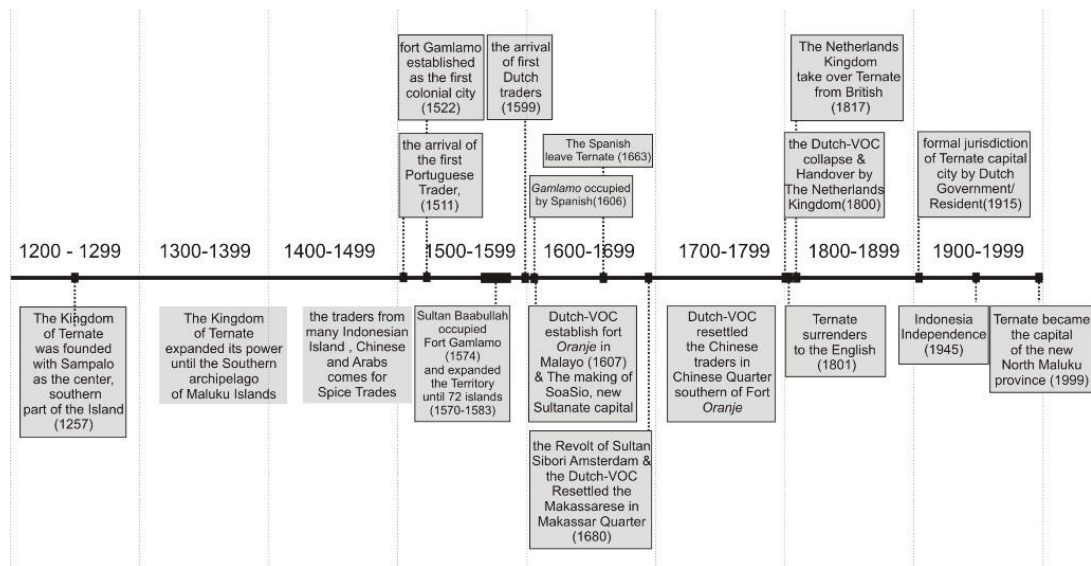


Figure 2.1. Time Line of Ternate City History

Source: Adopted from Valentijn, De Clerq 1890, Andaya 1993, Amal & Andili 2003.

## 2.3 The Sultanate of Ternate and Spatial Politic

### 2.3.1. Ternate and the Maluku Archipelago

*That your most illustrious Lordship may know the islands where the cloves grow; there are five of them, namely Ternae, Tidore, Motir, Machian and Bachan. Ternate is the first and principal one. And when its King was alive he was the master of nearly all others. Tidore was the island where we were, which has its king as we have said. All that province where the cloves grow is named Molucca. Antonia Pigafetta, from his report to King Carlos of Spain, 1522 (Burnet, 2011: 110)*

The name `Maluku` comes from different interpretations and points of view from different observers and historians including a local historian from Ternate. It is important to know what Maluku is to recognize the position of the Kingdom of Ternate in this region.

Geographically, the name of Maluku today refers to groups of islands located between Sulawesi Island and Papua islands in eastern Indonesia. To the north there are the borders by The Philippines Island, and to the south by East Timor.

Andaya (1993:47-59) explained that the name Maluku itself was incomprehensible as the perception of a unity involving such vast and diverse area. Francis Xavier<sup>4</sup> was told in the mid sixteenth century that Maluku means `the head of a bull`, and he interpreted that Ternate as the King of Maluku was a head of a large empire. Iberian chroniclers and observers which were based on interpretation by Francis Xavier that Maluku means `the head of something large`, drawing upon documents in Spanish court archive.

From the perspective of local historian, Hasan (2001: 70) explained that the word Maluku derived from Ternate language, `Maloko` that means that is the place, a place for clove. Amal (2009:xx) explained that the name Maluku derived from different interpretations. Firstly, from the local Ternatans language, *ma-Loku* or became one union. Secondly, from the Chinese word *Milikiu*, which means the lands of the clove, and the last, is from Arabic *Muluk* or *al-mamluk*, which means an area or the power of Kingdoms.

All those names based on the power or authority and unity. The kingdoms in Maluku in early period were Jailolo, Bacan, Tidore and Ternate. As the local oral history from ancestry believes that these Kingdoms started to unite in one collaboration, the so-called

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<sup>4</sup> Pastor from Portugal who visited Ternate and Halmahera in mid-16<sup>th</sup> c.

*Moloku Kie Raha*, which means Maluku the forth Kingdoms. In this system, each Kingdom has its own title, as follows:

*Jailolo, Jiko ma-kolano* (Jailolo, Ruler of the bay)  
*Tidore, Kie ma-kolano* (Tidore, Ruler of the Mountain)  
*Ternate, Kolano ma-luku* (Ternate, Ruler of Maluku)  
*Bacan, Kolano ma-debe* (Bacan, Ruler of the far end)

The title was given to each Kingdom based on the geographical situation in the Maluku Islands: Kingdom of Jailolo located in a bay area, Kingdom of Tidore have the highest mountain. Based on that, Ternate has the biggest rank as the controller of all Maluku Island.



Figure 2.2. Maps of the Kingdoms in Maluku by Jan Janssonius, 1651  
Source: Burnet 2011: 10

Based on the above explanation, Ternate has had the main rule in the regional area, also as the leader for interaction to the outside world or the foreign traders. As the Maluku name refers to those small islands in this region, now become more widely used to the whole area of the archipelago between Sulawesi and Papua in Eastern Indonesia, which shows how Maluku had an important role in the past.



### 2.3.2. The Sultanate of Ternate as the Center of Emporium

In Indonesian history, the kingdom of Srivijaya had an important role as the authority of Nusantara in 8<sup>th</sup> C, and was succeeded by the Kingdom of Majapahit in 14<sup>th</sup> C., in which its Prime Minister Gajah Mada who declared the unity of Nusantara (now Indonesia) claiming the area from Sumatera in the west to Papua new guinea in the east, including Maluku islands. Ternate was one of the Big Kingdom on that time, the others were Jailolo, Tidore and Bacan, the so-called *Moloku Kie Raba* or the fourth kingdoms of Maluku (establish since 1254).

Furthermore, since the arrival of the western countries, started by the Portuguese and Spanish in early 16<sup>th</sup> C., Ternate and Tidore rose and developed as the main port city in Eastern Nusantara. Since Sultan Baabullah chased away Portuguese and took over the Portuguese fort of *Sao Joao Baptista* (built in 1522) in 1574. The Sultanate of Ternate continued to expand its power to other islands or kingdoms surrounding, to defend against the Spanish still in Tidore, the neighbor Island and also the rival of Ternate Kingdom. Sultan Baabullah (role in 1570-1583) in Western literature mentioned as *the Lord of 72 islands*<sup>5</sup>, which means his power spread to other islands from Ternate, to the north as far as Kingdom of Mindanao (now part of Philippines), to the south as far as Kingdom of Bima (now western Nusa Tenggara, Indonesia), to the west as long as the kingdoms extended in east coast of Sulawesi island and to the east until Halmahera. The Kingdom of Tidore, the neighbor Island and rival of Ternate claimed Papua Island.

Fraassen (1984:23) raised a question that: how this small island with only a small number of inhabitants became the center of such a vast empire; to what extent the supremacy of Ternate was over many islands and regions? With the fact and his analysis, he argued that the extension of Ternate authority was not always a matter of conquest or pure exercise of power; it was that in the local trade with its surrounding areas Ternate was clearly superior to its trading partners (Fraassen 1994:24).

Finally, Fraassen concluded that 1) the influence of Ternate widely spreaded and covered a vast area, from the south fringe of the Philippines via east Sulawesi to the islands deep in the Banda Sea. 2) Within the realm of Ternate no clear distinction can be made between the real dependencies and those regions that only fell within its (cultural) sphere of influence, and 3) The Sultanate in various respects acted as a cultural and

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<sup>5</sup> Based on Valentijn 1724:208.

political example towards which many communities oriented themselves and to which they reacted. Furthermore, for many regions Ternate was the link that connected the local communities with the faraway outer world.

From the above analysis we may conclude that Ternate power rose and developed in the period of Sultan Baabullah (reign 1570-1583) that attracted Western countries to cooperate and furthermore control this power based on the trade system and politics. It was shown by the Portuguese (1522-1574), and followed by the Spanish (1606-1667), and in the different part by the Dutch Colonial started from 1602, by the establishment of fort *Oranje* as a center of trading post in Nusantara until 1615, before it was moved to Batavia, now Jakarta, the Indonesia capital city after the Independence in 1945.

After the Indonesia Independence, the capital city of Maluku province was placed in Ambon city, another former Dutch Residency area in Maluku Archipelago in the colonial period. Starting from this, the power of Ternate in Indonesia government became smaller, only as a small town, as one of the district in Maluku Province, administratively as *Kabupaten Maluku Utara* (North Maluku District).

### **2.3.3. Spatial Politics between the Sultanate of Ternate and the Dutch Colonial**

After the defeat of the Sultanate by the Spanish in 1606, the capital of the Sultanate moved to the east side of the Island in the so-called *Malayo* area or Malayo town, the fort Oranje was established by the Dutch in 1607 (Andaya, 1993: 153-159)

Starting from this, the modern Ternate city rose and developed. At the beginning, before the Spanish was defeated, Ternate Island was ruled by three main powers that were the governor of VOC with fort *Oranje* as a center, the Sultanate with *Soa Sio* as a capital, and the Spanish with fort *Gammalamo* or *Kastela* as a center (Fig. 2.3 & 2.4)

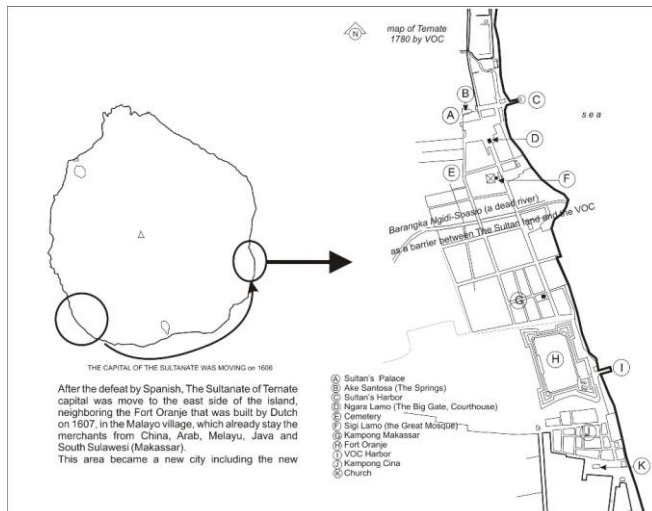


Fig.2.3. The new capital city of Ternate Sultanate & Dutch VOC colonial early 17 c Ternate

Source: Adopted from Google earth and Roever & Brommer 2008.

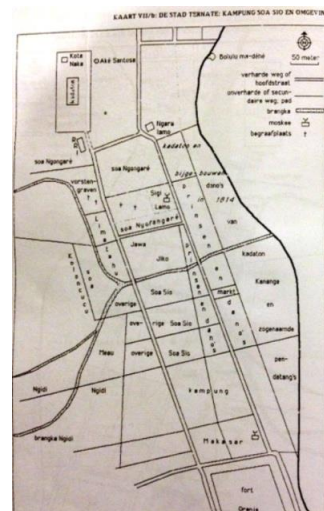


Fig. 2.4.4 Soa Sio The capital city of Ternate Sultanate around 17 c.

Source: Adopted from Van Fraassen 1987 del 1 Kaart VII/b)

After the Spanish left the Island, Ternate Island was divided to The Dutch VOC and the Sultanate of Ternate. The Dutch Colonial controlled the Makassarese, Javanese, Chinese, Arabs, and European quarters, while the local settlements controlled by the Sultanate.

### Period of British Colonial

The British colonial took over Ternate Island in June 21, 1801, after the three times demand to occupy, finally Sultan Muhammad Yasin surrendered. It controlled Ternate as its Residency below the Governor of Maluku at Ambon (de Clercq, 1890: 121). In this period there was no significant development of urban space only the role of government change from the Netherlands to the British. The most important thing that happened in the Sultanate area was the re-built of the Sultan Palace by Sultan Muhammad Ali<sup>6</sup>, the 41<sup>st</sup> Sultan in a hill named *Limau Soki-soki*, the present location. The Sultan palace architecture has still preserved until nowadays.

### Period of Ternate Residency

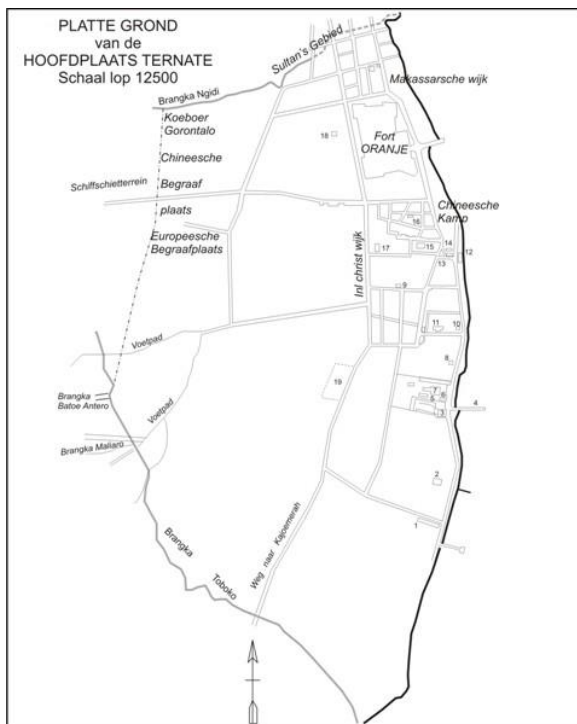
Based on the treaty in August 17, 1814, between the United Netherlands and The King of The Great Britain, to return all the Moluccas Islands to the Netherlands, the Governor

<sup>6</sup> The inscription placed in the front room of The Sultan Palace, shows the year of The Palace completed in 1813.

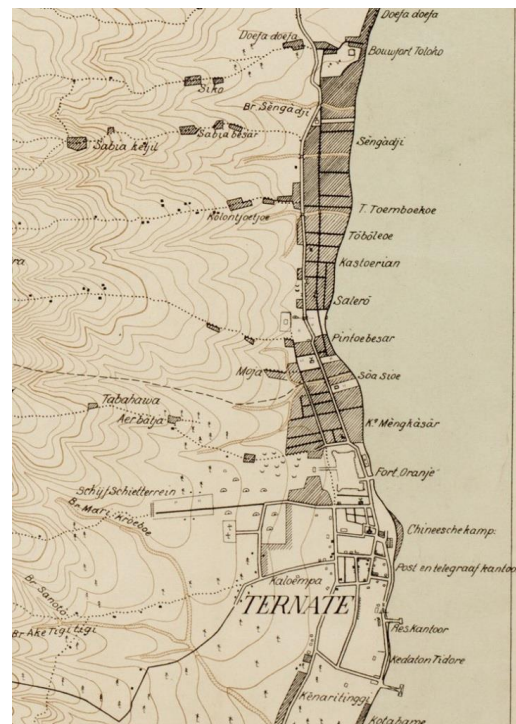
of Maluku from Britain hand over Ternate to Dutch Governor in 1817 (de Clercq, 1890: 123).

The map (Fig.2.5) shows the location of the Resident of Ternate capital city, lies between two river or *barangka*, *barangka* Soa-Sio in the north and *barangka* Toboko in the south. And it spreads between the coastal line in the east and the Mountain side on the west. This indicates that the island characteristics give an impact to the Dutch Colonial to form the city, including the establishment of new Resident office and Jetty, and the post office in the Dutch Resident capital area.

From Figure 5, we can see the city spreaded more to the southern area where the new resident office was located. The new residential area began with the Dutch settlement, and was followed by local and neighbour island, like Tidore. On this area we can find a house for Sultan of Tidore when he visited Ternate, or the so-called Kadaton Tidore. In the north part of it, the settlement from Hadrami was settled in the kampong of Falajawa. And, at the south of Kadaton Tidore, the new Ternate port was established for commerce and tradings, while the Resident Jetty was for Dutch Resident Government only (Fig.6)



**Fig.5:** Resident of Ternate Capital City circa 1890  
Source: Adopted from De Clercq, F.S.A. 1890



**Fig.6** Ternate City in 1916  
Source: KIT Library, 2012.

## 2.4. General Overview of Ternate City

This section provides basic information about Ternate city in geographical, demographical, social and economic aspects.

Ternate City administratively consists of 8 small islands in the Maluku archipelago, Eastern Indonesia. Of these eight islands, five are inhabited and three are uninhabited, and Ternate Island is the location of the capital city (Fig.2.7)

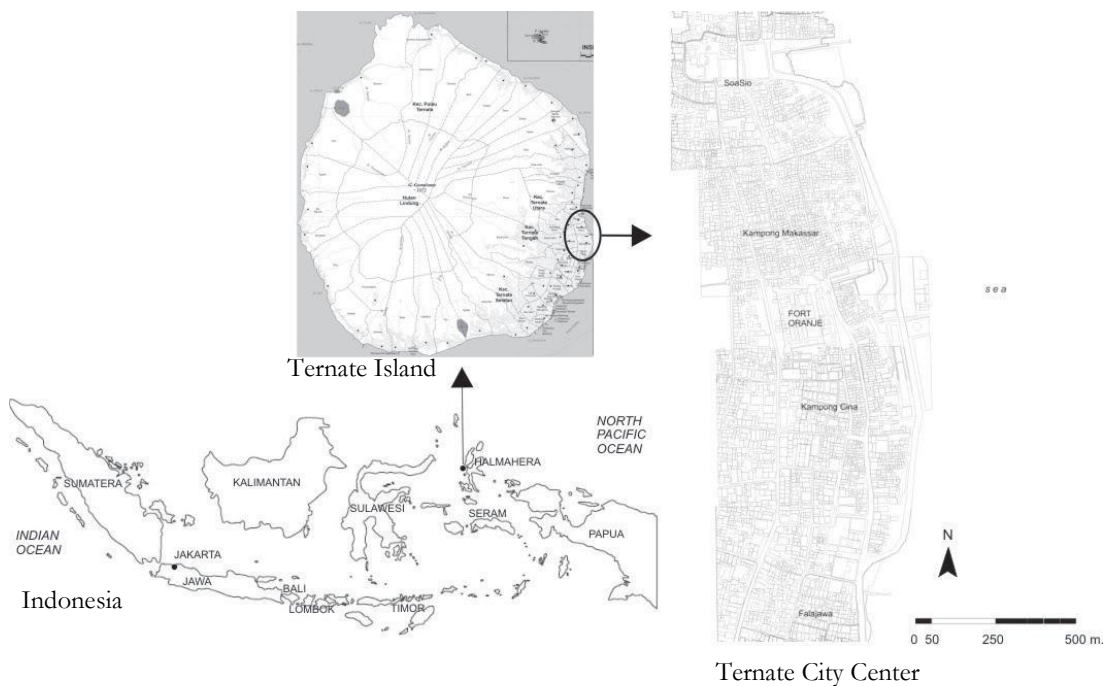


Figure 2.7: Site Context

### 2.4.1 Geographical Condition

Ternate city is located at  $0^{\circ}$ - $2^{\circ}$  Northern Latitude,  $126^{\circ}$  –  $128^{\circ}$  Eastern Longitude. The capital city of Ternate located in Ternate Island,  $111.80 \text{ Km}^2$  and 0-499 m above the sea level and the borders with Maluku Sea in the north, south, and west; Halmahera strait in the east. The average rainfall is 2,713 mm/year and number of rainy days is 215 days/year. The average temperature is  $27^{\circ} \text{ C}$ .<sup>7</sup>

<sup>7</sup> Based on Statistic data in 2013, from the book Ternate City in figures 2014 by Statistic Biro of Ternate City. Pp. 7-17



## 2.4.2. Demographic Condition

The total of the population of Ternate city in 2012 was 190,184 people, who mostly live on Ternate Island, 94.82 % or 180,331 people<sup>8</sup>. The number of population turned increasingly high after Ternate get the status of the capital of the New Province, North Maluku Province.

In the early period of the establishment of Ternate city, the so-called *Malayo* town in early 17<sup>th</sup> c, the citizen were merchants of an ethnic group who stayed in the island, and other inhabitants from neighboring islands were immigrated by the Sultan of Ternate to fulfill the new capital of the Sultanate which was adjacent to the Dutch VOC settlement in fort *Oranje* (Andaya, 1993:57)

From that early stage of the city until the end of Colonization period, demographic of Ternate rose and downed for such causes as epidemics and wars, which decreased the number of citizen. The inhabitants of Ternate Island very depend on the Sultanate and the Dutch Colonial policy, as we can see in table 2.1.

Table 2. 1. Number of Population in Ternate and Hiri Island from 16<sup>th</sup> c until 1976

Time	Population	Population average
16 <sup>th</sup> c.	4.000-10.000	7.000
1650-1700	1.000-2.500	1.750
19 <sup>th</sup> c.	3.000-6.000	4.500
1930-1950	7.000-11.000	9.000
1976	18.500	

Source: Fraassen, 1987, Deel I, p.90.

## 2.4.3. Social and Cultural Condition

The present day Indonesian population consists of two broad ethnic groups, the Melanesian in the east and the Austronesian in the west. The Austronesian people had probably settled in Philippines by about 2500 B.C., Kalimantan, Sulawesi and Timor by about 2000 B.C. and Halmahera, the biggest Island in Maluku region (Now North

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<sup>8</sup> Based on statistic data in 2013, from the book Ternate City in figures 2014 by Statistic Biro of Ternate City. P.38

Maluku Province) by 1500 B.C. These people were hunters and gatherers, but they were also agriculturalist (Brown, 3003: 9-10).

Ternate city consists of much cultural background of its inhabitants, since the early city down to today, peoples from many ethnical groups came and stayed. As the demographic aspect shows that the number of people rose for the last century, Ternatans already stay in the Island of Ternate since the early century as Amal (2010:1-2) argues, and explains that the first inhabitants of Ternate island came from Halmahera, the neighbor biggest island in the area, from the Kingdom of Jailolo established in today's West Halmahera. The people moved to Ternate island as a consequence of the social-political impact in that period in West Halmaherain that period, circa 12<sup>th</sup> C.

Andaya (1993:159) explained that after establishment of the new royal town of Malayo in 1602, for straightening the new capital city, Sultan imported the people from surrounding islands that became dependent to Ternate, who were the peoples from Maitara Island, Obi Island, Morotai islands to resettle in Malayo town that became today's city center of Ternate. From the previous Ph.D. research by Van Fraassen (1987: Kaart VIIb), shows the composition of inhabitants based on their cultural backgrounds in Ternate capital city, or *Soa Sio*, furthermore Sangaji are in early 17<sup>th</sup> C, or the beginning of today's city center (Fig. 2.9)



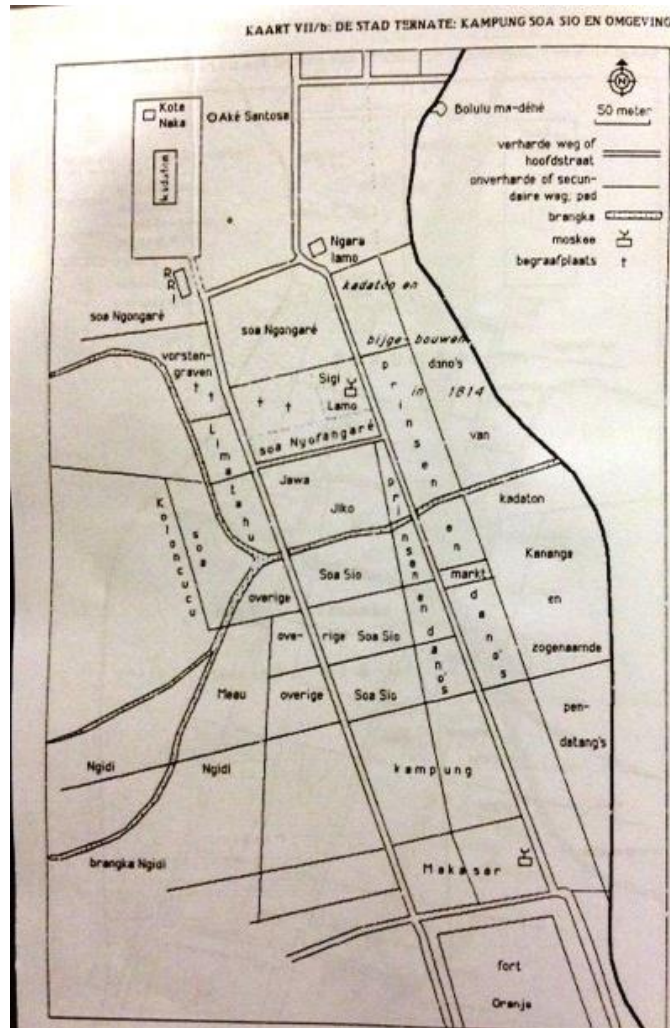


Figure 2.9. The Sultanate of Ternate capital city, circa 17<sup>th</sup> C.  
Source: Van Fraassen 1987 del 1 Kaart VII/b

From Figure 9.2 above it is clearly showed that the city in early 16<sup>th</sup> C. was formed on a base of social-cultural backgrounds of the inhabitants, which was multi-cultural. Therefore, it may say that some of the basic cultural background of the city derived from many islands outside Ternate.

The Encyclopedia of Indonesian culture mentions that Ternatans is a people that originally from Ternate Island and/or lived in other islands that still a root of Ternate cultures, which are the language (Lebar, 1976:120).

From this perspective, different social-cultural backgrounds of the inhabitants gave a role and colors of today's city center of Ternate, even though some of the areas in this study are only left in their names based on its socio-cultural background.

## 2.5 Conclusion

Ternate city rose and developed since the period of the Sultanate of Ternate that removed its capital from *Gamlamo* in the southwest area of the island to today's city center. The removal of this capital city, based on the situation of politics and authority of this Islands between the Spanish that defeated the Sultanate, and the Dutch that was invited to help the Sultanate against the Spanish that located in the same small island, Ternate. It was not denied that this situation happened on the base of the spice trade control and monopoly by the Europeans, which made a rivalry between the Sultanate in Maluku region, especially between Ternate and Tidore. From this literature review, it can be concluded that:

1) the historical background gives an important role of Ternate's today, namely the very famous Spice Trade in 16th C. which made Ternate as the main port city for clove trade. The role of Sultanate of Ternate gives a debatable perspective between Colonialism and maintaining politically of the region.

2) before the arrival of the Europeans, the neighbor kingdoms established the unity of Maluku kingdom, the so-called *Moloku Kie Raha*, which gave Ternate the main role of this area with Tidore as its rival. This situation made Ternate as the central island of Maluku region and Ternate spreaded its power over to neighboring regions as far as Mindanao (now Philippines). Ternate became the regional center of socio-cultural activities, which gave impacts on the city's development and inhabitants until the arrival of the Dutch Colonial and the new royal town of Malayo, which is today's city center.

3) and lastly, the city center started developing until today from the early 16<sup>th</sup> C. when the Dutch Colonial have an agreement with The Sultanate to establish the new Malayo Town while *Soa Siö* was the center of The Sultanate of Ternate. These two centers have today become the city center of Ternate that is rich in cultural heritage including its urban landscape, and it became the focus of this study.

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## Chapter 3

### Ternate's Urban Space Development

#### 3.1. Introduction

##### 3.1.1. Background

Characteristics of the city have existed since the beginning of its formation and continued with the changes through time and period. In recent decades, the city has changed the way its citizen used it and challenge from outside.

The tendency for a city to grow and develop is a result of increasing the spatial needs of dwellers to be provided by the city. Like a house that increases its occupants, it will be laid out and added the new room.

Likewise the case of city, the development of a city cannot be separated from the influence of the population needs and external influence in the form of relationships and alliances with other cities: in this case, the network among the urban population.

Cities in Indonesia if based on its location context can be categorized into the port city and the hinterland city. In the early period, inhabitants in the port cities are likely to be so open to and quickly accept changes as the port where much more transaction of economic, social and cultural activities take place. As the city in the hinterland will take some time to change, due to its geographical location remote from centers of the relationship between peoples who come from different backgrounds. Division of the two types of the cities was probably made in the pre-colonial period, which was so definitely formed as the port city as trading or market town and the hinterland city as administrative city (Heryanto, 2011: 171)

Cities are shaped in many ways. Economy, politics, society, and culture all play crucial parts in this process. Whatever the forces and the practices, cities are always the result of designing (El-Khoury and Robbins, 2004:1). As it is a process of design and it also changes over time, the process of change needs to be studied to know more about the original character and the morphological process of the urban space changing.

### 3.1.2. Objectives


Ternate city center today has to lose much of its original character as a historic urban landscape due to rapid urban development and construction of new public facilities. Therefore, this chapter looks forward to exploring the urban development process of Ternate city center in its time periods. This process can show the original urban space that has existed until now, and what have been changed, what the city should choose a way towards the conservation of the original character of the city center.




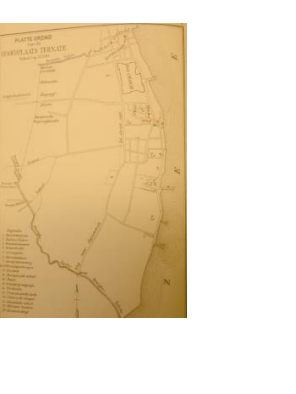
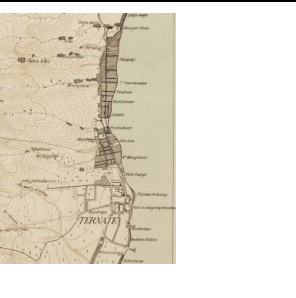
### 3.1.3. Research Method

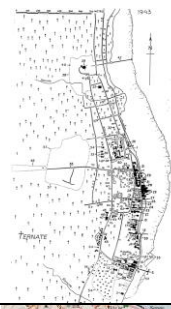

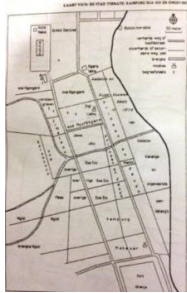

This chapter reviews the urban development of Ternate since the early period of the Sultanate and Colonialism to the present. Using document analysis, this study analyzes the old maps, drawings, pictures, and previous research that described the city from the early period until the present, focusing on Ternate city center.




Documents which have been used in this chapter refer to maps (Tropen Museum Amsterdam, National Archive of The Netherlands and National Archive of the Republic of Indonesia), pictures (KITLV-Leiden University digital archives), books (Wallace 1869, de Clerq 1890, Fraassen in E.K.M. Masinambow (ed.) 1980, Andaya 1993, Leirissa 2000, Hasan 2001, Lobato in Jarnagin (ed) 2012), Amal 2013, Djafaar, 2007; journals (Andaya, 1991), and previous Ph.D. research (Fraassen, 1987) that explored the neighborhoods or quarter system of Ternatans in its early period (Table 3.1.). All these resources provide a good description and analysis of urban history, architecture and the urban development of Ternate city.

**Table 3.1. Historical Documents that been used on the Study**




D · 1		<p>The Town of Malayo and Toloko in the East Side of Ternate Island. Source: Johannes Vingboons 1665-1670 on Roever, Arend de and Brommer, Bea (editor) 2008, <i>Grote Atlas van de Verenigde Oost Indische Compagnie</i> (Comprehensive Atlas of the Dutch United East India Company) III. p. 250.</p>	<p>This drawing based on original drawing by Jan Dirksz't Lam, Governor of the Moluccas (the capital in Ternate) from 1619 to 1621. We can see the uncompleted fort <i>Oranje</i>, with a small number of small buildings inside, while the settlement on its left/south area are surrounded by the outer hence of the Fort, because this area are controlled by Dutch VOC. A small port located in front of this Fortress, while the settlement in its right side/North part are scattered until the Fort Toluko on the northern side. The tallest building in this north side looks like the Great Masjid of Ternate Sultanate. In the mountain side there is a small house with a hence, probably a house for Clove plantation.</p>
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D . 2		<p><i>Vue de Ternate</i> Source: Bellin, Nicholaus. 1760. <i>Vue du Ternate</i>. Copper engraving / Hand colored. Paris. <a href="http://www.bergbook.com/htdocs/woda/data/demo/descriptions/25898.htm">http://www.bergbook.com/htdocs/woda/data/demo/descriptions/25898.htm</a> Access on December 3, 2014.</p>	<p>The drawing by French artist on 1760 showing the Fort <i>Oranje</i> in Malayo. Buildings inside fort already settled permanent, with its permanent port in the front of the Fort. The settlement on the right side of Fort <i>Oranje</i>, the North part, was the inhabitants by local with the Noblemen Houses (<i>Mansion de Bourgeois</i>) that looks permanent houses or not the wooden structure, which located in Kampong Makassar and <i>Soa Sio</i>. The Chinese and Arabic Settlement that was palisade in the south (left) part of Fort <i>Oranje</i> as the Dutch Colonial authority.</p>
	<b>Maps</b>	<b>Caption, Date, and Source</b>	<b>Comments</b>
M . 1		<p><i>Situatie Plan Van Oranje</i>. 1780 Source: Roever, Arend de and Brommer, Bea (editor) 2008, <i>Grote Atlas van de Verenigde Oost Indische Compagnie</i> (Comprehensive Atlas of the Dutch United East India Company) III.</p>	<p>The map showed the new city of Ternate that located between fort Tolukko in the north and fort Kalumata in the south, were the city center located around Sultan Palace and Fort <i>Oranje</i>.</p>
M . 2		<p>Plan of Ternate. 1810. Source: Roever, Arend de and Brommer, Bea (editor) 2008, <i>Grote Atlas van de Verenigde Oost Indische Compagnie</i> (Comprehensive Atlas of the Dutch United East India Company) III.</p>	<p>This plan of Ternate in the British period, showed the main road connected fort Tolukko in the north and fort Kalumata in the South.</p>
M . 3		<p>Map of the Capital Ternate, 1890 Source: De Clercq, F.S.A. 1890. <i>Bijdragen tot de kennis der Residentie Ternate</i>. (Ternate, The Residency and Its Sultanate).</p>	<p>The map only showed the capital of Ternate Resident (established 1817, under the control of The Kingdom of The Netherlands) lay between <i>brangka</i> (dry brook) of <i>Soa Sio</i> (north) and <i>brangka</i> of <i>Toboko</i> (south). Two main streets connected Sultan Palace with Fort <i>Oranje</i> and divided <i>Soa Sio</i> and <i>Kampong Makassar</i> into several small blocks.</p>
M . 4		<p><i>De stad Ternate en onmiddellijke omgeving</i>. <i>volgens kaart van de topografische te batavia, 1916</i> Source: Collection of Tropen Museum of the Royal Tropical Institute (KIT), Amsterdam.</p>	<p>The area shaded on the map showing the local inhabitants area of Ternate, or the so-called <i>Kampong</i>. It is shown the original <i>Kampong</i> of Ternate City Center, start from <i>Kampong Dufa-dufa</i> in the north and <i>Kampong Makassar</i> in the south. While the area of Fort <i>Oranje</i> and its southern part, may full with brick house that not shaded. Two lines indicated main street while one line is secondary or an alley.</p>

M 5		Ternate City, 1943. By United States Army. Source: Roever, Arend de and Brommer, Bea (editor) 2008, <i>Grote Atlas van de Verenigde Oost Indische Compagnie</i> (Comprehensive Atlas of the Dutch United East India Company) III.p.?	This military map only showed the vital or important buildings in the city center, pointed by bold black shape. The southern part of Fort <i>Oranje</i> is more developed and full with those vital buildings as a center activity for commercial and public (post office, market, harbor area) This map didn't show the alleys in kampong Makassar and Chinese quarter that showed in 1916 map.
M 6		Ternate, <i>Molukken</i> Island. 1945 Source: Collection of Tropen Museum of the Royal Tropical Institute (KIT), Amsterdam.	This map was not showed the detail blocks of the settlement with its alleys or small street, only showed the settlement area in Ternate island, by the green color shaded.
M 7		<i>De Stad Ternate: Kampung Soa Sio en Omgeving</i> . Source: Fraassen, C.H.Van 1987. <i>Ternate, De Molukken en de Indonesische Archipel. Van Soa-Organisatie en Vierdeling: Een Studie Van Traditionele Samenleving en Cultuur in Indonesie.Deel I</i> . Doctoral Thesis at University of Leiden, The Netherlands. Kaart VIII/b	The new settlement of <i>Soa Sio</i> quarter as the Sultanate main quarter/capital city, located at the south part of Sultan Palace, on the west coast of Ternate Island. (after moving from the southern part of the Island) This drawing specifies the sub-division of Soa Sio by each name and area.
M 8		Ternate City Map. 2013.  Source: Ternate City Government and Google Earth 2013	The existing Ternate city center show a full rapid development of building in to the beach area (east), as a result of land reclamation project in 2004 until 2012.

	Photos	Caption, Date and Source	Comments
P 0 1		<i>Het palais van de Sultan van Ternate, 1880</i> . Source: KITLV Digital image library, image code: 82967	This image showed the Sultan Palace with its open space in the front, knowing as <i>Sunyie Ici</i> (The Small Square) and <i>Sunyie Lamo</i> (The Big Square), with <i>Ake Santosa</i> (the Spring) on its north side (right)
P 0 2		Street in Kampong Makassar in 1920. Source: Collection of National Library of Republic of Indonesia.	The street straight to north passing Soa Sio, and ended with the Great Gate ( <i>Ngara Lamo</i> ) as the main entrance to the Sultan compound. Fort Oranje located prissily at the back of the photographer who took the photo.
P 0 3		<i>Fort Oranje ui 1607 op Ternate</i> . Circa 1920 Source: KITLV Digital image library, image code: 19847	The photo showed main entrance of fort <i>Oranje</i> , were the big trees and open space located in its front.



P . 0 4		Chinese Settlement of Ternate in 1896. Source: Collection of National Library of Republic of Indonesia	The Chinese house on its original shape and wood material, located close each others. This is the original characteristic of Chinese shop houses in Ternate's Chinese settlement or the Chinese quarter.
P . 0 5		Ternate market in 1896. Source: National Library of Republic of Indonesia	The traditional market where every people met up daily that located close to the Chinese settlement.
P . 0 6		The Residency of Ternate jetty. 1914 Source: Collection of Tropen Museum of the Royal Tropical Institute (KIT), Amsterdam.	The photo showed the beach area with Ternate Residence Jetty, located in the front of Residents Office, the southern part from fort <i>Oranje</i> in the east coast of Ternate Island, close to <i>Falajawa</i>

	Publications	Type	Comments
B . 0 1	Andaya, Leonard Y. 1993. <i>The World of Maluku</i> . University of Hawaii Press. Honolulu	Book	The book explained about Ternate as the main port for Spices trade in Maluku (p.55-58) and the new town of <i>Malayo</i> and its inhabited (pp.152-153)
B . 0 2	Amal, M. Adnan. 2013, <i>VOC di Maluku</i> . LepKhair. Ternate	Book	Explanation about The handover of Ternate City from Dutch VOC to British (p.185)
B . 0 3	Burnet, Ian, 2011. <i>Spice Islands</i> . Rosenbergpub. Australia	Book	An explanation about the agreement between Sultan of Ternate and Portuguese to build a fort close to the Sultan Palace (p.95)
B . 0 5	De Clercq, F.S.A. 1890. Ternate, The Residency and Its Sultanate ( <i>Bijdragen tot de kennis der Residentie Ternate</i> . 1890). Translated from the Dutch by Paul Michael Taylor and Marie N. Richards. Smithsonian Institution Libraries Digital Edition, 1999. Washington D.C.	Electronic Book	De Clecq gives a complete explanation about Ternate city jurisdiction and the location of each settlement with its inhabited and daily life (p.2-17)
B . 0 6	Djafaar, Irza Arnyta, 2007. <i>Jejak Portugis Di Maluku Utara</i> (Portuguese legacy in North Maluku ). Ombak, Jakarta	Book	A good explanation about the entire fortress in Ternate island, its history, location and condition (p.106-122)
B . 0 7	Fraassen, C.H.Van 1987. <i>Ternate, De Molukken en de Indonesische Archipel. Van Soa-Organisatie en Vierdeling: Een Studie Van Traditionele Samenleving en Cultuur in Indonesie.Deel I</i> . Doctoral Thesis at University of Leiden, The Netherlands.	Doctoral Thesis	This doctoral thesis found the basic settlement of traditional Ternate that based on the <i>Soa</i> organization, with explanation of all <i>Soa</i> and its location in the Island (part one of two edition)
B . 0 8	Fraassen, 1980. Court and State in Ternatan Society, in E.K.M. Masinambow (ed) <i>Halmahera dan Raja Ampat</i> . LIPI. Jakarta.	Book	Explanation about The Sultan Palace (Court) and its surrounding that consist of inner court and outer court (p.160-163)
B . 0 9	Lobato, M. 2012, <i>From European-Asian Conflict to Cultural Heritage: Identification of Portuguese and Spanish Forts on Ternate and Tidore Islands</i> , in Jarnagin, L. (ed.) <i>Portuguese and Luso-Asian Legacies in Southeast Asia, 1511-2011: Culture and Identity in the Luso-Asian World</i>	Book	Lobato gives an explanation about The Early Portuguese City or <i>Kastela</i> and The Sultanate palace in <i>Gamlamo</i> . (p.187), even not in detail description about its urban aspect.
B . 1 0	Roever, Arend de and Brommer, Bea (editor) 2008, <i>Grote Atlas van de Verenigde Oost Indische Compagnie</i> (Comprehensive Atlas of the Dutch United East India Company ) III	Book	This Atlas gives an explanation about one drawing of Ternate Panorama of 17 <sup>th</sup> c and the maps of Ternate from end of 18 <sup>th</sup> c. until 1943 (the III section).
B .	The Spain Embassy, 1992. <i>Spain and the Moluccas, Galleons around the World</i> . Spain Embassy Jakarta.	Book	The book gives a detail chronology about The Spain colonization and the end of it in

1 1			Ternate island.
B . 1 2	Valentijn, Francois, 1724. <i>Oud-en Nieuw Oost-Indien, bevattende een naauwkeurige en uitvoerige verhandeling van Nederlandsch Mogendheid in die Gewesten</i> . Dordrecht and Amsterdam. Ib	Book	Valentijn gives a brief historical and spatial explanation about Ternate Sultanate, especially the Sultanate court or Palace in the 17 <sup>th</sup> c (Ib. p.13) or the early period of today capital city.
B . 1 3	Wallace, Alfred Russel 1869. <i>The Malay Archipelago</i> . Volume II	Book	During his stayed in Ternate for three years, Wallace gives a complete description of his home and area surrounding including the natural aspect of Ternate city.
B . 1 4	Wall, Van de V.I. 1928. <i>De Nederlandsche Oudheden in de Moluken</i> . Martinus Nijhof.	Book	The book is about the heritage of The Netherlands in the Maluku Archipelago. Explained about the Sultanate area, including the dates its construction. (p.252)

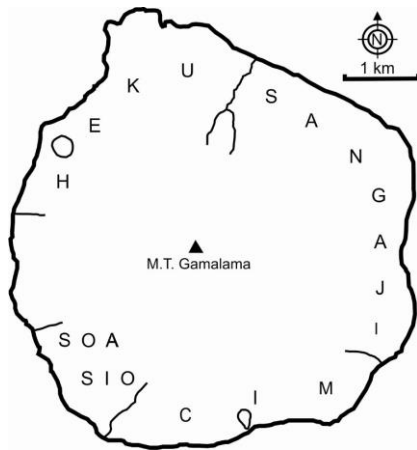
### 3.2. A Brief History of Ternate Urban Development

The arrival of traders from all over the world made an impact to Ternate Island. From a small village it became a city. The modern city order was set up during the Dutch Colonial period, when Fort *Oranje* was established in 1607 in Malayo, on the west coast of the Island, which became today's city center.

Local concepts of planning had been implemented by the Sultanate of Ternate by setting up the island based on the already existed organization of *Soa*, or neighborhoods. It consisted of four main quarters, which are *Soa Sio*, *Cim*, *Heku*, and *Sangaji* (Fraassen, 1987). We can define that the early settlement borders were indicated by dry brooks or *barangka*; the natural elements of the island (Fig. 3.2). In this picture we can see that in the early period the capital of the Sultanate or *Soa Sio* quarter was located in the southwest of the Island.

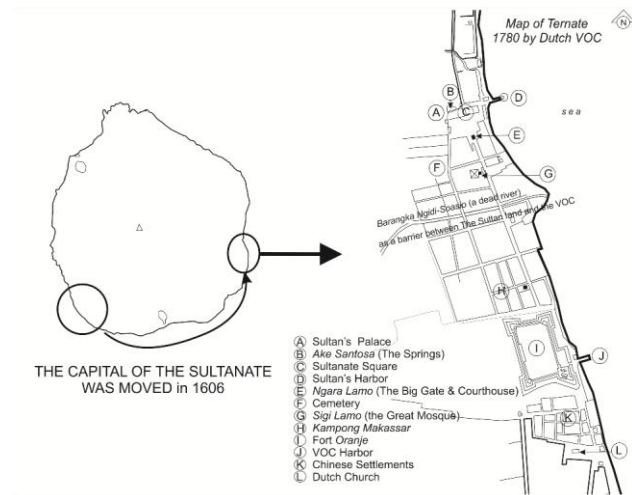
After the defeat of the Sultanate by the Spanish in 1606, the capital of the Sultanate moved to the east side of the island with the physical relocation of people to this center, neighboring Fort *Malayo* (Andaya, 1993 pp.153-159). This fort was later renamed *Oranje*, the VOC first headquarters for the East India region, as the result of an agreement between Kornelief Matlief de Jonge and Sultan Mudafar in 1607<sup>9</sup>(Fig.3.2.)

<sup>9</sup> De Clerq (1890: 111) explained that Mudaffar did not come to the throne until 1610, so Matelief who came to this agreement with the Viceroy.



**Fig.3.2. Territorial division of Ternate, early 17<sup>th</sup> c.**

Source: Adapted from Frassen, *Deel 1*, 1987 p.379.



**Fig. 3.3. The moving of Ternate Capital City**

Source: Adopted from Google earth and Roever & Brommer 2008

The city developed further from 17<sup>th</sup> C. De Clercq explains about the position of Fort *Oranje* which was located between the Chinese quarter and the Makassarese settlement, “in the middle of the large square that certainly contribute greatly to the city’s aesthetic value” (de Clercq, 1890 pp.4-5)

According to Valentijn (1724, Ib. p.13), the Makassarese settlement dates from 1680: “In former times, the Makassarese and other citizens would extend their houses and gardens as far as Gamma Lamma and beyond; but after the revolt of King Amsterdam (Kaitsyili Sibori), Governor General Padbrugge would not allow the return of Ternatense and others to their gardens there, saying that they had wasted too many cloves and created other troubles. Instead, he gave them a few acres of land to be cultivated beyond Fort *Oranje*. He developed the area and built roads every sort. The fields, once cultivated, were found to be very fertile, especially the gardens belonging to the East Indies Company, which were situated outside the walls of the city.”

The central territory of the Ternate Sultanate is located in the north part of the Makassarese quarter. As de Clercq explains that on 19<sup>th</sup> C. at the end of the Makassarese quarter, the beach road runs imperceptibly to the north into the territory of the Sultan, *Soa Sio* quarter. He explains “The territory consists of nine kampongs, with houses built close together and connected with each other by narrow lanes with strong hedges set between the compounds. The important chiefs live along the main road. The big mosque is also here, identifiable by its white wall and its roof, which is raised in layers” (de Clercq, 1890 p.17). It is clear that *Soa Sio* quarter was the capital of the Sultanate that was re-designed after moving from the previous capital in the south-west of the island.

While the colonial city in Ternate's Residency period (1810-1942) was located between *barangka Toboko* and *barangka Soa Sio*, as de Clercq describes "The city's jurisdiction stretches north and south along the beach. To the south, it reaches as far as *Brangka Toboko*, a gully with a stony bed along which water flows down the mountain after heavy rains, discharging into the sea. To the north, it extends as far as the *Soahsia* (*Soa Sio*), or nine kampongs, a general name for number quarters of hamlets grouped around the house of the highest native authority. The western boundary of the city runs along the lower slope of the mountain ridge, which turns eastwards behind the Moslem, Chinese, and European cemeteries. Three streets or roads, running almost parallel, from the city proper. The beach road is the longest, trailing off into the Chinese camp on the north side. Fort *Oranje* situated at the northern end of this road, and is in turn separated from the Sultans territory by the Makassarese quarter" (de Clercq, 1890 pp.8-9)

It is clear that the city was located close to the beach and stretched from north to south, while its east side is the ocean and the west side is forest, as Wallace recorded in 19<sup>th</sup> C that "The lower part of the mountain, behind the town of Ternate, is almost entirely covered with a forest of fruit trees" (Wallace, 1896)

### 3.3. The Urban Space Development Time Period

This part describes and analyzes the urban development process and geographical-urban aspect of Ternate city center based on historical documents and maps of the city municipality time periods, and on today's urban space.

#### 3.3.1. The City Jurisdiction Based on Time Periods

After the arrival of the European traders starting with the Portuguese in 1511, the Sultanate of Ternate had several changes in spatial-politic authority, first by fortifications by Portuguese, after making trade agreements with the Sultan of Ternate in 1518, Portuguese led by Francisco Serrao had permission to build a trading post or a fort, close to the Sultanate center, known as *Sao Joao Baptista de Ternate* (1522). After that, the Portuguese continued to build forts such as Fort *Santo Pedro Paolo* (1530), Fort *Santa Lucia* (1540) and Fort *Tolucco* (1540). The first fort, *Sao Joao Baptista de Ternate* is also called *Gamlamo*<sup>10</sup> or *Kastela*<sup>11</sup> by the native people (Lobato, 2012 p.187). This fort was not only

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<sup>10</sup> *Gamlamo* derived from Ternatans language, *Gam ma lamo* that means 'Big Village'. A term used also for the residence of The Sultans, when the Fort Sao Joao Baptista de Ternate fell into the hands of Sultan Baabullah (ruled 1570-1583) of Ternate in 1575, transforming it into a military compound with remarkably local features (Lobato, M. 2012, pp.185-186)

for trading, but also used as a settlement for Portuguese militaries, missionary and civil servants, the first colonial settlement in Ternate.

In the period from 1606 until 1663, we can say that Ternate Island was divided to three main powers, The Spanish, The Dutch VOC, and the Sultanate of Ternate who owned the city center. After the Spanish surrender in 1648 and leaving the island in 1663<sup>16)</sup>, Ternate Island was controlled only by the Sultanate and the Dutch VOC.

The politic spatial role continued by the British under the Governance of Maluku at Ambon and ended by Ternate Residency as the Governor of Maluku from Britain hand over Ternate to Dutch Governor in 1817, based on the treaty in August 17, 1814 between the United Netherlands and The King Great Britain (de Clercq, 1890 p.123).

Based on these historical time periods and document analysis, we can describe the Capital city or the city center and urban structure of Ternate as in table 3.2.

**Table 3.2. Ternate Capital City and Urban Structure based on The Authority Time Period**

Authority Time-Period	Ternate Capital City/Urban Center	Ternate's Urban Structure	Documents Used
The Kingdom and Sultanate of Ternate before trading with the European (1274-1522)	<i>Foramadiahi</i> in the hill and moved to <i>Sampalu</i> . <sup>A</sup> located in the south coast of Ternate Island, nowadays known as the area of <i>Ake Rica</i> until <i>Kastela</i> .	Ternate island divided as fourth main Neighborhoods or quarter, which are <i>Soa Sio</i> , <i>Cim</i> , <i>Heku</i> and <i>Sangaji</i> . <sup>B</sup>	A: Fraassen, 1987 <i>deel</i> II, apphendix I, p.12 B: Fraassen, 1987 <i>deel</i> I, pp.187-232
The Sultanate and Portuguese Traders (1522-1575)	The Sultanate capital located in <i>Sampalu</i> while The Portuguese colonial city located close to it in <i>Fort Sao Joao Baptista de Ternate</i> , or the so-called <i>Kastela</i> . <sup>C</sup>	The Sultanate only gives an area as Fort <i>Kastela</i> was built for the Portuguese as a trader's purpose only. <sup>C</sup> The urban structure still the same as before (The Kingdom of Ternate Period)	C: Burnet, 2012 p.95 Lobato, 2012, pp.181-185
The Sultanate of Ternate (1575-1606)	The Sultanate occupied <i>Kastela</i> as a Capital city, also known as <i>Gamlamo</i> . <sup>D</sup>	<i>Gamlamo</i> became the Sultanate Capital City, with expanded area as far as the area that today known as <i>Jambula</i> . <sup>E</sup>	D: Andaya, 1993, Lobato, 2012 pp.185-186 E: Andaya, 1993, Lobato, 2012, pp.185-186
The Sultanate, The Spanish Colonial, and Dutch VOC (1606-1663) <sup>F</sup>	<i>Soa Sio</i> , The new established of Sultanate capital city close to Malayo area, in the east coast of Ternate Island. The Spanish occupied <i>Gamlamo</i> , while The Dutch established Fort <i>Oranje</i> in <i>Malayo</i> area or the so-called <i>Malayo Town</i> . <sup>G</sup>	<i>Gamlamo</i> developed by Spanish as colonial city, surrounded by wall. <i>Malayo</i> Town developed by Dutch VOC with ethnical segregation settlement. While <i>Soa Sio</i> in the north path of <i>Malayo</i> Town enclosed by a fence, with The Sultan Palace inside. <sup>H</sup>	F: G: Andaya, 1993, p. H: Valentijn, 1724, Ib.p.364
The Sultanate and Dutch VOC Colonial (1663-1799)	<i>Soa Sio</i> as The Sultanate Capital City and <i>Malayo</i> Town as Dutch VOC colonial city. <sup>I</sup>	The Sultanate center developed with The inner and outer court that enclosed by a fence <sup>J</sup> with The Great Gate or <i>Ngara Lamo</i> as its main	I: De Clercq, 1890, p.2-18 J: Valentijn, 1724, p.364

<sup>11</sup> *Kastela* derived from the word *Castelo* or Castle. (Lobato, M. 2012 p.187)

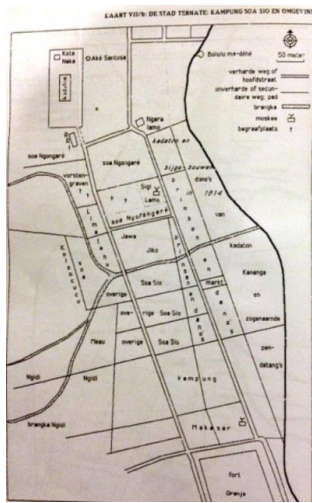
		entrance; the inner-court consist of Sultan Palace and Fort <i>Santosa</i> , while the outer court consist of The Sultan Square ( <i>Sunye Ici</i> and <i>Sunye Lamo</i> ), The Spring ( <i>Ake Santosa</i> ), The Sultanate Jetty or <i>Dodoku Mari</i> , and a small bulwark called <i>Bolulu Madehe</i> <sup>K</sup> The Makassarrese, Javanese, Chinese, and Arabs settlement located in its South with one main street and several narrow streets connected each houses. This area controlled by the Dutch VOC Colonial. <sup>L</sup>	K: Fraassen,1980,pp.160-163 ; Wall, 1928.p.252  L: De Clercq, 1890,p.2-14
The Sultanate and British Colonial (1801-1804 & 1810-1817) <sup>M</sup>	<i>Soa Sio</i> as the Sultanate capital city and Fort <i>Oranje</i> as Dutch VOC Colonial city that handover by the British <sup>N</sup>	The established of today's Sultan Palace by Sultan Muhammad Ali in 1813, when the outer court no longer fenced. <sup>O</sup>	M:DeClercq, 1890,p.121 N:Amal,2013,pp.180-191 O:Fraassen,1980,p.161
The Sultanate and Dutch Residency (1817-1945)	<i>Soa Sio</i> as The Sultanate Capital City and an area between <i>Barangka Toboko</i> (south) until <i>Barangka Soa Sio</i> (North) as Ternate Residency capital city by The Netherlands Kingdom <sup>P</sup>	The Dutch Residency of Ternate controlled more space to the north, making <i>Soa Sio</i> area smaller. <sup>Q</sup>	P: De Clercq,1890,p.4-5  Q:De Clercq, 1890,p.4-5

### 3.3.2. The Sultanate Urban Space

Based on the historical records (Table 3.2.), today's Sultanate capital moved location from south-west part of Ternate Island (Fig.3.2.). Fraassen has described the early location of *Soa Sio* or Ternate Sultanate capital city that consisted of several neighborhoods or the so-called *Soa* in the early period of the *Soa Sio* quarter (Fig.3.3.). Based on that, we can analyze that the center of the Sultanate was established in the early 17<sup>th</sup> C. After Fort *Oranje* was built in 1607, the city center was recognized by its urban space with the main road and small roads that connected each house based on its social status. As de Clercq explains the *Soa Sio* as the Sultanate center consisted of the high ranking houses or noblemen's houses, the Sultan Palace and the Great Masjid (Table.3.1. source: D)

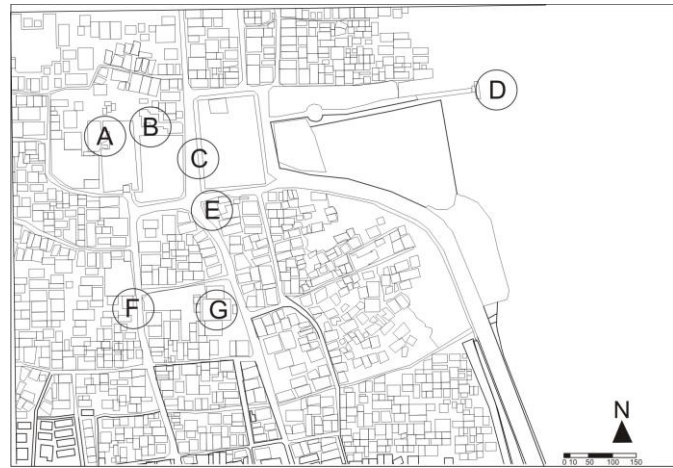
The urban fabrics of the Sultanate capital city consist of the Sultan Palace, *Ake Santosa* spring, The Biq Square (*Sunye Lamo*), Small Square (*Sunye Ici*), The Guard Gate (*Ngara Opas*), Sultan's Jetty (*Dodoku Mari*), Sultanate Cemetery, The Big Gate (*Ngara Lamo*) as the main entrance to this compound, with the main street that directly connected with Fort *Oranje* in its south, while the Sultan's Masjid and Noblemen's houses were located on both sides of the street.

These special urban structures give the capital of the Sultanate its own characteristics as a maritime kingdom, where the port or Sultan's Jetty have an important role, located in front of the Palace (Fig.5)



**Fig.3.4. Soa Sio around 17 C.**

Source: Fraassen 1987 del 1 Kaart VII/b



**Fig.3.5. Soa Sio quarter in 2013**

Source: Adopted from Google Earth, 2013.

### 3.3.3. The Dutch Colonial Urban Space

The Dutch colonial city started with the East India Company or VOC by establishing Fort *Oranje* in 1607 on the Malayo area or the so-called Malayo Town (Table.3.1. D1 & D2). Based on the segregation politics of settlement, The VOC divided inhabitants of Ternate by religion and ethnic groups, which were Chinese, Arabic, Local Christians, Makassarese and Malays, and local Ternate or Ternatans. All these ethnic and religious groups settled in the Dutch VOC territory, except The Ternatans who settled in the Sultanate territory area.

Based on the discussions of Andaya and de Clerq , we traced the Malayo Town with its urban structure consisting of streets and open space. The main street connected fort *Oranje* and the Sultan Palace, close to the beach from south to north, while open space surrounded Fort *Oranje*. Chinese, Arabic and Local Christian settlements were located at the south part of Fort *Oranje*, with a small street inside each settlement. Only the Makassarese and Malays settled in the North part of Fort *Oranje*, neighboring the *Soa Sio* or the Sultanate Capital City (Fig.6). The borders in this colonial area are the beach to the east and to the west, the slope of Ternate Mountain. While the north border early on was

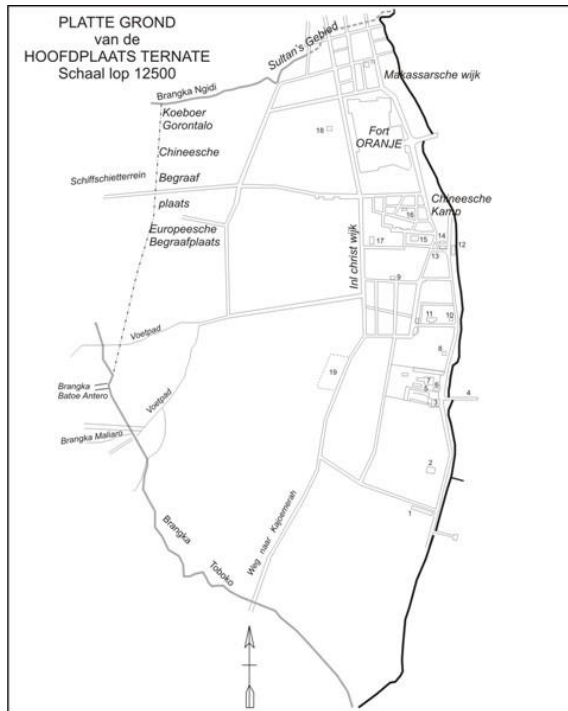
a street lay from east to west, which changed to a small river in the Dutch Residency period, which made the *Soa Sio* quarter smaller (Fig.7)

The map (Fig.3.6.) shows the location of the Resident of Ternate capital city, which lies between two rivers or *barangka*, *barangka* Soa-Sio in the north and *barangka* Toboko in the south, and spreads between the coastal line in the east and the Mountain side on the west. This shows the island characteristics had an impact to the Dutch Colonialism that formed the city.

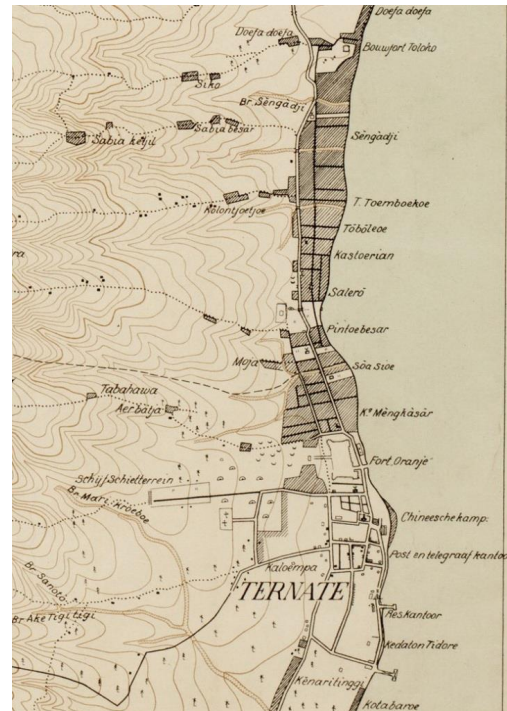
In this period, the capital city or Ternate city center grew both in the Sultanate area and Dutch Resident area by the development of new buildings like the Sultanate Court and The Big Gate or *Ngara Lamo*, The Sultanate Jetty or *Dodoku Mari*, and a small bulwark called *Bolulu Madehe* (Wall, 1928 p.252 ; Fraassen, 1980 pp.160-163) of which construction was influenced by the Dutch. Also were established a new Resident office and Jetty, including the post office in the Dutch Resident capital area (Fig.3.7.)

We can see that the city spreaded to the southern area, where the new resident office was located. The new residential area began with the Dutch settlement, which was followed by local and neighboring island, like Tidore. In this area we can find the house for Sultan of Tidore, for when he visited Ternate, or the so-called *Kadaton Tidore*. In the north part was the settlement of traders, in the *kampung* of Falajawa. In the south of Kadaton Tidore, the new Ternate port was established, for commercial and tradings, while the Resident Jetty was for Dutch Resident Government only (Fig.3.7.).





**Fig.3.6. Residency of Ternate Capital City circa 1890**  
Source: Adopted from De Clercq, 1890







**Fig.3.7. Ternate City in 1916**  
Source: KIT Library Amsterdam, 2012

The urban development process of Ternate city from the early 17<sup>th</sup> C. until the present only happened in the east part of the island that today is the city center, while the oldest city center on the southwest part, after the 17<sup>th</sup> C. only became a small village. This new city center rose and developed through the time period of its own authority, under the Sultanate and Dutch VOC, the British Kingdom, the Netherlands Kingdom and finally Indonesian authority. The Dutch colonial (both the VOC and the Kingdom period) made a basic form of Ternate city that exists until now. The street pattern, open space, and architecture heritage were influenced by original noblemen's houses of the Sultanate and its other buildings like Courtyards and fortresses. This analysis is based on the old maps that we collected from the Netherlands Archives and Indonesian Archive (Table 3.3.).

By the urban space analysis we can see which urban elements were designed and developed previously and still exist nowadays. These became the historical quarter of Ternate city center, which is located between fort *Toluko* and the *Falajawa* quarter. Even though, its urban fabric changed in many ways. Densely urbanized areas spread to the south part while the street and open spaces in the coastal area changed, leaving natural aspects for the land reclamation project that began in 2004 (Fig.3.8.).

Table 3. 3. Urban Development Analysis of Ternate City

No	Maps & Source	Analysis
1	<p>1780</p>  <p>Source: Roever &amp; Brommer, 2008.</p>	<p>Ternate city center located between Fort Toluko and the extended area of Fort <i>Oranje</i>. These two forts are connected with one main road, passing through the Sultanate center (Sangaji, Soa Sio, Cim) and Dutch VOC Colonial area (Kampong Makassar, Fort Oranje, Kampong Cina, Arabic and native Christian). From Sangaji to the Sultan Ports, there is a second road that ends at the Sultan Ports (<i>Dodoku Mari</i>)</p> <p>Designated open space is only located in the front of the Sultan's palace which is called <i>Sunye Ici</i> (small yard) and <i>Sunye Lamo</i> (Big yard), and in the front and back of Fort <i>Oranje</i> (<i>Oranjeveld</i>)</p> <p>Urban blocks are settled based on its inhabitants: Ternatans, Makassarese/Malayans, European, Chinese, Arabs, native Christians</p>
3	<p>1890</p>  <p>Source: De Clercq, F.S.A.1890</p>	<p>The capital of Ternate Resident (established 1817, under the control of The Kingdom of The Netherlands) lies between <i>brangka</i> (dry brook) of Soa Sio (point A) and <i>brangka</i> of Toboko (point B).</p> <p><i>Kadaton Straant</i> was established and the road that connected the Sultan's Palace (<i>Kadaton</i>) with Fort <i>Oranje</i> that ended on its backside. Two main street that divided <i>Soa Sio</i> and <i>Kampong Makassar</i> into several small blocks.</p>
4	<p>1916</p>  <p>Source: Tropen Museum Library (KIT), Amsterdam.</p>	<p>The area shaded on the map shows the local inhabitant area of Ternate or the so-called <i>Kampong</i>. It shows the original <i>Kampong</i> of Ternate City Center, starting from <i>Kampong Dufa-dufa</i> in the north and <i>Kampong Makassar</i> in the south. While the area of Fort <i>Oranje</i> and its southern part, may full with brick houses that part is not shaded.</p> <p>The street that connected the Sultan Palace with the back of fort <i>Oranje</i> started and continued to the southern part of the fort, passing through the European Quarter until Fort Kalamata and still continues to the village in the south area of Ternate Island.</p> <p>Designated open spaces are pointed (not shaded) areas in The <i>Soa Sio</i> (in front of Sultan's Palace and Sultanate Masjid), and a small one in the <i>Kampong Makassar</i> (north side, close to <i>Barangka</i> Soa Sio)</p>
5	<p>1943</p>  <p>Source: Roever &amp; Brommer, 2008.</p>	<p>This map (military map) showed the vital or important buildings in the city center, pointed by bold black shapes. The southern part of Fort <i>Oranje</i> has more rapidly developed and now full with buildings. New streets also established in this area.</p> <p>Blocks are more divided with the establishment of new streets. This area is a center activity of commercial and public activity (post office, market, harbor area)</p> <p>This map does not show the alleys in <i>kampong Makassar</i> or the Chinese quarter that are show in the 1916 map.</p>


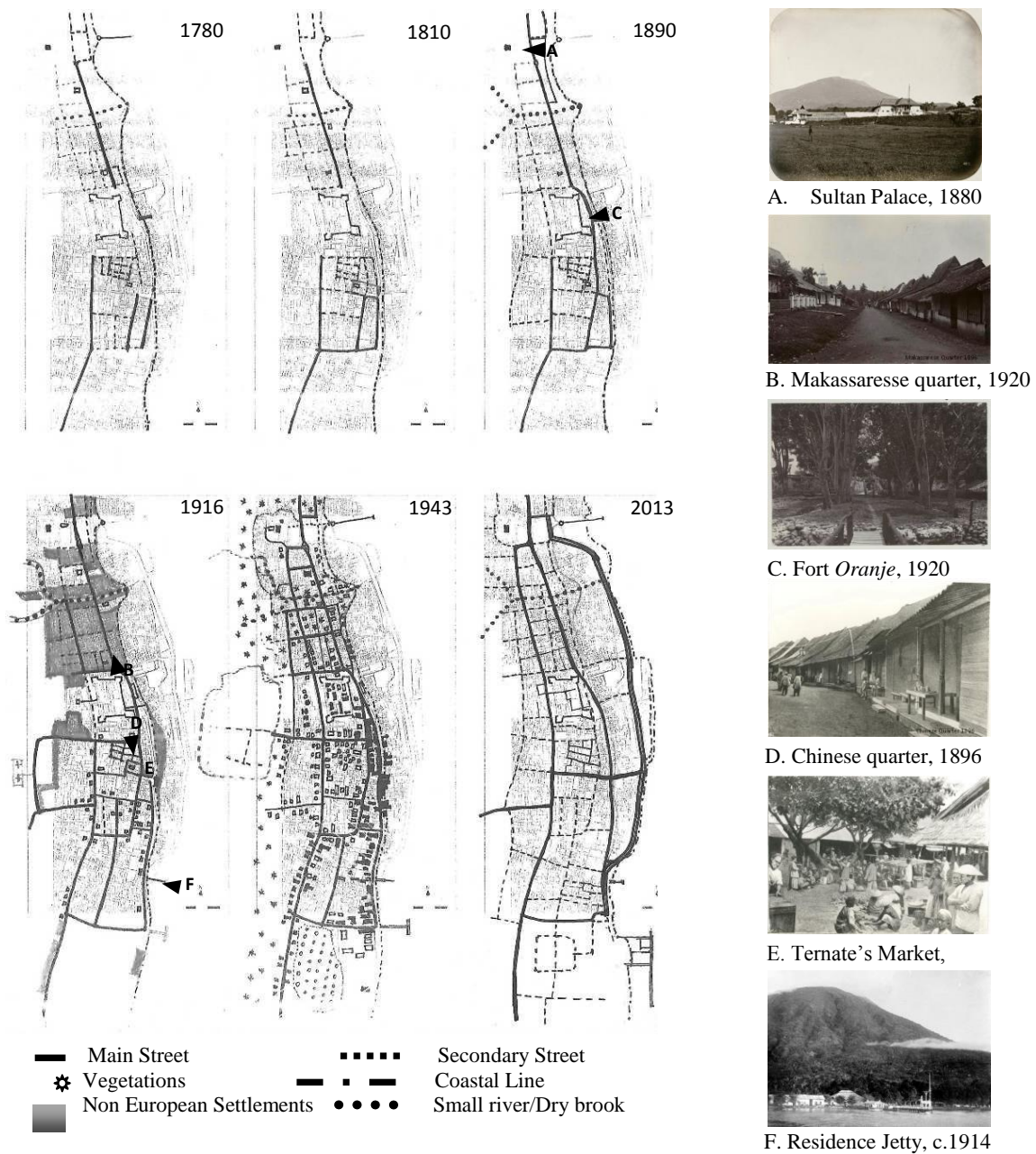
6	<p>2013</p>  <p>Source: Ternate City Government and Google Earth 2013</p>	<p>The city developed with the new establishment of commercial and public areas on the west coast, by land reclamation. This land reclamation project by local government started in 2004 connected the Sultan Square (<i>Sunyie Lamo</i>) and <i>Falajawa</i> quarter (Resident Jetty), and continued its extension reclamation on the east coast of Sunyie Lamo on 2012 that very close to the Sultan Jetty (<i>Dodoku Mari</i>). The old quarter from <i>Soa Sio</i> in the north until <i>Falajawa</i> in the south are more rapidly changing with new buildings.</p> <p>The new street established by this land reclamation, connects the Sultan Square and <i>Falajawa</i> quarter. New Commercial and public facilities such as Central Bus Terminal, Central Market, Shopping Mall, Shop houses, Central Masjid and a New public open space (Nukila Park) have been built.</p> <p>This coastal area is full of greenery along its coastal street from the north and end of Nukila Park.</p> <p>This new open space in the east of Sultan Square (<i>Sunyie Lamo</i>) gives the impression of a new coastal city area, while at the same time, threatens the original space of Sultan Square (<i>Sunyie Lamo</i>) and Sultan's Jetty (<i>Bolulu Madehe</i> and <i>Dodoku Mari</i>).</p>
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Fig. 3.8. Ternate City Urbanized through period  
Source: Data Analysis, 2014.



**Fig.3.9. Ternate City center development through period**  
 Source: Data Analysis, 2015

### 3.4. Conclusion

The urban fabrics that have existed since the early 17<sup>th</sup> C. in today's Ternate city center were located between the Sultanate capital city and Fort *Oranje* area and were expanded in the 19<sup>th</sup> C to the new port area in the south. The Sultanate urban fabrics that still exist with its historical urban landscape from the late 17<sup>th</sup> C are the *Soa Sio* quarter, with its Sultan Palace, the Sultanate Courtyard and the Big Gate, The Sultanate springs, The Great Mosque, Sultan's Jetty and some of the noblemen's houses. The *Kampung Makassar* quarter, since late 17<sup>th</sup> C. with its paths and noblemen's houses are found in the area, while Fort *Oranje* (1607) and its buildings inside, the *Kampung Cina* or Chinese settlement and some Arabic houses have been mostly changed. The later period or 19<sup>th</sup> C., the Resident Jetty and *Falajawa* Quarter as a merchants' settlement were made and can be recognized by its old buildings. Street patterns also existed in the entire area since its early period (Fig.3.8 and Fig.3.9).

All of these essential and distinctive elements shaped the city into uniquely characteristic small island city, which must be protected and considered in shaping the future of the city that respects its history and socio-cultural background, since it is important to the identity of Ternate City.

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## Chapter 4

# Ternate`s Urban Space Heritage

### 4.1. Introduction

#### 4.1.1. Background

As urban heritage has a combination between tangible and intangible heritage in one place, this chapter tries to explore and understand the urban space of Ternate city center which consists of its urban fabrics that exist since the early period of the city, and the change and adaptation through time and the design aspect.

#### 4.1.2. Objectives

This chapter aims to explore the urban space heritage in Ternate city that exist since the early period of the city in 17<sup>th</sup> C. By doing this analysis, this study will recognize and explore the essential urban heritage of the area with its urban fabrics that were designed since the city of Ternate was established with the urban heritage.

#### 4.1.3. Research Method

The data collections and interpretations of this chapter were based on the field survey and historical pictures analysis. A detail-measured drawing of space and buildings was conducted based on field survey in every case study area, in July-November 2012, August-October 2013 and June 2014, with using basic maps of the local government. The maps from municipality only showed the street and dwelling. Therefore, a detailed survey in each dwelling chosen was conducted to know more in detail. It was combined with an interview to the household and local key persons based on its social status, family relation, and age. This is important to know the area deeper, about their heritage on a basis of the inhabitant`s information of their activities, including old photos collection that also showed the activity, the street, open space, buildings, and its surrounding environment in the past.

Observation, taking photos of their activity, and group interview were conducted to clarify how the activities were carried out, how they were organized into system and to understand their meanings (Rapoport, 1987:11).

This study also combined with the literature analysis of historical documents and maps that have been collected from the Dutch collections in Leiden University, The Netherlands Archive, and Indonesia National Archive in Jakarta.

## 4.2. The Concept of Ternate's Urban Space

As been explained in the chapter before about Ternate City's history and development, the concept of Ternate's urban space already showed up since the early period of the Kingdom of Ternate in the 13<sup>th</sup> C<sup>12</sup>. The four main quarters that called *Soa Sio*, *Sangaji*, *Heku* and *Cim* divided Ternate Island into four main areas.

Each of the main quarter was divided into several neighborhoods. *Soa Sio* and *Sangaji* each divided into 9 neighborhoods, while *Cim* and *Heku* each divided into 12 neighborhoods, and the total was 42 neighborhoods in the Kingdom of Ternate (Fraassen, 1987 and Hasan, 2001:28-30)

*Soa Sio* as the capital or the main area of the Kingdom of Ternate consists of 9 neighborhoods.

## 4.3. The Urban Space Heritage of Ternate City Center

Based on findings of the field research and the literature research, this data analysis uses a descriptive, synchronic, and diachronic method to the five case study areas. These five areas were selected by the analysis of historical maps and documents from the Netherlands National Archive and previously research that has been explained in chapter 2.

### 4.3.1. Soa Sio

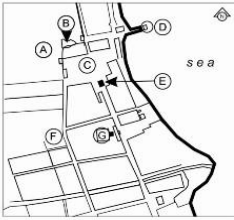

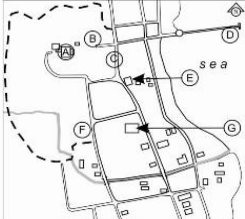
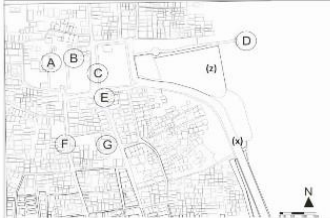
The name *Soa Sio* coming from Ternatans language, consist of two words, *Soa* and *Sio*. *Soa* means clan or family groups and *Sio* means nine. *Soa Sio* is a village inhabited by the nine clans of Ternatans. Each clan has a representative who is chairman of the clan to sit as a member of a legislative board in the Sultanate, which named *Bobato Nyagimoi se Tufkange* or The board that consist of 18 peoples, 9 of *Soa Sio* and 9 of *Sangaji* (Hasan,

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<sup>12</sup> Based on Valentijn (1786) in Fraassen (1987 II: 2), which explained that the first King of Ternate was thrown in 1257, in his village of *Sampalu*, and became the first capital city of Ternate. Furthermore, Fraassen explained about the quarter of Ternate Island that already start in that early period (Fraassen, 1987 I: 378-387) that was consist of four main neighborhoods; *Soa Sio*, *Cim*, *Sangaji* and *Heku*.

2001). Furthermore, Fraassen (1987, I: 379) explained that *Soa Sio* originally located in the southwest part of Ternate Island. At the beginning of Ternate Kingdom, the capital of Ternate located in the area named *Sampalo*, an area around Kastela and Rua neighborhood in the southwest part of Ternate Island.

Today's *Soa Sio* has been established since early 17 C. built by the Sultanate of Ternate as its new capital, moved from *Gamlamo* because of the Spanish invasion in 1606. This neighborhood has developed into today urban space of Ternate city, still maintains its urban elements as a capital city of Ternate Sultanate. However, since the new land reclamation project begun in 2005 and extended in 2013, which has threatened its original character as the historic urban landscape of Ternate Sultanate capital (Fig.4.1)

Time/Period	Map	Analysis
1780		Sultan Palace (A) located at the hill with springs (B) at the side, Sultanate Square in the front (C), Sultan's Jetty (D), Sultanate Gate and also as courthouse (E), a Royal Cemetery (F) and the Sultanate Mosque (G), give this quarter a special character of the capital city of Ternate Sultanate. The street pattern divided the area into several block based on the Royal Family settlements, and
1916		The 7 main elements (A,B,C,D,E,and F, G) give stronger typology of Islamic City center (Palace-open space-Mosque-Courthouse). The street pattern of this quarter still remains; with the settlements begin to solid (area with gray color)
1943		Small street near the coastal established. Connected the Sultanate Square (C) with Fort <i>Oranje</i> area, through Kampong Makassar. The Sultan Palace ground bordered with area surround.
2014		Coastal line move to the east(land reclamation project in 2005-2008),new road has been built on the waterfront (X). The old quarter still remain, including the Noblemen houses, but some of it not in good maintenance. The extended land reclamation on the east part of the Sultanate Square, threaten the original character of the capital city.

**Fig. 4.1. Urban Morphology of *Soa Sio* quarter**  
Source: Research Analysis, 2014

## Soa Sio's Street

Streets on *Soa Sio* quarter are divided into two main streets running from north to south. These streets were established in the early 17c when the Sultanate capital moved from *Kastela* to *Soa Sio*. The morphological of streets shows us the existing conditions of the urban quarter in several periods. These two main streets were connected by small streets passing east-west, making this area into several small blocks. Between the main street, there is a small straight street starting from the south gate of The Great Mosque (*Sigi Lamo*) and passing through Kampong Makassar and ending at the street beside fort *Oranje*. The streets characteristics are explained in the following table:

**Table 4.1: Characteristic of Street in *Soa Sio***

Elements	Street Name				
	Jl. Sultan Baabullah	Jl. Sultan Khairun	Jl. Manggis	Jl. Samping masjid	Jl. Melati
<b>History</b>	<i>Straant Wijk</i> was the first name, given by the Dutch Colonial, which means the sea side street. This street was built since early 17 <sup>th</sup> C. to connected Main Gate ( <i>Ngara Lamo</i> ) to the Sultan Palace and Fort <i>Oranje</i> .	<i>Kadaton Straat</i> was the first name of this street, was built by the VOC in the 18 <sup>th</sup> C. to connect the Sultan Palace with Fort <i>Oranje</i> .	This street in <i>Soa Sio</i> area just showed in the early 20 C map. Divided the dwelling that faced to east (Jl. S. Baabullah) and West (Jl. S.Khairun)	This street established since 17 <sup>th</sup> C, showed by the map of early <i>Soa Sio</i> period by Fraassen. As a result of neighborhoods sub-division (Soa)	This street built since 17 <sup>th</sup> c, showed by the map of early <i>Soa Sio</i> period by Fraassen. As a result of neighborhoods sub-division (Soa)
<b>Location</b>	This street stretched from North (the <i>Ngara Lamo</i> ) until South (The Fort <i>Oranje</i> area)	This street stretched from North (the Sultan Palace) until South (The Fort <i>Oranje</i> area)	Stretched between Jl. S. Baabullah and Jl. S.Khairun, North-South connected the Great Mosque and Fort <i>Oranje</i> north side	Stretched west-east, divided the Neighborhood in the north side of The Great Mosque.	Stretched west-east, divided the Neighborhood in the south side of The Great Mosque.
<b>Dimension (length and width)</b>	653m. length and 8 to 9 m. width	660 m. length and 8 to 9 m. width	210 m. length and 5-6 m width	190 m. length and 5-6 m. width	315 m. length and 6 m. width
<b>Functions</b>	Old: main street Now: main street	Old: main street Now: main street	Secondary roads	Secondary roads	Secondary roads
<b>Value (History, Social, Culture, Custom/T radition, Religion)</b>	In early period, this street pass through <i>Ngara Lamo</i> , connected the <i>Soa Sio</i> and local settlements in the North side of the Island.	No historic trees found in the side of the street, only new trees as a shade trees and street furniture by local government like street light, dumpster and flowers pot along the street.	as ' <i>masoa</i> ' or separated space between The <i>Soa</i> (neighborhood)	as ' <i>masoa</i> ' or separated space between The <i>Soa</i> (neighborhood)	as ' <i>masoa</i> ' or separated space between The <i>Soa</i> (neighborhood)
<b>Distinctive /Others aspect</b>	Located the Noblemen house in <i>Soa Sio</i> and Kampong Makassar, including the Sultan's house ( <i>Kadato Ixi</i> )		lay from the south gate of The Great Mosque until the front of north gate of fort <i>Oranje</i>		Some traditional wooden houses ( <i>Fala kanci</i> ) located in this street side

Source: Field Research 2014

The main street between Sultan Palace and Fort *Oranje*, was designed and used since the first period of *Malayo Town* or when the Fort *Oranje* was built in 1607. When the Dutch Resident Period started on 19<sup>th</sup> C., the east street near the ocean was named *Straant Wijk* or the seaside street and the west street near the mountain was named *Kadaton Straant* or the Sultan Palace street. These two streets formed the basis of Ternate city in that period. Based on this, the architectural heritage was founded many on these street sides. There is also a secondary street that connected the two street from west to east and became the boundary of each *kampung*. The street patterns show us the model of European streetscape that divided the settlement into several blocks. (Fig.4.2)

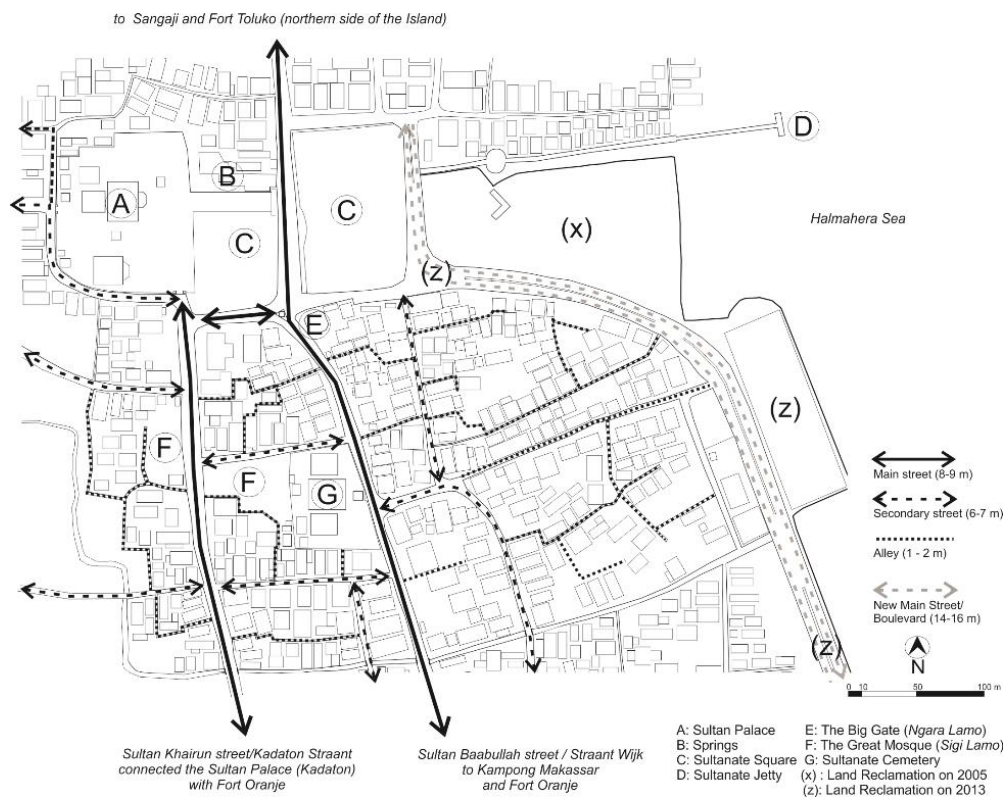


Fig. 4.2. Street Pattern and Streetscape of *Soa Sio* quarter  
Source: Research Analysis, 2014.

### *Soa Sio's* Square and Open Space

Open space located in front of *Kadaton*, which are called *Sunye Ici* (Small Square) and *Sunye Lamo* (Big Square). *Sunye Lamo* has still been used for public activity and *Sunye ici* only for Sultanate activity that gives a strong identity to the capital of the Sultanate. The other open space is only in the Great Mosque front yard and the back yard that has been used as a cemetery of the Royal Family. This open space was established since the first

period of the Sultanate capital, at the early of 17<sup>th</sup> C. The characteristics of open Space in *Soa Sio* can be explained in the following table:

**Table 4.2: Characteristic of Open Space in *Soa Sio***

Elements	Square/Open Space Name:			
	<i>Sunye Ici</i>	<i>Sunye Lamo</i>	The Great Mosque Yard	Beach Side
History	This square was built since late 18 <sup>th</sup> c. the same period with the Sultan Palace	This square was built since late 18 <sup>th</sup> c. the same period with the Sultan Palace	Built since the Mosque was built in 19c, as the latest mosque that been built in the Sultanate	This beach side not been inhabited in 17 <sup>th</sup> c. until early 20 <sup>th</sup> c.
Physical aspect	Close to the hill <i>Liman Soki-soki</i> , were the Sultan Palace located. As a natural open space with grass and bordered by a street in the South and east side, a Palace yard in the west, and Ake Santosa in the North side.	A natural open space with grass and bordered by a small street surround it.	Stretched in the front and back of the mosque, in the backside also used as a cemetery for the Sultan only.	A natural open space, stretched north-south, in the east part of the capital of The Sultanate
Equipment elements (tree, pedestrian, street furniture)	No special trees or vegetations that found, only grass and new flowers.	No special trees or vegetation that found, only grass and new shade trees.	There is no specific tree, also not showed in the old pictures.	No specific tree, only sand.
Dimension (width, length)	83 m. length and 61 m. width	120 m length and 80 m. width	160 m. length and 9-12 m. width	Approximately 1500 m length and 2-3 m. width
Functions	Old: Place for the Sultan's servants gather New: Open space for Sultanate activity New:	Old: Place for the Sultan's servants gather New: Place for cultural festival, sport activity and political activity (Party campaign)	Mosque purpose only	Natural barrier
Value (History, Social, Culture, Custom/Tradition, Religion)	As an element of the Sultanate Capital city.	As an element of the Sultanate Capital city, place that have a meaning as a gathering of power	Place for cultural tradition of Sultan goes prayer ( <i>Kolano Uci Sabea</i> )	Place for cultural tradition of <i>Kololi Kie mote ngolo</i>
Distinctive/Others aspect	This place philosophy as a place to gather the power as a micro cosmic	This place philosophy as a place to gather the power as a micro cosmic	The is one water storage pond in the south part of the yard	Natural tide-up, makes this become specific area

Source: Field Research 2014

The morphological examination of the open space shows us how it is important for the urban fabric and for the Capital city character. (Fig.4.3)

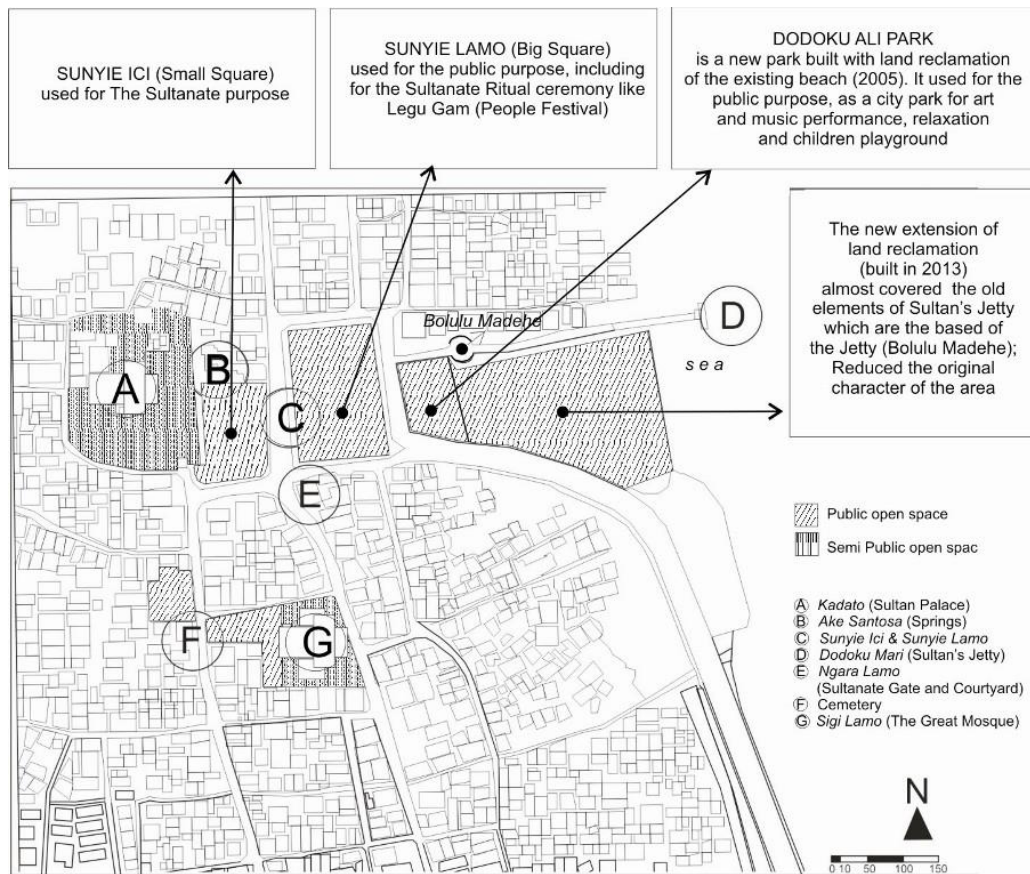


Fig.4.3. Open space on Soa Sio quarter  
Source: Data Analysis, 2014.

### Soa Sio's Green Area / Vegetation

Today, trees in this area are only some small fruits trees in each house yard and many of shelter trees *Moringa*, superseded the *Acacia* trees before. The trees along the main streets has been provided by the city municipality since early 2000.

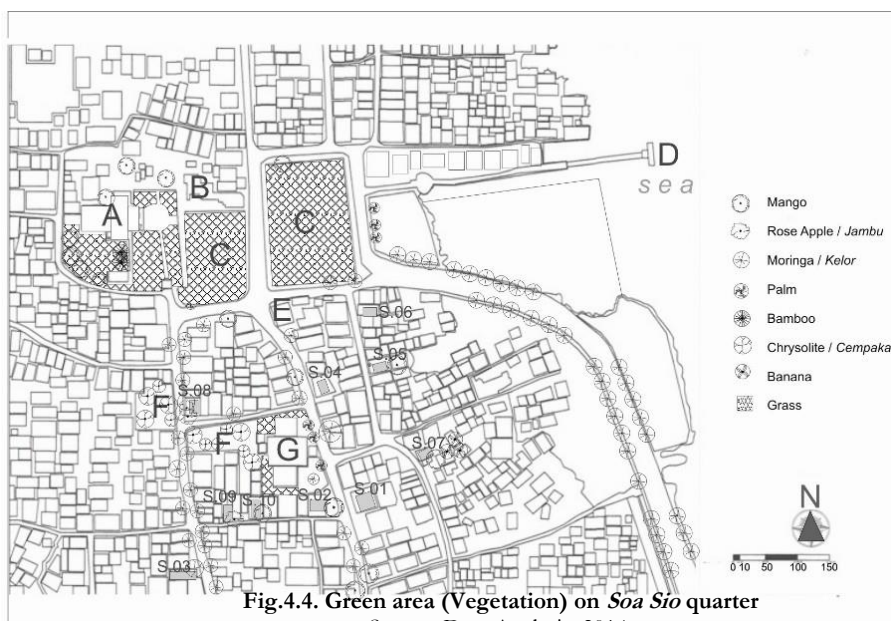


Fig.4.4. Green area (Vegetation) on Soa Sio quarter  
Source: Data Analysis, 2014.

### Soa Sio's Specific Urban Fabric

The specific urban fabrics are shown by the established facilities and remains of the seven main elements of Ternate Sultanate capital city. These seven elements give a strong identity of traditional Islamic Sultanate urban space during the period.

#### 4.3.2. Kampong Makassar

The political economy of trade monopoly by the Dutch VOC (1607-1800), also affected the spatial politics for the traders who came to Ternate in group of common original religion or ethnics. Traders from South Sulawesi and a small number of Java settled together in a more familiar village called *Kampong Makassar* (Andaya, 1991)

Already the name of *Kampong Makassar* officially existed around the year 1680, when the Governor-General Robert Padtbrugge ordered the merchants to settle in northern of Fort *Oranje*, next to the border with *Soa Sio* (Leirissa, 2000:243)

*Kampong Makassar* community was led by a chief who called *Captain der Macassaren*, who held the Dutch VOC governor authority. This was done to facilitate the control with power by the VOC to the native merchant's in Ternate. *Captain der Macassaren* at the time was acting as the guardian of the city as before, being given the title of this, the elder's traders from Malay, Javanese and *Bugis-Makassar* had helped the Dutch in suppressing a revolt in Tidore and Halmahera. Participation of the indigenous traders had continued till the city keeper role ended in the 19<sup>th</sup> century (Government Gazette, 1896, No. 203 in Leirissa, 2000)

This settlement was actually inhabited by several tribes who came from Sulawesi, such as the ethnic of *Makassar*, *Bugis*, *Bone* and a few Malays and Javanese (Andaya, 1991).

*Kampong Makassar* was located between *Soasio* and Fort *Oranje*. It consists of several blocks that define spatially with alleys and the main streets that connected *Soasio* and Fort *Oranje*. The border between this quarter and *Soa sio* quarter was a small river. The small river or so-called *Barangka* still exists until now but not in a good condition because of the rubbish abandoned. This *Barangka* will full of water if rain comes, the same conditions with other *barangka* in Ternate Island.






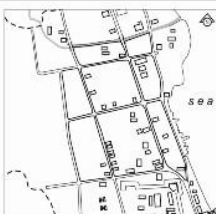
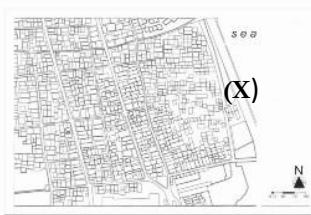
Time/Period	Map	Analysis
1780		This quarter consist of some small blocks that defined with two Main Streets and Small Streets inside the <i>kampong</i> . The vernacular house spread in these blocks with grid pattern. A local market located in the north part of this quarter (Z), at Soa Sio area. This market became Kampong Makassar area after the Dutch Residence ne role (changing the Dutch VOC role)
1890		The street pattern still remains the same with two main streets connecting the Sultan Palace and Fort <i>Oranje</i> . On this period, based on Dutch Residence Rule (19 c), Kampong Makassar area spread until the river in <i>Soa Sio</i> . This river became the border with <i>Soa Sio</i> .
1916		The settlement grew begin to solid (grey color) with local market that still remain (Z).
1943		Houses mainly located between the two main streets, divide this quarter into several small blocks. The local market has disappeared.
2014		Coastal line became more to the east (land reclamation project in 2005-2008 (X)), new road has been built on the waterfront. Settlement grew on west side, administratively becomes 2 sub-district (Kampong Makassar Timur/East and Kampong Makassar Barat/West)(

Fig. 4.5. Urban Morphology of *Kampong Makassar* quarter.  
Source: Research Analysis, 2014.

### Kampong Makassar's Street

The main street between Sultan Palace and Fort *Oranje*, has been designed and provided since the first period of *Malayo* Town or when the Fort *Oranje* was built in 1607. When Dutch Resident period started in the 19<sup>th</sup> C., The East Street near the ocean named *Straant Wijk* or the seaside street and the west street near the mountain named *Kadaton Straant* or the Sultan Palace street. These two streets became a basic form of Ternate city on that period. The street pattern and streetscape can be seen as following table:

Table 4.3: Characteristic of Street in *Kampong Makassar*

Elements	Street Name				
	Jl. Sultan Baabullah	Jl. Sultan Khairun	Jl. Manggis	Jl. Rambutan	Jl. Yasin Gamsungi
<b>History</b>	<i>Straant Wijk</i> was the first name, given by the Dutch Colonial, which means the sea side street. This street was built since early 17 <sup>th</sup> c to connected Main Gate to the Sultan Palace ( <i>Ngara Lamo</i> ) and Fort <i>Oranje</i> .	<i>Kadaton Straat</i> was the first name of this street, was built by the VOC in the 18 <sup>th</sup> c. to connect the Sultan Palace with Fort <i>Oranje</i> .	This street in <i>Kampong Makassar</i> area showed in the late 19 <sup>th</sup> c map. Divided the dwelling that faced to east (Jl. S. Baabullah) and West (Jl. S. Khairun)	This street built since 17 <sup>th</sup> c., showed up in the early maps of the town. Before 20 <sup>th</sup> c. this street as a barrier between Kampong Makassar and Soa Sio.	The street showed in early 20 <sup>th</sup> c map, as the back side of dwellings in Jl. S. Baabullah that faced to west.
<b>Location</b>	Stretched from North (the <i>Ngara Lamo</i> ) until South (The Fort <i>Oranje</i> area)	Stretched from North (the Sultan Palace) until South (The Fort <i>Oranje</i> area)	Stretched between Jl. S. Baabullah and Jl. S. Khairun, North-South connected the Great Mosque and Fort <i>Oranje</i> north side	Stretched east-west, between Soa Sio and Kampong Makassar.	Stretched in the beach side, North-South.
<b>Dimension (length and width)</b>	653m. length and 8 to 9 m. width	660m. length and 8 to 9 m. width	480 m. length and 6-7 m. width	312 m. length and 7-8 m. width	1500 m. length and 4-6 m. width
<b>Functions</b>	Old: main street Now: main street	Old: main street Now: main street	Secondary street	Became a main street for public transport	In kampong Makassar, this street became a main street for public transport to go to the bus terminal
<b>Value (History, Social, Culture, Custom/Tradition, Religion)</b>	This was the first street connected the capital of Sultanate with Fort <i>Oranje</i> as Dutch colonial Capital through <i>Kampong Makassar</i>	The Noblemen house and Islamic religious leader located in the west side of this street		as ' <i>masoa</i> ' or separated space between The <i>Soa</i> (neighborhood)	-
<b>Distinctive /Others aspect</b>	Kapita Makassar House and <i>Sigi Cim</i> located in the west side of this street				

Source: Field Research 2014

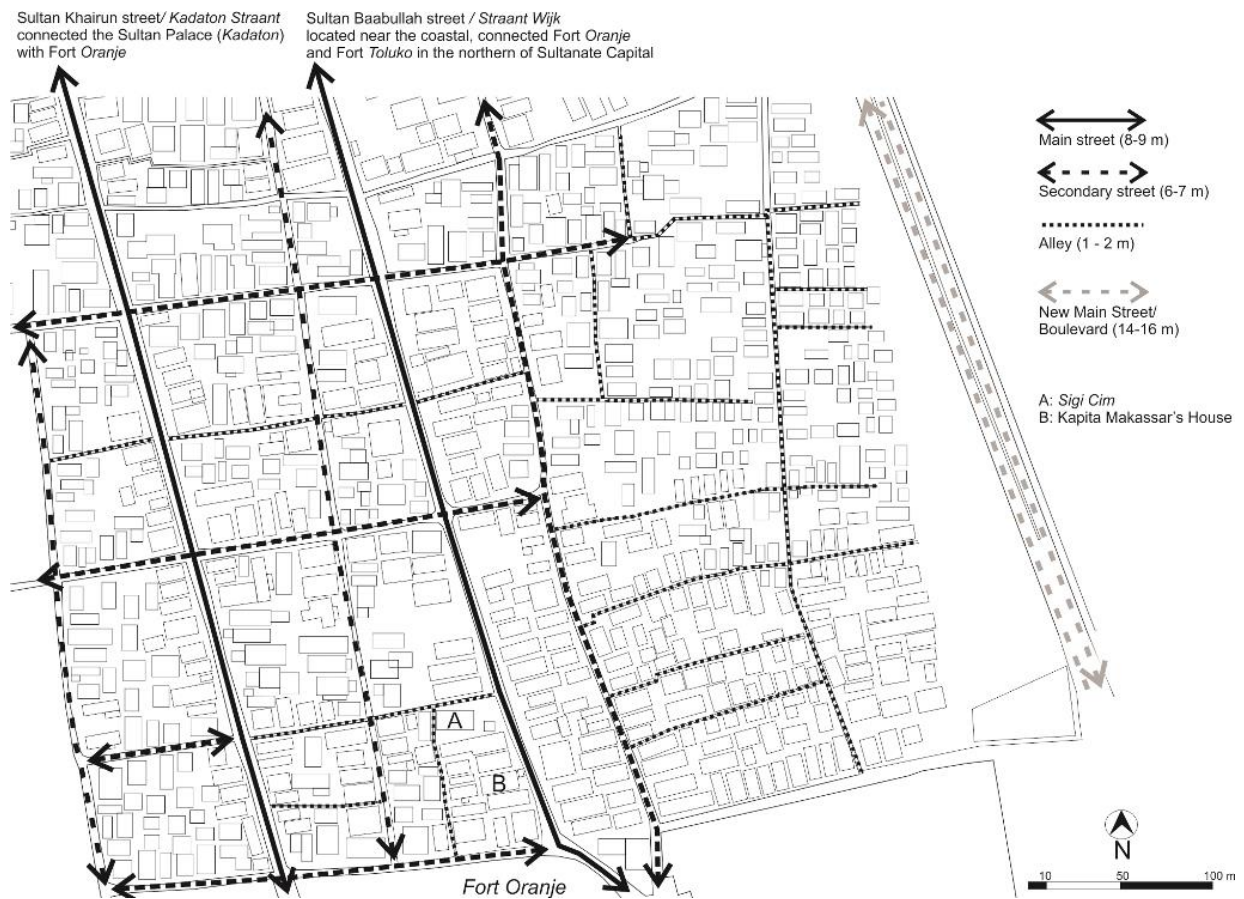
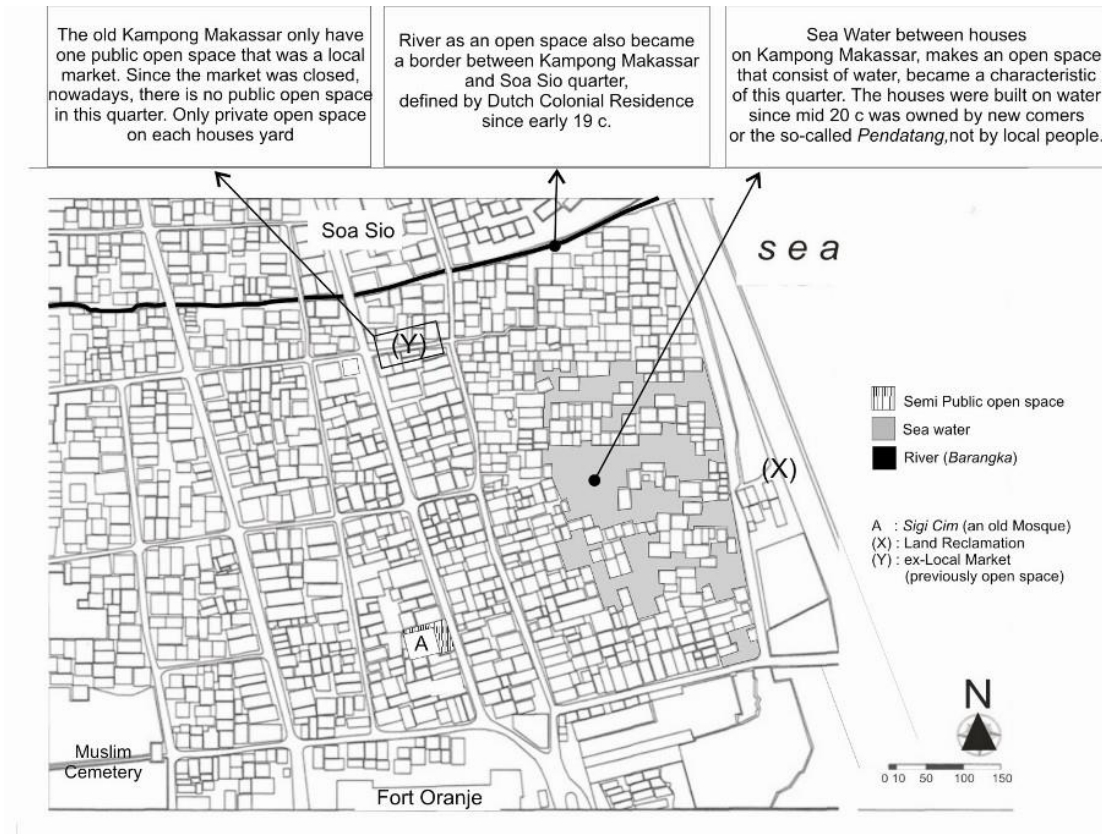


Fig. 4.6. Street Pattern and Streetscape of *Kampong Makassar* quarter  
 Source: Research Analysis, 2014

### Kampong Makassar's Square and Open Space

This quarter only provides private open space that is located in some of the house yards and a semi-public open space provided by the Great Mosque (*Sigi Cim*).



**Fig.4.7. Open space on *Kampong Makassar* quarter**  
 Source: Data Analysis, 2014.

### **Kampong Makassar’s Green Area/Vegetation**

Green area of this quarter consist of local fruit trees in some of the house yards and the trees provided by local government for the street shelter. Mango trees are found mostly in old houses’ sites with other fruit trees, while *Moringa* trees provided by local government line along the street.

Information from old maps and pictures do not show the specific trees in this quarter except coconuts, nutmeg and clove trees that spreaded in the west part of the quarter to the mountain side up to mid 20<sup>th</sup> C., while *Chrysolite* trees are located in the Cemetery area (Fig.4.8).

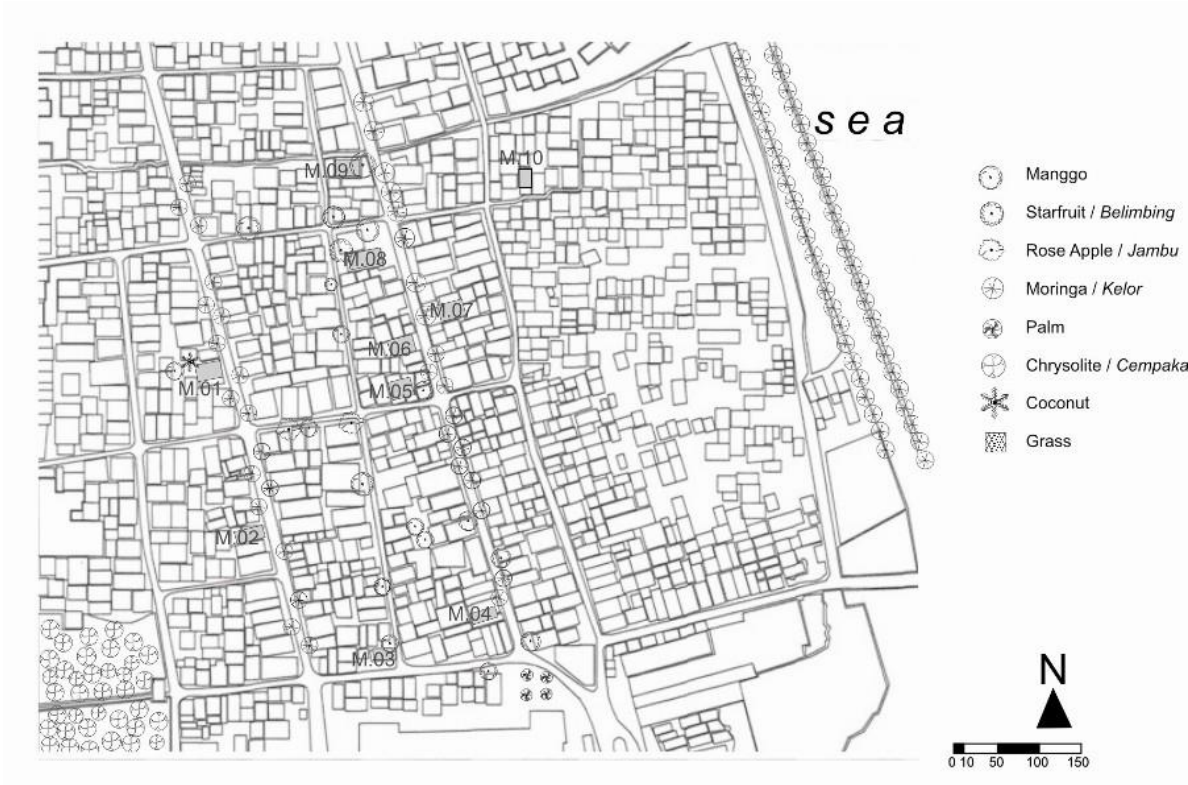


Fig.4.8. Green area (Vegetation) on *Kampong Makassar* quarter  
Source: Data Analysis, 2014.

### **Kampong Makassar's Specific Urban Fabric**

Based on the historical data and maps, *Kananga* settlement was an important urban heritage of this quarter. *Kananga* is one area located close to the beach in *Kampong Makassar*, in *Kananga* cannot be seen the artifact of the buildings today. People still recognized it by the name of the area where in the old time located the *Kadaton Kananga*. *Kadaton* means the Sultan Palace, *Kananga* is the name of the tree.

Nowadays, the ruins of *Kananga* wall could be found only in small part, its height ranges only 2 – 40 cm (Fig.4.9).

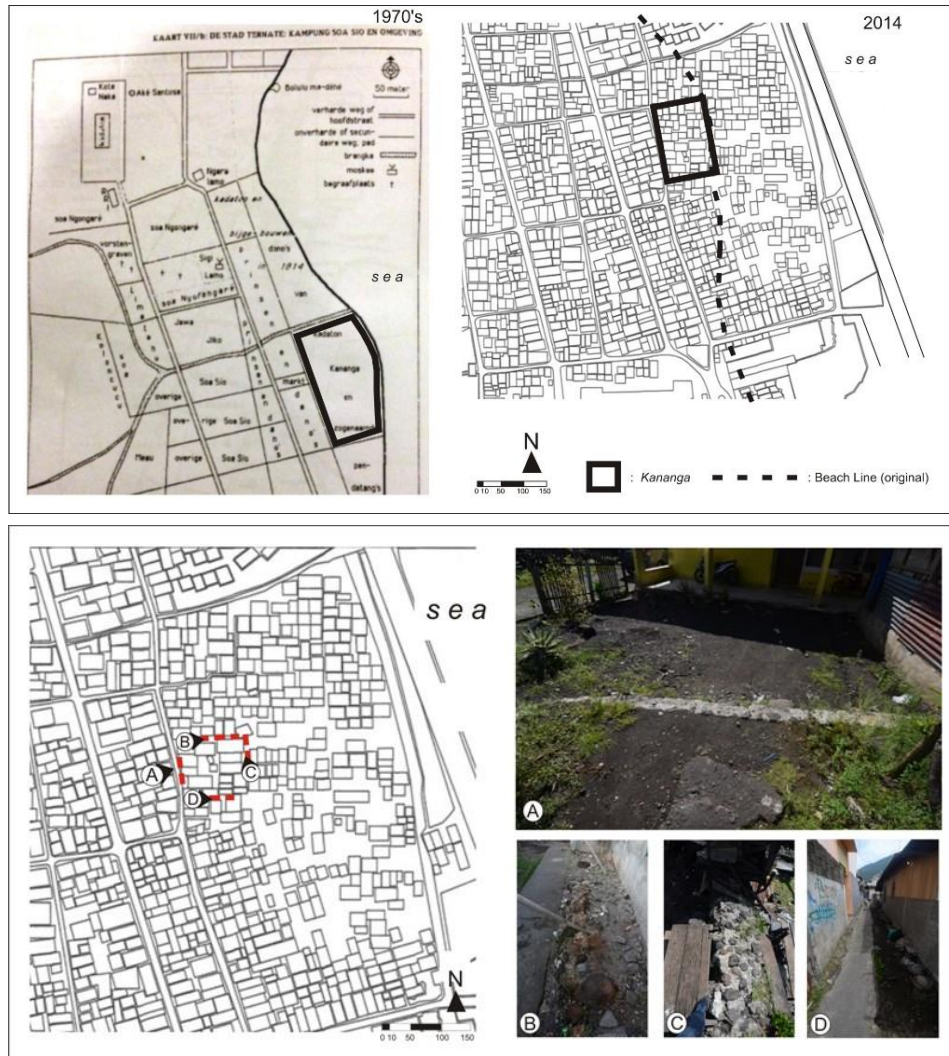


Fig.4.9. *Kananga* Settlement as unique urban space on *Kampong Makassar* quarter  
 Source: Field Research and Data Analysis, 2014

### 4.3.3. Fort *Oranje*

Fort *Oranje* was built in 1607 by Cornelief Matlief de Jonge, a VOC Governor. It was used for the headquarter of the East India Company (VOC) for monopolizing the spice trading. This fort was built by the agreement between the Dutch traders and the Sultanate of Ternate, because the Sultanate needed the Dutch helps against the Spanish that controlled the Sultanate capital in *Gamlamo*. After built the fort, VOC controlled the spice trading and arranged the merchant settlements that were classified according to their ethnical aspects. These settlements were placed around the fort.

Fort *Oranje* in the past played a critical role, not only in trade monopoly but also in the city development. Nowadays, the area around Fort *Oranje* became the central commercial area of Ternate city with the very limited land area; this is why the local

government decided to conduct the land reclamation on its east side on 2004. The morphology of this area describes on figure 4.10.

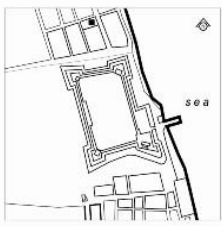




Time/Period	Map	Analysis
1780		Fort <i>Oranje</i> Located between <i>Kampung Makassar</i> and <i>Kampung Cina</i> , facing the sea (to the east) with an open space surrounding it and a harbor in the front. This is the strategic location to control the spice trading that has been done before by the Chinese, Arabic, Malay and Makassar.
1890		With open space surrounding it and a harbor still remains the same until Indonesia Independence (1945). The main street in front the Fort connecting the Sultan ground and southern part of the Island
1916		Backside of Fort <i>Oranje</i> was opened and there is several facilities have been built there (for military and public). Open space in the backside ( <i>Oranjeveld</i> ) are using for military and civil (Dutch). The harbor in front the Fort has been moved to the south part of Chinese quarter.
1943		The harbor in front the Fort has been moved to the south part of Chinese quarter. Street pattern and open space still remains the same, but there is a new street in the back of Fort <i>Oranje</i> .
2014		Land reclamation project (X) makes the Fort not in the waterfront anymore. New public facilities (central market and Bus terminal) makes this quarter became a city central for business and public.

Fig. 4.10. Urban Morphology of *Fort Oranje* quarter  
Source: Research Analysis, 2014

### Fort *Oranje*'s Street

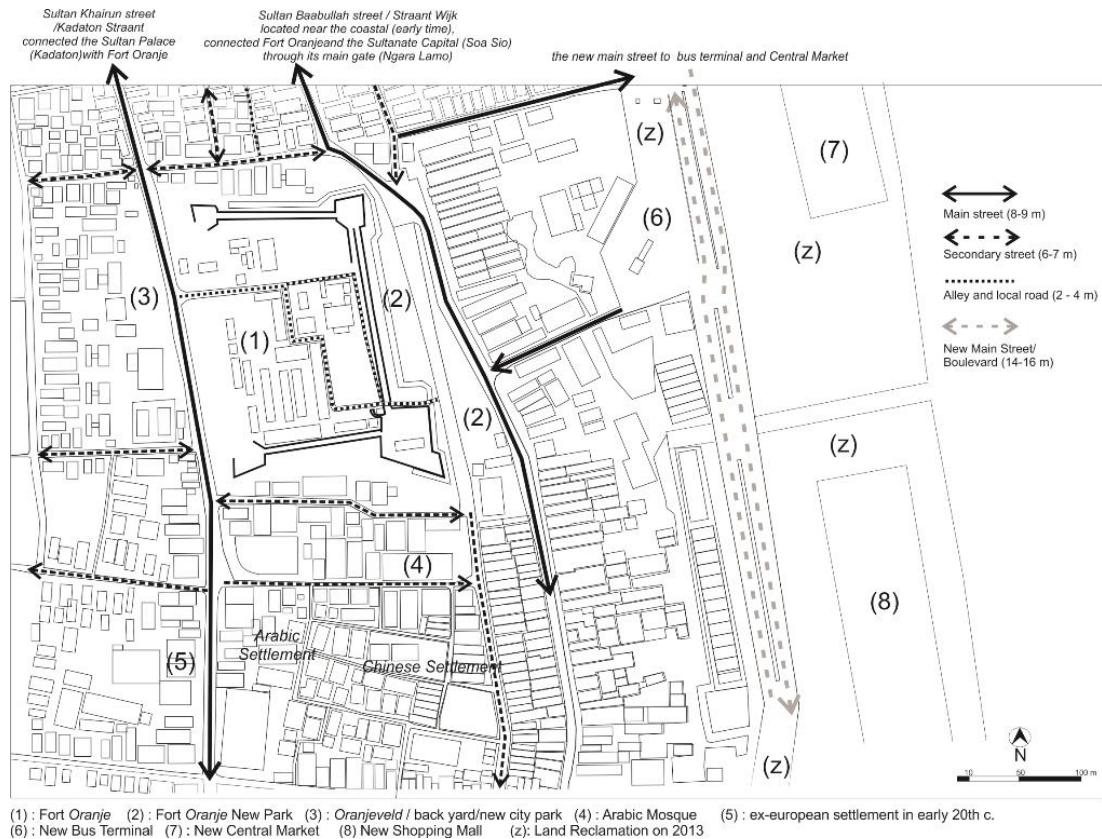
Originally the main street passing through this quarter was only the street connecting *Soa Sio* and the Fort *Oranje* quarter, but until today two main streets in addition have been constructed for the land reclamation project in the coastal area (east part). Because of this land reclamation, the Fort *Oranje* quarter has spreaded into the coastal area (east), making a new commercial area with a massive development (Fig.4.11).

**Table 4.4: Characteristic of Street in *Fort Oranje***

Elements	Street Name			
	Jl. H. Pahlawan Revolusi	Jl. Busoiri	Jl. Merdeka	Jl Kesatrian
<b>History</b>	This street showed since the 1890 map, knowed as <i>Straant Wijke</i> (sea side street) As its location near the beach.	This street showed in 1890 map as the connection to Chinese quarter from fort Oranje. It is probably established since the early period of Chinese quarter in 17 <sup>th</sup> c.	This street showed permanently in 1943 map, previously only a small informal street, because its location	This street showed in 1890 map as the barrier between Fort <i>Oranje</i> and Kampong Makassar in its North.
<b>Location</b>	Stretched from North (the <i>Ngara Lamo</i> ) until South (The Fort <i>Oranje</i> area)	Stretched North (Fort Oranje) to South (Chinese quarter).	Located behind the Fort <i>Oranje</i> (west side of the fort)	Stretched East-west between Fort Oranje and Kampong Makassar
<b>Dimension (length and width)</b>	260 m. length and 8-9 m. width	250 m. length and 8-9 m. width	240 m. length and 9-10 m. width	220 m. length and 8-9 m. width
<b>Functions</b>	Old: main street Now: main street	Old: main street Now: main street	Old: informal street Now: Main street	Secondary street
<b>Value (History, Social, Culture, Custom/Tradition, Religion)</b>	This was the first street connected the capital of Sultanate with Fort <i>Oranje</i> as Dutch colonial Capital and continued to the new harbor area.	-	-	As a barrier between Fort Oranje and Kampong Makassar
<b>Distinctive/Others aspect</b>	Chinese houses and commercial facilities located in the two side of this street	Until mid 20 <sup>th</sup> c, this street full with big tree where the fort Oranje front yard	Big tree founded in the west side of the street, since the street pass through Fort <i>Oranje</i> back yard ( <i>Oranjeveld</i> )	-

Source: Field Research 2014





**Fig.4.11. Street Pattern and Streetscape of Fort Oranje quarter**

Source: Research Analysis, 2014

### Fort Oranje’s Square and Open Space

Fort Oranje quarter has several open spaces located in the east and western part of the fort. The *Oranjeveld* located in the west of the fort was used as a public open space for sports and social activities, while the open space located in the east part (marked with B) was built only for an aim of beautification. The spread of open space gives this area a strong character as a historic urban quarter (Fig.4.12).

**Table 4.5: Characteristic of Open Space in *Fort Oranje***

Elements	Square/Open Space Name:		
	Fort <i>Oranje</i> front yard/Park	Fort <i>Oranje</i> back yard/Park/ <i>Oranjeveld</i>	Inside fort <i>Oranje</i>
History	This square was built in 18 <sup>th</sup> c. the same period with the Sultan Palace	This square was built since the end of the 18 <sup>th</sup> C. the same period with the Sultan Palace	The big open space was the yard in front of The Dutch VOC Governors house, that existed since the early 17 <sup>th</sup> c.
Physical aspect	Close to the hill Limau Soki-soki, were the Sultan Palace located. As a natural open space with grass and bordered by a street in the South and East side, a Palace yard in the west, and Ake Santosa in the North side.	A natural open space with grass and bordered by a small street surround it.	A natural open space, by grass and sand.
Equipment elements (tree, pedestrian, street furniture)	No special trees or vegetations that found, only grass and new flowers.	No special trees or vegetations that found, only grass and new shade trees.	No special elements
Dimension (width, length)	83 m. length and 61 m. width	120 m. length and 80 m. width	100 m. length and 90 m. width.
Functions	Old: Place for the Sultan's servants gather New: Open space for Sultanate activity New:	Old: Place for the Sultan's servants gather New: Place for cultural festival, sports activity and political activity (Party campaign)	Old: military purpose New: Public Open Space since the Fort Revitalization in 2008 by Indonesian Government.
Value (History, Social, Culture, Custom/Tradition, Religion)	As an element of the Sultanate Capital city.	As a part of the Sultanate Capital city, place that has a meaning as a gathering of power	Dutch VOC history
Distinctive/Others aspect	This place philosophy as a place to gather the power as a microcosmic	This place philosophy as a place to gather the power as a micro cosmic	-

Source: Field Research 2014

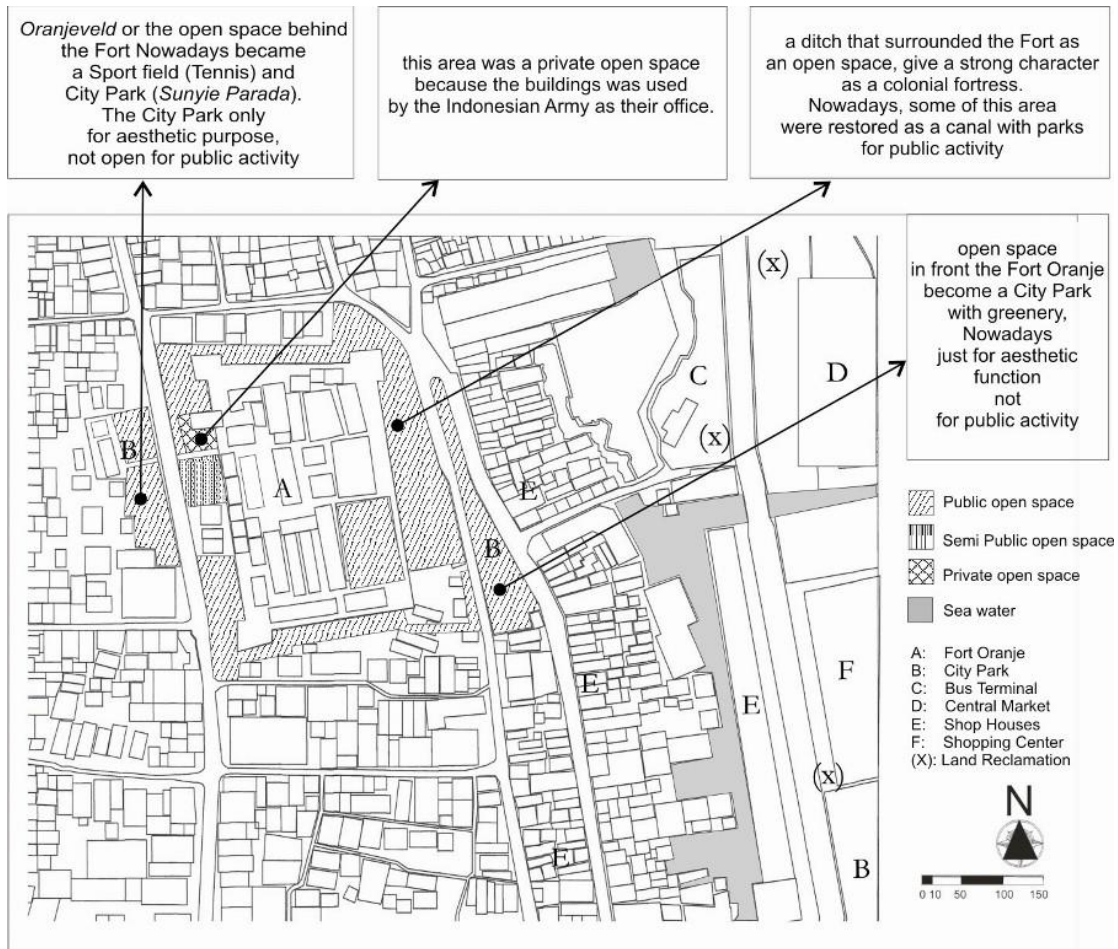
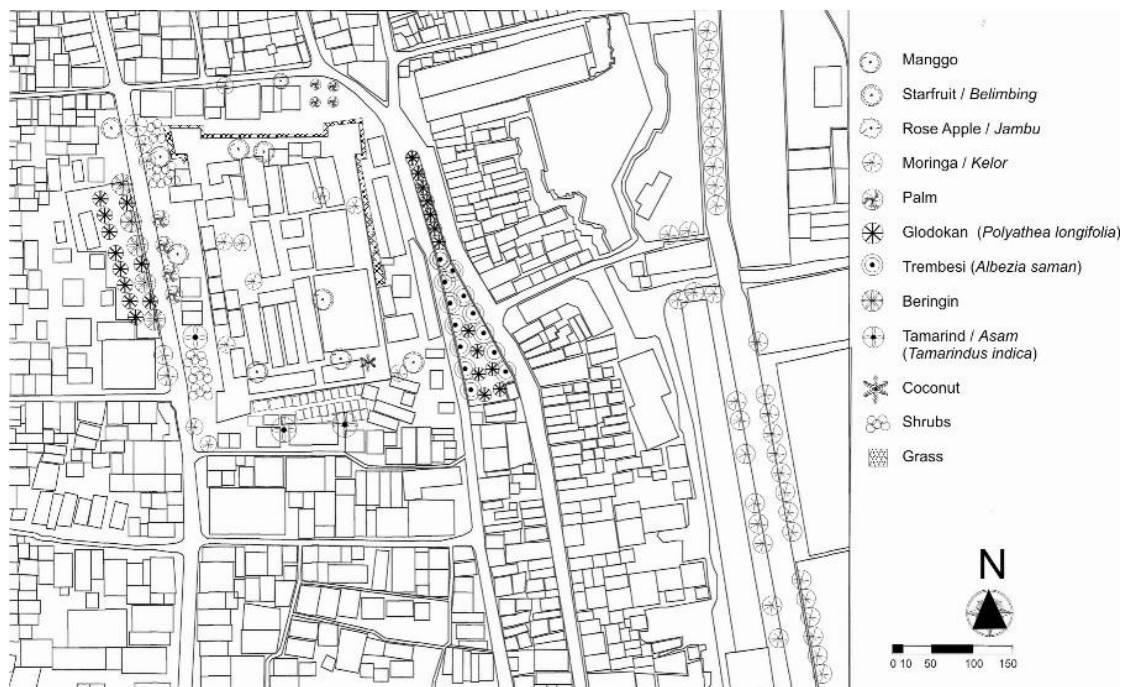


Fig.4.12. Open space on Fort *Oranje* quarter  
Source: Data Analysis, 2014.

### Fort *Oranje*'s Green Area/Vegetation

Trees in this quarter are only left in a small number, not fully inherited as in the past time of this quarter (if based on old photography). The old trees are only a few in the west side of the fort while the new trees of a greenery project by Ternate city municipality are located in the open space in the west and the east side of the fort. Therefore, the historic character by trees and vegetation is only found in the western part of the quarter, because its eastern parts there are only new trees. (Fig.4.13).



**Fig.4.13. Green area (Vegetation) on Fort Oranje quarter**  
 Source: Data Analysis, 2014.

### Fort Oranje’s Specific Urban Fabric

Fort *Oranje* wall and a ditch surrounding it gives this quarter a particular character of being center of the colonial activity and the capital city of Dutch VOC. Nowadays, this specific urban fabric has come to be conserved by the Historic City Revitalization Project given by the national and local governments.

#### 4.3.4. Kampong Cina

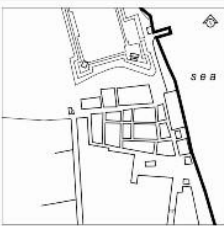

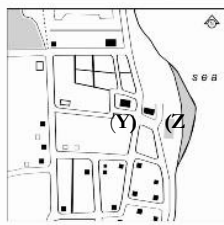
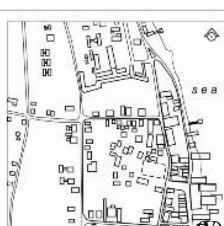
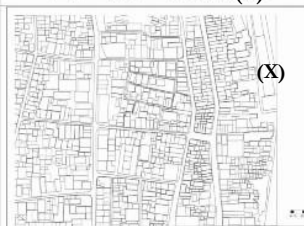
As spatial politics conducted by the Dutch (VOC) to secure its monopoly of trade and power to rule the region, a community of Chinese traders was given at first a limited space to settle, later they were given a place of settlement in the area close to Fort *Oranje*. However, around the year 1710, the Sultan of Ternate provided protection to some Chinese merchants to settle in the *Soa Sio* area (Andaya, 1991:76).

Along with the increasing number of Chinese merchants who roamed the Dutch East Indies, the Dutch VOC began to assign them to settle permanently, otherwise, traders with no fixed abode would be captured and collected in Batavia (the capital of the Dutch East Indies), according to the decree VOCs released in 1712. (Andaya, 1991:76).

This policy strengthened Chinese communities to remain living in the *kampung* of China Ternate, and began to move into this area shopkeepers and small-scale trading of everyday life commodities.

VOC then appointed a leader of this village and given the title of *Captain der Chinezen*, of which the primary task was to coordinate the *kampung* of China in conjunction with the VOC authority, including payment of taxes.

Chinese quarter or the so-called *Kampung Cina* was located in the south part of Fort *Oranje*. The small streets divided it into several blocks, with the Temple at the west part of the quarter, and small Arabic settlement in the west of the temple. The morphological process of this quarter is described as follows:

Time/Period	Map	Analysis
1780		Located in the south part of Fort <i>Oranje</i> , this quarter under the controlled of Dutch Colonial. The small street divided it in to a several blocks. With the Temple in the center, and small Arabic resident in the west part of the temple. Traditional-vernacular Chinese house in all part of this quarter.
1890		The small block still remains the same. The new two main streets connecting this quarter to the south part of the island.
1916		A new building, Dutch Colonial church (Y) and Post office (Z) has been built in the south part of this quarter.
1943		Chinese quarter spread to south part along with establish of the new Dutch Residence Government/Residence Office and Harbor (V) and a commercial harbor in the south part of the Residence Office.
2014		Land reclamation project (X) makes this quarter spread to the east part with the new main street connecting the north and the south part of the Island. New building and market has been built. The street pattern and block still remains the same but already change in the building style and the density is higher.

**Fig. 4.14. Urban Morphology of *Kampung Cina* quarter**  
Source: Research Analysis, 2014

## Kampong Cina's Street

The original street patterns and blocks still remain today but drastic changes have taken place in the building style and building density has become higher. The border of this quarter are the small street in the north (neighboring Fort *Oranje* area), the beach in the east, ex-Dutch Colonial Church in the south, while there is no straight border in the west part, where the Arabic community was settled (Fig.4.15).

**Table 4.6: Characteristic of Street in *Kampong Cina***

Elements	Street Name			
	Jl. H. Boesoeri	Jl. Ketilang	Jl. Tapikong	Jl. Kampong Tenga
<b>History</b>	This street showed in 1780 map as the connection to Chinese quarter from fort <i>Oranje</i> . It is probably establish since the early period of Chinese quarter in 17 <sup>th</sup> C.	Showed since 1780 map, as a street that became a barrier between <i>Kampong Cina</i> and Fort <i>Oranje</i> on its North.	Showed since 1780 map as a road in the middle of Chinese quarter	Showed since 1780 map as a street in between Chinese quarter and Arabic settlement
<b>Physical aspect</b>	Stretched North (Fort <i>Oranje</i> ) to South (Chinese quarter).	Stretched East – West, without any tree surrounding it.	Stretched North-South in the middle of Chinese quarter.	East-west in the south part of Chinese quarter
<b>Dimension (length and width)</b>	190 m. length and 8-9 m. width	180 m. length and 7-8 m. width	149 m. length and 3-4 m. width	110 m. length and 2,5-4 m. width
<b>Functions</b>	Old: main street Now: one of the main street in the city center	Secondary street	Main street to the Chinese Shrine.	Circulation inside settlement
<b>Value (History, Social, Culture, Custom/Tradition, Religion)</b>	-	As a barrier between <i>Kampong Cina</i> and Fort <i>Oranje</i> .	In the west side of this street located the Chinese Shrine.	-
<b>Distinctive/Others aspect</b>	-	-	-	-

Source: Field Research 2014

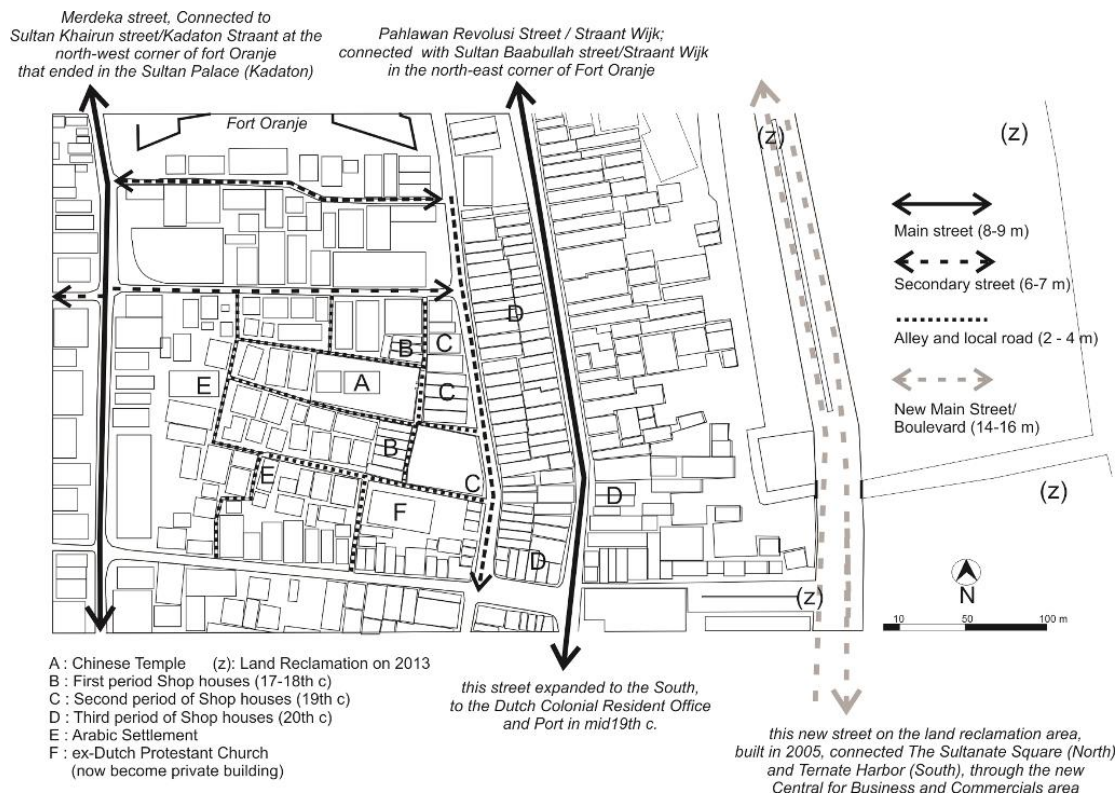


Fig. 4.15. Street Pattern and Streetscape of *Kampong Cina*  
 Source: Research Analysis, 2014

### Kampong Cina's Square and Open Space

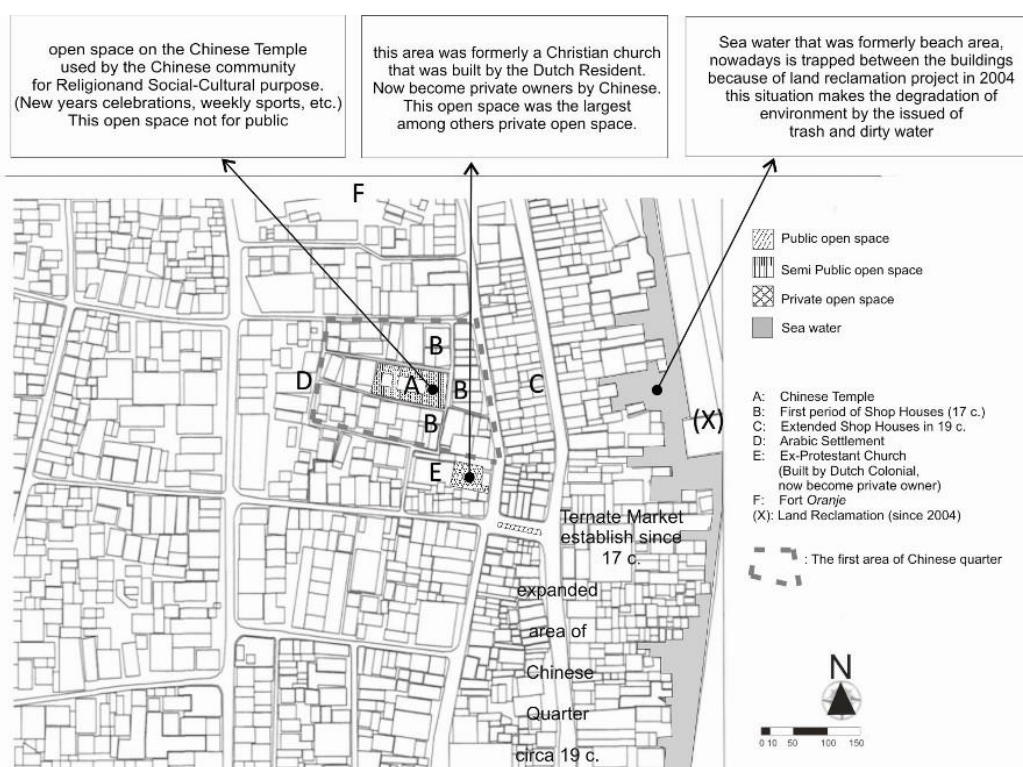
Large open space is only found in the temple yard and at the neighboring ex-church front yard. This church was built in the Dutch VOC period, now has become privately owned by the recent *Kapita Cina*, the leader of the Chinese community. He inherited it from his father who bought the church from the Ternate Christian community<sup>13</sup>. While each house of Chinese is the shop house and does not have any open space within. This situation happened because of the small area of Chinese quarter with by many inhabitants since its early period.

<sup>13</sup> Interview with Bapak Christopher, The Chinese Community Leader (the recent *Kapita Cina*), March 2014.

**Table 4.7: Characteristic of Open Space in *Kampong Cina***

Elements	Square/Open Space Name:	
	Chinese Shrine Yard	Ex-Dutch Church Yard
History	This yard was built since the Shrine built in mid-17 <sup>th</sup> c.	Established since the church was built in 18 <sup>th</sup> c. Showed in 1780 map.
Physical aspect	Located in the front and side of the Shrine	Located in the front of the building
Equipment elements (tree, pedestrian, street furniture)	There are no specific features, only a large open space due to the Chinese quarter that has a small space.	No specific elements
Dimension (width, length)		
Functions	Old: for Religious and social activity Now: Religious, social and sport activity	Old: as a town open space/park Now: private open space for parking area
Value (History, Social, Culture, Custom/Tradition, Religion)	As a space for today's Chinese community activity, including the Chinese New Year's celebration.	As one of the open space in the central of the city since 18 <sup>th</sup> c.
Distinctive/Others aspect	-	

Source: Field Research 2014



**Fig.4.16: Open space on *Kampong Cina***

Source: Data Analysis, 2014.



### Kampong Cina's Green Area/Vegetation

Not many trees could be found in this quarter, only those on some lots of the Arabic house, because of the rapid development of the shop houses in this center of trading and economic activity of Ternate City (Fig.4.17)

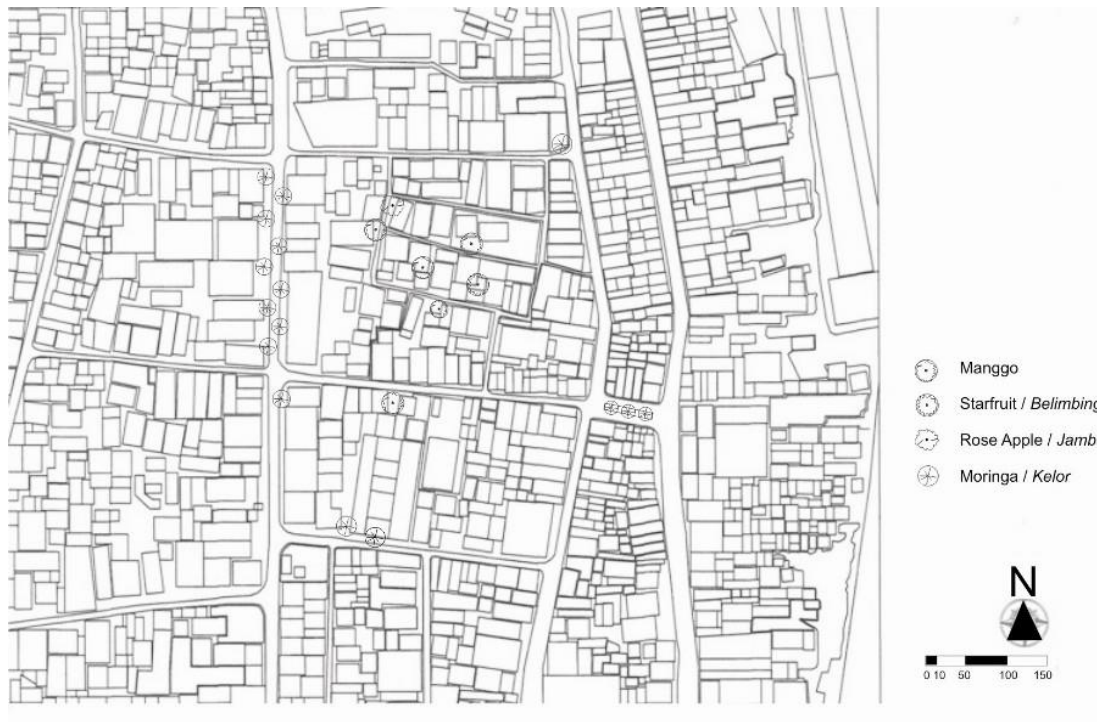


Fig.4.17. Green area (Vegetation) on *Kampong Cina* .  
Source: Data Analysis, 2014.

### Kampong Cina's Specific Urban Fabric


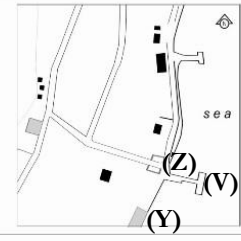
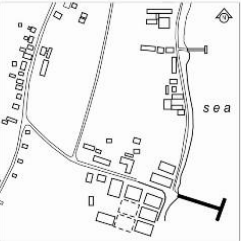

There is no specific urban fabric except the Chinese Temple and its neighborhood area (the shop houses) that has a strong identity with small alleys.

#### 4.3.5. Falajawa

*Falajawa* quarter is very close to the harbor area, which facilitated it to form a merchants' settlement. But it is not mentioned exactly in the city history about the establishment of this quarter, even in the Dutch archive.

*Falajawa* quarter is located next to the harbors, or the Dutch Resident harbor (built on early 19<sup>th</sup> C.) and the Port of Ternate (built on the end of 19<sup>th</sup> C.) This strategic location has made this quarter grow fast, showing change of buildings in the west part

facing the beach and the Port of Ternate which became a center of North Maluku province port activity. Only the east part of *Falajawa* became a commercial area with hotels, restaurants, and shops, having changed its old character of wooden shop houses.

Time/Period	Map	Analysis
1890		At this period, <i>Falajawa</i> settlement does not exist, but the street pattern already planning by the Dutch Colonial (VOC). This map show that the Dutch colonial starts to expands the city to the south part, preparing the economic activity growth.
1916		After the VOC collapse on 1800, a House for the Sultan of Tidore or <i>Kadaton Tidore</i> (Y) was built close to the new harbor, the so-called Resident Jetty (V). This was the period of Dutch Resident government with its Residence office (Z). The settlements start to growth around this new harbor, including the <i>Falajawa</i> that bordered with two main road in the east and west side.
1943		On this period, the areas around <i>Falajawa</i> start to growth because the new commercial harbor already establish that makes this area have a significant role as one of the center of Trading port in Eastern Indonesia.
2014		Nowadays, <i>Falajawa</i> quarter is growth fast with no longer open space and each house connected with a small road. This happened because of the Port of Ternate handling control of this North Maluku province trades. The street pattern still in blocks, the main street on the west and east are connected with small road and small alleys connected each road.

**Fig. 4.18. Urban Morphology of *Falajawa* quarter.**  
Source: Research Analysis, 2014

### Falajawa's Street

The settlement is divided into blocks by the main streets on the west and east, with small streets and alleys connecting each main road. These lanes separate each house site.

Table 4.8: Characteristic of Street in *Falajawa*

Elements	Street Name		
	Jl. Pahlawan Revolusi	Jl. Falajawa	Jl. Salim Fabanyo
History	Establish since the end of 18 <sup>th</sup> C, showed by 1780 map as the end of <i>Straant Wijk</i> or Seaside street.	Establish since the early of <i>Falajawa</i> neighborhood in end of 19 <sup>th</sup> c, as a small neighborhood road.	Showed up since 1890 map
Physical aspect	Stretched North-South in the beach side, connected the new harbor with the city center.	Stretched east west in the middle of <i>Falajawa</i> neighborhood.	Stretched north-south in the middle of the Dutch Residency capital area
Dimension (length and width)	250 m. length and 9 m width (2 lines @9 m)	560 m length and 4-6 m. width	240 m. length and 7-8 m. width
Functions	Main street	Neighborhood road/circulation	Secondary street
Value (History, Social, Culture, Custom/Tradition, Religion)	One of the oldest street in city center	Old neighborhood street	One of the oldest street in colonial city center
Distinctive/Others aspect	Sea side street with a good view and open space on its east side/beach side.	-	-

Source: Field Research 2014

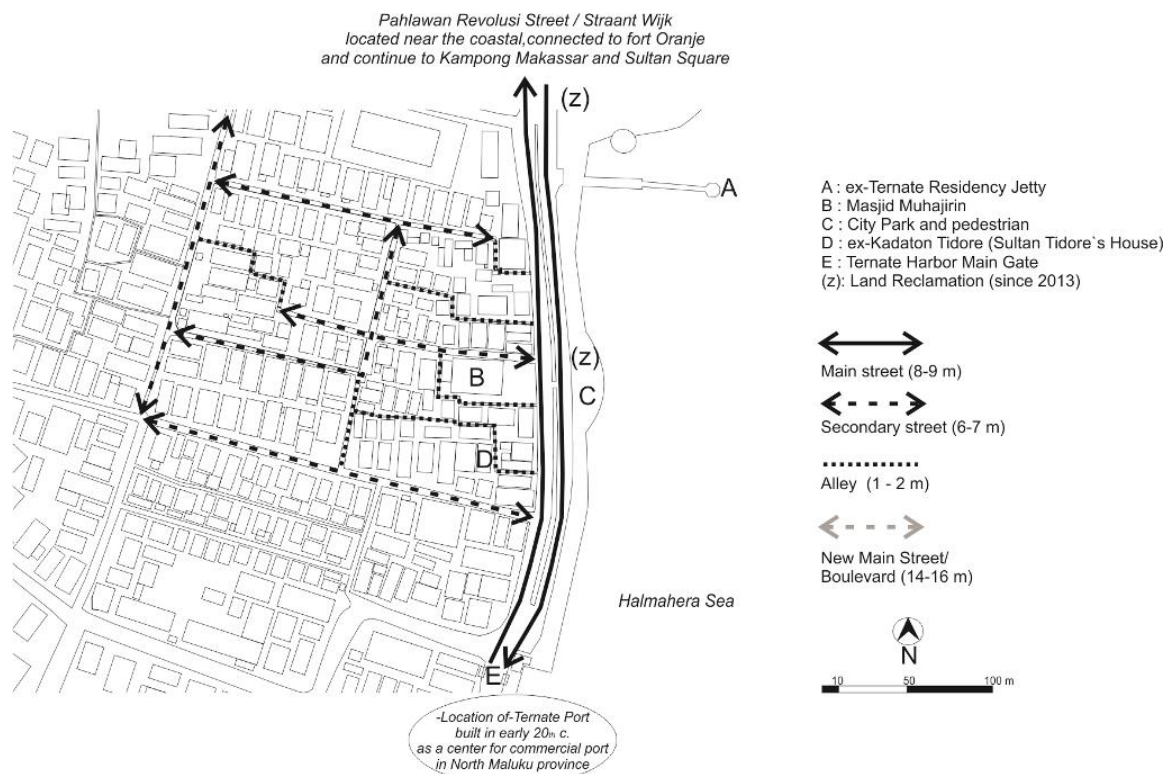


Fig. 4.19. Street Pattern and Streetscape of *Falajawa* quarter

Source: Research Analysis, 2014

## Falajawa's Square and Open Space

Open space in this quarter is mainly located in the coastal area that was provided by local government, while in the settlement area there is no large public open space. The settlement is increasingly dense and solid because of number of the growing population.

**Table 4.9: Characteristic of Open Space in *Falajawa***

Elements	Square/Open Space Name:	
	Falajawa Beach open space	Private open space
Location	East side of Falajawa quarter	Front yard of the dwellings
History	Establish since the early period of the city (early 17 <sup>th</sup> c.)	Established in the 19th C. With the dwellings
Physical aspect	A natural element as a beach on the east side of <i>Falajawa</i> neighborhood.	A front yard with vegetation, and a some of the back yard with stone oven
Equipment elements (tree, pedestrian, street furniture)	New redevelopment since 2004 as a city park, part of reclamation in the area, with new tree and vegetation as a city park.	The front yard usually grew the fruits trees (Mango), and flowers, while the back yard as a service area with stone oven and 'sumur'
Dimension (width, length)		Depends on the dwellings
Functions	Old: beach area for small boats landed Now: city park; hanging out place for citizens	Aesthetic and service area for the inhabitants Today's, some became a business space for a food shop.
Value (History, Social, Culture, Custom/Tradition, Religion)	An area for a small boat from Tidore Island and neighbor islands to stop, because the Sultan of Tidore house located in this beach area.	
Distinctive/Others aspect	Natural sand with the new redevelopment of the city park with new paving.	An old style and design of The Stone Oven

Source: Field Research 2014

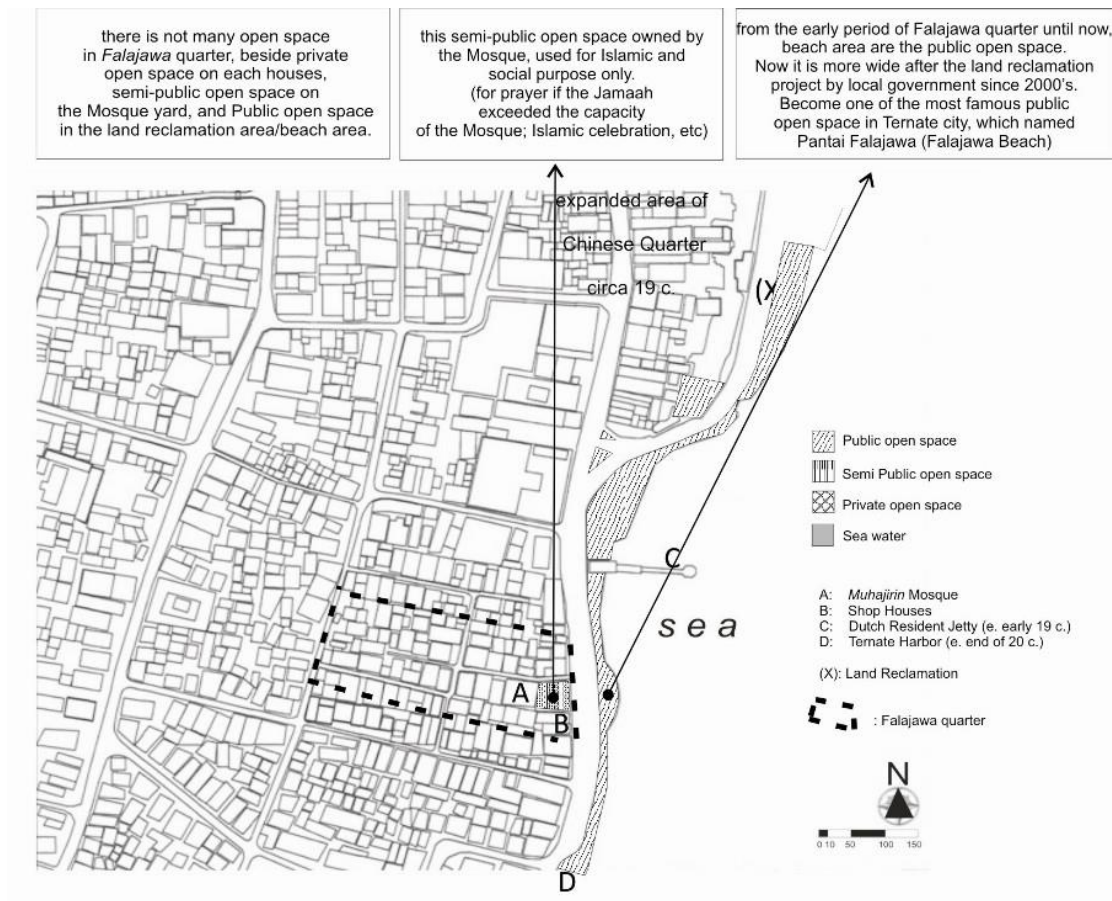


Fig.4.20. Open space on *Falajawa* quarter  
Source: Data Analysis, 2014.

### Falajawa's Green Area/Vegetation

The greenery, especially trees and flowers, in this area was only planted by the inhabitants of each house (Fig.4.21). The local government planted trees on the beach side as a part of urban beautification together with providing such public open space as the park and promenade.



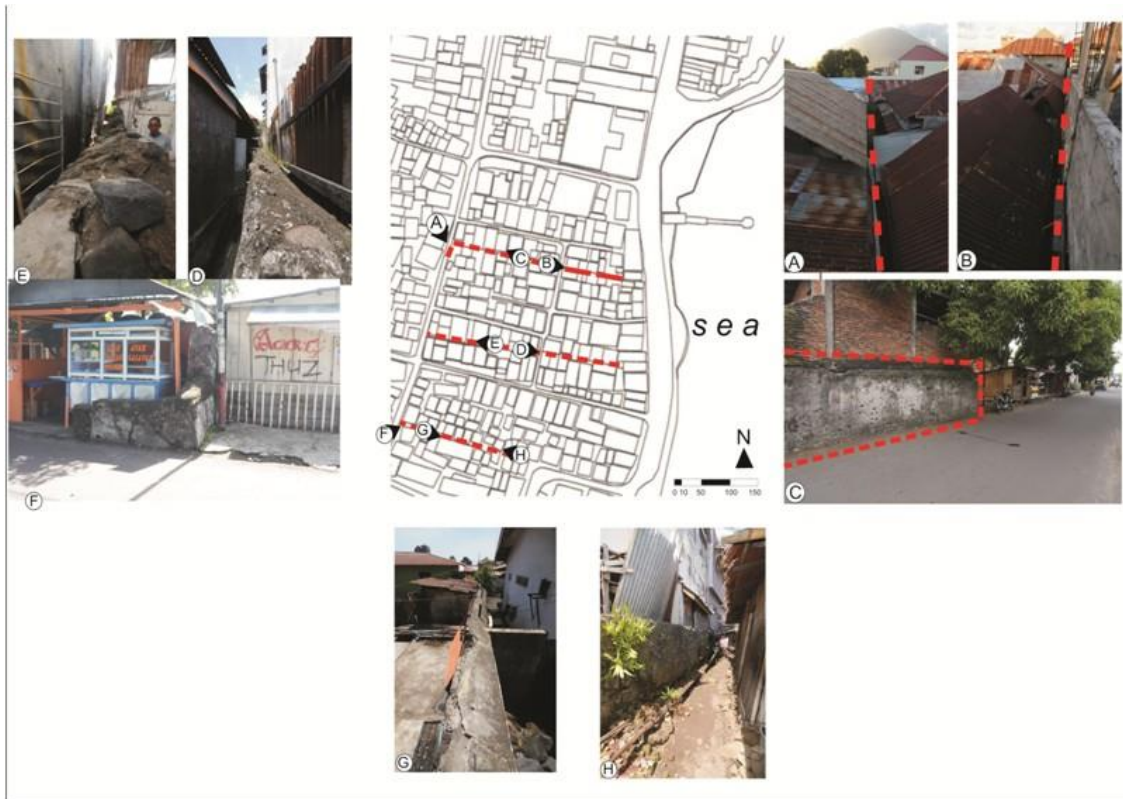
Fig.4.21. Green area (Vegetation) on *Falajawa* quarter  
Source: Data Analysis, 2014.

### Falajawa's Specific Urban Fabric

The spatial order of this area is particularly of residential, which is at the core of the area that was protected with a surrounding concrete wall.

This wall protected the inhabitants of Falajawa village in the Second World War period<sup>14</sup>. The ruins of the old wall surrounding the quarter still appear themselves clearly from the road on the beach, but are mostly covered with new buildings on them(Fig.4.22).

<sup>14</sup> Interview with Bapak H. Ali , December 2012



**Fig.4.22. The ruins of Old Wall in Falajawa quarter**  
 Source: Field Research, 2013 & 2014.

#### 4.4. Conclusion

Ternate city center as the main area of this study consists of urban fabrics that exist since the early 17th C., when the city began to be built by the Dutch VOC and the Sultanate of Ternate. Until the mid-20<sup>th</sup> C., the city center has consisted of two political powers of the Sultanate and the Dutch Colonial that have given several impacts to the urban space. Based on the study conducted, it can be said that this city center consists of ethnical quarters which are the local indigenous settlement in *Soa Sio*, the immigrant settlement of workers and merchants in *Kampung Makassar*, the Dutch Colonial residence in Fort *Oranje*, Chinese quarter in *Kampung Cina* and Arabic descendants' settlement in *Kampung Tenga* and *Falajawa*.

All these ethnical quarters have their peculiar characteristics, which should be considered as the urban heritage of Ternate city. The previous analysis showed that these quarters have significant elements that still exist and some of them have changed and lost but still can be figured by its urban space heritage (Table 4.10).

The new urban development became one of the main factors that led to decrease the original urban space and to transform the city as a coastal city with the new re-development by land reclamation in the seaside. Even though the essential elements of urban fabrics can be found and recognized as a part of Ternate's urban heritage, some of them have disappeared and changed due to new physical development (Fig. 4.23).

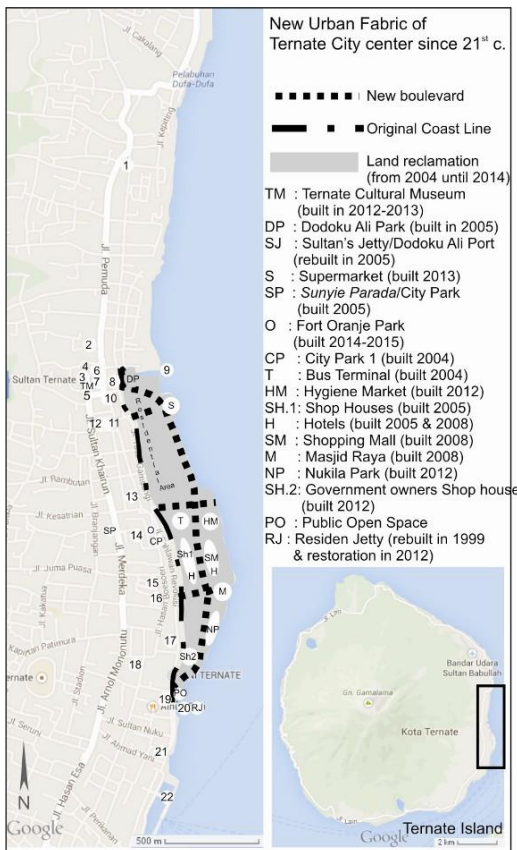
By recognizing the original elements of the urban space, the original urban fabrics of the city center can be clarified as the essential urban heritage of Ternate city. As the urban heritage not only consists of the physical or tangible aspects, non-physical or intangible aspects of this city center also give a great meaning to the process of urban space development. Results of a systematic analysis of the intangible heritage based on the cultural landscape of the city will be explained some in chapter 5 (architecture heritage) and full explanation in chapter 6 (cultural landscape heritage).



Table 4.10. Characteristic Urban Space in Study Area

Study Area:		<i>Soa Sio</i>	<i>Kampong Makassar</i>	<i>Fort Oranje</i>	<i>Kampong Cina</i>	<i>Falajawa</i>
Historical Value	Strong	●	●	●	●	●
	Moderate					
	Weak					
Socio-Cultural Value	Strong	●	●			●
	Moderate				●	
	Weak			●		
Function	Residential	●	●	●	●	●
	Cultural	●			●	●
	Commercial		●	●	●	●
Physical Character due to Historical value	Strong	●				●
	Moderate		●	●		
	Weak				●	

Source: Data Analysis, 2015



	Historical Objects	Built (year)	Condition	Old/New Function	Authenticity
1	Former Sigi Heku	~ 1600	●	Sigi Heku Masjid / Regular Masjid	□
2	The 2nd Sutan Palace*	1627	-	Sultan Palace / Residential area	-
3	The 3rd Sultan Palace**	1806	●	Sultan Palace/SultanPalace+Museum	▲
4	Fort Naka	~ 1700	●	Fortress / No function	△
5	Ngara Opas (Guard Gate)	~ 1800	●	The Palace Gate	□
6	Ake Santosa (Spring)	natural	●	water resource for the Sultanate	□
7	Sunyie Ici (small yard)	~ 1800	●	Sultanate purpose	▲
8	Sunyie lamo (big yard)	~ 1800	●	Sultanate purpose/ Public Open Space	□
9	Dodoku Mari (Sultan's Jetty)	~ 1800	●	Sultan's Jetty / Sultanate Port	□
10	Ngara Lamo (Sultanate Courtyard)	~ 1800	●	Sultanate courtyard / multi purpose	□
11	Sigi Lamo (The Great Masjid)	~ 1600	●	Sultanate Masjid	▲
12	Sultanate Cemetery	~ 1600	●	Cemetery for Sultan and Families	▲
13	Sigi Cim	~ 1600	●	Masjid	■
14	Fort Oranje /Malayo	1607	●	Dutch VOC Headquarters / Museum & Park	□
15	Chinese Temple	~ 1600	●	Center for Chinese prayer & Cultural activity	■
16	Protestant Church (Dutch)	~ 1600	●	Christian Protestant / Empty building	■
17	Post and Telegraph office	~ 1800	●	Post and Telegraph office	■
18	Catholic Church and School	~ 1800	●	Christian Catholic Church and School	■
19	Resident of Ternate office	~ 1800	●	Resident office/Government Multi office	■
20	Resident Jetty	~ 1800	●	Dutch Resident Jetty/Local Government Jetty	■
21	Kadaton Tidore (Sultan Tidore House)	~ 1800	-	House of Sultan Tidore / residential area	-
22	Port of Ternate	late 18 <sup>th</sup> c.	●	Trading Port / National Port for all Ships	■

● : Exist - : Not exist R : Ruins ▲ : Preserved △ : Partly preserved ■ : Rebuilt □ : New intervention

Fig.4.23. Urban Space development in Historical Site (left) and the Essential Urban Elements in Ternate City Center (right)

Source: Data Analysis 2015

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## Chapter 5

# Ternate's Architectural Heritage

### 5.1. Introduction

#### 5.1.1. Introduction to Indonesian Architecture

Indonesia has 17,508 islands, only 6,000 of which are inhabited, and about 300 ethnic groups of which 95 % have native Indonesian ancestry (BPS, 2010). It is composed of one big nation with the slogan *Bhinneka Tunggal Ika* or Unity in diversity. Among those ethnical groups, their original language and cultural conditions were different from each other including the architecture heritage from the ancestry.

#### Architectural Characteristics

As been debated by architects and scholars about the concept of Indonesian Architecture for the last two decades, there is no term of *Indonesia Architecture* or *Architecture in Indonesia* as a nation, architecture in Indonesia has been influenced by many different traditions from other countries such as India, China, Middle East and Western countries (Nas, 2007). Therefore, the concept of architecture in Indonesia must be based on its vernacular and traditional architecture of each ethnical group that have very large variety from the west part until east part of the archipelago, and cannot be represented by only one or several ethnic. For example, in the North Maluku Archipelago, estimated about 115 islands, located in eastern Indonesia, were Ternate city as the main big city, have 28 ethnic groups, each of these have their own language and tradition. However, some of the ethnic groups have the similar architectural style in building performance.

Indonesia as a region of thousands island of tropic climate, is given a significant impact on the way of living, which has become a tradition. For the last one decade, the concept of Indonesia architecture has come to be used among the scholars naming it as *Nusantara*<sup>15</sup> architecture in regard with the cultural-geographic aspects of Indonesia. The principal concept of Nusantara Architecture, as Professor Prijotomo argues, which is:

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<sup>15</sup> In Indonesian Dictionary, *Nusantara* means appellation or name for the whole island of Indonesian archipelago. Retrieved from on September 26, 2015 from <http://kbbi.web.id/nusantara>

The nature of Indonesia or Nusantara as region with tropic climate believes that their place for living is the nature itself. The fact that the season does not entire a treat to the life of people has made the Nusantara people treat the structure as man-made big and shaded tree. The inner part of the structure is a particular volume of nature transformed in the metaphor of the foliage part of tree. The platform under the roofed part of the structure is a metaphor of the shaded area of the tree. The terrace on the sides of the structure is also a metaphor of that shaded area of the tree. Now, while the inner part of the structure is for the storage (includes storing the body during the sleep), the platform and the terrace becomes the part where daytime activities in life is performed. This latter part, moreover, also considered as part of the open yard surrounding the structure (Priyotomo, 2012: 3)

### **Architectural Development and Influence by Colonization**

The term *Nusantara* architecture can be used for the local architecture of each ethnic group in Indonesia. The architectural heritage is not only about monumental buildings (Palace, religious buildings, public shelter), but also about ordinary buildings like regular houses and storage. However, during the colonial periods, mainly by the Dutch Colonial since early 17<sup>th</sup> C., Indonesian society had been influenced culturally by the Europeans, with no exception of the architecture especially in city or urban area.

The use of new house material as the pillars, tiles, and roof covers, as well as the room layout in the front shows an influence by Dutch colonial. However, the local houses in Indonesia do not look like Dutch houses in their homeland because the different climate matters, the houses in Indonesia are of a kind of combined styles and designs that fit for the tropical climate. This combination between European and local area of Nusantara in Indonesia may be familiar with the style named *Indis*.<sup>16</sup> As Valentijn explained about a home that he stayed in Batavia (now Jakarta) for one year in 1706:

*The weather from the street can become extremely hot at the middle of the day, after 5 at the afternoon, the weather became cool. Inside the house people don't feel hot because there is a veranda that keeps cool and also dark with the curtains, for the wind to flow inside through the window with wicker rattan that protected from insects (Valentijn, 1724 IV:230)*

Valentijn also explained about the house that he stayed in Ambon (now the capital of Maluku province, the neighboring province with North Maluku in the same region:

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<sup>16</sup>The Indonesian word *Indis* refers to *Oost-Indische* (Dutch) that mean 'The Dutch colonization area of east India', which now became Indonesia. The term '*Indis*' develop into a definition of 'culture combination between Dutch with Indonesian'.

Maluku Archipelago), which had two big verandas as long as the house width, one in the front and another in the back and the kitchen with slave rooms located in the back yard. The house is very comfort for living and only has one floor because the region is often hit by earthquakes (Valentijn, 1724 II:128)

From the notions above, it is clear that the house was built under the influence of Dutch. That happened in the colonial period (1607-1942) starting with the Dutch Trading Company or the VOC (*Vereenigde Oost-Indische Compagnie* in Dutch) that controlled the trading in the major ports in Nusantara, including in Ternate. This period left its architectural heritage such as fortresses and buildings inside the fort, including Fort *Oranje* in Ternate city. The Dutch colonial period continued under the Netherlands Kingdom that ruled *Nusantara* since the early 19<sup>th</sup> C. had left its architectural heritage such as government houses, offices, ports, jails, churches, and industrial buildings that are mostly located in major islands of Indonesia like Sumatera, Jawa, and Kalimantan. While in Ternate Island only a small number of government officers' houses, offices, ports, and a church are left.

### **5.1.2. Objectives**

The main aim of this chapter is to analyze the characteristics of Ternate's architectural heritage that consists of several types of buildings. Since the architectural heritage of Ternate Island has a limited publication that describes it, this chapter tries to give a general explanation about the buildings, based on their types and contexts.

As a part of tangible cultural heritage, architectural heritage gives a visible image of cultural landscape of the society in the past and its changes over time given by each era and influence of other regions' culture. As happened in Ternate as well, the architectural heritage reflects many influences from other countries that have given certain unique images and shapes to it.

### **5.1.3. Research Method**

This chapter analyzes the characteristics of Ternate's architectural heritage, based on results of the field survey and interview. The field survey in each study area, including measurement and photographing of samples, was conducted in July-November 2012, August-October 2013 and June 2014, to get all the information about building dimensions, the material used, functions, and the detail area of each building's yard. An

interview method was also used to investigate the building process of each house, its transformations, and how its rooms respond to its physical and socio-cultural environment. As Rapoport (1969:46-47) explained that ‘the house is an institution, not just structure created for a complex set of purpose... Physical and socio-cultural aspects need to be considered, but the later need primary stress`.

The interview was conducted to the house owner or the household of every sample. Samples of this study have been chosen based on their typicalness, oldness, and use of traditional materials.

## 5.2. Architectural Heritage in Ternate

The diversity in culture and ethnicity of a region gives unique and distinctive elements to its architectural heritage, which is the case of the architectural heritage in Maluku Region where Ternate is one of the main cities. From the perspective of *Nusantara* architecture above, the Ternate’s architectural heritage has a similar style with that of the Halmahera Island, the neighbor island in the east side of Ternate, and also some same elements with the traditional architecture in Tidore Island. The *Sasadu*<sup>17</sup> from Halmahera Island gives much influence to the vernacular style of Ternate’s architecture, for example the Gate of The Sultan Palace or *Ngara Opas*; have the similar roof style with it.

Wooden houses in Ternate or the so-called *Fala Kanci*<sup>18</sup> also have the similar architectural style and structure system with other islands in Maluku region, and they have the same structural wooden joint technique with the Malayu house in the Malay Peninsula. This happened because Ternate became the main port city in Eastern *Nusantara* since early 16 C. for the spice trade. The Kingdom of Ternate already had a connection with the kingdoms in Java and Malay Peninsula, before the Dutch colonial period.

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<sup>17</sup> *Sasadu* is the vernacular house for traditional people in Halmahera Island, especially west Halmahera. This house has a big roof, covered with sago leaf, with all building structure with wood, without any wall. The gate of Sultan Palace of Ternate has a similar roof type with *Sasadu*, that already exist before. The completed explanation about *Sasadu*, in: E.Visser and Mursid, Adhi. *Sasadu atau Rumah Adat di Sabu, Halmahera Utara (Sasadu The Traditional House of North Halmahera)* in Masnambow, E.K.M. 1983. *Halmahera dan Raja Ampat sebagai Kesatuan Majemuk (Halmahera and Raja Ampat as Unity in Diversity)* Buletin LEknas Vol. II No.2, Terbitan khusus. Jakarta pp.379-400

<sup>18</sup> In Ternatan language (Ternate ethnic language; because there is also Ternate-Malay Language that a little beat similar with original Malay language, but different in some words and pronunciation) *Fala* means House, *Kanci* means a skeleton wooden structure.

While Ternate has not had its own distinctive vernacular houses used for the traditional custom or cultural ceremony, Halmahera has had (*Sasadu*). *Fala Kanci* had been probably brought to Ternate island, and became one of its architectural heritage that mostly can be found on the island. Related words to Ternate's architecture heritage are described as follows:

1) *Kadato*

*Kadato* in Ternate language means Sultan home or Sultan palace. It derived from the word *Kadatuan* of the old Malay language. The term *Kadatuan* means "the realm of Datu" or "the residence of Datu". It is composed of the old Malayan stem word *Datu* with circumfix *ke- -an* to denote place. It derived from *Dato'* or *Datuk*, an ancient Austronesian title and position for regional leader or elder used throughout Maritime Southeast Asia<sup>19</sup>.

2) *Kadato Ici*

means a Sultan home outside *Kadato*, or the second home, or the Sultan's villa.

3) *Ngara Lamo*

means a big gate, as a main entrance to the outer court of the Sultan Palace .

4) *Ngara Opas*

means gate with the guards, as a main entrance to the inner court of the Sultan Palace.

5) *Bolulu Madebe*

means a building in the Sultan's Jetty.

6) *Sigi Lamo*

*Sigi* means mosque, and *Lamo* means big or great.

7) *Dodoku Mari*

*Dodoku* means a port, and *Mari* means stone.

8) *Fala Dano*

*Fala* means a house and *Dano* means grand children. This term refers to a house that owned by grandchildren of the Sultan family.

9) *Fala Kanci*

*Fala* means house, and *Kanci* means a skeleton of wooden structure.

10) *Fala Gaku*

*Fala* means house, while *Gaku* means a stage or scaffold.

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<sup>19</sup> Based on Indonesian Wikipedia, retrieved on September 16, from <http://en.wikipedia.org/wiki/Kedatuan>

11) *Fala Boga*

*Fala* means house, *Boga* means broken. It refers to the roof that looks like broken.

12) *Fala Jaga/Fala Jawa*

*Fala* means house, and *Jaga* means guarding. It refers to a small gate in front of the house. The term *Jaga* has changed in spelling to *Jawa*.

13) *Colonial Building*

The colonial buildings built by the Dutch VOC and the Netherlands Kingdoms are located only in Fort *Oranje* and its adjacent small area in its west and south, as a church, port and houses only (the old colonial office and school have been demolished and redesigned to new buildings).

14) *Chinese Temple*

There is only one Chinese temple that is located in Chinese quarter.

15) *Chinese Shop house*

Chinese shop houses cover the area of Chinese quarter.

16) *Sigi Cim*

*Sigi* means mosque, *Cim* means an area of the south of *Soa Sio* or the Sultanate capital city.

17) *Sigi Heku*

*Sigi* means mosque, *Heku* means an area of the north of *Soa Sio* or the Sultanate capital city.

Based on the field survey and interview, the characteristic elements of the architectural heritage in Ternate can be described as table 5.1.

**Table 5.1: Ternate's Architecture Heritage Characteristic**

Building Name	Style	Structure	Owner	Function	Distinctive elements	Location
<i>Kadato</i>	Combination of Malay, Chinese and European	Bearing wall, wooden pillar and Brick pillar, roof with wooden structure.	The Sultanate of Ternate	Museum		<i>Soa Sio</i>
<i>Kadato Ici</i>	<i>Indis / Indische</i>	Bearing wall, wooden pillar and Brick pillar, roof with wooden structure.	The Sultan's Family	Residential	Pillar, floor tile, and High roof as a vernacular architecture in Halmahera	<i>Soa Sio</i>
<i>Ngara Lamo</i>	<i>Indis / Indische</i> (body), and Local indigenous (roof)	Brick pillar, and roof with wooden structure	The Sultanate of Ternate	Old: Courtyard and a jail Now: office for the Sultanate	A unique roof with a vernacular style,	<i>Soa Sio</i>
<i>Ngara Opas</i> or <i>Fala Jaga</i>	<i>Indis / Indische</i> (body), and Local vernacular (roof)	Brick pillar, and roof with wooden structure	The Sultanate of Ternate	A gate	A unique roof with a vernacular style, a variation of Sasadu	<i>Soa Sio</i>
<i>Bolulu Madebe</i>	Colonial style as a fort	All the foundation and wall by brick, with a roof with wooden structure	The Sultanate of Ternate			<i>Soa Sio</i>



<i>Dodoku Mari</i>	Ordinary port with a small building with wooden, without a wall.	All the foundation by stone, and the building by wood.	The Sultanate of Ternate	The Sultanate port (until now)	A stone body of the port has been change with Cement and wood in 2005	<i>Soa Sio</i>
<i>Sigi Lamo</i>	A Malay and Javanese Mosque architecture style	All the foundation by stone, the wall by brick and main structure with wood until the roof.	The Sultanate of Ternate	A Mosque	Multi roof, big scale of wooden pillar and structure	<i>Soa Sio</i>
<i>Fala Dano</i>	<i>Indis / Indisbe</i>	Brick foundation, bearing wall, and wooden roof structure.	The Sultan's children and grand child's	Residential	Some ornament, pillar, and large yard	<i>Soa Sio</i> and <i>Kampung Makassar</i>
<i>Fala Kanci</i>	Local vernacular / Malay	Brick foundation, wooden structure from the wall until the roof.	Private/ Ordinary people or some rank merchants	Residential	Unique wooden structure and some ornament	Spread around the Island, mostly in <i>Soa Sio</i> , <i>kampung Makassar</i> and <i>Falajana</i>
<i>Fala Gaku</i>	Local vernacular/ Malay	Wood structure combined with bamboo	Private/ Ordinary people	Residential	Unique wooden structure	Nowadays only in some mountain slope
<i>Fala Boga</i>	Local vernacular / Malay	Mostly with bamboo	Private/ Ordinary people	Residential	Unique bamboo structure and material	Only left a small number in the mountain slope
Chinese Temple	Chinese style	Original: wooden structure Now: brick and column, and wooden roof structure	Chinese community	Prayer	Chinese style	Only 1 building in <i>Kampung Cina</i>
Chinese Shop Houses	Chinese contemporary	Original: wooden structure Now: brick and column, and wooden roof structure	Private Chinese / <i>Cina peranakan</i>	Residential	Small Chinese style in the roof type	<i>Kampung Cina</i> only
<i>Sigi Cim</i>	A Malay and Javanese Mosque architecture style	Original: wooden structure Now: brick and column, and wooden roof structure	<i>An Nur Society/ Yayasan An Nur</i>	Mosque	Multi roof	Kampung Makassar
<i>Sigi Heku</i>	A Malay and Javanese Mosque architecture style	Original: wooden structure Now: brick and column, and wooden roof structure	The Sultanate of Ternate	Mosque	Multi roof and large wooden roof structure	<i>Akehuda</i> neighborhood
Colonial Building	<i>Indis / Indisbe</i>	Bearing wall, wooden pillar and Brick pillar, roof with wooden structure.	Ternate city government and a private	Office, residential, museum	Brick pillar, floor tile, and roof type.	Inside fort <i>Oranje</i> , and it south area.

Based on its functions, materials, structures and construction, room layouts, the architectural heritage of Ternate can be explained as the following table 5.2.

**Table 5.2 Ternate's Architecture Heritage Classifications**

Architecture Heritage Classifications	Buildings Name/Type	
Based on Functions	Sultanate purpose	<i>Kadaton, Dodoku Mari, Ngara Opas</i>
	Religion purpose	<i>Sigi Lamo, Sigi Heku, Sigi Cim, Church and Chinese temple</i>
	Public purpose	<i>Ngara Lamo, Sunyie,</i>
	Dwellings purpose	<i>Kadato ici, Noblemen House or Fala Dano-dano, Ordinary House</i>
Based on Building Structure and Material	Wooden	<i>Fala Kanci</i>
	Bamboo	<i>Fala Tabadiku</i>
	Sago midrib/ <i>gaba-gaba</i>	<i>Fala gaba-gaba</i>
	Bearing Wall/brick	<i>Fala Dano-dano</i>

	Stilt/ <i>rumah panggung</i>	<i>Fala Gaku</i>
Based on Roof type	Pyramid roof	<i>Fala Majana romtoba</i>
	Specific local roof	<i>Fala Boga</i>
Based on Room Layout	Symmetric layout	
	A-symmetric layout	

Source: Field Research, 2012

As shown in the table 5.2 above, the classification of Ternate's architecture heritage can be primarily made by its appearance and functions, but secondarily its structure should be considered for its further categorization. The noblemen house for example, it can be classified also by its structure in addition to the dwelling purposes or functions.

Other than the functions, all the classifications made on a base of the local perspectives on houses by Ternatans, who usually named their house's style by its similarity in appearance, dominant materials, building structure, and roof type. *Fala kanci* is the most commonly found and popular in Ternate, while in the neighboring islands, *Fala Gaku*, *Fala Boga*, *Fala Tabadiku*, and *Fala Gaba-gaba* were very rarely found or even have become extinct, because of the new development of perspectives on houses and building techniques of dwellings.

### 5.3. Ternatan House

#### 5.3.1. *Fala*; Philosophy

House for Ternatans is a manifestation of local concept of life and respect to the gender role of male and female (Ibrahim & Rahim, 2009). The main beams of roof structure symbolized this gender differentiation. The concept of *Fala* is also a manifestation of Islamic role, which may be exemplified by the messages from Ternatan ancestor as follows<sup>20</sup>:

*Nogolaba Fala ge Laba-laba* (Built your house with good care)

*Ma sabab ngana na fala ge* (Because your house is)

*Maronga kubu toma dunia* (like a grave in your world)

<sup>20</sup> Interview with H. Ridwan Dero, former Imam of The Great Mosque (Sigi Lamo). Transcript interview p.4

The house is a temporary resting place and it should not be excessive spatially. Decorate your house with reading the Quran and praying five times a day according to the tradition of Prophet, then your house will shine.<sup>21</sup>

Islam influence on traditional life of Indonesian is very large, because the religion came to hold the core role in all activities including customs of the people, which should not contradict the Islam roles given by Al Quran and Prophet Muhammad sayings (*Al Hadits*).

Furthermore, a house for Ternatans is also a personal manifestation of occupants. It reflects how many people live in it and what profession of the household head has. The number of individuals living within gives an impact to the number of rooms, the profession affects the exterior design, for example, using of columns and esthetical details (Ibrahim & Rahim, 2009: 5).

### 5.3.2. *Fala* and its Context

#### Physical Environment

The geographical aspect of Ternate as a small island gives an effect to the type and location of house in the environment. Mostly, the houses are surrounded by trees with many leaves with an intention of controlling over direct wind and for providing shadow against strong sunlight. As for the ordinary house, the roof was not so high as the noblemen house's and its wooden materials of roof structure was a manifestation of economic background of the residents.

*Soa Sio* and *Kampong Makassar* since the Sultanate era until today have represented the predominant character of the Sultanate Capital city. It is shown by the houses organized well between the liner streets running north to south close to the coastal area. In these quarters, the noblemen houses were located along the main streets above-mentioned, while the ordinary houses were located on the secondary streets or the street between the two main streets that connected the Sultan Palace and Fort Oranje. The similarity of these two different types of houses can be seen in the vegetation that always surround the house. Each of the site is planted with fruits trees and flowers.

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<sup>21</sup> Interview with H. Ridwan Dero, former Imam of The Great Mosque (Sigi Lamo). Transcript interview p.5

## Socio-Cultural Environment

House for Ternatans, as for other Asian peoples, has a close relation with socio-cultural aspect of the family. As private properties, Ternatans' houses are very connected with the owner who was involved in building the house. The owner's will concerning the house is highly respected.

If the owner of house is to die, he may make a special request to his children among whom the house is to be succeeded. It is not only a matter of the owner's legacy but of future treatment of the house. If the children want to renovate the house, they have to ask it first to the father who built the house as shown in the following interview transcript:

*Before he died, my father made a request: "Please keep this house, do not change the position of the front door, and let it facing the south not change to facing the west"<sup>22</sup>*

From this statement we can see the owner tries to maintain his house as it is by conveying a particular message to the next generation. In this context, Ternatans keep legacy of their house as the indispensable place for living. That is not only for maintaining the physical appearance but also intangible and spiritual aspects of the house. Waterson (1993:221) argued that for the Austronesian, maintaining the built environment was not only for its physical aspect but also for its idea-value aspect.

*Before our father died, we already asked him a permission to change the façade of the house, because we were afraid if he made a testament that we could not change any part of the house.<sup>23</sup>*

The above interview statement explains that the next owner or the child would ask first the will of father or owner when the successor wants to make some change to the house. It seems to be a tricky thing even today to modify drastically the father's home since his legacy is still respected as it is. This happens to old houses' legacy, even though minor changes may be made under the modern influence, namely the contemporary style of facade.

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<sup>22</sup> Interview with Ibu Radjiloen in Soa Sio, December, 2012.

<sup>23</sup> Interview with Ibu Sia in Kampong Makassar, December 2012.

The house legacy has been inherited from the first generation that built the house down to the present generation; it can be a continuous inheriting process over many generations.

Some of old traditional houses, however, have been substantially changed or even sold away to a non-family member, maybe because of the process of inheriting was not mentioned specifically about who is to be the next owner.

### 5.3.3. *Fala*, Design and Transformation

#### Layout

The *Fala* layout is rectangular with basically a symmetrical interior space and with a room order depending on the number and dimension of rooms. The room dimension depends on the number of family members or social statue of the owner. Of course, the noblemen houses are larger spatially than the ordinary houses are.

The main difference between the noblemen house and ordinary house is the layout of rooms, for the noblemen houses it must be symmetric while in the ordinary houses it is not symmetric in most cases. However, both types have the similarity that each unit has a full living room at the unit's front as wide as the house's width.

In both cases of the symmetrical or asymmetrical layouts, a space between the left room and the right room is made and used as a hallway that connects the living room with the bedroom and eating room. The corridor is designed straight for the residents' good access to rooms and also for moving out dead body from the house.

#### Roof Type and Material

The roof type basically consists of *Kampung* type and *Limasan* types, whereas *Kampung* type, specifically called *Pelana*, is supported by columns at front, *Limasan* types are classified into the pyramid type, multilevel type, and the type broken on the two side which Ternatans call as *Fala Mafana Romtoba*.

These traditional roof types have been used on each type of *Fala* on a basis of the owner's social status. For ordinary houses, *Fala Mafana Romtoba* is mainly used, and for

the noblemen houses, *Kampung* type with columns at front is basically applied, and for *Fala Sabua* or the public house and the Mosque, the *Limasan* with multilevel roof is used.

The roof material has used locally available resources, in the early time period, all the houses in Ternate roofed with Sago leaf. After the Colonization, the roof material has changed to tiles and metal materials as being a hybridizing process.

### **Façade**

Difference in social status of the owners differentiate their houses' façade as well. The noblemen house, using the *Pelana* type for its roof, gives secondary roofs over the front and back verandas, using columns to support them. The number of the columns expresses the social status of the owner, whereas a higher status expresses itself by a larger number of columns.

The research report from the Department of Culture mentions that the social status of the owner reflects the number of columns in the front veranda. It says that for the Sultan private house or *Kadato Ici* has 8 columns, the Sultanate officials and the Sultan Family has 6 columns and the Village leader has four big columns in the front veranda (*Depdikbud*). This concept of façade also gives different appearances among ordinary houses as well.

Morphologically, *Fala* has changed in time period. The changes started substantially in the colonization period by the VOC and Dutch, the noblemen house changed its roof to the new type influenced by the Dutch, and used a mixture of stone and sand with concrete for walls of the main structure.

The *Nusantara* traders gave influence on the usage of ornament in the windows for ventilation. Some of the merchant houses, including the house of the community leader such as *Kapita* of Makassar and of the Arabic, used this ornament.

Although the *Fala* has had several changes in the roof, material and ornament, the basic concept of layout still remains the same, because it is the basis of space order of Ternatans.

## **5.4. Architectural Heritage of the Study Area**

#### 5.4.1. *Soa Sio's Architectural Heritage*

The Architectural heritage of *Soa Sio* consists of the monumental buildings and houses. Monumental buildings are the primary elements of *Soa Sio* as the capital city of the Sultanate of Ternate,<sup>24</sup> while the houses spread in the whole area. Based on the architectural characters (material, style, use, construction, and function), ten typical houses were selected to analyze the architectural heritage of this area (Fig.5.1).

The monumental buildings are still maintained well and give an impression of the capital city of the Sultanate by showing the characteristics of the locality and some influences by the European styles, which were brought by the Dutch since the end of 16<sup>th</sup> C. until the Second World War and shortly by the British in the early 18<sup>th</sup> C.<sup>25</sup>

The houses in this area consist of noblemen's houses and ordinary houses. The noblemen's houses are located only on the main streets, and they can be visually recognized by their columns of European styles at the façade and by the usage of modern materials for main structure walls, while wood and bamboo are used by the ordinary houses as their main materials. The volume of the site and structures and the architectural elements of houses show the social status of the owner.

The composition of noblemen houses p is of: 1. The main building (to live); 2. Kitchen; 3. Bathroom and Toilet; 4. Well, one for public and one for private; 5. Front gate with an arc shape made with stone; 6. *Forno*; 7. Back gate; and 8. Hedge (Fig.5.2 and Fig.5.3)

Yards on each house lot provide greenery: fruits tree like Mangos, Guava, and flowers in the front, side and back yards. Nowadays, only small numbers of houses have these kinds of trees. (see Fig.5.4)

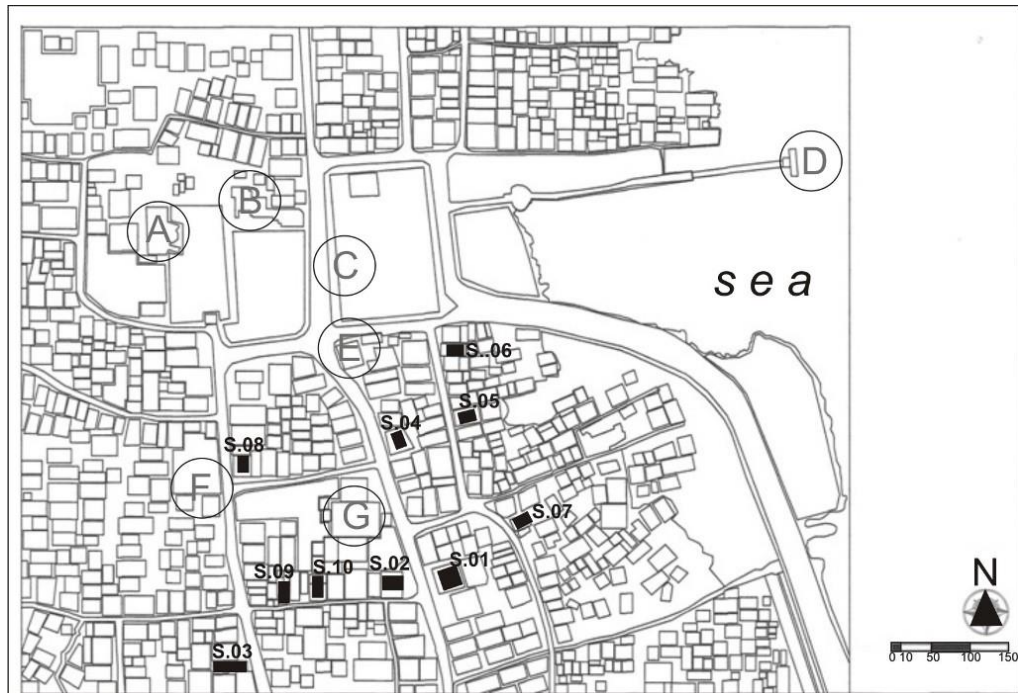
The noblemen houses are only located by the two main street sides, however, most of them are located on the main street near the beach (old: *Straant wijk*, Now: Sultan Baabullah Street), while the ordinary wooden houses or *Fala Kanci* are mainly located on the secondary streets, with different styles and materials to the noblemen houses. Although layouts of houses have a similarity in a symmetric composition of rooms, some houses have changed their room layout, with an addition of new room inside and/or

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<sup>24</sup> Interview with Sultan Ternate, December 6, 2012

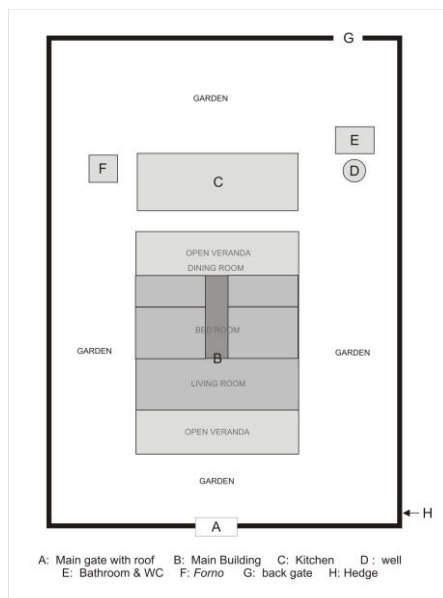
<sup>25</sup> Traders for clove, The Dutch early arrived at 1599 and British at 1801. The British give influence to the architecture of Sultan Palace with new Roman column style.

outside the main house (Fig. 5.4) Cultural and Religious activities still take place in one of the heritage house, *Learning Quran* as the facility for daily regular activity (Fig.5.5) and for cultural gathering in additional time (Fig.5.6).



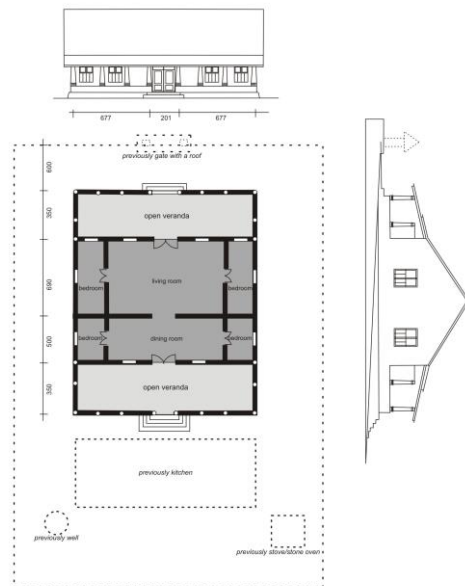
A: *Kadaton* (Sultan Palace) B: *Ake Santosa* (springs) C: *Samyie* (Square) D: *Dodoku Mari* (Sultan's Harbor) E: *Ngara Lamo* (The Big Gate and courthouse) F: The Cemetery G: *Sigi Lamo* (The Great Mosque)

**Fig.5.1. Map of Soa Sio Architectural Heritage**  
Source: Field Survey, 2012.



A: Main gate with roof B: Main Building C: Kitchen D: well  
E: Bathroom & WC F: Forno G: back gate H: Hedge

**Fig.5.2. Site Plan Sketch of Noblemen house typology.**  
Source: Field Research, 2012.



**Fig.5.3. Type of Noblemen's House Layout**  
Source: Field Research, 2012



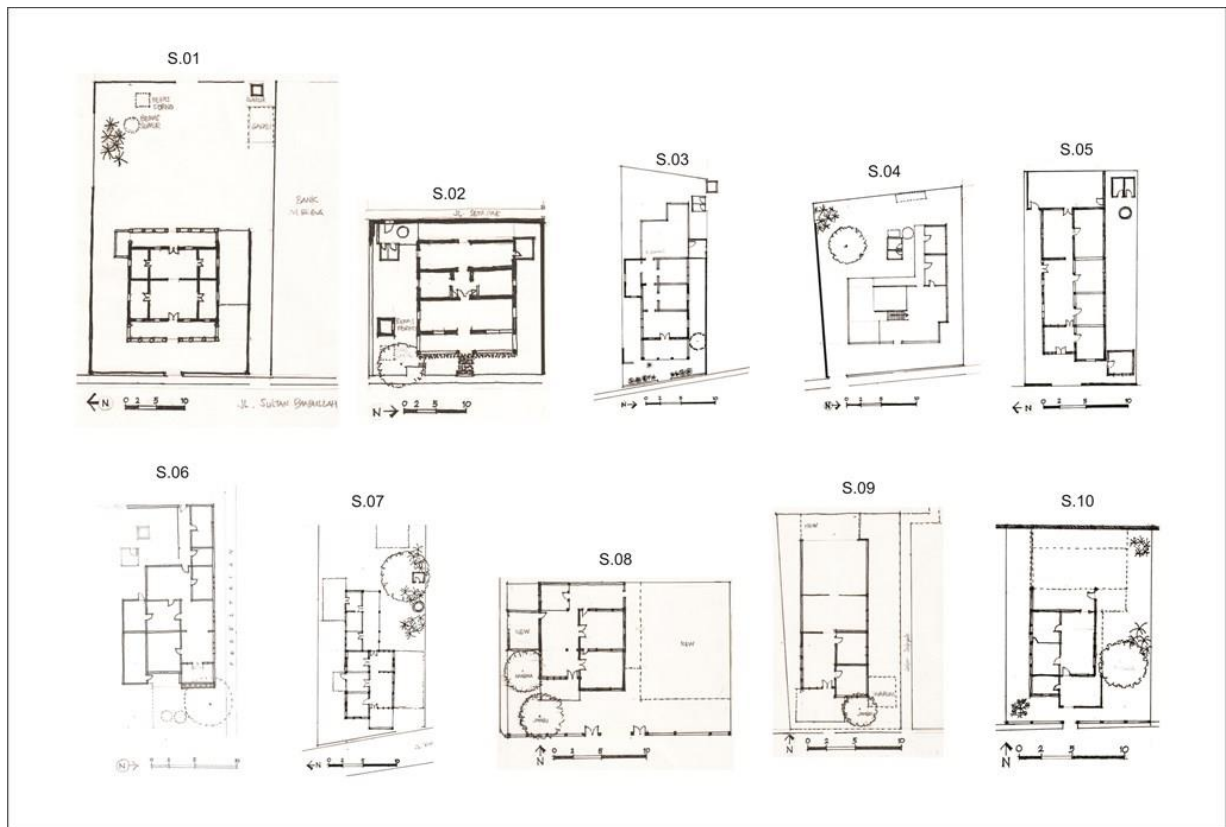


Fig.5.4. Existing site of Architecture Heritage in *Soa Sio* quarter  
 Source: Filed Research, 2012.

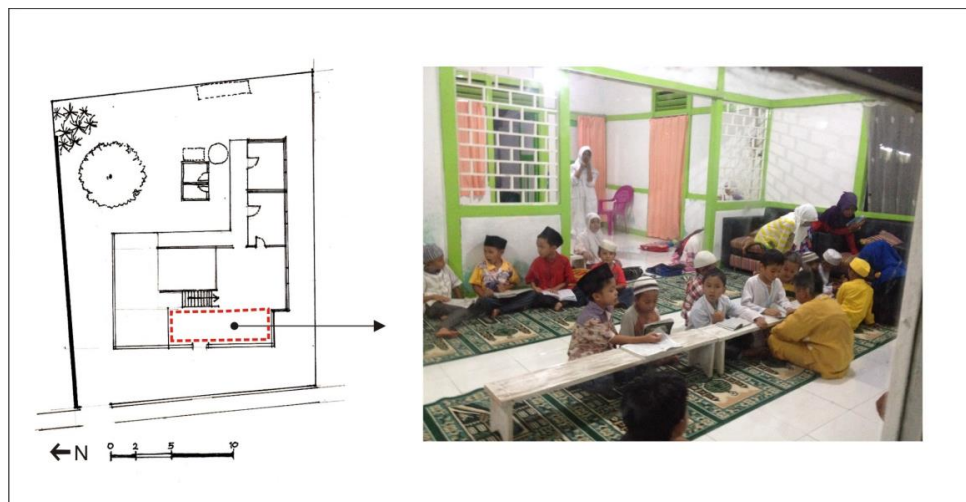


Fig.5.5. Religious activity (*Learning Quran*) in the Noblemen house on *SoaSio* quarter  
 Source: Filed Research, 2013.

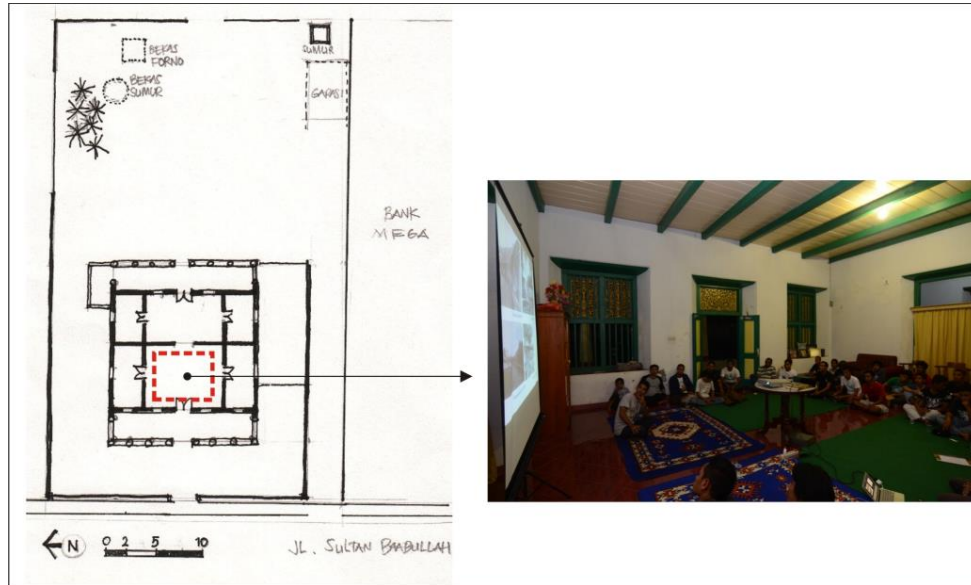


Fig.5.6. Cultural activity in the Noblemen house on *SoaSio* quarter  
 Source: Filed Research, 2013.

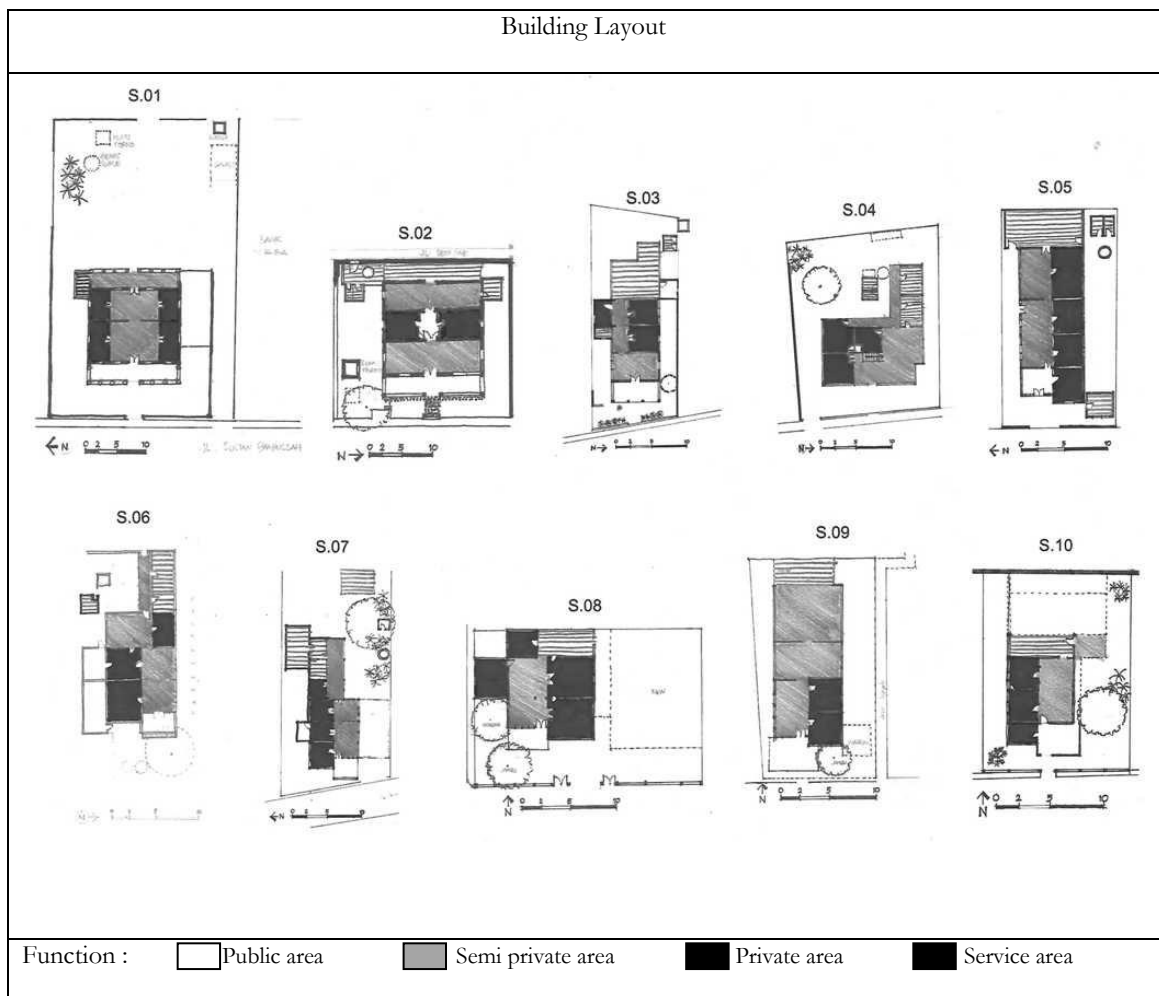


Fig.5.7. Room layout analysis based on its Function  
 Source: Field Research, 2012

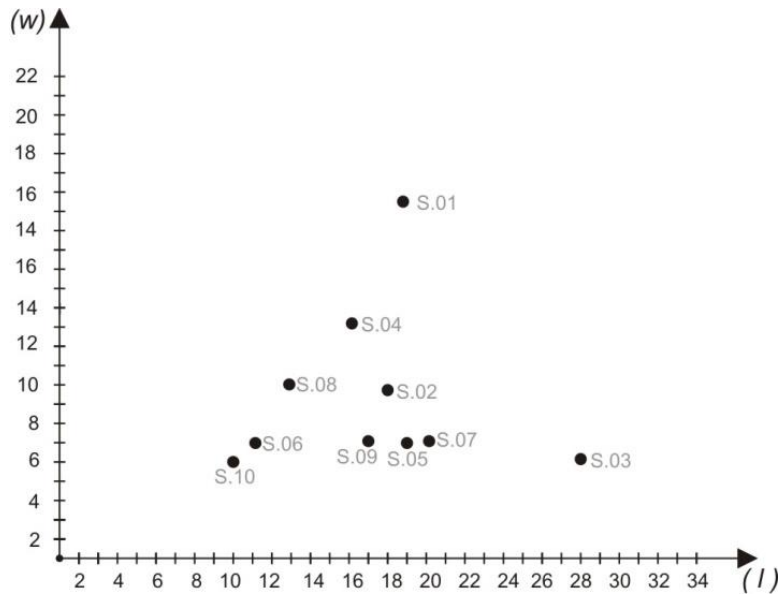
**Table 5.3 Heritage House Characteristics in Soa Sio**

House Number	Dimension (w x l in meters)	Construction			Arch Style	Function		Socio-Cultural Activity
		sub	main	up		old	new	
S.01	15,50 x 18,90	stone	Bearing wall	wood	<i>Indis</i>	House of Sultan	Private house	Islamic Community meeting
S.02	9,90 x 18	stone	Bearing wall	wood	<i>Indis</i>	House of Imam	Private house	-
S.03	6,45 x 28	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-
S.04	13,75 x 16,50	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	Place for children learning <i>Qur'an</i>
S.05	7 x 19	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-
S.06	7 x 11,15	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-
S.07	7,1 x 20,10	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-
S.08	10 x 12,90	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-
S.09	7,10 x 17	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	- Place for children learning <i>Qur'an</i>
S.10	6 x 10	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-

Source: Field Research, 2012

The analysis shown in the **Table 5.3** above can be summarized as follows:

1. The ordinary houses (from S.03 down to S.10) use *Fala Kanci* as their main style of construction, while the noblemen's houses (S.01 and S.02) have mixed in their styles with Europeans' (*Indis* Architecture). Each type of the houses in this area is a private property, however, some of them have been used as a community-gathering place, especially for the Islamic tradition.
2. The house dimension has a variety from 60m<sup>2</sup> (S.10) to 293m<sup>2</sup> (S.01). The smallest is an ordinary house and the largest is a nobleman's house.
3. In the variety of house dimensions, the majority is of the width around 6 m. and of the length from 10 to 20m. with an average area of 154 m<sup>2</sup>. This majority is found among the ordinary houses, which, of course, is more numerous than noblemen's houses (see **Graphic 5.1**).



Graphic 5.1. Heritage House Dimensions of Soa Sio Quarter  
 Source: Field Research, 2012

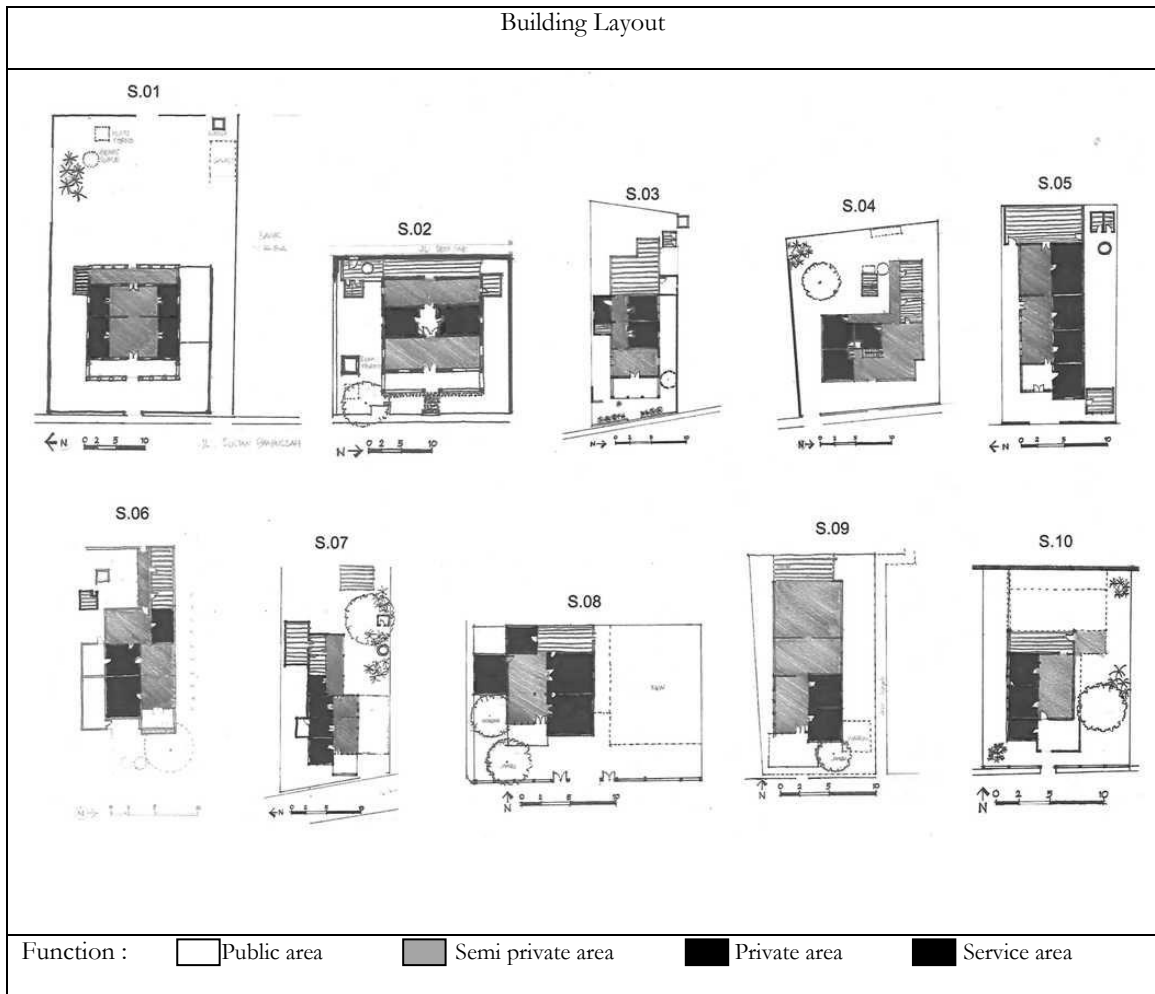


Fig.5.7. Room layout analysis based on its Function  
 Source: Field Research, 2012

Based on the study shown in Fig.5.7. above, the summaries are given as follows:

- 1) The front veranda or so-called *Stup* is the public space in the house, while the back veranda is a kind of semi-private space for the family members or relatives only, being used activities like afternoon tea and chatting. The front veranda is also used to serve non-formal guests, or for socio-cultural activities like Islamic learning, community meeting, and social gathering or so-called *Arisan* (in S.01). In the old time period, the back veranda was also used as a place of domestic working. These front and back verandas in the noblemen houses have the same width of the houses themselves, which was based on the Dutch influence –*Indis* style and on the climate response; while in the *Fala Kanci*, the front veranda varies in width from a half to full wide of the houses. *Fala Kanci* does not have a back veranda.
- 2) Semi-private purpose space is usually applied in the living room or so-called *Foris*. There are two living rooms in the Sultan Palace and also in Sultan’s private house or *Kadato Ici* (S.01). The big living room is called *Foris lamo* and the small living room is *Foris ici*, of which the later part of the names indicates their dimension. Besides serving guests, *Foris lamo* or the living room in other houses is single and used as the place for social meeting and main social-cultural activities, for example, the religious activity (*Tablil*) and children’s learning *Quran* (*Pangaji*) at the teacher’s house (*Joguru*).
- 3) The main private space is, of course, the bedroom, a very private setting, for example, its door is arranged not to face directly the living room (or *Foris lamo*). If the houses have plural bedrooms in a parallel position, every bedroom may be connected by a small door, or so-called ‘thief door’ (*Pintu pancuri*). This functions as a private accessibility of the resident in the front bedroom so as not have to pass the living room when he or she wants to go to the bathroom or kitchen (see the room layouts of S.07, S.08, S.10)
- 4) All the service area (kitchen, bathroom and storage) is located in the back side of the house, mostly separated in cases of the noblemen houses (S.01: the kitchen already ruins, and S.02 that the Kitchen in outside the main building)
- 5) The yard or site as a whole is usually fulfilled with plants and flowers. The plants are mostly such fruits as tropical ones like Mango, and Star fruits. In the old time, however, it was always planted with the traditional medicine vegetation.<sup>26</sup>

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<sup>26</sup> Interview with Ibu Djhuria, the oldest women in *Kampung Makassar*, 2014.



Fig.5.8. *Fasade of architecture Heritage in Soa Sio*  
Source: Field Survey, 2012

#### 5.4.2. Kampong Makassar`s Architectural Heritage

Architectural heritage of *Kampong Makassar* consists of noblemen`s houses and ordinary houses. These typical houses are located on the two main streets of Kampong Makassar, which stretch from north to south connecting *Soa Sio* and Fort *Oranje*. This makes the orientation of the houses mainly to west (mountain) and to the east (sea), where west almost corresponds with the orientation of *Ka`bah* in Mecca, the Muslim direction for prayer.<sup>27</sup> (Fig.5.9)

The noblemen`s houses are still located in the north part of this area, neighboring the *Soa Sio* area because in the early time period, Kampong Makassar was not as extensive as

<sup>27</sup> Interview with Noblemen`s Family, Bpk. Diky Djourachman, December 2012.

it is now. The area where the noblemen's houses are located was used to be a part of the *Soa Sio* area in the past.<sup>28</sup>

The difference between the noblemen's houses and ordinary traditional houses is in their construction technology and architectural styles. The noblemen's houses used stone for the bearing wall as their main construction except the *Kapita Makassar* house that used stone for a half of the wall. On the other hand, the ordinary houses (*Fala Kanci*) used wood with skeleton joints as its main construction (Table 5.4).

The average dimension of houses in *Kampong Makassar* is 178 m<sup>2</sup>, with the smallest size being 6.6 x 9.9 m. and the largest being 11.0 x 20.3 m. (Graphic 5.2). The dimension is mostly of the ordinary houses (not nobleman's houses), not because it is simply the majority of this area but because it is the typology of local house layouts that affected the house dimensions (Fig.5.10). In *Kampong Makassar*, traditional wooden houses or so-called *Fala Kanci* still remain today. They spread in all the area with different type of façades (Fig.5.11)

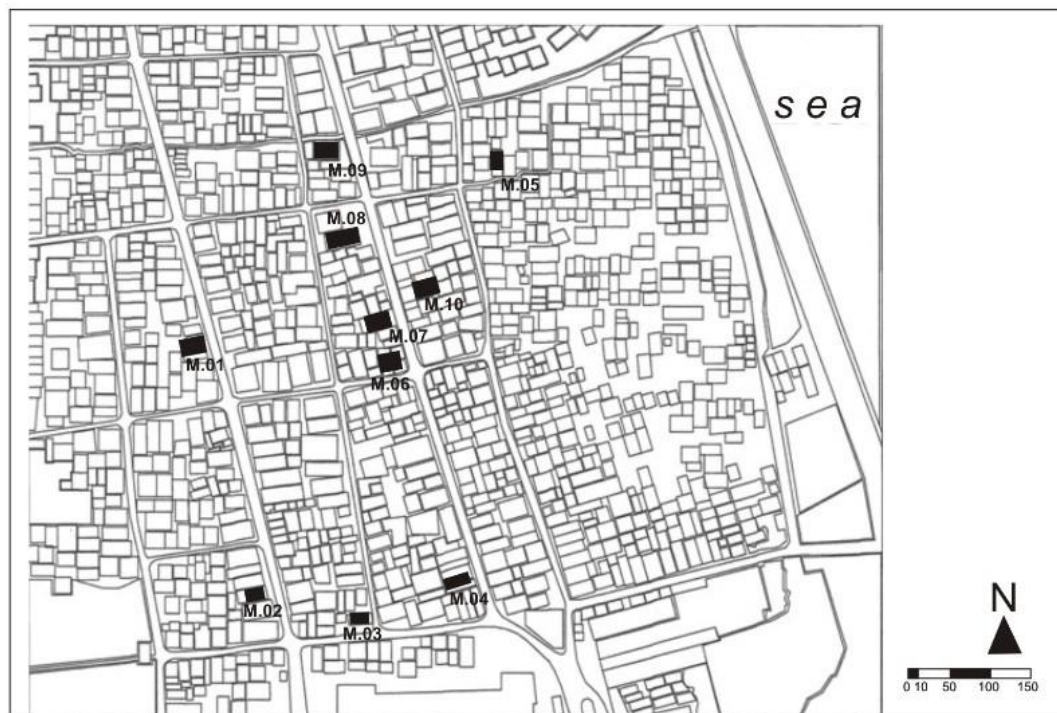


Fig.5.9. Map of *Kampong Makassar* Architectural Heritage  
Source: Field Research, 2012.

<sup>28</sup> Interview with Local Historian, Bpk. M. Adnan Amal and Noblemen Family, Ibu Jo, December 2012.

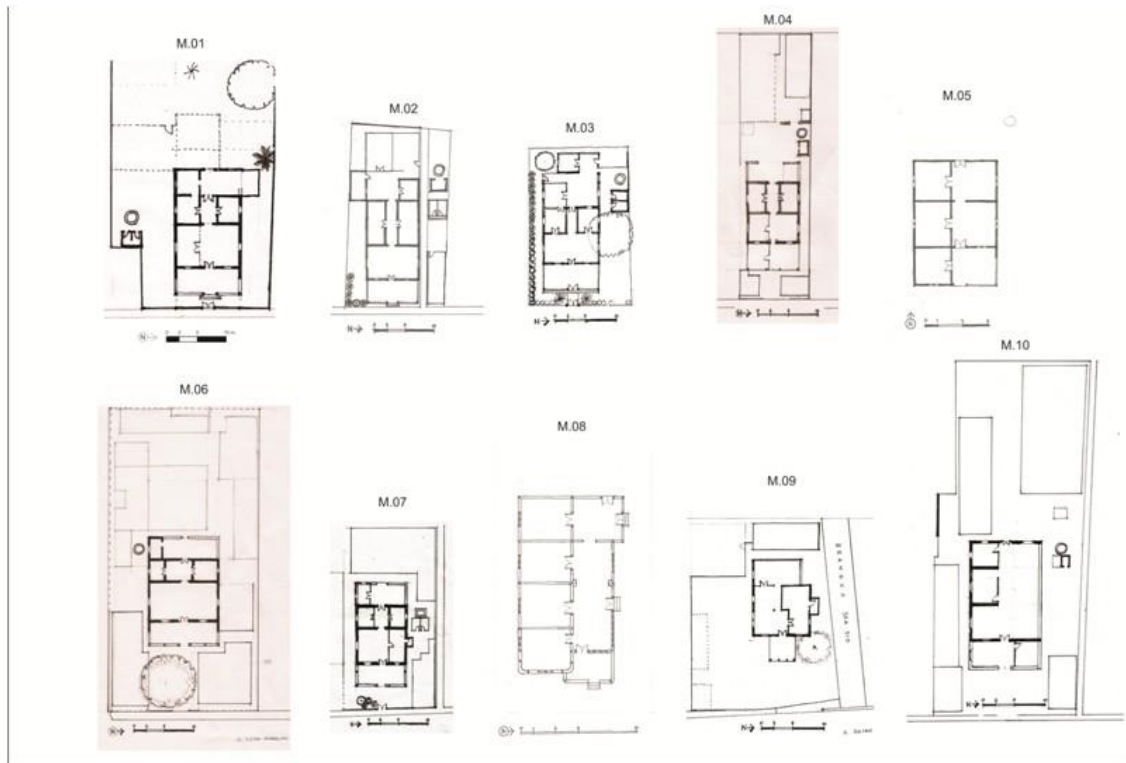


Fig.5.10. Existing site of Architecture Heritage on *Kampong Makassar* quarter  
 Source: Filed Research, 2012.



Fig.5.11. Layout and Façade of Houses in Kampong Makassar  
 Source: Field Research, 2012





Fig.5.12. Facade of the traditional houses at *Kampong Makassar (Fala Kanci)*  
Source: Field Survey, 2012

**Table 5.4. House Characteristic in *Kampong Makassar***

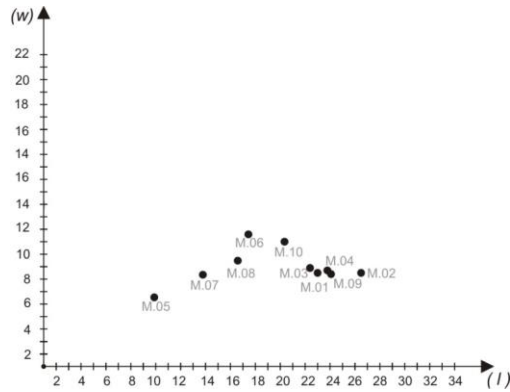
House Number	Dimension (w x l in meters)	Construction			Architectur e Style	Function		Cultural Activity
		Sub	Main	Up		Old	New	
M.01	8,50 x 23	stone	Bearing wall	wood	<i>Indisch</i> (influenced by European)	House of <i>Jogugu Jusuf Madjid</i>	Private house	Islamic Community meeting
M.02	8,60 x 26,45	stone	Stone Wall & wood	wood	<i>Indisch</i> (influenced by European)	Private house	Private house	Socio-cultural meeting
M.03	8,90 x 22,35	stone	Stone Wall & wood	wood	<i>Fala Kanci and 1/2 wall</i>	Private house	Private house	-
M.04	8,50 x 23, 90	stone	Stone Wall & wood	wood	<i>Fala Kanci with 1/2 wall</i>	House of kapita Makassar	House of kapita Makassar	-
M.05	6,60 x 9,93	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-
M.06	11,63 x 17,70	stone	Bearing wall	wood	<i>Indisch</i> (influenced by European)	House of <i>Jogugu Jourachman</i>	Private house	-
M.07	8,25 x 13,80	stone	Bearing wall	wood	<i>Indisch</i> (influenced by European)	Private Noblemen's House	Private Noblemen's House	-
M.08	9,23 x 16,60	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-
M.09	8,90 x 23,90	stone	wood	wood	<i>Fala Kanci</i>	Private house	Private house	-
M.10	11 x 20,25	stone	Bearing wall	wood	<i>Indisch</i> (influenced by European)	House of <i>Kapita Lao Alimuddin Sjah</i>	Private building	-

Source: Field Research, 2012

Based on **Table 5.4.** above the results of analysis can be given as follows:

1. Most of the houses used wooden pillar construction or *Fala Kanci* (M.01, M.06, M.07, & M.10), while only the noblemen's houses used bearing wall as their main structure. All the houses are private property and some of them have been used also publicly as a community-gathering place, especially for local Islamic tradition.
2. The dimension has a variety from 65.5 m<sup>2</sup> (M.05) to 205.8 m<sup>2</sup> (M.06). The smallest is an ordinary house and the largest is a nobleman's house (see Graphic 5.2)

3. In the variety of house dimensions, the majority is around the average width 6.60 m. and the average length 26.5 m. with average area being 177.8 m<sup>2</sup>. This majority can be found in the ordinary houses, which is, of course, more numerous than noblemen's houses are (see Graphic 5.2).
4. Cultural activities by the locals are Islamic learning or *Pengajian*, and socio-cultural community meeting or *Arisan*.



Graphic 5.2. House Dimensions of *Kampong Makassar*  
Source: Field Research, 2012

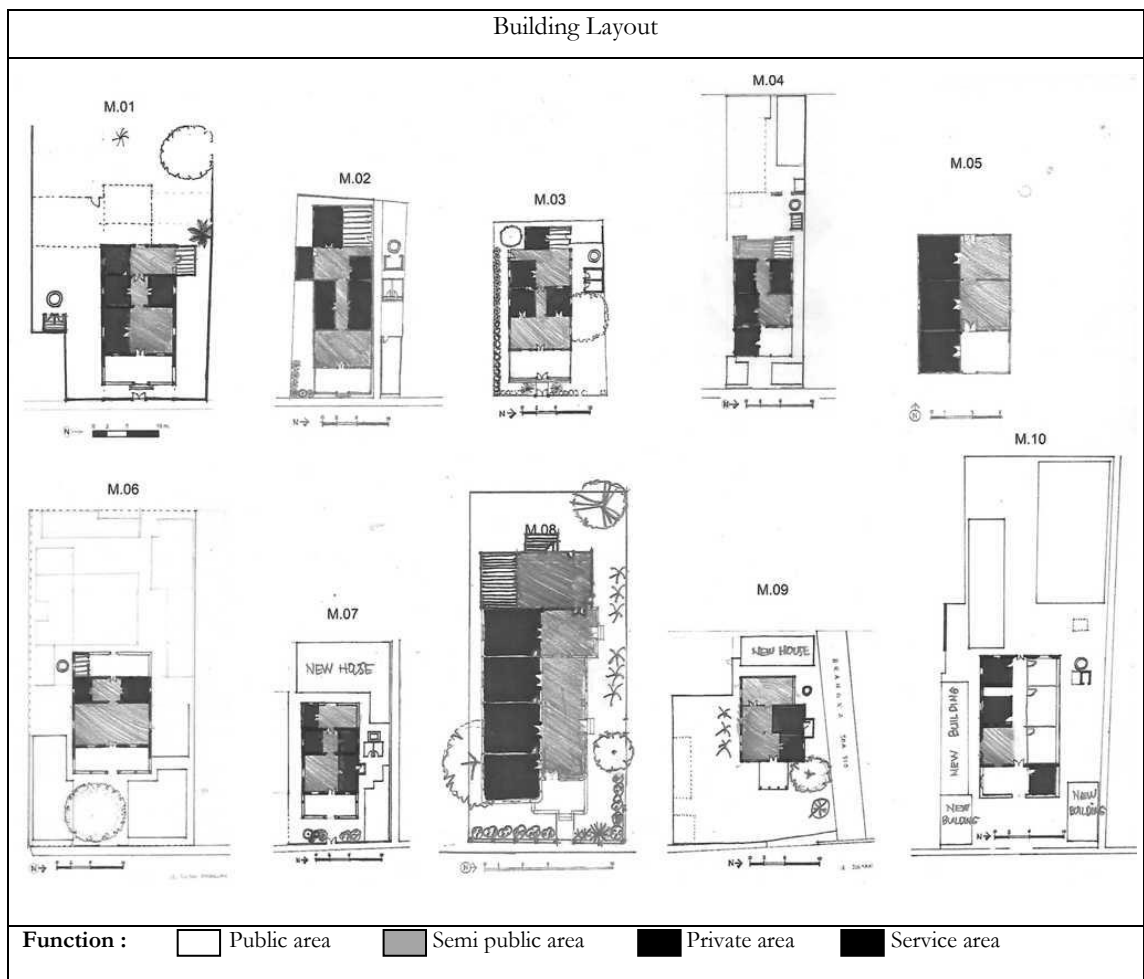


Figure 5.13. Room layout analysis based on its Function  
Source: Field Research, 2012

Based on Figure 5.13. above, its summaries are as follows:

- 1) Public space is always given to the front veranda or so-called *Stup*, while the back veranda is a kind of semi-private space for the family's or relatives' usage such as afternoon tea and chatting. The front veranda is also used to serve non-formal guests, or for socio-cultural activities like Islamic learning, community meeting, and social gathering so-called *Arisan* (in M.01 and M.02). In the old days, back veranda was also used as a place for domestic working. The front and back verandas in the noblemen houses are wide as the houses are, which was the Dutch influence. In the type of *Fala Kanci*, width of the front veranda varies from a half to full wide of the houses. The houses of *Fala Kanci* do not have a back veranda in general.
- 2) Semi private purpose space is usually located in the living room or so-called *Foris*.
- 3) Private space is of course the bedroom, in which the resident's privacy is highly respected, for example, its door is arranged not to face the living room directly. If the houses have bedrooms in a parallel position, every bedroom has a small door at front, or so-called 'thief door' (*Pintu pancuri*). This is for private accessibility of the resident in the front bedroom to go to the bathroom or kitchen without passing the living room (see the room layout of M.08).
- 4) All the service area (kitchen, bathroom and storage) is located at the backside of the house, mostly as a form of additional rooms.
- 5) The yard or site as a whole is usually fulfilled with plants and flowers. The plants are mostly tropical fruits like Mango, and Star fruits. In the old period, it was always planted with the traditional medicine vegetation, too.<sup>29</sup>

### 5.4.3. Fort *Oranje's* Architectural Heritage

The area of Fort *Oranje* consists of the Dutch colonial buildings with their main functions of office, residence, military base or storage. All the buildings were built inside the fort for the reason of security (Fig.5.14). These buildings do not have a particular architectural style but have a combination of European style and local context style, to which Indonesian scholars named as *Indis* Architecture.

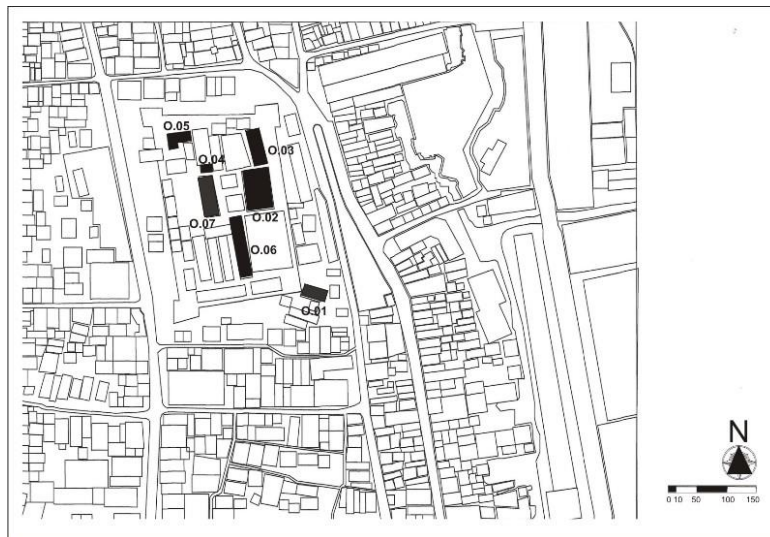
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<sup>29</sup> Interview with Ibu Djhuria, the oldest women in *Kampung Makassar*, 2014.

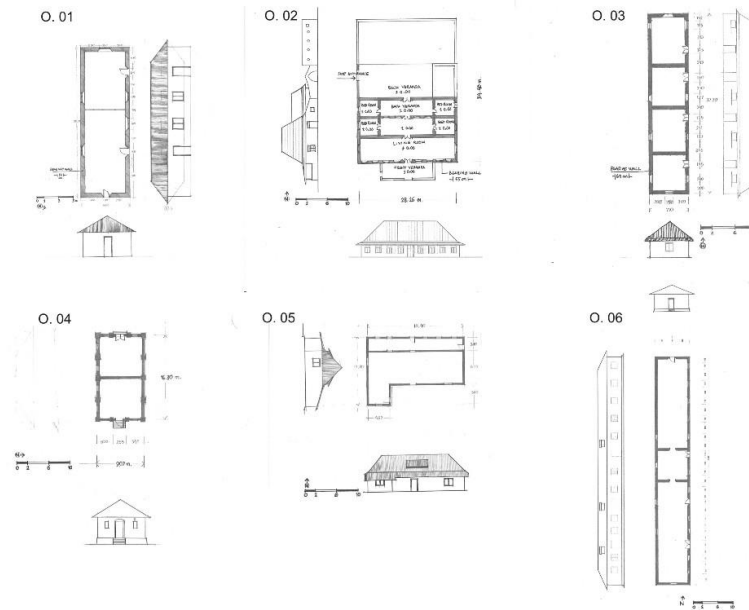
Due to the military and security reasons, the Dutch built the buildings of *Indis* Architecture style only inside the fort. While buildings outside the fort are mainly *Fala Kanci* houses or the vernacular architecture raised after the period of 1950s. Buildings in Fort *Oranje* were mainly used for military function that give an impact to a wide extension or dimension especially to the military barrack (building O.06). Most of the buildings used bearing wall as their main structure, which gives a strong impression of European architecture style.

In the variety of house dimensions, the majority is of the width and length ranging from 7.1 m. to 62.3 m., with an average area of 552.7 m<sup>2</sup>. This wide spread of width and length of the buildings is made because all the old buildings were built according to their different functions (Graphic 5.3).

The architectural heritage in Fort *Oranje* area is the buildings inherited from the Dutch colonial period, which buildings consist of a trading office, warehouse, military barrack, church, hospital and houses. The architectural style was a kind of hybrid between European and local (Nusantara) styles, which is called *Indische* Architecture or *Indis* Architecture (Fig.5.15).



**Fig.5.14:** Map of Fort *Oranje* Architectural Heritage  
Source: Field Research, 2012



**Fig.5.15: Existing site of Architecture Heritage on fort Oranje**  
Source: Field Research, 2012

**Table 5.5. Building Characteristic in Fort Oranje**

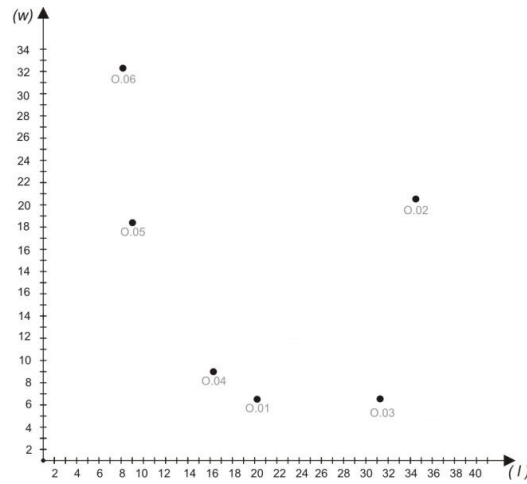
Building Number	Dimension (w x l in meters)	Construction			Architecture Style	Function		Cultural Activity
		sub	main	up		old	new	
O.01	6,60 X 20,20	stone	Bearing wall	wood	<i>indis</i>	Military building	Rent house	-
O.02	28,26 x 34,40	stone	Wall & wood	wood	<i>indis</i>	Governor House	The Spice Museum	-
O.03	7,10 x 32,22	stone	Wall & wood	wood	<i>indis</i>	Military building	Rent house	-
O.04	9,07x 16,30	stone	Bearing wall	wood	<i>indis</i>	storage	storage	-
O.05	18,40 x 12,80	stone	Bearing wall	wood	<i>indis</i>	Military building	Army residential	-
O.06	9,42 x 62,29	stone	Bearing wall	wood	<i>indis</i>	Military building	Army residential	-
O.07	36,10 x 6,15	stone	Bearing wall	wood	<i>indis</i>	hospital	hospital	-

Source: Field Research, 2012

Based on the Table 5.5 above, the analysis tells as follows:

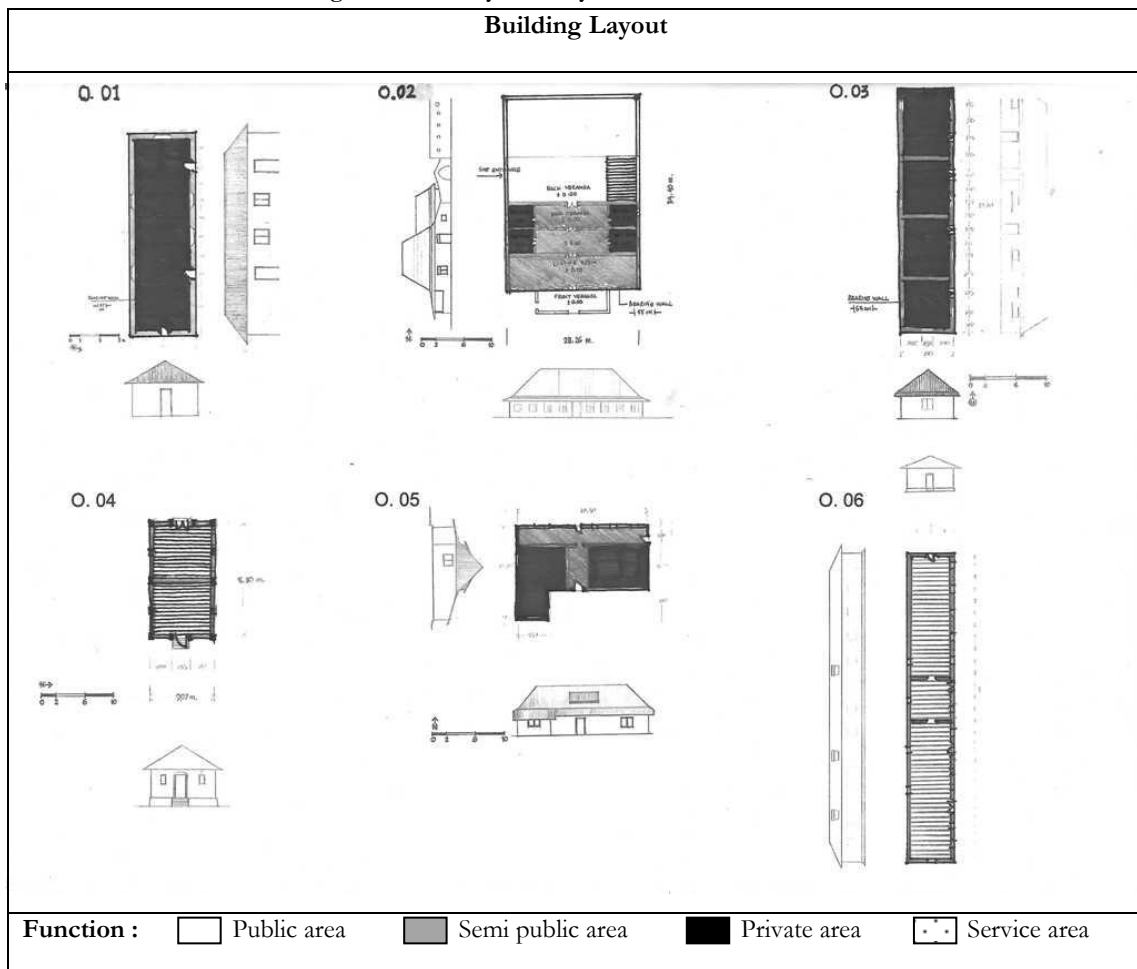
1. All the buildings located inside Fort Oranje are the colonial types of buildings that mixed the European style and an adaptation to the local climate (*Indis* Architecture), all of which are the property of local Government of Ternate City.
2. The buildings dimension has a variety from 133. 3 m<sup>2</sup> (O.01) to 972.1 m<sup>2</sup> (O.02).
3. In the variety of house dimensions, the majority is in the width and length raging from 7.10 m. to 62.3 m., with an average area of 552.7 m<sup>2</sup> (See Graphic 5.3).

4. These military buildings abandoned by the Dutch Colonial rule has been used by the Indonesian Army and Police as an office, hospital, residence, and as a museum by the local government, therefore there is no cultural activity inherited like in other quarters or the study areas.



Graphic 5.3: Building Dimensions of Oranje  
Source: Field Research, 2012

Fig.5.16. Room layout analysis based on its Function



Source: Field Research, 2012

Based on Fig.5.16 above the summaries can be given as follows:

- 1) Public space is always applied in the front veranda or so-called *Stup*, while the back veranda is a kind of semi-private space for the family's or relatives' usage only. In Fort *Oranje*, this situation is given only to the former Governors house (O.02)
- 2) Semi-private purpose space is usually located in the living room, and private space is only in the bedroom (O.02 only).
- 3) Mostly in this area, the buildings, mainly barracks, functioned for military purposes (O.01, O.03, O.05, and O.06).
- 4) The service area (kitchen, bathroom and storage) located in the backside of the house as a separated building.



Fig.5.17. Façade of the Buildings inside Fort *Oranje*  
Source: Field Survey, 2012

#### 5.4.4. *Kampong Cina's* Architectural Heritage

The architectural heritage in *Kampong Cina* or the Chinese quarter mostly consists of shop houses. The architecture of the shop houses is pretty similar with other Chinese shop houses in the early time period in Indonesia. Their building sites have a narrow width and long length, providing warehouse and living spaces. Mostly the buildings were oriented to the east, which gives a view to the sea, and their backs were to the west or the direction towards the mountain, which is based on the Chinese belief of lucky and prosperity (Fig. 5.18 & Fig. 5.19).

Façade of these shop houses has been changed in form and covered with new material as we can see in Figure 5.21. Buildings in *Kampong Cina* consist of several types, but the most common type is the shop house constructed in the early time period of this quarter (circa 17<sup>th</sup> C.), which has already transformed into a new shape with new buildings materials.

The Chinese shop houses are situated side by side linearly along the main street as well as some small alleys. In the middle of the quarter still remains the old Chinese shrine. The average dimension of houses in *Kampung Cina* is 151.3 m<sup>2</sup>, with the smallest size of 4.4 x 15.4 m. and the largest of 8.6 x 27.3 m. These dimensions are mostly found in the shop houses, of which lots are densely used because of their limited size of area when compared with population of the residents (Graphic 5.4).

The Arabic house looks pretty similar with the house in *Kampung Makassar*, but it has more abundant in interior space and building materials (doors, windows, ornaments, floor, and roof type). The house is given many influences from Malays, Makassarese and Europeans for the choice of floor materials (Fig.5.22)

Architectural heritage in this quarter does not always appear obviously when a researcher does a field research within the area by walking through its alleys. One must look carefully inside the houses and their elements in particular on the roof. The common room layout stretching lengthwise and the similar roof style give a character to the Chinese shop houses.



**Fig.5.18. Map of Chinese Quarter Architecture Heritage**  
Source: Field Research, 2012-2013



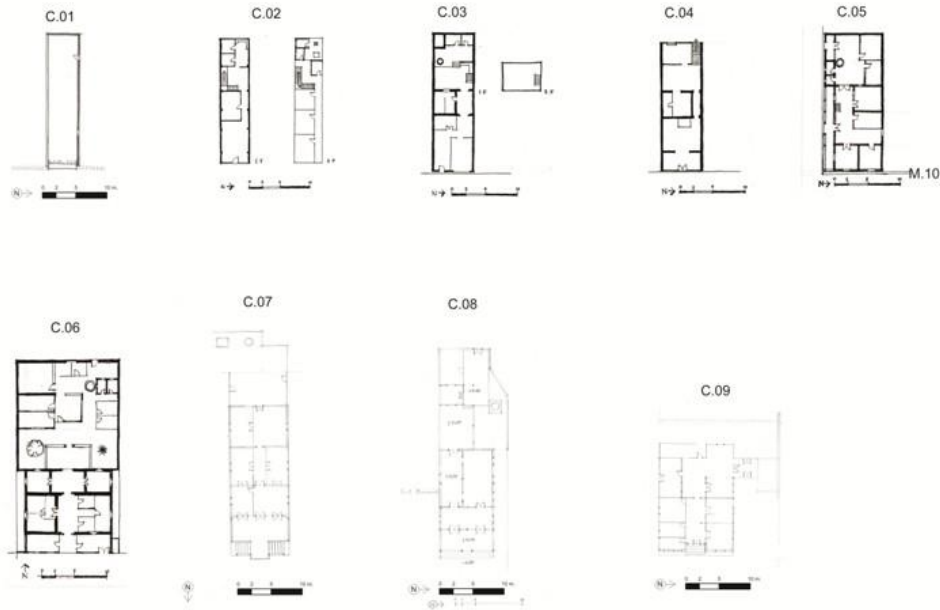


Fig.5.19. Existing site of Architecture Heritage on Chinese quarter  
Source: Filed Research, 2012-2013.

Table 5.6. Building Characteristic in Chinese Quarter

Building Number	Dimension (w x l in meters)	Construction			Architecture Style	Function		Cultural Activity
		Sub	Main	Up		Old	New	
C.01	4,5 x 20,10	Stone and brick	Bearing wall	Wood	Chinese	Shop house	storage	-
C.02	4,40 x 15,35	Stone and brick	Bearing wall	Wood	Chinese	Shop house	Shop house	-
C.03	6 x 20,64	Stone and brick	Bearing wall	Wood	Chinese	Shop house	Shop house	-
C.04	5,40 x 19,38	Stone and brick	Bearing wall	Wood	Chinese	Shop house	Shop house	-
C.05	20,09 x 9,25	Stone and brick	Bearing wall	Wood	<i>Indis</i>	house	house	-
C.06	13,20 x 16,15	Stone and brick	Bearing wall	Wood	<i>Indis</i>	Noble men house	Rent house	-
C.07	8,60 x 27,32	Stone and brick	wood	Wood	Malay	Noble men house	house	Community gathering and Islamic Learning/ <i>pengajian</i>
C.08	7,90 x 27,85	Stone and brick	Bearing wall	Wood	Malay	Noble men house	house	Community gathering and Islamic Learning/ <i>pengajian</i>
C.09	11,15 x 16,25	Stone and brick	Wood	Wood	<i>Fala kanci</i>	house	Rent house	-

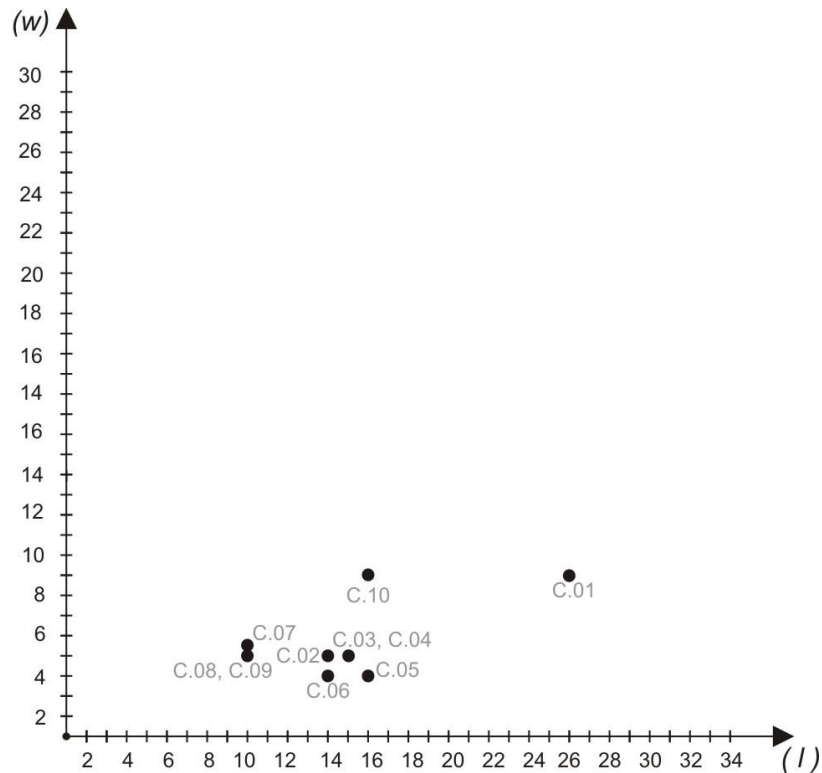
Source: Field Research, 2013

Based on table 5.5 above, the results of analysis are as follow:

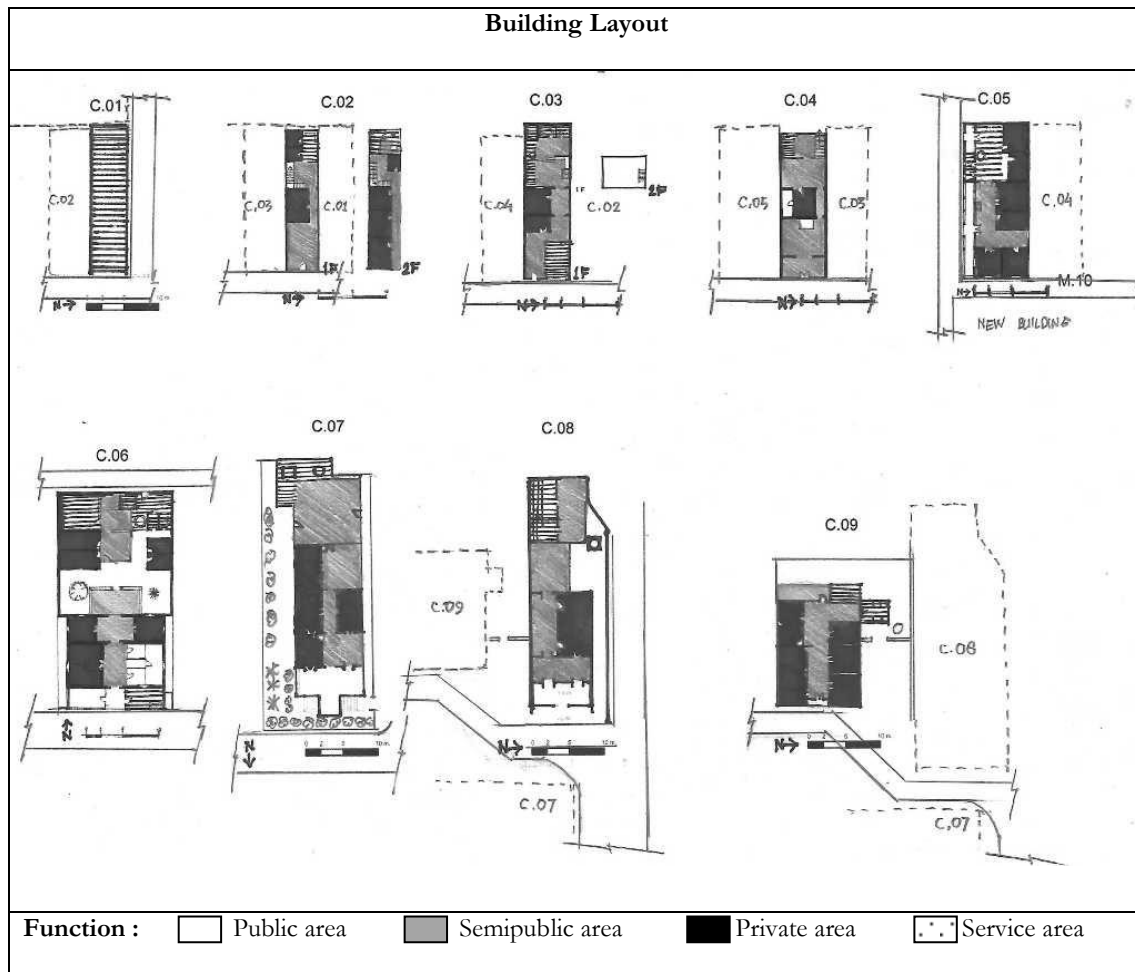
1. The shop houses (C.01, C.02, C.03, and C.04) use bearing wall as their main structure, while the noblemen's houses (C.07 & C.08) are an outcome of combination between

local and Malay architecture, using bearing wall and wood pillars as their main structure. All the houses are of private property, and some of them are rented (C.06 & C.09) and some others have been used as a community-gathering place, especially for the Islamic tradition (C.07 & C.08)

2. The house dimension has a variety of area from 67.5 m<sup>2</sup> (C.02) to 235.0 m<sup>2</sup> (C.07). The smallest is a typical shop house and the largest was formerly a high rank merchant's house as well as a nobleman's house.
3. Variety of house dimensions are in the width and length from 4.4 m. to 27.9 m., with the average area being 151.3 m<sup>2</sup>.
4. Cultural activities by the locals are Islamic learning (*Pengajian*) and socio-cultural community meeting (*Arisan*).



**Graphic 5.4. House Dimensions of Chinese Quarter**  
Source: Field Research, 2012-2013



**Fig.5.20. Room layout analysis based on its Function**  
Source: Field Research, 2012-2013

Based on Figure 5.20 above, the summary can be described as follows:

- 1) The front veranda or so-called *Stup* is used as public area, while the back veranda is used as a kind of semi-private space for the family's or relatives' usage only like afternoon tea and chatting (only C.06). The front veranda is also used to serve non-formal guests, or for socio-cultural activities like Islamic learning, community meeting, and social gathering (C.07 and C.08).
- 2) Living room is always located in the middle area of house as a semi-private space.

- 3) The bedroom is a very private setting, and its door is arranged not to face the living room directly. The bedroom is connected with another space by a small door or so-called ‘thief door’ or *Pintu pancuri* (see the room layout of C.07 & C.09)
- 4) The service area (kitchen, bathroom and storage) is located in the backside of the house, mostly as an extension room.
- 5) Only one house has a yard, which is fulfilled with flowers (house number C.07), while other houses do not have one because of the high limited space.



Fig.5.21. Facade of the Shop houses on Chinese quarter  
Source: Field Research 2012



Fig.5.22. Facade of the traditional houses in Arabic Settlement  
Source: Field survey, 2012

#### 5.4.5. Falajawa`s Architectural Heritage

The architectural heritage of houses spreads inside the *Falajawa* area, which is different from other parts of the city. This area is more closed rather than opened against the long main street, unlike *Soa Sio* and *Kampung Makassar* (Fig.5.23).

Houses in this area are located pretty much close to each other, connected with a small alley inside the block. Therefore, the orientation of the houses varies to all four directions. Since the new port was established circa 18<sup>th</sup> C. in the south area of *Falajawa*, the sites facing the main street in this area has come to be more improved to commercial buildings.

The average dimension of houses in *Falajawa* quarter is 195.4 m<sup>2</sup>, with the small size being 7.9 x 15.0 m. and the largest being 11. 5 x 23. 7 m. The houses do not differ in size considerably because the houses are mainly *Fala Kanci* type which more depends on wooden structure and because of the same social condition of the inhabitants, mostly merchants (see Table 5.7).

The traditional houses in this quarter are of *Fala Kanci* style and many of them can be found in this area. Some of them still apply the wood *gaba-gaba*<sup>30</sup> wall (Fig.5.24).

Most of these houses are still original in material used as well as in design of the façade. Some of them, however, have already changed in form due to needs of the occupants. The unique design of these homes is the additional small roof on the main roof. (Fig.5.25 & 5.26)



**Fig.5.23. Map of *Falajawa* Architectural Heritage.**  
Source: Field Research, 2012

<sup>30</sup> *Gaba-gaba* is a material from the dry Sago midrib, which are often found Maluku region. Before 21<sup>st</sup> century, many house used this material for wall and ceiling. Now days, only a few houses still used this material as a wall.

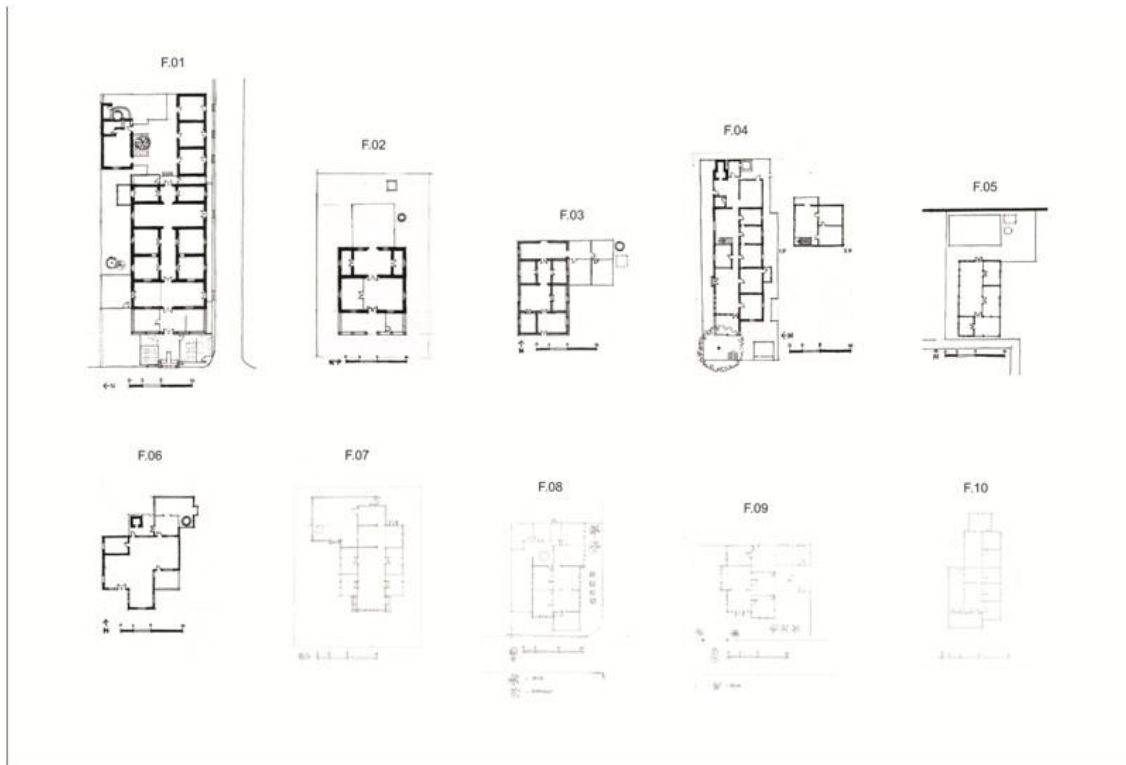


Fig.5.24. Existing site of Architecture Heritage on *Falajawa* quarter  
 Source: Filed Research, 2012-2013.

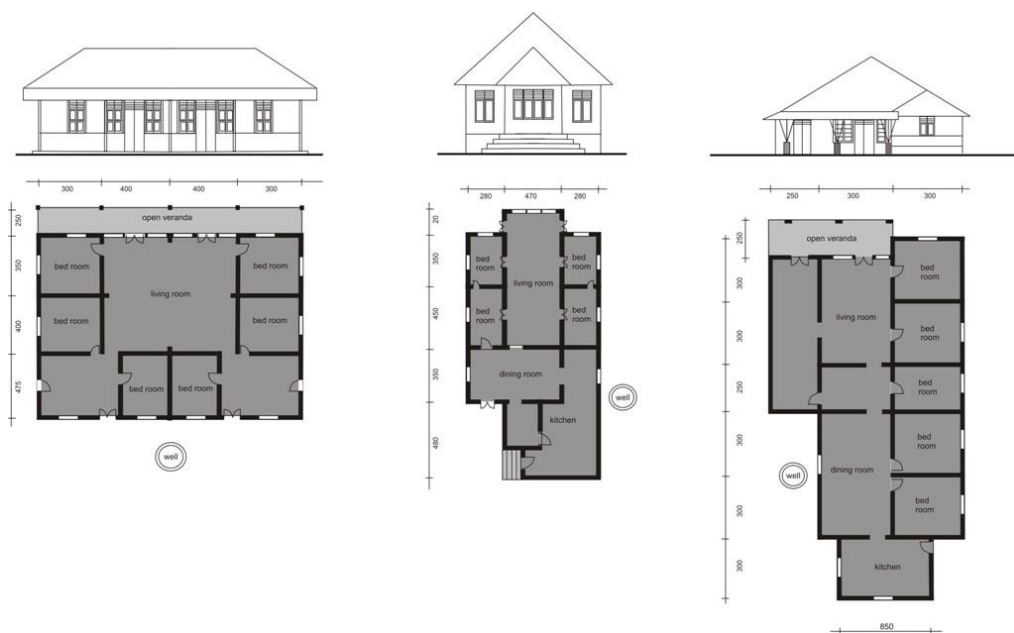


Fig.5.25. Some of the House Layout and Façade in *Falajawa*  
 Source: Field Research, 2012



Fig.5.26. Facade of the traditional houses in *Falajawa*  
Source: Field Survey, 2012

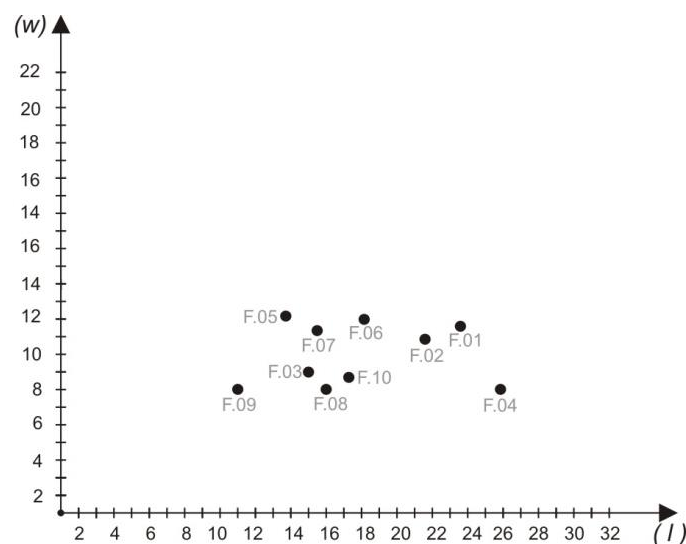
Table 5.7. Building Characteristics in *Falajawa*

Building Number	Dimension (w x l in meters)	Construction			Arch Style	Function		Socio-Cultural / religion Activity
		sub	main	up		old	new	
F.01	11,50 x 23,67	Brick and stone	wood	wood	<i>Fala Kanci</i> with ½ bearing wall	Private House	Private House	Weekly Islamic learning ( <i>Pengajian</i> )
F.02	10,95 x 21,60	Brick and stone	Bearing wall	wood	<i>Indis</i>	Private House	Private House	Traditional cake home industry
F.03	7,90 x 15	Brick and stone	wood	wood	<i>Fala Kanci</i>	Private House	Private House	<i>Taraweh</i> for women
F.04	8 x 25, 90	Brick and stone	wood	wood	<i>Fala Kanci</i>	Private House	Private House	-
F.05	6,78 x 12,45	Brick and stone	wood	wood	<i>Fala Kanci</i>	Private House	Private House	-
F.06	12 x 17,10	Brick and stone	wood	wood	<i>Fala Kanci</i>	Private House	Private House	-
F.07	10,30 x 18,70	Brick and stone	wood	wood	<i>Fala Kanci</i>	Private House	Private House	Traditional cake home industry and <i>Pengajian</i>
F.08	8 x 19,50	Brick and stone	wood	wood	<i>Fala Kanci</i>	Private House	Private House	-
F.09	13 x 12	Brick and stone	wood	wood	<i>Fala Kanci</i>	House and Puskesmas in colonial period	Private House	Traditional cake home industry and <i>Pengajian</i>
F.10	8,50 x 19	stone	wood	wood	<i>Fala Kanci</i>	Private House	Private House	<i>Pengajian</i>

Source: Field Research, 2012-2013.

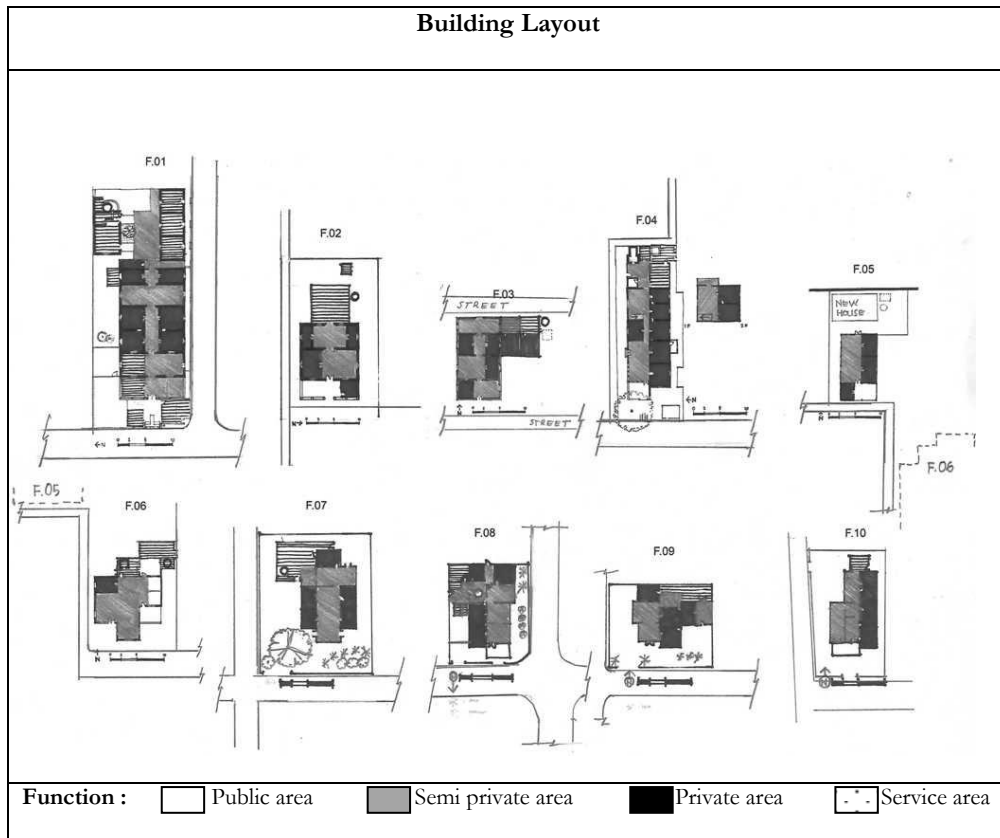
Based on Table 5.7 above the analysis concluded as follows:

1. All the houses use *Fala Kanci* as the main construction, except building no. F.02 which is a former high rank merchant's house mixed with European style, or so-called *Indis* style. In the building no. F.02 bearing wall in half and *Fala Kanci* structure are used for the construction. This house has the longest house length in the area and is called *Rumah Panjang* (longest house).
2. Each of the houses is a private property and some of them have been used as a community-gathering place, Islamic teaching or *Pengajian* (F.01), as a place for night prayer or *Taraweh* for women in *Ramadan*/the fasting month (F.03) in the old days, or as a home factory for making traditional cakes (F.02, F.07, & F.09).
3. The house dimensions vary from 118.5 m<sup>2</sup> (F.03) to 272.2 m<sup>2</sup> (F.01). The smallest is an ordinary house and the largest is a high rank merchant's or nobleman's house (see Graphic 5.5)
4. Among the variety of house dimensions, the majority are in the width and length between 7.90 m. and 23.7 m. with an average area of 195.4 m<sup>2</sup>. This majority can be found among the ordinary houses which are, of course, more numerous than the noblemen's houses are.
5. Cultural activities by the locals are Islamic learning (*Pengajian*) and socio-cultural community meeting (*Arisan*).



**Graphic 5.5:** House dimensions of *Falajawa*  
Source: Field Research, 2012-2013





**Fig.5.27. Room layout analysis based on its Function**  
Source: Field Research, 2012-2013.

Based on Fig.5.27 above an analysis can be made as follows:

- 1) The front veranda is used as a public space, while the back veranda in the building no. F.02 was used as a kind of semi-private space for the family or relatives only, which has been changed to a part of today's kitchen. The front veranda is also used to serve non-formal guests, or for socio-cultural activities like Islamic learning, community meeting, and social gathering, *Arisan* (in F.01 and F.02.). In the old time, back veranda was also used as a place for domestic working. The front and back verandas in the former high rank merchants' house or the nobleman's house have their width as large as the house itself, being influenced by the Dutch style, or *Indis* style (F.02 only), while *Fala Kanci* style houses have their front veranda as wide as a half or full width of the houses themselves.
- 2) Semi private purpose space is usually located in the living room or so-called *Foris*
- 3) Bedrooms are set in a very private manner like their door is arranged not to face directly the living room. If the houses have two series of bedrooms in a parallel position, every

bedroom is connected to a corridor through a small door, or so-called ‘thief door’, same as in other quarters (see the room layouts of F.04, F.08, & F.10).

- 4) All the service area (kitchen, bathroom and storage) is located in the backside of the house, mostly as an extension room. This service area especially the kitchen has been used for a place to produce traditional cakes as a home industry (F.02, F.07, & F.09).
- 5) Many houses in this area produce the traditional cakes for their home industry, which is why this area has been known well as the traditional cake producer, while the office of Falajawa has promoted the area as a Ternate Culinary Area<sup>31</sup>.
- 6) The site or yard of houses is not as big as in *Soa Sio* or *Kampung Makassar*, since this area is densely built with houses. Only some sites have yards planted<sup>1</sup> with vegetations (F.04, F.07, F.08 & F.09)

## 5.5. Architectural Heritage Analysis

Entire categories of buildings in all the study areas have a wide variety in dimension (Graphic 5.6), and their layout types hold differences and also similarities at the same time among them (see Fig.5.27). By examining with care the dimensions and the room layouts, it is clearly defined that houses in the study areas have several features described as follows:

### 5.5.1. Room Layout

The noblemen houses share similarities in the symmetrical room layout and the disposition of verandas in the front and rear of the house, while the kitchen was located separately from the house. Rooms can be grouped by their functions as of private or of public purposes. Therefore, the public purpose space is only situated in the front veranda and the living room, while the back veranda is usually for the intimate people such as the other family members or close relatives rather than the inhabitants themselves.

### 5.5.2. Architectural Style

Ternatan local houses have certain similarity in architectural style with Austronesian traditional houses, as the Maluku islands, among them Ternate island, were a part of

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<sup>31</sup> Interview with the head of *Falajawa* sub-district office (*Lurah Muhajirin*), July 2014.

Austronesian territory of which local characteristics gave a significant impact on Ternatan houses. The multicultural aspects of the residents also reflect the houses in Ternate island and produced several architectural styles and typologies found among the ethno-cultural groups that settled in their particular area. All the architectural heritage gives value as a tangible cultural heritage and as an evidence for Ternate city as a historical city with historic urban quarters (see Table 5.8).



### 5.5.3. Function and Value

Ternatan houses in the old time had a living room and a bed room in a particular situation for the family members. For example, if there are many family members staying, they all used the bed room<sup>32</sup>. This single bedroom belonged to the household or the parents, and was usually located in the front area, being called '*Kamar muka*' (front bed room). The terms of front and back usually expressed the social status of the occupant in the family. If the family had a person who stayed with them as '*anak piara*' or a household assistant (*asisten rumah tangga*), the bed room for her must be in the back side of the house.










### 5.5.4. Building Structure and Materials

The houses in Ternate used local materials, except the cases of the Dutch Colonial house and its transformation, or the so-called *Indis* house. The characteristics of each house and locations can be seen in Table 5.9

Table 5.8. Architecture Style of Heritage Buildings in Ternate city center

	Photos	Title, Date, and Source	Comments
P . 0 1		<i>Het palais van de Sultan van Ternate.</i> Circa 1880. Source: KITLV Digital image library, image code: 82967	This image showed the Sultan Palace with its open space in the front, known as <i>Sunyie Ici</i> (The Small Square) and <i>Sunyie Lamo</i> (The Big Square), with <i>Ake Santosa</i> (the Spring) on its north side (right)
P . 0 2		<i>Het paleis van de sultan van Ternate.</i> Circa 1910. Collections of KITLV Digital Image Library. Image code 4835	This palace until 1910 still used a local material from sago leaf or <i>Katu</i> , the Malay roof type dominated it. The main structure of the building used bearing wall and six pillar of roman style to strengthen the front veranda, also as the result of European style.

<sup>32</sup> Interview with Ibu Rugaya, Ternate 2014.

P . 0 3		<i>Poort voor het paleis van de sultan van Ternate.</i> 1903. Artist Moolenburgh P.E. Collections KITLV Digital Image Library. image code 10333	This palace until 1910 still used a local material from sago leaf or <i>Katu</i> , the Malay roof type dominated it. The main structure of the building used bearing wall and six pillar of roman style to strengthen the front veranda, also as the result of European style.
P . 0 4		<i>Fort Voorburg op Ternate.</i> Circa 1920. Collection Oudheidkundige Dienst Source: KITLV Digital image library. image code 88420	
P . 0 5		<i>Hoofdwacht voor het palaeis van de sultan van Ternate</i> 1903. Artist: Moolenburgh. P.E. Source: KITLV digital image library. image code 10334	The Main Gate or <i>Ngara Lamo</i> also as a Courtyard has two-line roof with local material ( <i>Katu</i> ), while it main body used bearing wall with brick and several pillars in each side of the hexagonal room layout.
P . 0 7		<i>Moskee op Ternate.</i> circa 1903. Collections of KITLV Digital Image Library. Image code 82681	
P . 0 8		<i>Woning te Ternate.</i> Circa 1920. Collection Oudheidkundige Dienst. Collections KITLV Digital Image Library. Image code 88760	
P . 0 9		Street in Kampong Makassar in 1920. Source: Collection of National Library of Republic of Indonesia.	The street straight to north passing Soa Sio, and ended with the Great Gate ( <i>Ngara Lamo</i> ) as the main entrance to the Sultan compound. Fort Oranje located prissily at the back of the photographer who took the photo.
P . 1 0		<i>Makassarsche kamp op Ternate_circa 1915.</i> Provenance Antiquariaat Minerva. Den Haag Source: KITLV digital image library_image code 182212	
P . 1 1		<i>Fort Oranje ui 1607 op Ternate.</i> Circa 1920 Source: KITLV Digital image library, image code: 19847	The photo showed main entrance of fort <i>Oranje</i> , were the big trees and open space located in its front.
P . 1 2		Chinese Settlement of Ternate in 1896. Source: Collection of National Library of Republic of Indonesia	The Chinese house on its original shape and wood material, located close each other's. This is the original characteristic of Chinese shop houses in Ternate's Chinese settlement or the Chinese quarter in Indonesia.







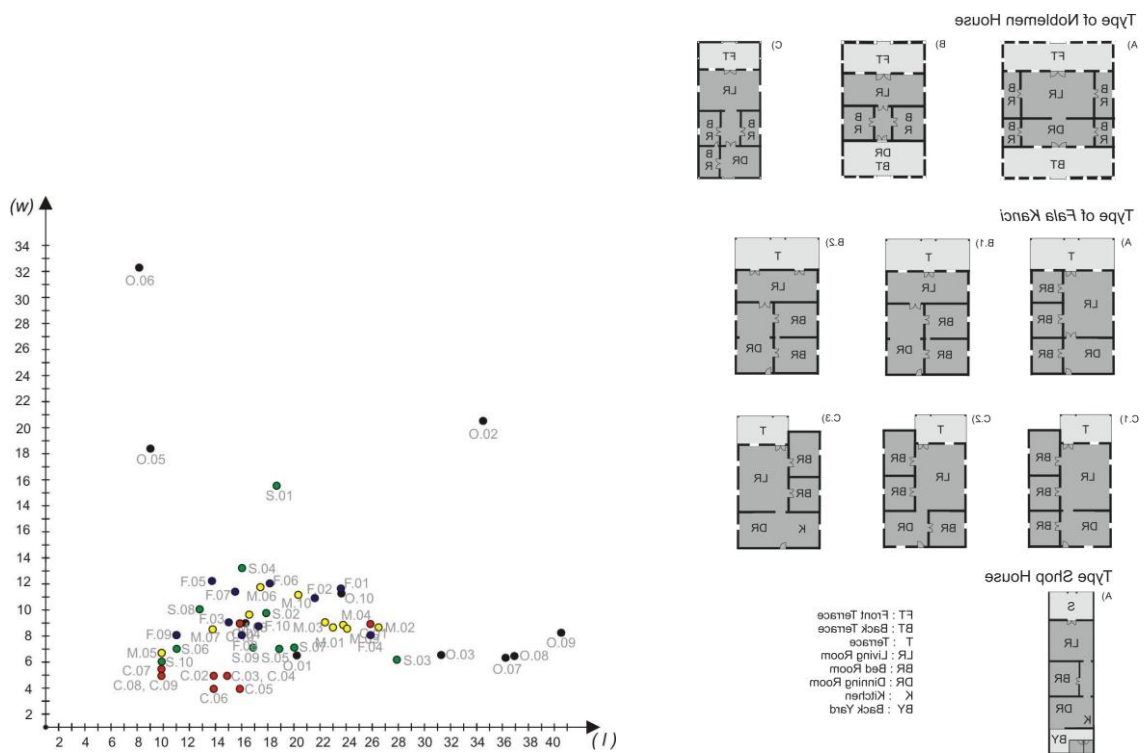
P . 1 3		Chinese Kamp te Ternate. 1903. Artist Moolenburgh P.E. collections KITLV Digital Image Library. image code 10303	
P . 1 4		Ternate market in 1896. Source: National Library of Republic of Indonesia	The traditional market where every people met up daily that located close to the Chinese settlement.
P . 1 5		<i>Straat in Ternate</i> , circa 1865. Source: KITLV Digital image library, image code: 503192	The location of this image probably in the street on west side of Chinese and Arabs settlement were the European houses located. It can be proofed by the appearance of Tidore Mountain in the background of the photo, as south area.
P . 1 7		Residentiekantoor te Ternate 1903. artist Moolenboorgh P.E. Source: KITLV digital image library_image code 10294	
P . 1 8		The Residency of Ternate jetty. 1914 Source: Collection of Tropen Museum of the Royal Tropical Institute (KIT), Amsterdam.	The photo showed the beach area with Ternate Residence Jetty, located in the front of Residents Office, the southern part from fort <i>Oranje</i> in the east coast of Ternate Island, close to <i>Falajawa</i>
P . 1 9		<i>Tijdelijke woning van de sultan van Tidore te Ternate</i> . 1903. Artist: Moolenburgh P.E. Source: KITLV digital image library. image code 10321	

Table 5.9: Architectural Style, Construction Material and Function of Ternate`s Architecture Heritage

Study Area:	Criteria:	Style (L:local <i>fala kancu</i> , I:indis, C:Chinese Shop House)			Construction Material (W: wood B: brick)			Function (R: residential, S:socio-cultural, W:working, C:commercial)						Dimension (B: building S: site)	
		L	I	C	W	B	W+B	R	S	C	R+S	R+W	R+C	B (m <sup>2</sup> )	S (m <sup>2</sup> )
Soa Sio	S.01		•			•					•				
	S.02		•			•		•							
	S.03	•			•			•							
	S.04	•			•					•					
	S.05	•			•			•							
	S.06	•			•			•							
	S.07	•			•			•							
	S.08	•			•			•							
	S.09	•			•						•				
	S.10	•			•			•							
Kampong Makassar	M.01		•			•		•							
	M.02		•		•			•							
	M.03	•					•	•							
	M.04	•					•	•							
	M.05	•			•			•							
	M.06		•			•		•							
	M.07		•			•		•							
	M.08	•			•			•							
	M.09	•			•			•							
	M.10		•			•				•					
Oranje	O.01		•			•			•						
	O.02		•			•			•						
	O.03		•			•			•						
	O.04		•			•			•						
	O.05		•			•		•							
	O.06		•			•		•							
	O.07		•				•		•						
	O.08		•			•			•						
	O.09		•				•		•						
	O.10		•			•			•						
Kampong Cina	C.01	•				•					•				
	C.02			•		•						•			
	C.03			•		•						•			
	C.04			•		•						•			
	C.05		•			•		•							
	C.06		•			•				•					
	C.07	•			•			•							
	C.08	•				•		•							
	C.09	•			•			•							
	C.10							•							
Falajawa	F.01	•					•				•				
	F.02		•				•	•							
	F.03	•			•			•							
	F.04	•			•			•							
	F.05	•			•			•							
	F.06	•			•			•							
	F.07	•			•			•							
	F.08	•			•			•							
	F.09	•			•			•							
	F.10	•			•			•							

As Table 5.9 shows, the dominant building function was residential, 66 % of the total samples of this study, while the smallest number was commercial, 4 %. The residential function in total was 80 %, when the buildings of mix-uses, namely the residential and socio-cultural activity, 8 %, and the residential with commercial use, 6 %, were counted. The mix-functions took place not only because of their location in commercial blocks such as in *Kampung Cina* of mix-uses of residential and commercial, but also because of the traditional activities in *Soa Sio*, *Kampung Makassar*, and Falajawa where the residents still maintain their ancestral traditions.



**Graphic 5.6. Houses dimensions of all study area**  
 Source: Field Research, 2012-2013

**Fig.5.27. Room layout analysis based on its Function**  
 Source: Field Research, 2012-2013.

## 5.6. Conclusion

The architectural heritage of Ternate consists of several types, from the view point of its particular characteristics in function, building material and shape, and owner of the building. Based on its function, the building categories are given to the palace, religious buildings (Masjid, Church, and Shrine), public buildings (ex. Courtyard), transportation infrastructure (Jetty of the Sultanate and the Dutch Residence), and residential buildings (the noblemen house, *Fala Kanci*, and the shop house).

The noblemen house was basically formed in structure by stonewall, with a high roof and using of local materials, while the *Fala Kanci* or the traditional house was formed in structure by wood or a combination with traditional wall system, with the ceiling using contemporary materials if the house was built recently. The Chinese house, mainly a shop houses, was formed with bearing wall for the structure and wood for the roof.

Based on the previous data analysis, dimensions of each architectural heritage in all the study areas spread between 50 m<sup>2</sup> – 320 m<sup>2</sup>, in which most samples range around 120-144 m<sup>2</sup> (Graphic 5.6). Many of the houses in *Falajawa* neighborhood have similar dimensions while the buildings in Fort *Oranje* have the most dispersed range of dimensions. This happened because of the difference in major function of the quarters, which gave a big influence on the house dimensions.

This analysis also shows the characteristics of the architectural heritage in each study area as well as an overview of the urban heritage of Ternate especially in the city center, which are represented by the contemporary situation of the Sultanate of Ternate and former colonial residency area or Ternate residency (Table 5.10)



**Table 5.10: Characteristic of Architecture Heritage in Each Study Area**

Study Area (Neighborhood):		<i>Soa Sio</i>	<i>Kampung Makassar</i>	Fort <i>Oranje</i>	<i>Kampung Cina</i>	<i>Falajawa</i>
Historical Value	Strong	•	•	•	•	•
	Moderate					
	Weak					
Socio-Cultural Value	Strong	•				•
	Moderate		•	•	•	
	Weak					
Function	Residential	•	•	•	•	•
	Socio-Cultural	•		•	•	•
	Commercial		•	•	•	•
Architecture appearance due to Historical value	Strong	•				•
	Moderate		•	•		
	Weak				•	
Architecture Style	Noblemen House style	•	•			•
	<i>Fala Kanci</i> style	•	•			•
	Shop house style				•	
	<i>Indis</i> style			•		

Source: Field Research, 2012-2013

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## Chapter 6

### Cultural Landscape Heritage in Ternate City

#### 6.1. Introduction

‘Cultural landscape reflects the interaction between people and their natural environment over space and time’ (Placher, H and Rossler, M. 1995:15).

This chapter will explore the cultural landscape heritage of the city center in Ternate by examining its socio-cultural activities originated in the early time period of the city and have been reformed to the contemporary activities. As the primary activities in the old time period mostly based on the Sultanate tradition and its activities, this chapter also will describe the cultural activities related to the Sultanate.

##### 6.1.1. Historical Background

Ternate, as one of 17,508 islands in Indonesia, has a unique characteristic in its culture derived from the ancestry, which gives an impact on its today’s socio-cultural activities. As Ternate being a small island, Ternatans have interacted with many people from other islands and regions.

The island of Ternate had the richest potential resource of clove trees that spreaded around its mountainside. Accordingly, trading became the main factor of Ternate multicultural background, whereas the traders who arrived before the 16<sup>th</sup> C. were the Arabic, Chinese, Malays, Javanese, Makassarese, others from neighbor islands, and later Europeans; this situation made Ternate as a center for economic, politic, and social activities within the networks of the eastern part of Indonesian archipelago (Fraassen, 1984: 23-35).

Ternate became one of the main trading posts for the spice trade since the earlier century with its peak in the 16<sup>th</sup> C., when the two Lusitanian kingdoms, Portugal and Spain, arrived in the early of the century and the Netherlands followed in the end of 16<sup>th</sup> C, whereas the Kingdom of England came in the early 19<sup>th</sup> C (Andaya, 1993: 55-58).

Before the arrival of those European kingdoms, Islam already became the basis of the all socio-cultural activities of Ternatans, since the Kingdom of Ternate transformed into the Sultanate of Ternate circa 15<sup>th</sup> C., and the Islam gave great influence on people's life including the philosophy providing basic roles in daily life of.

### 6.1.2. Objectives

The main aim of this chapter is to clarify the cultural landscape heritage of Ternate city, which has become distinctive elements as a part of its urban heritage over time period. As culture reflects daily activities of the inhabitants, it has given a big impact on the city's identity.

### 6.1.3. Research Method

This chapter used a qualitative description and analysis based on the multiple field surveys conducted in July-November 2012, August-October 2013 and June 2014. The study areas have been observed the daily activities in urban space and private space on each dwelling. Deep interviews were also conducted to get more information about the activities.

The historical data has been collected from the colonial records of books and journals, which explained about the Ternate's cultural landscape heritage inherited until today. The books and journals written by the Dutch scholars, who generally understood well the Sultanate traditions, make the data resource more useful than any other historical documents. As a resident of Ternate city, the researcher himself also has been an active participant of the Sultanate ritual activities for the last decade, which contributed to analysis of the historical data from viewpoints of the contemporary situation as well as the old days.

## 6.2. Ternatans Philosophy

The traditional philosophy of Ternatans based on the ancestors' view of human life, which symbolized the human birth derived from a male and a female. The pair of male and female became a basic symbol of Ternatan philosophy of life in all aspects, which philosophy of life is known as "*Adat se atorang*" (custom as a role). The legend tells that Ternatans are descendants of the two prominent clans, which are *Tobona* and *Tabanga*. Clan *Tobona* is mentioned as *Cim* (symbolizes the female) and clan *Tabanga* is mentioned as *Heku* (symbolizes the male). These two symbols of woman and man have also been

shown in the *Gobebe Madopolo Romdidi* (the Eagle with two heads), the crest of the Sultanate of Ternate used even today (Hasan, 2001:140).

Furthermore, Hasan (2001:141) explained that the two symbols of woman and man has been transformed into the daily life aspects,. Some of them are: 1) the two main beams in the Ternatan house symbolize the woman and the man, mentioned as “*dadul se hati gila*”, 2) the two retaining straps for sailing: *Nau* (the symbol of male) and *Bubeka* (the symbol of female), 3) the two symbols of woman and man in traditional customary foods, 4) the customary ceremonies of *Pinang* (the symbol of female) and *Sirih* (the symbol of male), and 5) a proverb in the traditional literature; *Bubaso se Rasai*, *Bubaso* means the feeling of male and *Rasai* means the feeling of female.

The philosophy of life was also mentioned in the old poem of Ternate or *Dalil Moro*, as follows:

<i>Ino fo Makati nyinga</i>	Let us be considerate
<i>Doka gosora se bualawa</i>	Like nutmeg and mace
<i>Om doro yo mamote</i>	Ripe and fall together
<i>Fo magogoru fo madodara</i>	Fostering Love and affection

Based on the Ternatan custom of life, six principles were established, which are:

- 1) *Adat se atorang* (custom as a role)
- 2) *Istiadat se kabasarang* (traditional institutions with the power)
- 3) *Galib se lukudi* (that has been true with all elements)
- 4) *Ngale se duku* (system and way of life)
- 5) *Sere se doniru* (culture with the art)
- 6) *Cing se cingare* (the provision of female and male)

When Islam was delivered into the Kingdom of Ternate circa 15 C., the 19<sup>th</sup> King changed the name *Kolano* (King) to Sultan, and harmonized all the Kingdom system with the Islamic rules of life. The custom system also had influence from the Islam roles, which are known as “*Adat Ma Toto Agama, Agama Ma Toto Toma Jou Rasulullah, Jou Rasulullah Manyeku Iye Diki Amoi Nga Kuasa se Kodrati*”. (The custom originated from the religion, the religion originated from the tellings of Muhammad, who was the uppermost prophet and the only one guidance, upper than him is the Lord).

### 6.2.1. The Philosophy of “*Jou se Ngofa ngare*”

From the etymology, the philosophy *Jou se Ngofa Ngare* can be translated as God and his creatures (*Jou* means God and *ngofa ngare* or *fangare* means god's creatures or humans). Sultan Mudaffar mentions that *Jou se ngofa ngare* can be interpreted in such a way as you are me and I am you, but must be separated because *Jou* is God and *Fangare* (*ngofa ngare*) is his creatures. This concept has been used on the Sultanate symbol, *Goheba*, the ocean eagle with two heads (Fig.6.1). This *Goheba* has one heart that stabilizes the bird to fly and its upside-down placement means that all comes to the heart and submits to God (the upmost position symbolizes God)<sup>33</sup>.

*Jou se ngofa ngare* has also been distributed to some aspects of Ternatan custom, including the urban form elements that are shown by the built environment of the capital city of the Sultanate of Ternate. This means that, all the aspects of human life in Ternate must base on the concept of God and his creatures, with the implementation of respecting and submitting to God.



Fig.6.1: *Goheba Madopolo Romdidi*, the Sultanate Symbol, as the representative of *Jou se ngofa ngare*

## 6.2.2. The Local Cosmology of Ternate

In Indonesia, philosophy must start from God, and God is moving in space and time, unlike the materialistic Western philosophy. Meanwhile, the philosophy of *Jou Se Ngofa Ngare* was beyond space and time. *Al-Quran* (The Koran) tells about “*al-awal*” (the beginning), Ternatans says there is “before” of the beginning, “*awal ma susira*”. The researcher’s friend in the philosophy department still tries to find out what it is the “*awal ma susira*”. “*Toma ua bang moju, Koga dadi susira ....*”, what is the first and then comes down to the Earth? *Kadaton* is the dwelling place of Sultan, *Ake Santosa* is a place for Sultan’s

<sup>33</sup> transcript Interview with Sultan Ternate, September 2012 p.4

taking bath and ablution. "*Toma ua bang moju* " means to continue pursuing our philosophy, what was there before?<sup>34</sup>

The basic philosophical question of Ternatans is: "*Toma ua bang moju, koga idadi sosira*" and the answer to the question is: "*Toma Ua bang moju toma limau gapi ma tubo – Jou se Ngofa ngare*", which means that on the place beyond space and time, what be the first?, and the answer is that on the time and moment in the highest place, there are I and You (God)" (Mudaffar, 2005:19)

"*Toma ua bang moju*" (*Toma*: implicit meaning of "the directivity", *ua*: not, *bang*: yet, and *moju*: lead to "material") can be translated into: time as spatial and space as temporal, which is beyond the cosmos or universe. It can be connected with the tellings of Koran, *Al-insan*: 2: "Hath there come upon man (ever) any period of time in which he was a thing unremembered?" (Mudaffar, 2005:20-21)

So, it can be explained that the basic philosophy of place that is beyond time and space and can be mined by the existence of human and God.

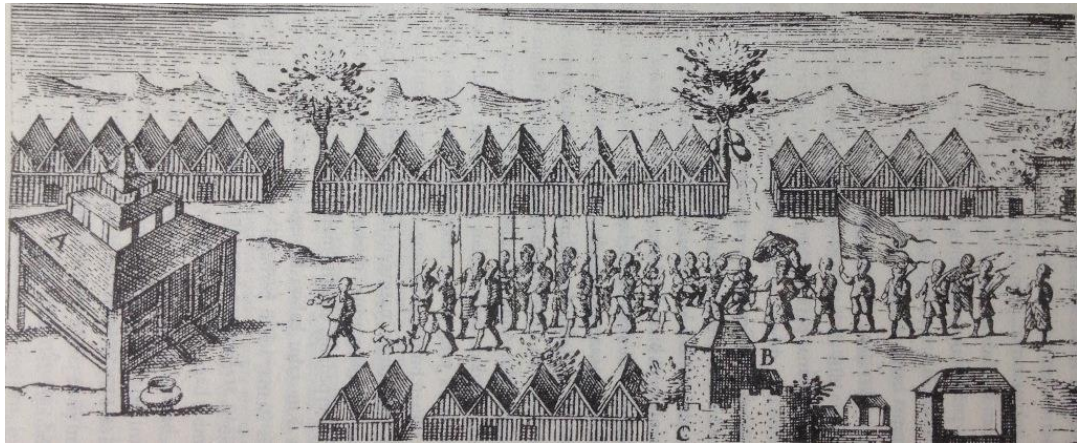
### 6.3. The Cultural Landscape Heritage of Ternate

Based on the research objectives and method, this research focuses mainly on Ternate City center, however, some of the major cultural activities taken place widely for the whole island were also investigated, as long as being related to the study areas. The descriptions of socio-cultural activities can be seen in Table 1.

The Dutch recorded the socio-cultural activity of the Sultanate of Ternate in the early time period, and it clearly shows the ritual by the king or Sultan with the followers, or the tradition of *Jo Ou Uci Sabea*. Procession of the Sultan going to the Mosque to do prayer was drawn in the picture "Tweede Boeck" (1601), while the Dutch traders first arrived the island in 1599 (Fig.6.2).

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<sup>34</sup> Transcript Interview with Sultan Ternate, September 2012 p.1



**Fig.6.2 : Procession of Sultan Ternate goes to Mosque every week for Friday Prayer. A: Mosque, B: Procession, C: Sultan Palace, Portuguese inheritance.**

Source: 'Tweede Boeck' 1601 p.41

Based on Figure 6.2 above, it can be described that this tradition has existed since the early period of the Sultanate. The tradition of a ceremony by the king that appears in public space is a part of visually effective show to his people (Reid, 2014:201). In Islam, this tradition was a part of *syiar* or the spread of Islamic teachings. The year of the picture being drawn was in the early Islamic period of the Sultanate, which tells that the Sultan needed to show the Islam teachings publicly on a basis of the local tradition or procession. From the figure, we can also recognize that the Mosque had an important role in the capital of the Sultanate, from its location in the center of the picture. This coincides a Islamic teaching that a mosque is the center of activity for all Muslim. This tradition has still been continued until now, but not in a weekly base (Friday prayer take place in the early period of the Sultanate) but in a yearly base activity (Table 6.1.).

### 6.3.1. *Soa Sio*: Social and Cultural Activity

Social and cultural activities taken place in *Soa Sio* are mainly the cultural rituals of the Sultanate of Ternate, including traditional activities influenced by Islam. The cultural tradition connected with urban space was the ritual of *Jo Ou Uci Sabea*, the tradition of the Sultan's going to the Great Mosque to do a prayer. All the people celebrated this tradition four times a year, which is *Idul Fitri* prayer, *Idul Adha* prayer, the middle of *Ramadhan* night prayer, and the 27<sup>th</sup> night of *Ramadhan* night prayer. This tradition still takes place today.

This traditional procession starts from the Sultan's Palace and ends at the Great Mosque in *Soa Sio* quarter. As this tradition retains religious-cultural values today, the street of the



procession's route can be defined as an element of the cultural landscape heritage of Ternate (Fig.6.3).

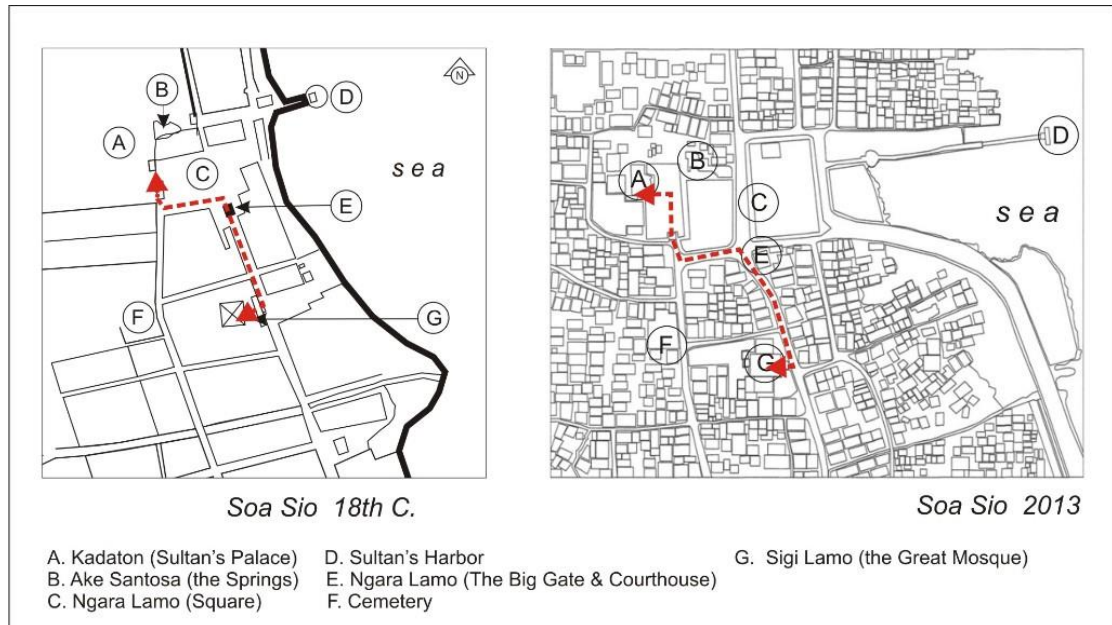


Fig.6.3: The *Jo Ou Uci Sabea* route in Soa Sio Quarter  
Source: Field Research, 2012

### ***Kololi Kie Mote Ngolo***

This Sultanate tradition is a process of going around (*Kololi*) the Mountain (*Kie*) from the sea (*Mote Ngolo*). The Dutch literature or others did not mention this ritual, however, the 48<sup>th</sup> Sultan believes that the ritual was established in the early period of the Sultanate of Ternate.<sup>35</sup>

The ritual of *Kololi Kie* consists of two types of route. The first one is going around the island by walking through the streets near the beach, and the second is going by sea or *Mote Ngolo*. The difference between them is in the route to go around and in their aims. Going around the island by walking streets is to respect the ancestors who visit their cemetery, and going by sea is to respect the ancestors who died in the sea.

This ritual starts on the day chosen by the religious leaders of the Sultanate (*Bobato Akberat*). It begins at the Sultan's pier (*Dodoku Mari*, mark D in the map) in front of the Palace. At this Sultan's harbor, the Sultan boards his boat while all other boats stand by, meanwhile, the religious leader or the Great Mosque Imam (*Jou Kalem*) prays for safety of the journey. During the prayer, all the participants' boats go around the Sultan's boat three times. After this, the journey begins with navigating towards the north to go around the island.

<sup>35</sup> Interview with The 48<sup>th</sup> Sultan of Ternate, December 2013

On the route of going around the island, there are 13 sacred places to make prayer to respect the ancestors and there is one place where all the boats must stop and then the participants go to the beach to pray and eat the traditional foods. This place is on the beach where the spring of *Ake Sabu* is located (Doa, 2013).

*Kololi Kie Mote Ngolo* used to be done by the Sultan and his servants as a tradition with many people being involved once a year. Since the last decade, this ritual takes place every April on the day of *Legu Gam* festival to celebrate the anniversary of Sultan Mudaffar Sjah's reign. The aims of this ritual are to respect the ancestors and to respect the island and mountains that are the source of power and threat. This ritual is also to recollect the trail by the early people, *Sheikh Djaffar Shaddiq*, who brought Islam to Ternate. The legend tells that before settling on the island, *Sheikh* went around the island to look for the best place to live. He found a place near the springs that are now known as *Ake Sibn* or *Ake Rica* in the south part of the Island.

This tradition is not only a big ceremony but also an expression of the way of life of the Sultanate that respects the ancestors and nature and respects this island as a place to live. The connection between human and nature were shown in the ritual by a large involvement of people in the early period of the Sultanate. Nowadays, only the Sultan's servants, local government members and some tourists join this tradition, and not many local people do. The participants to this tradition were only the Sultan's servants and some guests who were invited, when the researcher joined it in 2010.



Fig.6.4: *Kagunga*, the Sultan's Boat with the head on the front, was getting ready in the Sultan's pier.  
Source: Researcher Documentation, 2010.



Fig.6.5: The participants boat with the head of every village standing in front of it (left) and music performer (right)  
Source: Researcher Documentation, 2010.

### *Jo Ou Uci Sabea*

This is the tradition of Sultan (*Jo Ou*) going (*Uci*) down from the Palace to do *Sholat* or prayer (*Sabea*) at the Great Mosque. It takes place formally four times in a year, which are on the days of Idul Fitri, Idul Adha, the 15<sup>th</sup> night, and the 27<sup>th</sup> night of Ramadhan.

It begins with the preparation of the members in charge of the ritual, or of the musicians playing *Gamelan*, the executive officers of the Sultanate (*Bobato Dunia*), the religion officers (*Bobato Akherat*), the crew who bring the heritage objects with them, and the Sultanate servants or *Bala kusu se-kano-kano*. All these participants join the Sultan praying at the Great Mosque. They all are engaged in their own tasks and duties.

The tradition starts with the *Imam* or the Great Mosque officers' procession to the Palace to inform the Sultan that the prayer be ready to begin. The Mosque officers take the stick, sermon manuscript, and three umbrellas with them while the *Imam* joins the Sultan together to the Mosque, and go back to the Mosque. Twelve children who bring the heritage objects and followed by the musicians and its *Gamelan*, Sultan, *Bobato Dunia*, *Bobato Akherat* and the servants or *Bala kusu se kano-kano*, lead this cavalcade.

After the prayer ends, the Sultan comes out from the Mosque and goes back to the Palace on the same route as the going forth. At the Palace, people, especially the officers and Sultan's servants, make a procession to shake hands with the Sultan, which is called *oro barkat*. At the end, the Sultan backs to his room and all the participants are served traditional cakes at the back hall of the Palace.

These traditional events demonstrate the Islamic Kingdom procession to people and function as a gathering between the Sultan and his servants together with local people who watch it. The togetherness shows the unity between the Sultan and his servants, which is called *bala kusu se-kano-kano*.

Since the beginning of the 17<sup>th</sup> century when the latest Palace was built, the *Jou Uci Sibe*a was conducted in a manner of the Sultan being carried on the servants' shoulders. Nowadays, sometimes the Sultan uses a car for the tradition; this happens because of the modern situation. And, if the Sultan be not in Ternate at that particular time, this tradition will not be carried out.

These rituals are a part of Muslim traditions found also among other Sultanates in Indonesia. In Ternate, the traditions do not attract many tourists since the events are not conducted intentionally to promote the tourism. Different from this, in Java for example, the Sultanate of Yogyakarta holds the traditions with a good management also as a tourist

attraction. As the researcher experienced when he joined yearly the tradition from 1993 to 1999 and from 2007 to 2010, only the Sultanate officers and the Sultan's servants or *Bala kusu se kano-kano* joined the ritual and some local people around *Soa Sio* area watched it.

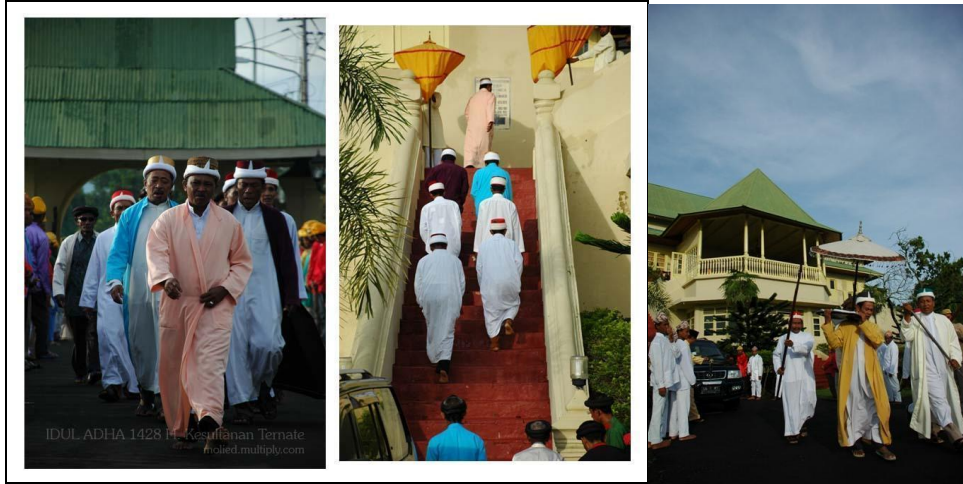


Fig.6.6: The Imam that goes to Sultan Palace (left) and pick up the heritage objects (right) to the Great Mosque  
Source: Researcher Documentation, 2007.



Fig.6.7: The Sultan convoy lead by 13 children who brings the heritage objects (left) and music performance accompany it (right) Source: Researcher Documentation, 2007.



Fig. 6.8: After prayer, Sultan and its convoy back to the Palace and stand in front of the Veranda to give a blessing to his servants. Source: Researcher Documentation, 2007.

### ***Legu Gam***

*Legu* (dancing, party) *Gam* (kampong or village) is the festival held by the Sultanate of Ternate in every April 1<sup>st</sup> week until 3<sup>rd</sup> week, to celebrate the birthday of Sultan Mudaffar II, the current Sultan.

It is originally from *Legu se Kie se Gam*, the party held in the period of Kingdom of Ternate as an expression of gratitude for the prosperity, healthiness, and victory for the people<sup>11)</sup>. This festival *Legu Gam* began in 2004, initiated by the Sultan's wife who was inspired by the *Legu se Kie se Gam*. Its formal name is *Legu Gam Moloku Kie Raba* (the festival of people from the fourth Kingdom).

*Legu Gam* festival takes place at the yard in front of the Palace, *Sunyie* (marked B on the Map). It is a kind of night bazaar where such various goods as foods, fashion items, and games, and some products of today's technology and life styles are provided by many vendors, being an exhibition of cultural and contemporary products. It looks like a *Pasar Malam Sekaten* in the Javanese culture. The difference is only in the purposes of festivals; *Sekaten* is to celebrate the birthday of Prophet Muhammad.

It starts with the opening ceremony by the Sultan, while attend this festival all the Sultanate officers (*Bobato Dunia*) and the invited guests of Sultanates in the Maluku region and other part of Indonesia.

There are cultural performances on the stage every night, including those of contemporary music and arts like opera and drama. Traditional game, music, dancing and other old entertainments are performed during the festival. The festival close in the night of the Sultan's birthday, being with contemporary music performance by a top rank band invited from like Jakarta.

The values of this festival are an outcome of the cultural preservation efforts by the Sultanate of Ternate, and are also found in the togetherness between the Sultan and his servants. The festival also provides the local community and cultural groups with an opportunity to perform the traditional dance, music, and contemporary entertainment as well. For those who don't know much about local traditions of Ternate, this is a good chance to see and know them. For children and younger generations of Ternate, this festival is a great opportunity to perform and show their artistic or cultural skills in public.

*Legu Gam* festival is a traditional at the same time a new event that integrates the Islam tradition and contemporary events. This event has arisen also in the neighboring Sultanates or so-called *Moloku Kie Raha*, or Maluku the fourth Mountain Kingdom, which consists of the Sultanate of Jailolo, the Sultanate of Bacan, the Sultanate of Tidore, and the Sultanate of Ternate.

Although traditional festivals have become a national agenda since 2008, this two week festival has been attended only by the invited Sultanates and guests, departments' officers of the city, local people as well as people from the neighboring islands and Sultanates. Not many tourists from other cities or countries came to see the festival because of poor promotion effort by the organizer. However, as the researcher experienced *Legu Gam* in 2008, 2009, and 2010, this festival brought advantages to economy of small vendors and to society in this island that needs opportunities for entertaining. Since the collapse of *Orde Baru* or the Suharto's government system, there has being no big event in this region. In the *Orde Baru*, there was a large-scale event in Ternate city. It also offered entertainments for which people from the entire North Maluku region gathered.



Fig.6.9: Sultan and his wife go down from the Palace to join the opening ceremony of *Legu Gam Moloku Kie Raha* 2008 (left), and The performance about the first arrival of Chinese and Arabic traders to Ternate Island on 16<sup>th</sup> C. in the opening ceremony on the Sultanate Plaza or *Sunyie Lamo* with Sultan Palace at the background (right)

Source: Researcher Documentation, 2008.



**Fig.6.10: Traditional Music from Ternate (left) and dance from Halmahera (right) on the opening ceremony of *Legu Gam Moloku Kie Raha* 2009.**  
Source: Researcher Documentation, 2009.

As been shown in Table 6.1 above, one of the oldest socio-cultural activities that still exist in the *Soa Sio* neighborhood is *Pangaji*. It is a traditional learning measure for children to learn Islam and basic skills of life, which is conducted only at the teacher's house for a small group of children, while the elder children who have finished the learning at the house continue to learn more at a small mosque or *Surau*. In the old time (before the Independence of Indonesia), *Pangaji* was the main system for Ternatans to learn not only the religion but also the daily life skills such as martial arts and crafts for boys, and domestic skills for girls (Abdulrahman, 2013:48-53), while in Java Island there is an Islamic boarding school or so-called *Pesantren*.

After the Independence of Indonesia, the public school system was established; children go to a public school, and Quran is learnt only in *Pangaji* (Fig.6.11). Nowadays, mosques as an educational institution and a center for learning Quran have arisen, the tradition of Islamic learning for children in the teacher's house is only left in a small number in the city. Even the term *Pangaji* is not popularly recognized in Ternate today.

*Pengajian* is an Indonesian term for the typical process of learning Islam, a kind of modern process by lecture with questioning session from the audience. It was not only for children but also for different generations and genders; in *Soa Sio*, some of the *Pengajian* are made specifically for women. All the *pengajian* base on the community, even though there was also a *pengajian* for public too. The *pengajian* for women usually take

place at one of the noblemen houses in *Soa Sio* (S.01) because the house is the largest

	<b>Cultural Activity</b>	<b>Time/ Period</b>	<b>Executants/ participants</b>	<b>Value</b>	<b>Location</b>	<b>Explanation</b>
1	<i>Kololi Kie Mote Ngolo</i>	Yearly on April the 2 <sup>nd</sup> or 3 <sup>rd</sup> week.	Sultan and its servants	To respect the ancestor and praying for the prosperity of the Sultanate and the Island	Start and end at Sultan's jetty, <i>Soa Sio</i> quarter	Sultan and its servant's will around the Island start and end from Dodoku Mari or The Sultan's jetty in <i>Soa Sio</i> .
2	<i>Jou Uci Sabea</i>	4 times in a year	Sultan and its servants	To celebrate the Islamic holy days and a gathered between Sultan and its servants, including local people who watch it.	<i>Soa Sio</i>	The parade of Sultan from <i>Kadaton</i> to <i>Sigi Lamo</i> , and from <i>Sigi Lamo</i> back to <i>Kadaton</i> ,

house in the neighborhood with an extensive room for gathering.



				The togetherness shows the unity between Sultans and its servants.		
3	<i>Legu Gam</i>	Once in a year on April 1 <sup>st</sup> week – 3 <sup>rd</sup> week.	Sultan, its servants and all society	As a people party and also the togetherness meaning between the Sultan and its servants	<i>Sunyie Lamo, Soa Sio</i>	The Festival consist of: night bazaar, music, cultural and art performance and seminar
4	Learning Quran and Islamic study ( <i>Pangaji</i> )	Daily on every night start from 7 pm till 8 pm.	Children and their teacher	To set up the basic Islam education	House S.05, <i>Soa Sio</i> Quarters	In the early time, This process-taking place only in the teacher <i>or Joguru</i> house, nowadays also happened in other house were the Teacher invited to come and teach.
6	Islamic study ( <i>Pengajian</i> )	Once in a week or once in a month	Specific for women and specific for children.	To increase Islam faith in every Muslim and as a brotherhood gathering.	S.01 (for women) and S.09 (for children)	This Islamic learning-taking place in turns in each house of the community member.
8	Family gathering ( <i>arisan</i> )	Once in a month	Family or Community member	To increase the Brotherhood or community gathering	S.01 and other house depend on it turns	This gathering separated by family member or community member.

**Table 6.1: Cultural Activity in *Soa Sio* quarter**

Source: Field Research, 2014.

This noblemen house has been used for social activity as well, since the house was reconstructed by an initiative of the local government of Ternate in 2005. One of the socio-cultural activities is a learning session for the local cultural community (Fig.6.12). Even this event is not so popular, the young generations try to use the house for cultural purposes with the owner's permission. This situation recently happened in 2012 when the house came to be used only for a small number of family members.

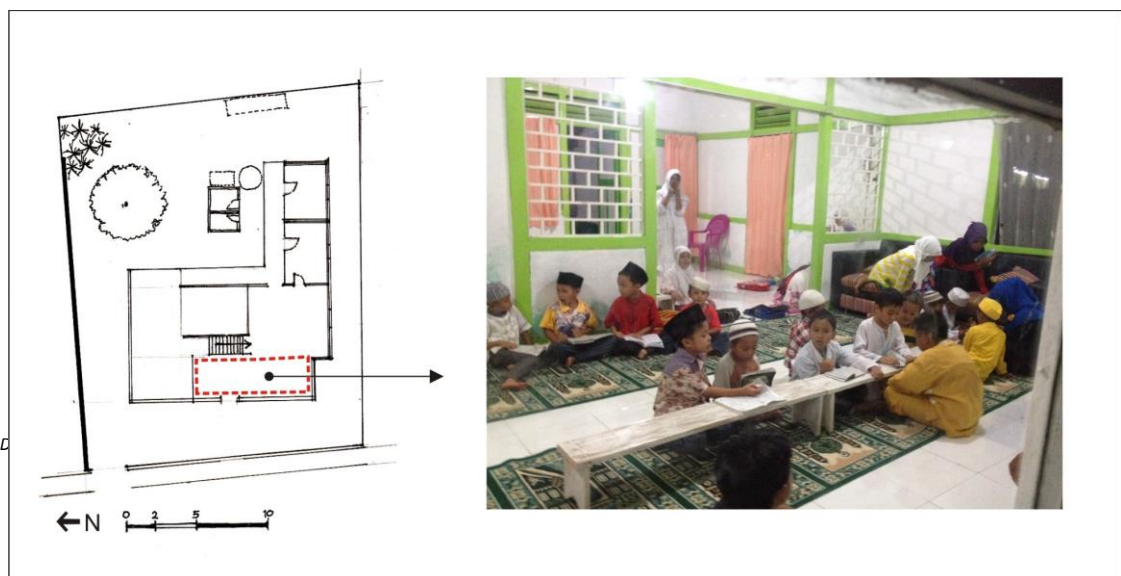


Fig.6.11: Religious activity (Children *Learning Quran*), daily in one of the Noblemen house (S.04) in *SoaSio*  
Source: Field Research, 2014.

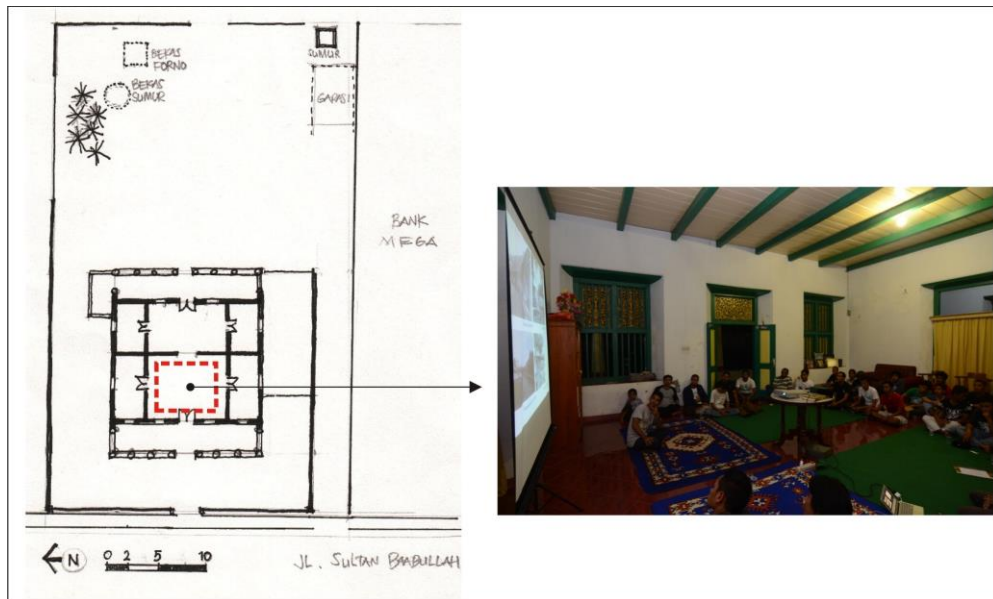


Fig.6.12: Young generation Gathering and discussion as a Socio-Cultural activity in one of the Noblemen house (S.01) in *SoaSio*  
Source: Field Research, 2013.

### 6.3.2 *Kampung Makassar: Social and Cultural Activity*

Social and cultural activities based on the local custom and Islam could be found more in *Kampung Makassar*. Some of the activities do not exist any longer since the old generations have passed away. For example, in the old time there were some *‘pangaji’* or the Islamic learning that took place in the teacher or so-called *Joguru* house<sup>36</sup>. The Socio-cultural activities found today by the field survey are summarized in the following table.

**Table 6.2. Kampung Makassar Social and Cultural Activity**

No	Socio-cultural Activity	Time/Period	Executants/Participants	Value	Location	Explanation
1	Local Islamic tradition for Ancestor	Depends on the family needs, usually yearly or Monthly	Family member	To respect the ancestor and praying for the prosperity of the Sultanate and the Island	Royal family house (M.07)	The ancestry of Sultan still doing a special prayer for the spirit of the past Sultan.
2	Learning Quran for children’s	Daily on every night start from 7 pm till 8 pm.	Children and their teacher	To set up the basic Islam education	Former <i>Joguru</i> House (M.02)	In the early time, This process-taking place only in the teacher or <i>Joguru</i> house, nowadays there is not many <i>Joguru</i> . Because of the Islamic study system has develop to modern school.
3	Islamic study for Women ( <i>Pengajian Ibu-ibu</i> )	Monthly	Adults especially women	To learning Islamic teachings from the Teacher ( <i>Ustad</i> )	Former Noblemen house (M.02 & M.07)	Ustad has been invited to give the lecture about Islamic teachings to the Women society ( <i>Pengajian Ibu-ibu</i> )
4	Family gathering ( <i>arisan</i> )	Once in a month		To strengthen the family social relation.	Former Noblemen House (M.02, M.07)	<i>Arisan</i> also happened not only based on family member but also by community member or by neighborhoods.

Source: Field Survey, 2014.

<sup>36</sup> Interview with Ibu Rugaya (72) in M.07, January 2014.

Based on the survey's results, the findings can be summarized as follows:

- 1) All the socio-cultural activities primarily base on the Islamic teachings and integrate with the local tradition as long as it does not conflict with the Islamic teachings. In *Kampung Makassar*, the members of social gatherings at home base on their family relationship, which can be found in the houses no. M.02 and M.07 only, so-called *arisan keluarga* (*arisan* for family)<sup>37</sup>. During the decades of *Orde Baru* (Suharto's presidential era), however, there were also non-family based gatherings organized by the neighborhood; they were held every month in turn by major houses. Nowadays this community gathering is not held anymore, probably because social relationship among the residents has changed.
- 2) Also the Islamic ritual has been held in houses, especially in the former noblemen houses (M.01, M.02, M.03, M.07, M.10); it is the ritual of prayer with neighbors invited. This ritual takes place in the living room of each house, and will spread to the front veranda if there are too many participants<sup>38</sup>. Nowadays, this ritual is held only for a special event or a family purpose, not on a periodic basis.
- 3) Until the early 1900's, there was still *Pangaji* (Islamic learning) taking place in the house M.02, of which students were the Sultan's children. The owner's family, Arabic descendants, held this house M.02 in the time of practice of *Joguru* (Islamic teaching)<sup>39</sup>. Nowadays, there are only a small number of children, specifically of the family and relatives, learn Quran in this house, while many children in *Kampung Makassar* learn Quran in the mosque (*Sigi Cim*). The tradition of learning Quran in home still takes place in the house M.02, because it's a respected as the family tradition inherited from the old time. The today's inhabitants (the 3<sup>rd</sup> generation of *Joguru*) still preserve this old tradition, because they have many relatives and family members, especially children, even though they already live in other houses than the head family's house.
- 4) The Islamic learning for women (*Pengajian Ibu-Ibu*) still happens in the former noblemen houses, only of M.02 and M.07. It is because the families of these two houses still have awareness for Islamic studies.

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<sup>37</sup> Interview with Ibu Mardiyah (52) in M.02 and Ibu Rugaya (72) in M.07, January 2014.

<sup>38</sup> Based on old family pictures collection in M.01, and interview with Ibu Rugaya(72) in M.07, January 2014.

<sup>39</sup> Interview with Ibu Mardiyah (52) in M.02, January 2014.

### 6.3.3. Fort *Oranje*: Social and Cultural Activity

There is no particular socio-cultural heritage activity in this quarter. Most part of this quarter has been resided only by soldiers and policemen and their families. This situation arose because after the World War II, the Dutch troops left behind the fortress used as their military base, and this whole area was taken over by the Indonesian Army. All the long time militarily used houses have been used for: the military office, houses for several period stay by officers and soldiers with their families, and some houses for their temporary stay in Ternate city.

### 6.3.4. *Kampung Cina*: Social and Cultural Activity

Of the Chinese cultural heritage today, the ritual of Chinese New Year celebration ceremony is the most principal, which takes place in the Chinese temple during the New Year holidays of the old lunar calendar. Other than this yearly event, the social activities based on the peculiar culture of the Chinese community are: learning the Chinese language, martial arts and the traditional Dragon dance or so-called *Barongsai* (Table 6.3).

In the past, circa the 18<sup>th</sup> C., there was a big celebration of Chinese New Year's with the tradition of night bazaar for several days and of *Hela Kreta* in the evening before the New Year day. *Hela Kreta* was the traditional procession of the Chinese wagons with children's company wearing Chinese traditional clothes. The wagons were completely decorated with a Dragonhead and local fruits, which went around in procession in the central part of *Kampung Cina* (Fig. 6.13). This tradition took place only until the mid 1960s, due to the ethnical sentiment and political situation that pressured the Chinese community not to celebrate the New Year and other events on a large scale<sup>40</sup>.

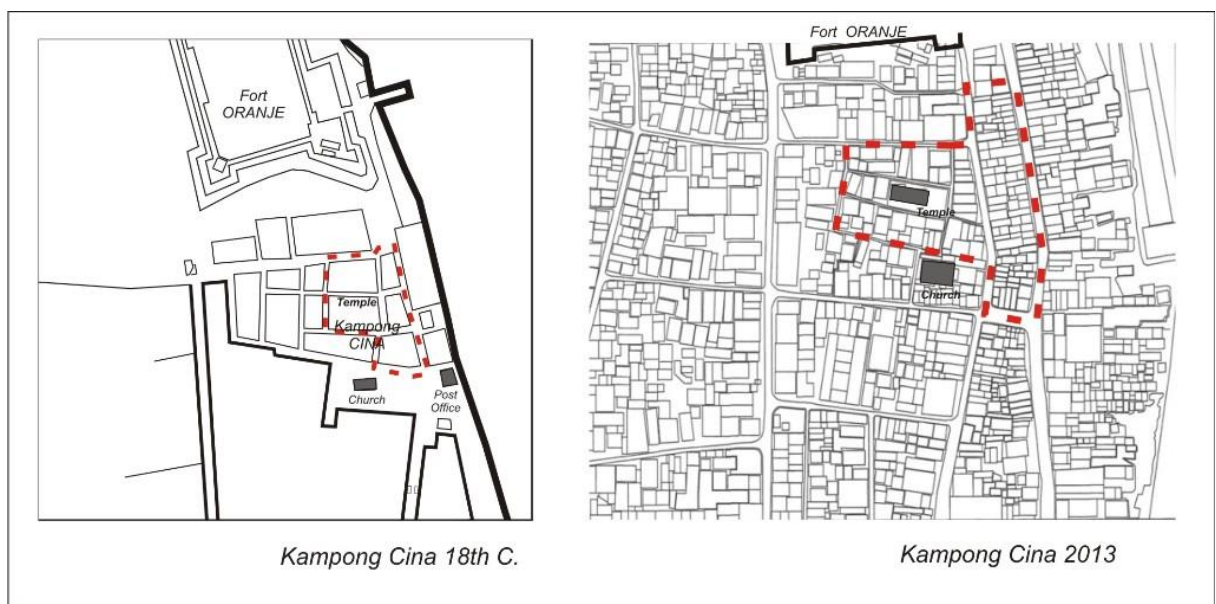
In the Chinese community, the people who are called *Cina Peranakan*<sup>41</sup> or the Chinese descendants reside. Among them, *Tionghoa* community exists by retaining the *Tionghoa* religion. Besides the Chinese New Year event, one Chinese socio-cultural activity had risen for decades; it was the *Hela Kreta*, or the traditional procession. This tradition can be seen as a cultural landscape heritage succeeded by the Chinese community until the 1960s.

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<sup>40</sup> Interview with Bapak Boy Ang, former *Kapita Cina*, December 2012 & Bapak Christopher Liu, the recent *Kapita Cina*, January 2014.

<sup>41</sup> *Cina Peranakan* is the name on Malay language for The Chinese who doesn't born in China.

In the past until the end of 1960s, religious activity in the Chinese community was of one religion, so-called *Tionghoa*. After the new law was enforced by the national government in the late 1960s, the Indonesian Chinese or *Cina Peranakan* had to be converted to one of the five religions that the government prescribed. The five religions are: the Catholic, Protestant, Buddhism, Hindu, and the Islam. In Ternate, this situation compelled the greatest part of *Cina Peranakan* to be converted to Christians and a small number of to Buddhists. Many of the religious activities among the Chinese descendants have not been inherited to their next generations. A few of *Cina Peranakan* have been converted to Islam because of the marital reason (married Muslim), and these people do not live in the Chinese quarter.



**Fig.6.13: The *Helakreta* route in *Kampong Cina***  
 Source: Interview and Field Research, 2012

**Table 6. 3: *Kampong Cina* Socio-Cultural Activity**  
Source: Field Research, 2012

No	Cultural Activity	Time/Period	Executants /participants	Value	Location	Explanation
1	Chinese new year celebration	Yearly (since the 18 <sup>th</sup> C until mid-1960s)	Chinese and/or <i>Tionghoa</i> community member and local people	To respect the ancestor and praying for the prosperity of the family and community	Chinese temple	In the period, This celebration including the <i>Hela Kreta</i> . Nowadays, only celebration in the Chinese temple, without <i>Hela Kreta</i> festival.
2	<i>Konghucu</i> weekly learning ( <i>sekolah minggu khusus Konghucu</i> )	Weekly	<i>Tionghoa</i> children's		A school building in Chinese temple back yard	
3	Martial Art & Chinese cultural performance ( <i>Barongsai</i> ) learning	Weekly	Chinese community (registered member)		The front yard of Chinese temple	

Based on the results of the survey, the major descriptions can be given as follows:

- 1) The socio-cultural traditions that take place in the Chinese quarter have based on the Chinese culture, namely the celebration of Chinese New Year and the other events such as *Hela Kreta*, the traditional procession. Nowadays, Chinese community in Ternate has come to learn again their traditions, especially those for children. They are: the learning of martial arts and the traditional dance (*barongsai*) and the learning Chinese language. All these activities take place in the Chinese temple or its yard. The room for the informal school of children to learn Chinese language was built a decade ago or more in 2004, which shows that the cultural-educational activity is rather new, and shows a rise of cultural belonging sense among the Chinese as in the *Orde Baru* (Suharto`s President) era.
- 2) The Chinese temple and its yard have functioned as the main area for all the activities, because in this quarter, there has been no wide open space left except the temple's yard, while being in the midst of the commercial area, the blocks in this quarter have come to be increasingly dense with buildings.

### 6.3.5. Falajawa: Social and Cultural Activity

The intangible cultural heritage can be still found in this quarter as the activities related to the Islamic traditions, as most of the inhabitants are Muslim<sup>42</sup>. The tradition of learning Quran and singing songs for praise with traditional music instrument are still taught to the next generations. Nowadays, this process takes place in the *Joguru* house.

Learning Quran or *Pangaji* in Falajawa quarter is found in the *Joguru* house such as the Ibu Fauziah`s house. Being offered funds from her children, she built its second floor specifically for this activity. This enlargement was made because children who learnt Quran had increased significantly. The children were not only of Falajawa but also from other sub-districts (*Kelurahan*) in Ternate city.<sup>43</sup>

The Islamic teacher in Falajawa quarter is an Arabic descendant whose ancestor came from Java Island and settled down in this quarter in the early time period. Some of the Islamic teachers also worked as merchants for living, in such a way raising Islamic teachers has been succeeded from generation to generation. Today, there are not many Islamic teachers in Falajawa, however, Falajawa has already brought up many Islamic teachers for Ternate City<sup>44</sup>.

Learning Quran and Arabic is not only for children and youths but also for adults. The activity for adults are called *Pengajian*. This activity is made in most houses in Falajawa on a weekly, monthly or yearly basis. There were some special *Pengajian* to commemorate the family member who passed away<sup>45</sup> (see figure 6.14 for weekly *pengajian*).

The most well known cultural heritage in Falajawa is the skill of making traditional cakes, which has been inherited from generation to generation. The cakes are not consumed by the local people but also sold to other provinces. This has made Falajawa popular as the producer and vendor of the cakes, and being proposed for the Culinary Tourism Area<sup>46</sup>.

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<sup>42</sup> Based on the data from Muhajirin sub-district (*Kelurahan Mubajirin*), Muslim population on *Falajawa* area is 99, 99%. On Ternate City, Muslim population is about 98 % (source: Ternate City in Figures, 2012)

<sup>43</sup> Interview with Ibu Fauziah, Islamic teacher in *Falajawa* quarter, June 2014.

<sup>44</sup> Interview with Ibu Fauziah, Islamic teacher in *Falajawa* quarter, June 2014.

<sup>45</sup> Interview with Bapak Ali, June 2014.

<sup>46</sup> Interview with Ibu Gita Puspita, the head of Muhajirin sub-district/*Lurah* Muhajirin, December 2012.



**Table 6.4: Socio-Cultural Activity in Falajawa Quarter**

Source: Field Survey, 2013-2014

No	Cultural Activity	Time/Period	Executants/participants	Value	Location	Explanation
1	Learning Quran and Islamic study ( <i>Pangaji</i> )  B	Daily on every night start from 7 pm till 8 pm.	Children's and their teacher	To set up the basic Islam education	Ibu Fauziah House	Ibu Fauziah as The Teacher (Joguru), in the beginning only teach some children's in the living room, Nowadays as the number of children who learning Quran getting bigger, Ibu Fauziah was helped by its assistants and have a special room in the second floor of her house.
2	Islamic study ( <i>Pengajian</i> )  e d	Once in a week and once in a month	Adults, as a member of <i>Pengajian</i>	To increase Islam faith in every Muslim and as a brotherhood gathering.	Most of every house by its turn.  Weekly in F.01	This Islamic learning-taking place in turns in each house of the community member. But in house F.01 its happened every Thursday evening (weekly)
3	Family gathering ( <i>arisan</i> )  t h  e	Once in a month	Family member	To strengthen the family or community social relationship	<i>Arisan</i> member house.	<i>Arisan</i> also happened not only based on family member but also by community member or by neighborhoods. This activity aims is to keep the social relationships between the member.

As shown in Table 6.4 above, the results of the survey are as follows:

- 1) All the socio-cultural activities in this quarter are based mainly on the Islamic teachings and combined with local traditions as long as it does not conflict with the Islamic teachings.
- 2) In Falajawa, social gatherings at home are made only on bases of the family and relatives relationship, which gatherings are called *arisan keluarga* (*arisan* for family). Nowadays, non-family members also join this activity but from other neighborhoods.
- 3) There is no ritual or tradition to pray together with invited people, unlike the case of *Soa Sio*.
- 4) The tradition of learning Quran at home still takes place in a particular house, because its family has retained the tradition since the old time.

- 5) The Islamic learning for women (*Pengajian Ibu-Ibu*) still takes place monthly in turn at many houses, but only in the house F.01 it is done weekly, or every Thursday evening. Non-member can join this activity, too<sup>47</sup>.

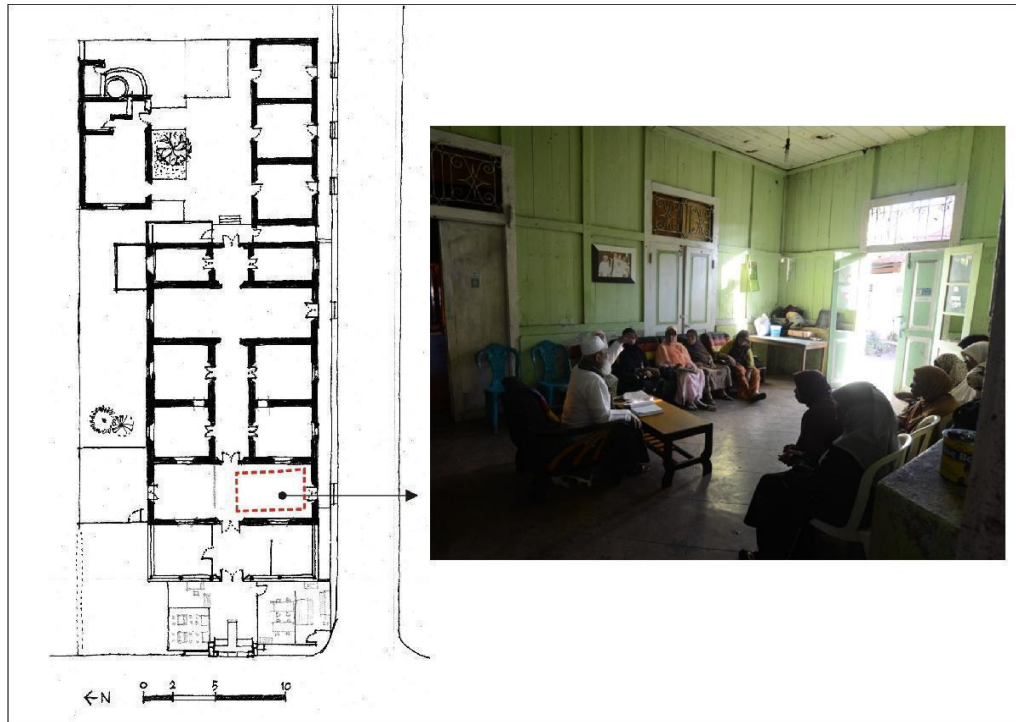


Fig.6.14: Women join the *Pengajian* in the living room at one of the old houses in *Falajawa (F.01)*  
Source: Field Survey, 2014.

## 6.4. Conclusion

Based on the field study and analyses above, it can be said that the cultural landscape of Ternate have had influences from other cultures and much of it was primarily a religion based. There is a significant peculiarity in the Ternate's culture even though Islam is its foundation. For example, even Sultan going to the Mosque for prayer (*Sholat*), there is a particular ritual of *Jo Ou Uci Sabea* which cannot be found in any other Sultanates in Indonesia. The unique tradition of *Kololi Kie* is not only a ceremony to respect the ancestors by going around the island but also a tour for the inspection of island's conditions. It also shows how people in Ternate respected the belief that the nature, or the island, and human life connected each other. It was also done as a method to anticipate the danger of eruption of the volcano.

<sup>47</sup> Interview with Ibu Amalia Abbas (39) one of the inhabitants of House F.01, June 2014.

The Chinese traditions of learning martial arts, *Tai-chi* practice, and cultural performance of *Barongsai* (Chinese Dragon dance) as well as the informal school to learn the Chinese language came to be conducted recently, years after the Indonesian Reformation in 1998 when the *Orde Baru* (Soeharto Presidential system) collapsed. It is important to know that in the Suharto's presidential era, the Chinese community or *Peranakan Cina* in Indonesia could not freely express as Chinese their ancestry tradition including the use of Chinese names. Nowadays, the cultural performance is held every year in Chinese New Year holidays, as Chinese New Year became national holidays in Indonesia, which was something that would have never happened before the *Orde Baru*.

Before the *Orde Baru*, Chinese New Year had been celebrated in Ternate with the *Hela Kreta* festival. It was a Chinese tradition that also involved the local people, with the Night Bazaar being held for a week. This event shows how people with different ethnical backgrounds respected and collaborated each other. The tradition itself was established in the early period of *Kampong Cina* or in the early 17<sup>th</sup> C. and discontinued in the 1960's because of the socio-political condition at that time<sup>48</sup>.

All the cultural heritage activities in Ternate city have risen along with the city's development, which will be explained in the following table.

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<sup>48</sup> interview with Mr. Boy Ang, *Tionghoa* Monk and a former Chinese community leader, August 2014

Table 6.5: Analysis of Social-Cultural Activity in Ternate.

Characteristic	Cultural Activity	Religion Activity	Education	Social	
Yearly	1) <i>Kololi Kie</i> (round the island by walk or boat/sea route to respect the ancestry) : start and finish from (A),(6) ●□ 2) <i>Jo Ou Uci Sabea</i> (Procession of Sultan Ternate goes to Mosque): (A)(1)(2)(6) ●□ 3) <i>Legu Gam</i> (people party, now became a national festival): (A)(1)(6)○	4) <i>Babaca Maulud</i> (Prophet Muhammad birthday celebration) : (A) (B) (E) (F)(1)(2)(3) ●□			<b>Location :</b> (A): Soa Sio (B): Kampong Makassar (C) Fort <i>Oranje</i> (D) Kampong Cina (E) Kampong Tenga/Arab (F) Falajawa (G) Mountain of Ternate, Mt. Gamalama  <b>Place:</b> (1)inside a palace (2)inside a mosque (3)inside a house (4)in special building/school (5) in the temple (6) in urban space: street/square/open space/mountain area  <b>Participants:</b> ● Community ○ Public ■ Registered Member only □ Invitation only
Monthly		5) Islamic Monthly Learning ( <i>pengajian bulanan</i> ) : (A) (E) (F) (3) ○●		6) Social gathering ( <i>Arisan</i> ) : (A) (B) (E) (F)(3) ■	
Weekly		7) Islamic Weekly Learning for women ( <i>pengajian mingguan Ibu-ibu</i> ) : (A) (E) (F)(3) ● 8) <i>Konghucu</i> weekly learning ( <i>sekolah minggu kbusus Konghucu</i> ): (D)(4) ●	9) Martial Art & Chinese cultural performance ( <i>Barongsai</i> ) learning : (D)(5) ■	10) Tai-chi practice : (D) (5) ●	
Daily		11) Islamic daily learning ( <i>Taman Pendidikan Quran/Pangaji</i> ) : (A) (B) (E) (F)(2)(3) ■			
Conditionally	12) <i>Fere Kie</i> (Climbing the mountain for special purpose) : (G)(5) ●□	13) <i>Tablik</i> : the ritual of Islamic prayer that invited the neighbor: (A) (B) (E) (F) (3) ●□			

Source: Analysis 2015

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## Chapter 7

### Findings, Conclusion, and Recommendations

#### 7.1. Summary of Findings in each Chapter

For concluding this study, the summary of findings of each chapter can be given as follows:

Chapter 1 (Background of the Study) explained that the idea of Urban Heritage became a great issue to urban development process of the cities that still have got to know their history and socio-cultural aspects of their inhabitants. Recently, particularly in the last decade, this issue has come to be widely dealt with in Indonesia because of adoption of the concept of Heritage City by the national government, and cities come to focus on conserving their urban heritage as a main theme for their future development. Furthermore, not all cities in Indonesia have their own concept of Urban Heritage that includes the Historic Urban Landscape. Accordingly, this study tried to define clearly the concept of the Urban Heritage in Ternate, one of the historic cities in the Archipelago.

Chapter 2 (Literature Review) showed that Ternate city rose and developed on the bases of the two powers, the Dutch VOC and the Sultanate of Ternate. The Dutch succeeded in making an agreement with the Sultanate to establish its new colonial town, while the Sultanate built *Soa Sio* as the center of the Sultanate of Ternate. These two areas and settlements of multicultural immigrants had formed the historical quarters in today's Ternate city, which are rich in cultural characteristics including their urban landscape, on which this study focuses.

Chapters 3 (Ternate's Urban Space Development) explore the historic urban landscape of Ternate city by examining its history and urban development processes over time. The findings explained how the city has been shaped in time and influenced by the political, economic, and socio-cultural events. This study also provides a basis of understanding what has been inherited to today's Ternate city in areas, streets, and houses, and how the diverse communities in today's Ternate were originally formed. The major historical and cultural heritage of Ternate city such as Sultan's Palace and its compound and Fort *Oranje* have been preserved or restored, but not much of other

minor heritage like Muslim noblemen's houses, architecturally typical houses, colonial architecture, and urban blocks of traditional communities, most of which may be lost or transformed in the coming years if conservation measures not be adopted. Open spaces also should be considered as a candidate for urban heritage if they retain historical and cultural values; Sultanate square and the streets connecting *Soa Sio* and Fort *Oranje* are good examples.

Chapter 4 shows that every sort of constructing acts of new urban space in the last decades, including redevelopment projects and the land reclamation in the seaside, has come to be one of the main factors of spoiling the original urban space in Ternate city. Yet the essential elements of urban fabrics can be found and recognized as a part of Ternate's urban heritage, although some of them has disappeared or transformed. The old settlements of *Soa Sio*, *Kampung Makassar*, *Fort Oranje*, Chinese quarter, Arabs, and Falajawa have such meaningful characteristics as can be defined as the historic urban landscape of Ternate city, from the viewpoints of their architectural heritage, urban space heritage and cultural landscape. By examining in detail the ethno-cultural quarters and original elements of the urban fabrics in the city center, this study could clarify the indispensable urban heritage of Ternate. As the urban heritage consists not only of the physical or tangible aspects but also of the non-physical or intangible aspects in this city center, these both sides of urban heritage reflect meanings and values of its conservation.

Chapter 5 concluded that the architectural heritage of Ternate has been shaped as a historical symbol of human acts, on a basis of the Ternatan philosophy and Islamic values of daily living, which can be exemplified by the simple room layout considering death procession in the house. This study examined the functions, design, and socio-cultural activities of each typical building in the study areas so as to categorize the architectural heritage of Ternate. The Sultan Palace and its associates like the Great Mosque, the noblemen houses, and ordinary houses were the major categories, and the public facilities of the Sultanate or the Maritime Kingdom such as the Sultan's pier, the Colonial fortress, Courtyard, monumental or religious buildings representing the Great Masjid or *Sigi Lamo*, the Chinese shrine, and the European church were the distinguished elements of the architectural heritage of Ternate.

Chapter 6 explained about the cultural landscape heritage of Ternate, which derives from the Ternatan, Chinese, Arabs, and European cultures. It also has a significant influence by culture of the religion. The traditions of *Jo Ou Uci Sabea* (Sultan going to the

*Masjid*), *Kololi Kie*, Chinese New Year celebration taken place in each quarter, and the traditions of religious-cultural activities at home still exist today. The participants have commemorated all these socio-cultural activities inherited from generation to generation in space and time.

## 7.2. Conclusion

Studies on Historic Urban Landscape have been conducted world widely in order to know the identity of place and culture of a city, by examining it in time and space, on a basis of analysis of its historical multiple layers. These studies also explore the human environment and its socio-cultural characteristics, with which this study concerns, too.

Based on the analyses and conclusions in chapter 4, 5, and 6, the main body of this dissertation, this study concluded that:

1. The Urban Heritage of Ternate is a historical outcome of human activities that have been carried out over time and influenced by multi-cultural backgrounds, instead in a small place, the historic island of Ternate. The Urban Heritage consists of the Urban Space, Architectural Heritage, and Cultural Landscape that rose and transformed in time.
2. The urban development process of Ternate over time has been influenced by the political, economic, and socio-cultural activities by its people. Its results can be seen in today's situation of the city center of Ternate, where the urban fabrics with different socio-cultural backgrounds still exist.
3. The essential urban forms and distinctive architectural elements that have been existed and changed over time are the Sultanate and the Dutch Colonial urban fabrics, and the old settlements of multi-cultural people.
4. The Architectural Heritage and Cultural Landscape have shaped the Historic center that is today's city center of which settlement can be dated back to the beginning of the 17<sup>th</sup> C. Nowadays, new urban space developments and infrastructure developments have injured the reputation of Historic center in the aspect of the Heritage conservation and preservation.



### 7.3. Recommendations

Recommendations of this study are given below with their being categorized into those to scholars for the next research, for the City Planning Board and Local Government, and for the public as the main users of urban space.

Recommendations for the following research:

1. In the sphere of the scientific studies on built environment or urban design and architecture, the concept of Urban Heritage has come to be a crucial basis to explore from various angles and times the physical and non-physical characteristics of places in a city, urban area, or a rural area.
2. For meeting the economic and tourism needs in today, the next research should be arranged in away to focus on the management of the Historic Center of Ternate city.
3. A practical and detailed investigation should be done for every subject of Architectural Heritage and Cultural Landscape so as to provide the basis to plan and practice each conservation project that should be based on the local characteristics and future perspective.

Recommendations for the Local Government:

1. The study of Urban Heritage can provide a powerful tool for future urban conservation and development. Therefore, the Governments for their city planning and urban development projects should use the results of this study.
2. As urban and architectural conservation became one of the important issues in the Historic center, the approach of Urban Heritage should be taken for the city's future development for its citizen and visitors.
3. The Urban Heritage, clarified by the findings of this study, can promote formation of the identity of Ternate city. In order to conserve it as a whole, enforcement of relevant regulations by the Governments is required as an essential step for the better future of Ternate city.

Recommendations for the public participation:

1. The findings of this study provide a set of comprehensive and basic knowledge, including of each architectural heritage in the old settlements, the public to support or promote the conservation of Ternate Heritage,
2. The identity of Ternatans can give a stronger tool for facing the crucial problems in the proceeding of all-new developments and globalization, in which the citizen should be the main actors.

Table 7.1. Characteristic of each case study area

Study Area	Characteristic of:			Conclusion
	Urban Space	Cultural Landscape Heritage	Architectural Heritage	
<i>Soa Sio</i>	Space order based on indigenous Cosmology, the concept of "Toma Ua Hang Moju" and "Jou se Ngofo Ngare" showing with its 7 urban elements.	Traditional rituals of the Sultanate, as relations between Nature, culture and Religion (Islam) and a ritual by the local community.	Each buildings have its own characteristic: 1) Traditional ( <i>Fala Kancè</i> ) 2) Adaptation (Noblemen Houses)	Need a strong conservation to protect its character as a historic urban landscape
<i>Kampung Makassar</i>	Urban form based on order, the main street and alleys with grid system, settlements ordered by block.	Traditional custom still remains, especially by the inhabitants of Sultan's Family (Islamic celebration, education, and social meeting)	Traditional houses ( <i>Fala kancè</i> ) with local materials and Noblemen house with sufficient Courtyard.	Mixed used function with not contextual design, decreasing its original character
<i>Oranje</i>	Originally a military system, a square wall surrounding for defense and an open space surrounding it, makes a strong character as a colony. Nowadays, Decreasing in originally space character as a fort.	Open space for public activity and recently became a city park as a Revitalization project by Government.	Dutch Colonial buildings, and the contemporary architecture surrounded by (commercial area)	Began to be threatened as a historic district, need a comprehensive conservation plans.
<i>Kampung Cina</i>	Urban form based on order, the grid system with a temple in the middle with a small open space. Plots that extends to the rear. Nowadays, struggling with commercial area development.	Chinese traditions of new year event still celebrate in the Chinese temple and its yard.	A typology Chinese shop house, many change in the façade (front side)	Mixed used function with not contextual design, decreasing its original character
<i>Falajawa</i>	Pathway connecting each house with 'inner' orientation.	Religion activity mixes with cultural. Traditional food producing makes this quarter most known as a culinary area.	Traditional wooden houses ( <i>Fala Kancè</i> ) with local materials and a noblemen house. Some old building has change by its materials.	A traditional character still in moderate needs improvements in conservation and development.

## *Doctoral Thesis Appendix*



*Appendix 1:  
List of Informants (key person)*

**Sultanate of Ternate and Key Individuals**

*Soa Sio:*

- H. Mudaffar Sjah : The 48<sup>th</sup> Sultan of Ternate  
H. Ridwan Dero : Former Imam of the Sultanate Great Masjid  
(*mantan Jou Kalem*)  
H. Ismunandar : Noblemen of the Sultanate

*Kampung Makassar:*

- Arafaat Baay : Makassarese community leader (*Kapita Makassar*)  
An Do Zamrud : An elderly woman in Kananga  
Djuhuria : An elderly woman and Nobleman of the Sultanate  
Diky Djourachman : An elderly Nobleman of the Sultanate  
Zainal Sjah : Noblemen of the Sultanate  
M. Adnan Amal : Historian and a History book's writer  
Faisal B.S.A : Arabic community leader (*Kapita Arab*)

*Kampung Cina:*

- Christopher : Chinese community leader (*Kapita Cina*)  
Boy Ang : Former Chinese community leader (*mantan Kapita Cina*)

*Falajawa:*

- H. Ali : An elderly man in Falajawa  
Rugaya : Islamic teacher in Falajawa

**Government Official in Ternate City**

- H. Husain Alting : Head of Department of Culture and Tourism  
(*Kepala Dinas Budpar Kota Ternate 2010-2015*)  
La Ode Aksa : Head of Cultural Heritage Conservation Agency of Ternate  
(*Kepala BPCB Ternate*)  
Fahmi Basa Amin : Lurah Gamalama  
Gita : Lurah Muhajirin

*Appendix 2*  
*Architectural Data Record*

This data based on the Field Surveys that been conducted in 2012 and 2013, which was helped by the Students of Khairun University, Department of Architecture.

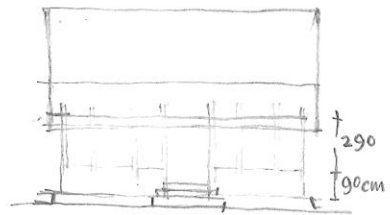
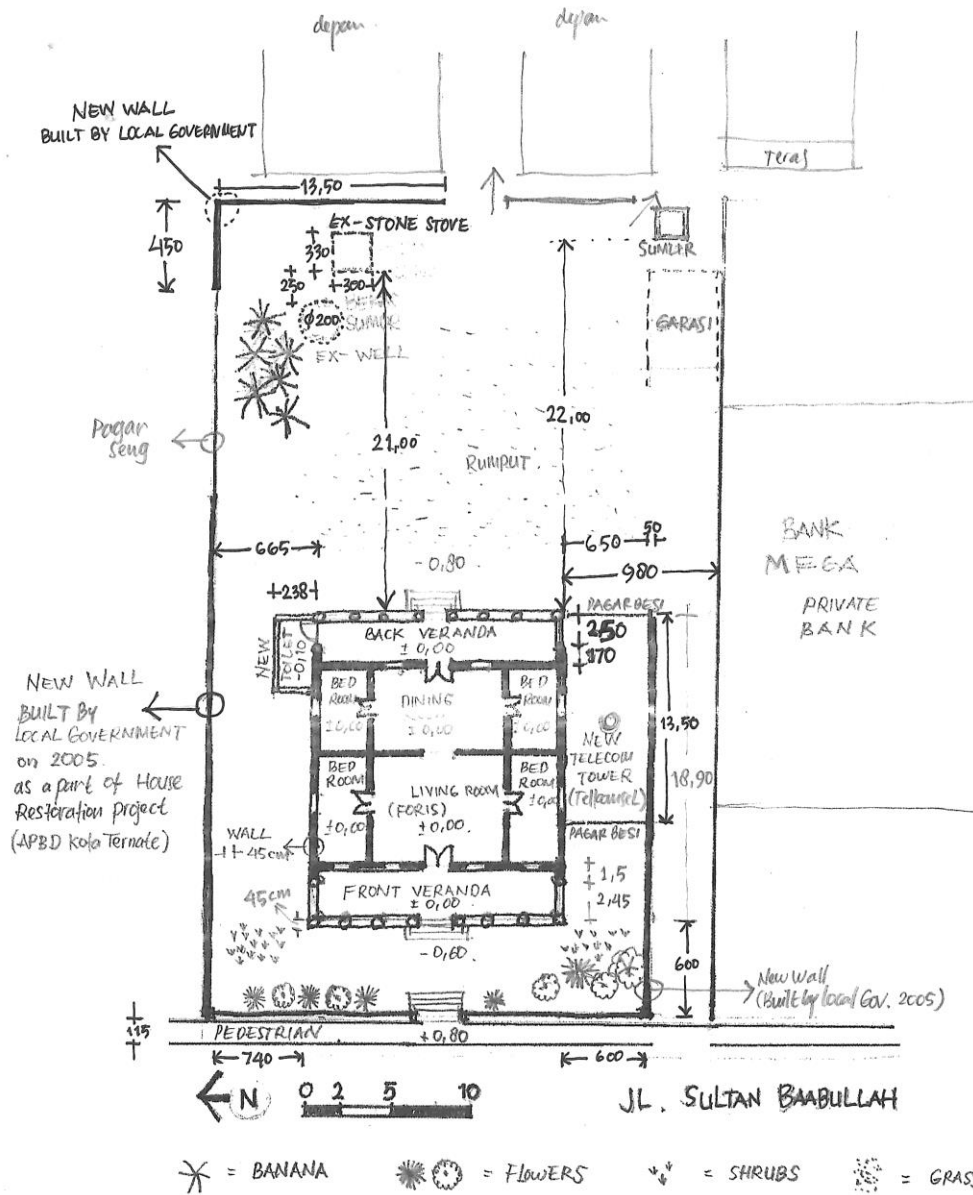
Architectural Data Record

Location: Jl. Sultan Baabullah, KelurahanSoaSio, Ternate Utara.

Informant (Name, age): Bapak Ismunandar, 55.

Building Code:  
**S.01**

1	Building Name & Function	<i>Building Name:</i> <i>Fala Seng</i> (house that used iron sheeting on the first time in Ternate), <i>Kadatoici</i> (the private house of Sultan)			<i>Function:</i> Residential for family member that still does not have a house and for family gathering, sometimes community/organization meeting			
2	Owner (Private/Public, Owner's name)	Private (Family)			<i>Owners name:</i> Represented by Bapak Ismunandar			
3	Historical Ownership & Building Age	Built since the period of Sultan Muhammad Ilham (1896-....) now lived the 4 <sup>th</sup> generation. Used for place to live for family member who still doesn't have a house, for a temporary living.						
4	Building & Site technical	<i>Building dimension (m):</i> 15,50 (w) x 18,90 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1		<i>Site dimension (m):</i> 28,90 (w) x 50,40 (l)	
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i> ( <i>sengkedan</i> )		<i>Floor:</i> Red tile (old and new)	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column:</i> Brick with original wood inside it.	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>
7	Architecture style	<i>Façade:</i> <i>indisch</i>	<i>Room plan:</i> symmetric	<i>Column:</i> New classic	<i>Doors:</i> Traditiona l with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Pelana</i>	<i>Ornament/ others:</i> Carving from Java with leaf motif
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	As a Sultan Muhammad Ali private house, this house called " <i>Kadatoici</i> " ( <i>Kadato=palace, Ici=Small</i> ) When the <i>Kadaton</i> (Sultan Palace) was in bad condition on 1960-1970's. The Sultan's crown was kept in this house, in the front right bed room. The first house used iron sheeting as a roof material in Ternate. This is why the house other name was " <i>Fala Seng</i> ". <i>Fala</i> mean house, <i>seng</i> mean iron sheeting. Using for religious ( <i>Pengajian</i> ) and cultural activity (community member)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> The house have a big back yard, that still open layout, only grass and some banana's trees.			<i>Distinctive elements/Heritage:</i> This house has 10 columns in the front veranda with high roof, carving in the ventilations, characterized as a nobleman house.			
11	Lost elements and/or New addition	New restoration project on 2005 by Local Government of Ternate City, using new tile on the living room and all bed room with the same color with the original tile that still maintain in the front and back veranda. Replication on some carving, new roof material and some door. Lost elements: original tile in the living room and bed room. Stone stove and well in the back yard.						
12	Drawing/Pictures	<i>See next page</i>						





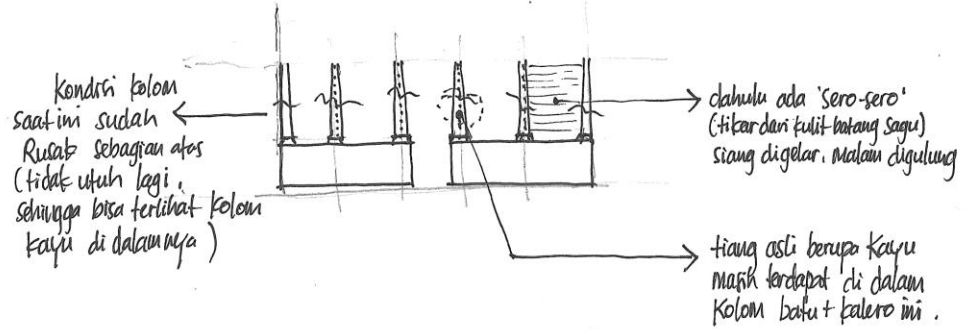
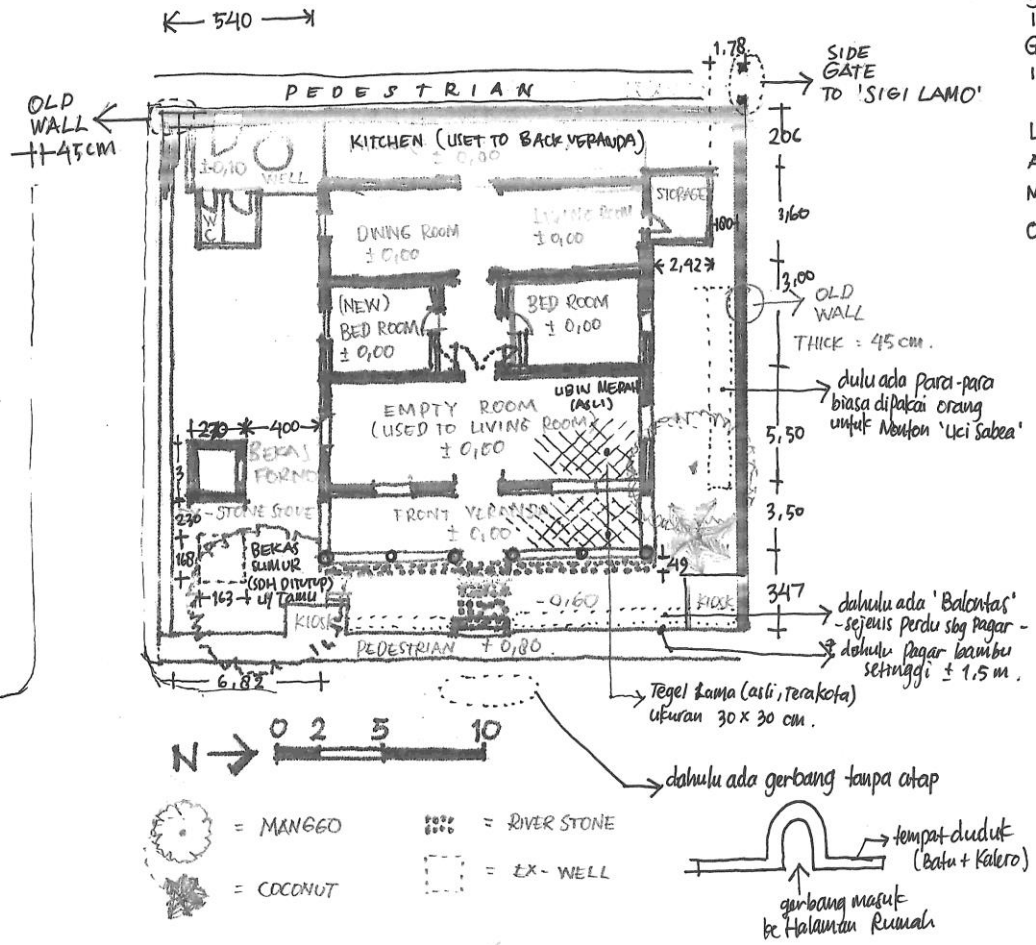
## Architectural Data Record

Location: Jl. Sultan Baabullah, KelurahanSoaSio, Ternate Utara.

Informant (Name, age): IbuAfia, 63.

Building Code:  
S.02

1	Building Name & Function	<i>Building Name:</i> -			<i>Function:</i> Residential			
2	Owner (Private/Public, Owner's name)	Private (Family)			<i>Owners name:</i> Maintain and occupied by IbuAfia.			
3	Historical Ownership & Building Age	The first period lived by <i>JouKalem</i> , as a Great Mosque Imam's house, since early 19 <sup>th</sup> c. The former house of Imam in the Great Mosque, occupied by H. Abdullah as <i>Imam Bangsa</i> , IbuAfia's grandfather.						
4	Building & Site technical	<i>Building dimension (m):</i> 9,9 (w) x 18 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 2	<i>Site dimension (m):</i> 19,5 (w) x 21,13 (l)		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i> (seng kedan)	<i>Floor:</i> Old Red tile	<i>Wall:</i> Stone with ' <i>kalero</i> '	<i>Column:</i> Brick with original wood inside.	<i>Roof:</i> New iron sheet	<i>Others:</i> The entire original roof has collapse because of its old conditions.	
7	Architecture style	<i>Façade:</i> <i>indisch</i>	<i>Room plan:</i> a-symmetric	<i>Column:</i> New classic	<i>Doors:</i> traditional	<i>Windows:</i> traditional	<i>Roof:</i> <i>Pelana</i>	<i>Ornament /others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Built as Imam ( <i>JouKalem</i> ) house The last Imam who stays in the house was <i>Imam Bangsa</i> , IbuAfia's grandfather. The <i>Imam Bangsa</i> message: Not empty the house, the children's must stay and maintain the house till the next generations. That's why IbuAfia still stay in the house even in roughing conditions (the front veranda and living room is not in complete conditions; the doors, windows, and roof is damaged).						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There are two mango trees in the left and right yard, with many flowers in the front yard. Two new small shops were located in the left and right side of front yard. One is built and rented by other people.			<i>Distinctive elements/Heritage:</i> Originally the was only one bedroom in the house, for the Imam and wife, while the children's sleep together in the living room including if there is a family comes. The yard in the north side that neighboring the Great Mosque has been used as a place for people to watch the tradition of " <i>JouUciSabea</i> " that happened in the mosque.			
11	Lost elements and/or New addition	Lost elements: its entire roof, living room doors and windows, the well in the front yard, and the stone stove in the side yard not been used and broken. New addition by its inhabitants: iron sheeting Roof and wood partition for new bedroom. There is no support from the government to maintain the house, because of its inherited problem by its descendants (source: Mr. Ismunandar)						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



Architectural Data Record

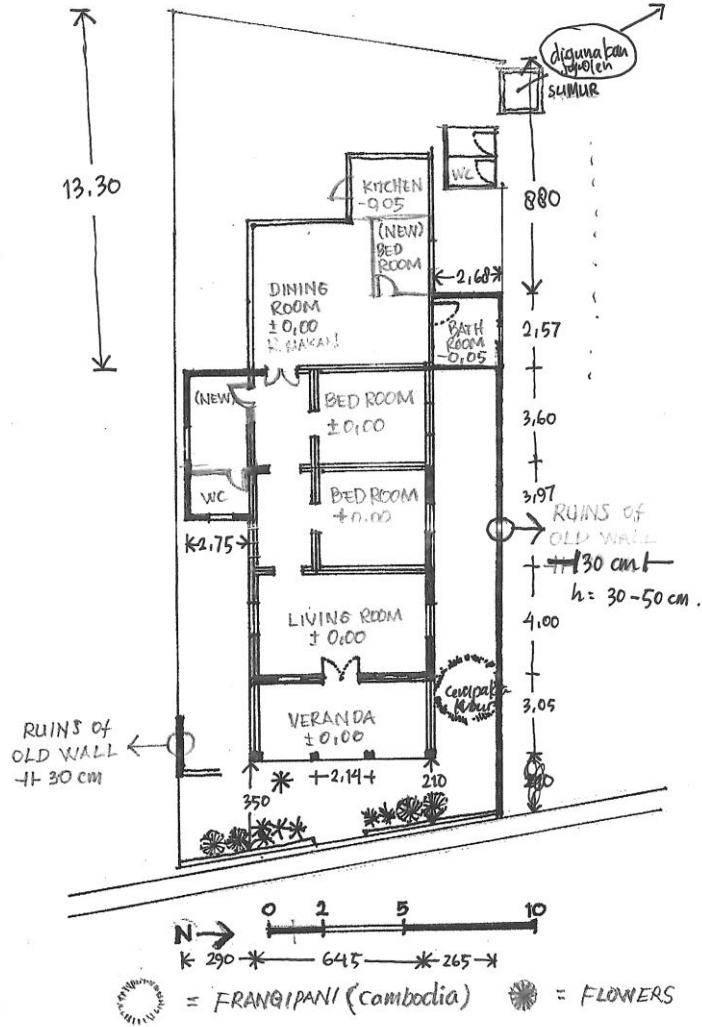
Location: Jl. Sultan Khairun, KelurahanSoaSio, Ternate Utara.

Informant (Name, age): Ibu Maryam Saleh Sunda, 82.

Building Code:  
S.03

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private (Family)		<i>Owners name:</i> Maintain and occupied by family of Ibu Maryam Saleh Sunda				
3	Historical Ownership & Building Age	From generations to generations for more than 100 years.						
4	Building & Site technical	<i>Building dimension (m):</i> 6,45 (w) x 28 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 12 (w) x 31,42 (l)		
5	Construction Technology	FalaKanci						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> cement (since 1970's)	<i>Wall:</i> Sago stems ( <i>gaba-gaba</i> )	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheet	<i>Others:</i> --	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-symmetric	<i>Column:</i> Traditional with small carving	<i>Doors:</i> Traditional with local pattern	<i>Windows :</i> Traditional with local pattern	<i>Roof:</i> <i>Limasan</i>	<i>Orname nt/ others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	In the old time has been used as one of the a place for save the food supply for the Sultanate (period of 47 <sup>th</sup> Sultan) The living room used for place to doing <i>Taraweh</i> Prayer in the fasting month ( <i>Ramadan</i> ) for women only until 1980's. Private house of the former <i>Fanyira</i> 'SoaNgare' (the SoaNgareleader)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> Many flowers in the front yard  <i>Distinctive elements/Heritage:</i> Some small carving in the front veranda's wood column; the old well that still used						
11	Lost elements and/or New addition	New addition by its inhabitants: new bedroom in the south part of the house with its bathroom inside, and new kitchen at the back of the house. Lost elements: the stone oven has been demolished in 1990's						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

S.03



S.06

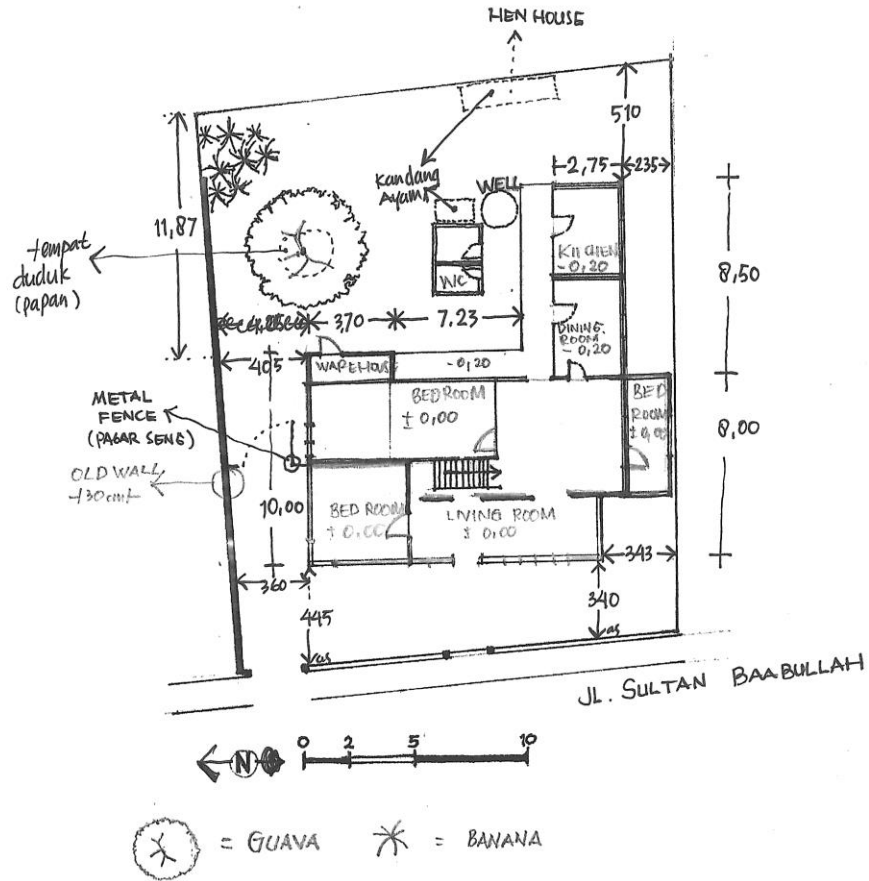
Architectural Data Record

Location: Jl. Sultan Baabullah, Kelurahan Soa Sio, Ternate Utara.

Informant (Name, age): Bpk. Zulkarnaen Madjid, 36.

Building Code: <b>S.04</b>
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1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private (Family)		<i>Owners name:</i> Maintain and occupied by Bpk. Zulkarnaen Madjid, the 3 <sup>rd</sup> generation who lived in the house.				
3	Historical Ownership & Building Age	Built since Bpk. Zulkarnaen grandfather						
4	Building & Site technical	<i>Building dimension (m):</i> 17.03 (w) x 16,50 (l)		<i>Number of floor:</i> 2	<i>Number of building:</i> 1	<i>Site dimension (m):</i> 20,63 (w) x 25 (l)		
5	Construction Technology	<i>Fala Kanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> cement	<i>Wall:</i> bamboo woven ( <i>patate</i> )	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheet	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> asymmetric	<i>Column:</i> Traditional with small carving	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Limasan</i>	<i>Ornament/others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Built on Sultan's ground Still using as a place for children's learning about Islam ( <i>pengajian anak-anak</i> ) every night at 7 until 8 p.m.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There is no tree in the front yard, only a guava and banana trees in the back yard.  <i>Distinctive elements/Heritage:</i> This house has a 2 <sup>nd</sup> floor, which was not usually in traditional house of Ternate.						
11	Lost elements and/or New addition	New floor material in the living room and bed room.						
12	Drawing/Pictures	<i>See next page</i>						



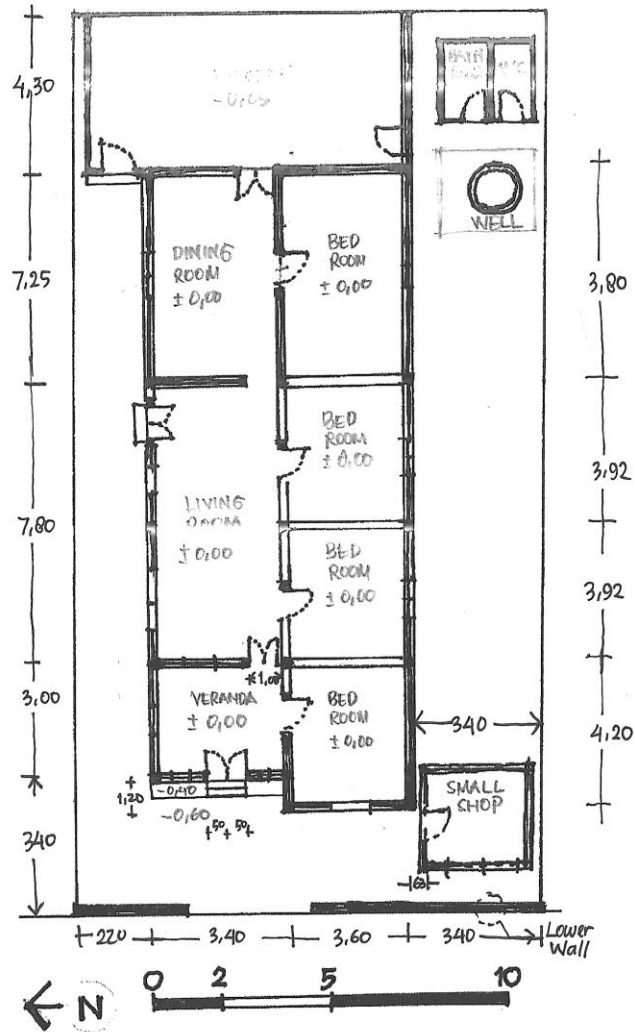
Architectural Data Record

Location: Jl. YasinGamsungi, KelurahanSoaSio, Ternate Utara.

Informant (Name, age): IbuOnya (the wife of the owner), 42

Building Code:  
**S.05**

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private		<i>Owners name:</i> Bpk. Muchsin H. Hanafi (51 years old)				
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m):</i> 7 (w) x 22,35 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 2		<i>Site dimension (m) :</i> 9,20 (w) x 25,75 (l)	
5	Construction Technology	<i>FalaKanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i> (burned pumice stone)		<i>Floor:</i> New tile (30x30)	<i>Wall:</i> <i>Patate</i> (bamboo woven)	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheet	<i>Others:</i>
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-symmetric	<i>Column:</i> Traditional	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There is no tree in all yard  <i>Distinctive elements/Heritage:</i> old well that still used						
11	Lost elements and/or New addition	Lost element: stone stove has been destroyed 5 years ago New small shop ( <i>warung</i> ) in south side of front yard.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						





Architectural Data Record

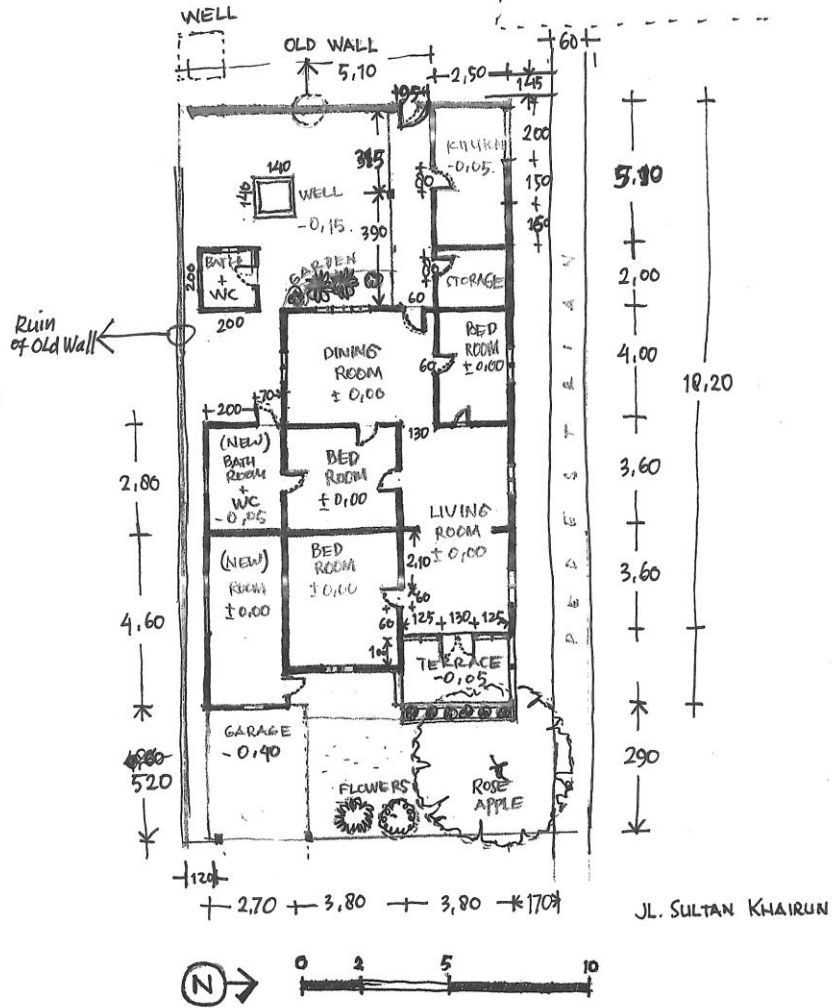
Location: Jl. Sultan Khairun, KelurahanSoaSio, Ternate Utara.

Informant (Name, age): Bpk. Rian, 26.

Building Code:  
S.06

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private ,		<i>Owners name:</i> Maintain and occupied by Bpk. Rian's mother.				
3	Historical Ownership & Building Age	Lived by Family of Bpk. Rian (26) and his mother, the 3 <sup>rd</sup> generations						
4	Building & Site technical	<i>Building dimension (m) :</i> 10,30 (w) x 18,2 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 14,7 (w) x 21,10 (l)		
5	Construction Technology	<i>FalaKanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New tile (30x30)	<i>Wall:</i> <i>Patate</i> (bamboo woven)	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheet	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-symmetric	<i>Column:</i> Traditional	<i>Doors:</i> Traditional with glass	<i>Windows :</i> Traditional with glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Bpk. Rian wants to maintain the original form of the house. He says that it needs many cans of paint to paint the wood element of the house. It's because the " <i>FalaKanci</i> " house used wood as its main structure and as aesthetic element too.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There is one <i>jambu</i> tree in the front yard  <i>Distinctive elements/Heritage:</i> --						
11	Lost elements and/or New addition	-						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

S.03



Architectural Data Record

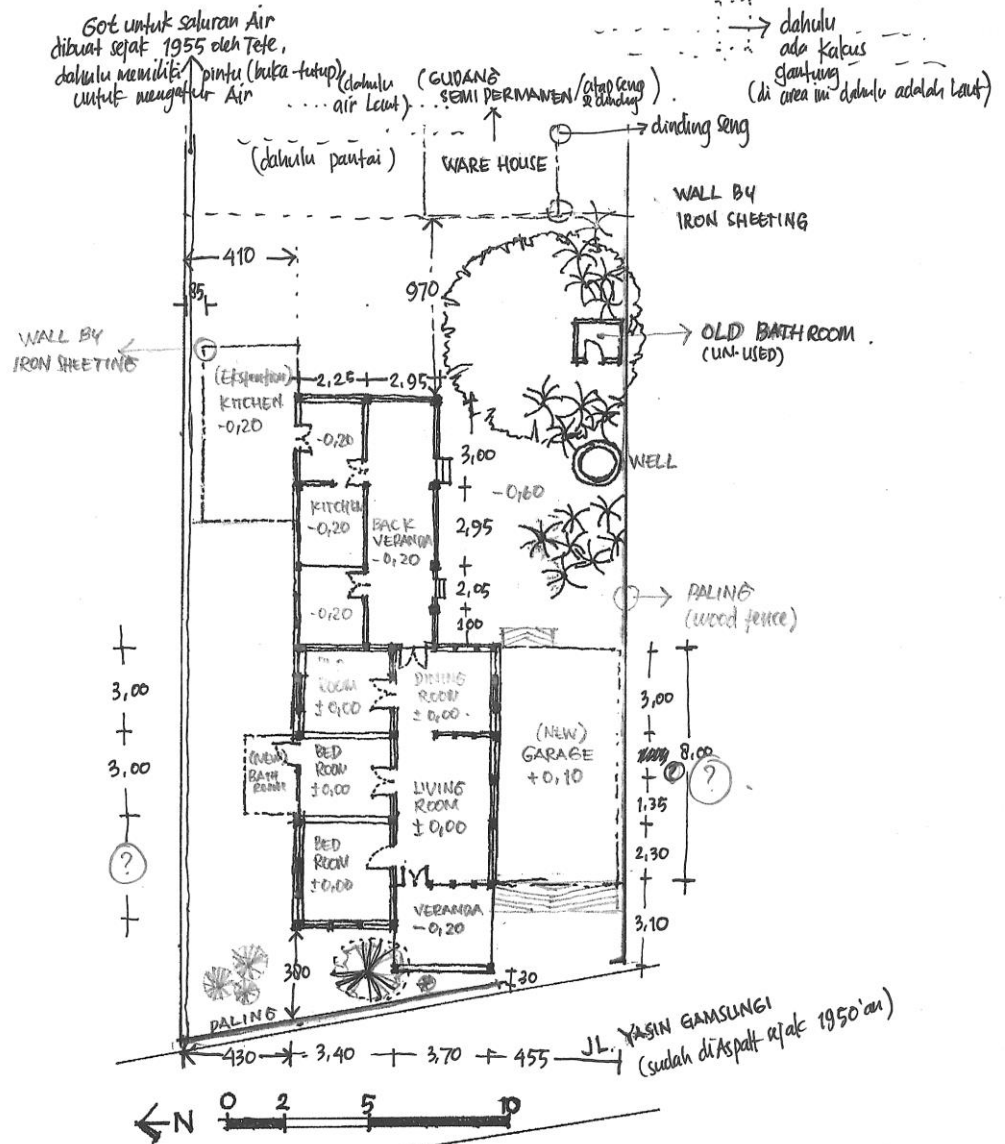
Location: Jl. Sultan Khairun, KelurahanSoaSio, Ternate Utara.

Informant (Name, age): Nenek Min, 80.

Building Code:  
**S.07**

1	Building Name & Function	<i>Building Name:</i> -			<i>Function:</i> Residential			
2	Owner (Private/Public, Owner's name)	Private ,			<i>Owners name:</i> Nenek Min			
3	Historical Ownership & Building Age	Built on 1955						
4	Building & Site technical	<i>Building dimension (m):</i> 7,1 (w) x 20,1 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 15, 95 (w) x 30,50 (l)		
5	Construction Technology	<i>FalaKanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor</i> New tile (30x30 cm)	<i>Wall:</i> bamboo woven ( <i>patate</i> )		<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheet	<i>Others:</i>
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-symmetric	<i>Column:</i> Traditional	<i>Doors:</i> Traditional with glass	<i>Windows:</i> Traditional with glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<p><i>Landscape:</i> There is one mango tree and banana trees in the south yard An old bathroom and well that not been used located in the south yard</p> <p><i>Distinctive elements/Heritage:</i> --</p>						
11	Lost elements and/or New addition	<p>Original floor change with new tile of 20 x 40 cm, New addition in the one of the bedroom with bathroom New expanded kitchen to the north part of original kitchen New garage in the south yard</p>						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

S.07



- = MANGGO
- = BANANA
- = BOUGENVILE
- = FLOWERS

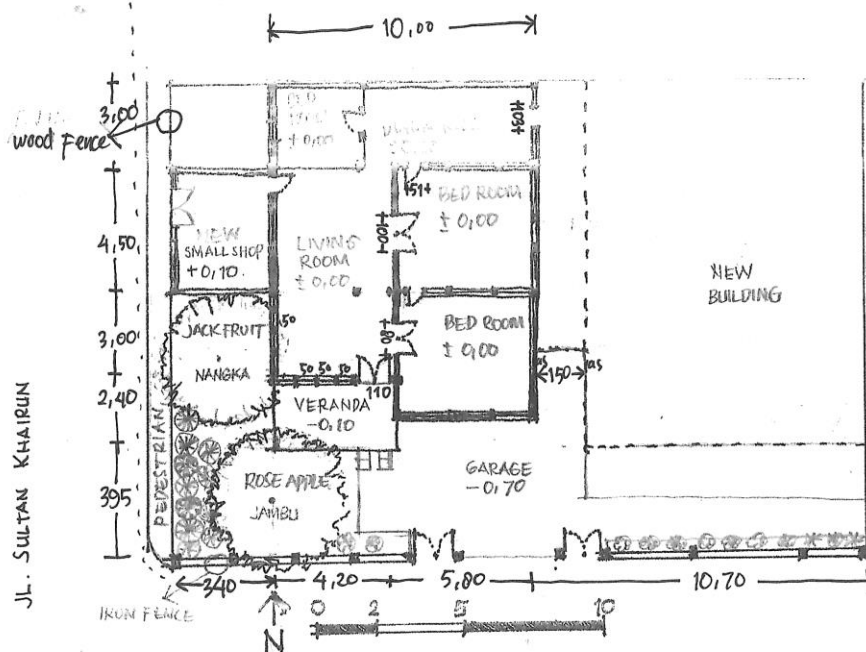
Architectural Data Record

Location: Jl. SampingSigiLamo,KelurahanSoaSio, Ternate Utara.

Informant (Name, age): IbuNurmala Nada, 47.

Building Code:  
**S.08**

1	Building Name & Function	<i>Building Name:</i> -			<i>Function:</i> Residential			
2	Owner (Private/Public, Owner's name)	Private ,			<i>Owners name:</i> The father of IbuNurmala Nada (passed)			
3	Historical Ownership & Building Age	Built on 1970's						
4	Building & Site technical	<i>Building dimension (m):</i> 10 (w) x 12,9 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m):</i> 14,90 (w) x 16,85 (l)			
5	Construction Technology	<i>FalaKanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old cement	<i>Wall:</i> <i>Patate</i> (bambo woven)	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheet	<i>Others</i> :	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-symmetric	<i>Column</i> : Traditio nal wood	<i>Doors:</i> Traditiona l with glass	<i>Windows:</i> Traditiona l with glass	<i>Roof:</i> <i>Limasan</i>	<i>Orna ment/ others</i> : -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Message from Ibu Nurmala: 'Maintain the house without change its main door direction, do not facing the big street (west side)'						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There is one mango tree and banana trees in the south yard  <i>Distinctive elements/Heritage:</i> An old bathroom and well that not been used located in the south yard						
11	Lost elements and/or New addition	New small shop in the west side (orientate to west/main street, Jl. Sultan Khairun) New house in the east side, with join kitchen to the old house.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



## Architectural Data Record

Location: Jl. Jeruk No. 89, Kelurahan Soa Sio, Ternate Utara.

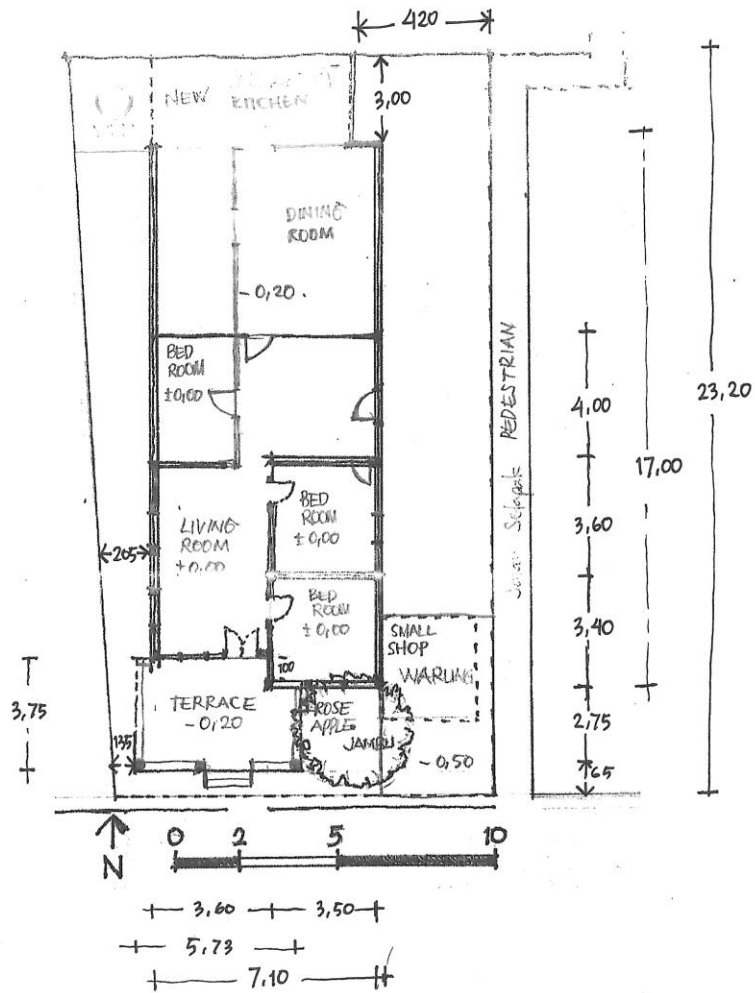
Informant (Name, age):

Building Code:  
S.09

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Place for learning Quran (Taman Pendidikan Quran) for childrens and Islamic studies ( <i>Pengajian</i> )				
2	Owner (Private/Public, Owner's name)	Private ,						
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m) :</i> 7,10 (w) x 19,75 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 2	<i>Site dimension (m) :</i> 11,65 (w) x 23,40 (l)			
5	Construction Technology	<i>Fala Kanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old cement	<i>Wall:</i> bamboo woven ( <i>patate</i> )	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheet	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-symmetric	<i>Column:</i> Traditional	<i>Doors:</i> Traditional with glass	<i>Windows :</i> Traditional with glass	<i>Roof:</i> <i>Limasan</i>	<i>Orname nt/others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	The living room as a place for children learning Quran and Islamic studies ( <i>pengajian</i> ) on scheduled time for the neighbor community ( <i>kelompok pengajian wilayah Soa Sio</i> ). Because the owner not lived on this house. They stay in other house, on the other city (Jakarta)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There is one <i>jambu</i> in the front yard  <i>Distinctive elements/Heritage:</i> An old jars made from soil for, cleaning the parts of body before prayer ( <i>wudhu for sholat</i> )						
11	Lost elements and/or New addition	New small shop in the front yard, east side. New addition room at the back as kitchen.						
12	Drawing/Pictures	<i>See next page</i>						

S.09

(tidak dihuni, dipakai untuk pengajian -R.Tamu-)





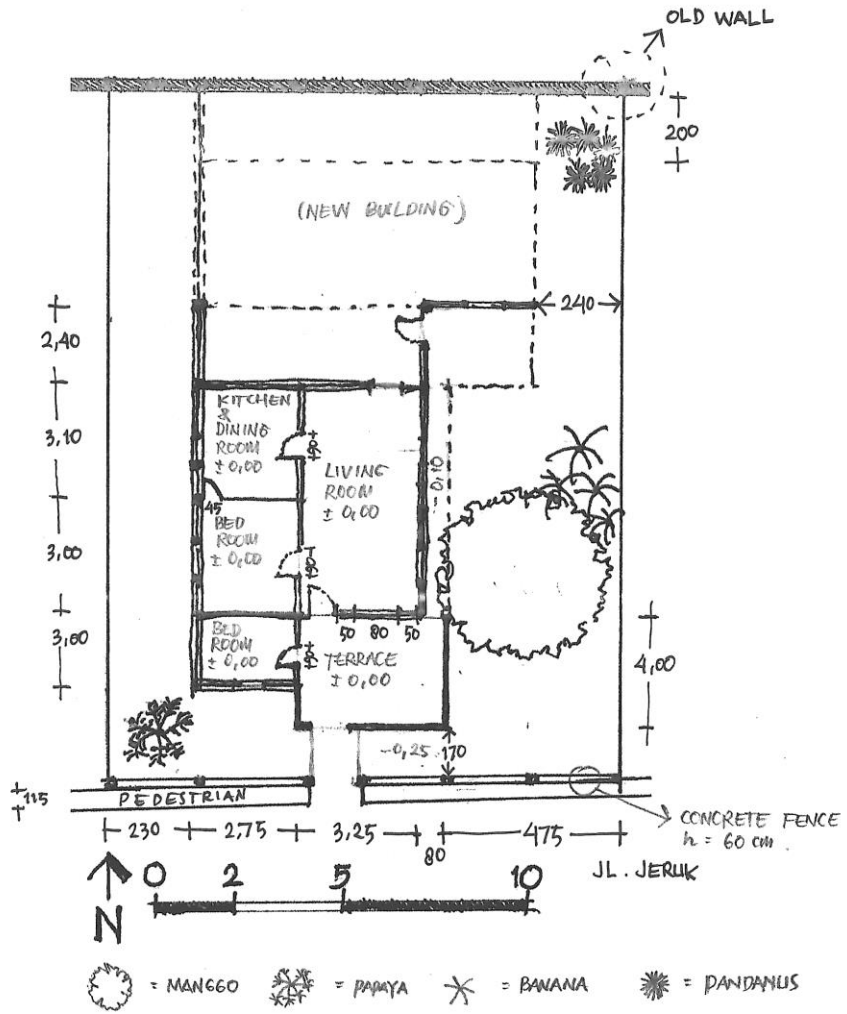
Architectural Data Record

Location: Jl. Jeruk, KelurahanSoaSio, Ternate Utara.

Informant (Name, age): IbuKalsum, 32 &BapakJaib, 66

Building Code:  
S.10

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private ,						
3	Historical Ownership & Building Age	First generation (I):H. Barham, (II) Bpk. Jaib H. Abdullah (66) and Ibu Ade (60), (III) IbuKalsum (32) and his husband who stay in the house						
4	Building & Site technical	<i>Building dimension (m) :</i> 6 (w) x 10 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 13,85 (w) x 22,20 (l)		
5	Construction Technology	<i>FalaKanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>		<i>Floor:</i> Old cement	<i>Wall:</i> bamboo woven ( <i>patate</i> )	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheet	<i>Others :</i>
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-symmetrical	<i>Column:</i> Traditional	<i>Doors:</i> Traditional	<i>Windows:</i> Traditional	<i>Roof:</i> <i>Limasan</i>	<i>Ornament/others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Bpk. Jaib (who stays in the extended room in the back side of the old house) hopes that the next generations will maintain the original form of the house.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There is one <i>jambu</i> in the front yard <i>Distinctive elements/Heritage:</i> An old jars made from soil for <i>wudhu</i> , cleaning the parts of body before prayer ( <i>sholat</i> )						
11	Lost elements and/or New addition	The original ceiling material with Sago stem has changed with thin sheets of wood ( <i>tripleks</i> )						
12	Drawing/Pictures	<i>See next page</i>						



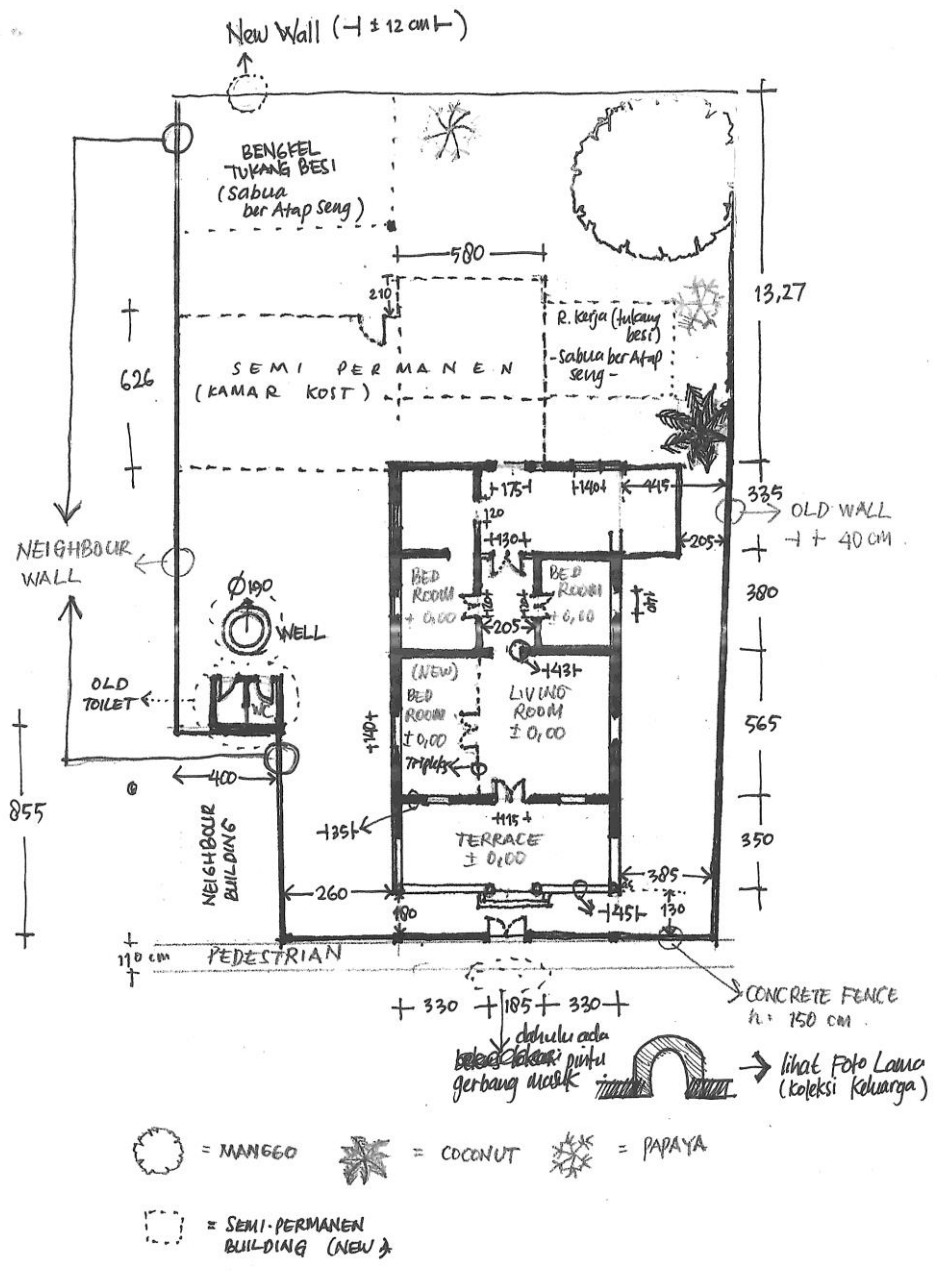
## Architectural Data Record

Location: Jl. Sultan Khairun, Kelurahan Makassar Barat, Ternate Tengah.

Informant (Name, age): Bpk. Samsul Bahri Madjid, 52.

Building Code: <b>M.01</b>
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1	Building Name & Function	<i>Building Name:</i>		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private (descendants of <i>Jogugu Yusuf Madjid</i> )		<i>inhabited by:</i> The 3 <sup>rd</sup> generation of <i>Jogugu Yusuf Madjid</i> . -brother&sisters- SamsulBahriMadjid (52), NurlailaMadjid (41), Noni Jamila Madjid (40), Nurtia (41)				
3	Historical Ownership & Building Age	Private house of <i>Jogugu Yusuf Madjid</i> ( <i>Jogugu</i> : prime minister of the Sultanate of Ternate),						
4	Building & Site technical	<i>Building dimension (m):</i> 8,5 (w) x 23 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 2	<i>Site dimension (m) :</i> 18,90 (w) x 30,87 (l)		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i> )	<i>Floor:</i> New white tile 40x40 cm.	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column:</i> Stone and limestone	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i> --	
7	Architecture style	<i>Façade:</i> <i>indisch</i>	<i>Room plan:</i> symmetric	<i>Column:</i> New classic	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Pelana</i>	<i>Orname nt/other s:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> Mango, coconut and papaya trees in the back yard.  <i>Distinctive elements/Heritage:</i> This house has 8 big columns in the front terrace with high roof, characterized as a nobleman house.						
11	Lost elements and/or New addition	Lost element: The gate with arc in front of the house New additions: New room that rented by workers in the back of the main house, near the kitchen that connected with main building. A small shop ( <i>warung</i> ) and its bedroom in the front yard, north side. Using by family member.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



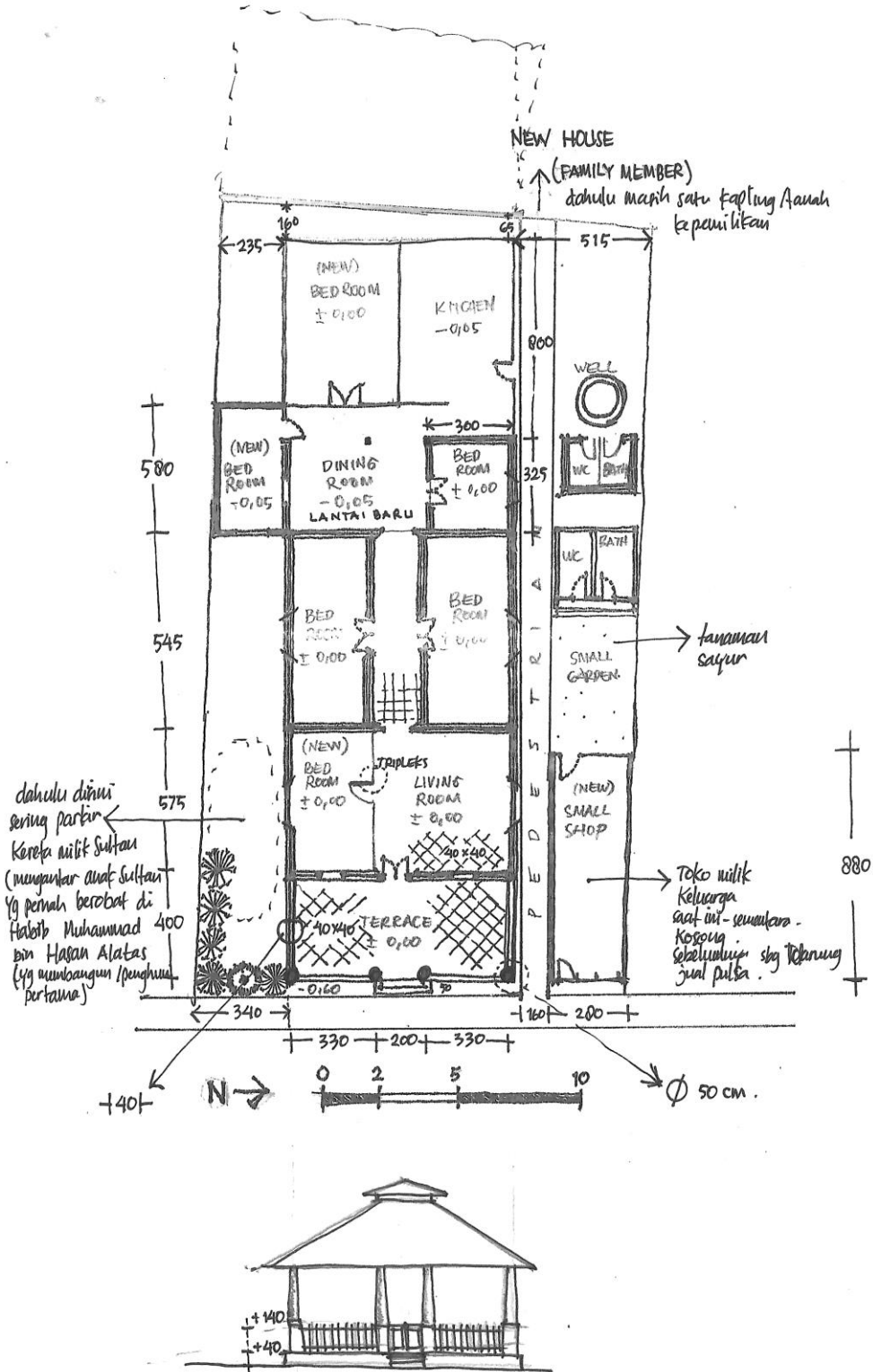
Architectural Data Record

Location: Jl. Sultan Khairun, Kelurahan Makassar Barat, Ternate Tengah.

Informant (Name, age): IbuMardiyah, 52.

Building Code:  
M.02

1	Building Name & Function	<i>Building Name:</i>		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private (family)		<i>inhabited by:</i> 3 <sup>rd</sup> generation: Hj. HusnaAlbaar (70's)4 <sup>th</sup> generatons: YasibAlbaar (58), IbuMARDiyah (52), 5 <sup>th</sup> generations: RifdaHulaida (17), RifdaHuzaifah (13)				
3	Historical Ownership & Building Age	Built more than 120 years ago by Habib Muhammad bin Hasan Alatas (I generation), II. Syarif bin Muhammad Albaar, III.HusnabintiSyarifAlbaar. IV.IbuMardiyah and her husband						
4	Building & Site technical	<i>Building dimension (m):</i> 8,60 (w) x 26,45 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 2	<i>Site dimension (m):</i> 16,40 (w) x 28,05 (l)		
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero (sengkedan)</i>	<i>Floor:</i> Original red tile, 30 x 30 cm.	<i>Wall:</i> Half stones and limestone and <i>Patate</i>	<i>Column:</i> Stones and limestone ( <i>kalero</i> )	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> <i>indisch</i>	<i>Room plan:</i> a symmetric	<i>Column:</i> New classic	<i>Doors:</i> Traditiona l with local pattern and glass	<i>Windows:</i> Traditiona l with local pattern	<i>Roof:</i> <i>Limasa n</i>	<i>Ornament /others:</i> Local pattern in the ventilatio ns
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	This house been used as a place for learning Islam by the Sultans family member since the owners from the first generations until 2 <sup>nd</sup> generations. Since 3d generations only used for <i>MajelisTaklim</i> (Islamic study group) for Family and Arabic community. Some of the wood used from the old wood from <i>KadatonTidore</i> , near <i>Falajawa</i> quarter that destroyed by an earthquake The Sultan's sons have been alternative treatment in this house, that why the Sultan's cart parked on the south side of front yard (on the 2 <sup>nd</sup> generations period)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> <i>Distinctive elements/Heritage:</i> This house has 6 big columns in the front terrace with high roof, characterized as a nobleman house.						
11	Lost elements and/or New addition	New additions: New bathroom and WC at the back side yard. A small shop ( <i>warung</i> ) and front yard, north side. Using by family member.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



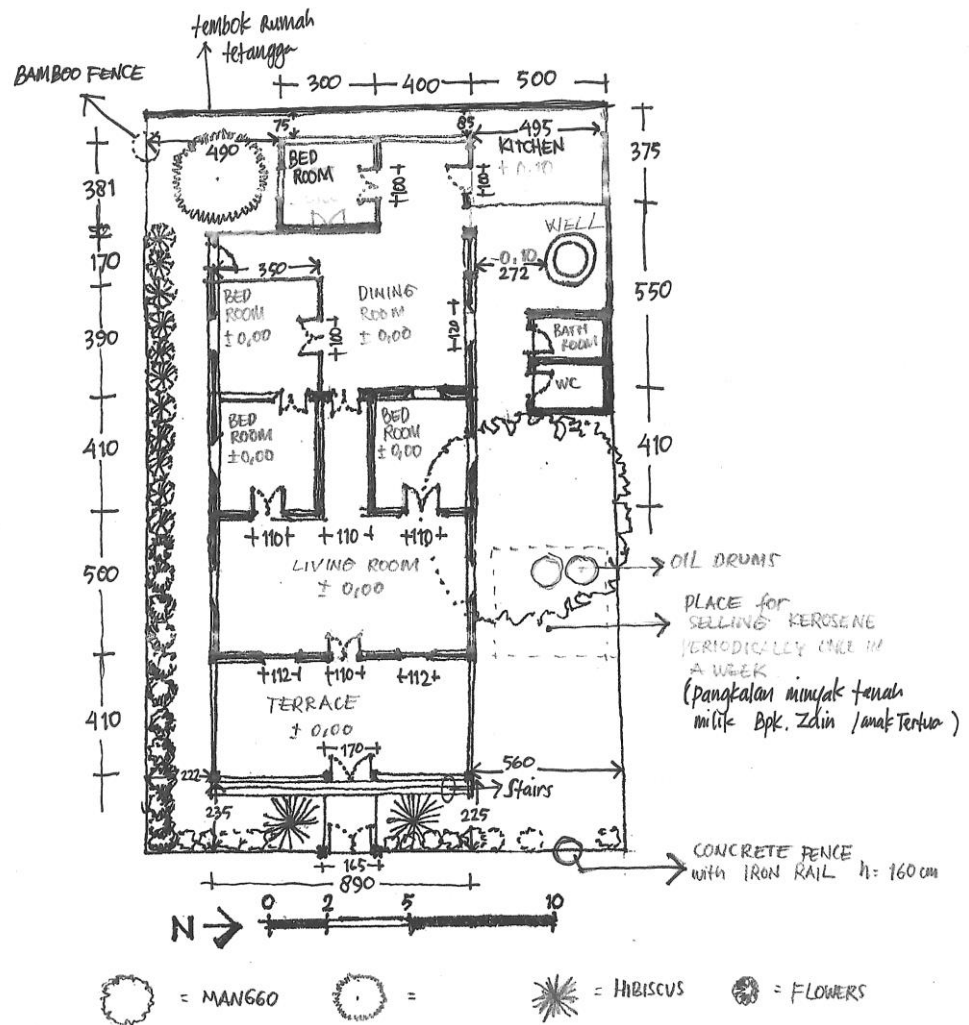
Architectural Data Record

Location: Jl. Manggis, Kelurahan Makassar Timur, Ternate Tengah.

Informant (Name, age): Bapak Irsyad Kasim, 28.

Building Code:  
**M.03**

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name) and inhabited	Private		<i>inhabited by:</i> Husband:IrsyadKasim (28), Wife: Misnar (29), Children's: Al Fatih (1,8) and Irsyad's mother: Fatmawati (65)				
3	Historical Ownership & Building Age	Built by The Lampaka's Family, from Bone, South Sulawesi						
4	Building & Site technical	<i>Building dimension (m):</i> 8,90 (w) x 22,35 (l)		<i>Number of</i> <i>floor:</i> 1	<i>Number of</i> <i>building:</i> 2	<i>Site dimension (m) :</i> 16,72 (w) x 25,71 (l)		
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old cement	<i>Wall:</i> Half stones and limestone and <i>Patate</i>	<i>Column:</i> Wood with small local carving	<i>Roof:</i> Wood structure with iron sheeting	<i>Others</i> :	
7	Architecture style	<i>Façade:</i> tradition al	<i>Room plan:</i> a symmetri c	<i>Column:</i> Traditio nal wood	<i>Doors:</i> Tradition al with local pattern and glass	<i>Windows:</i> Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> Local pattern in the ventilatio ns
8	Architect, Contractor /Craftsman/Tukang	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> flowers and mango tree in thefront and side yard <i>Distinctive elements/Heritage:</i> the house has an original wall, wood, and ceiling, with an old well in the back yard.						
11	Lost elements and/or New addition	New elements: A small shop ( <i>warung</i> ) at the back yard, south side, used by family member.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						





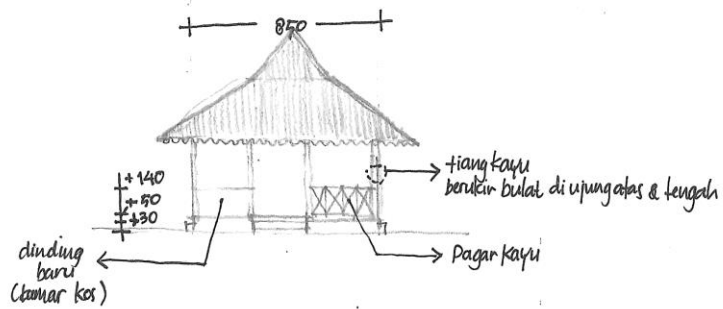
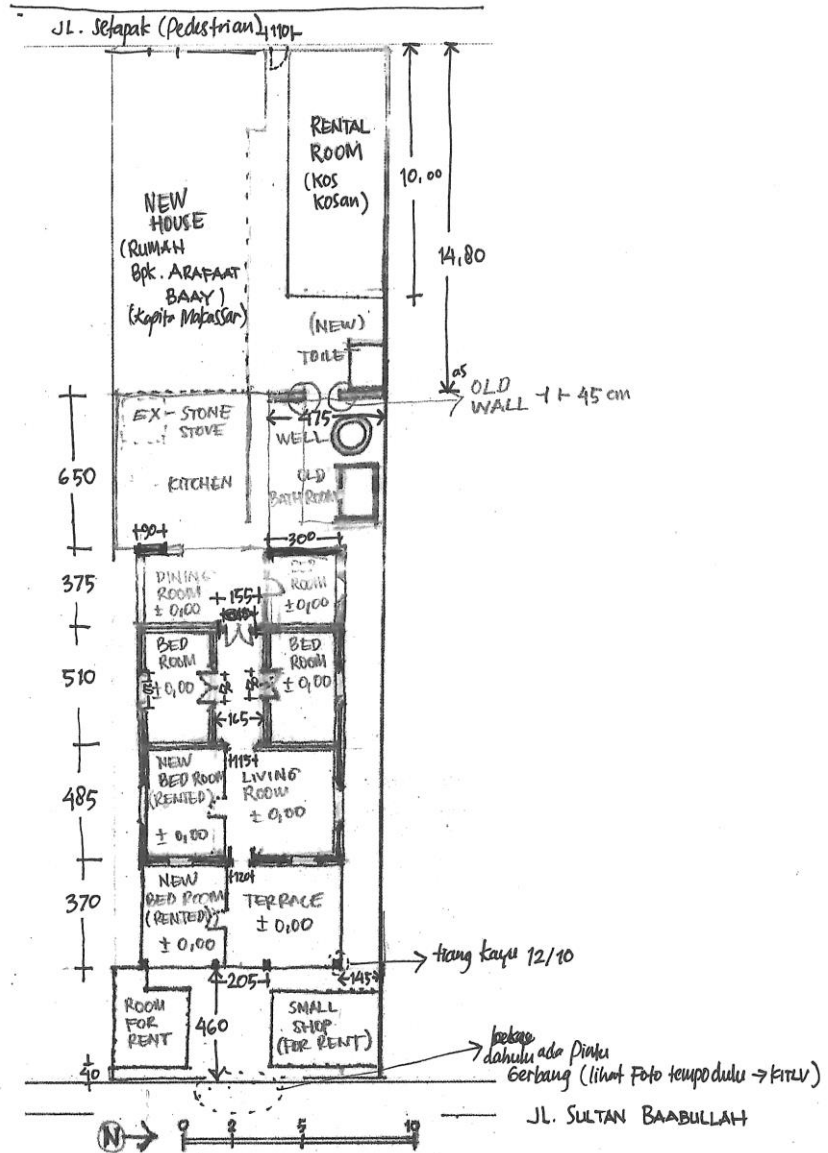
Architectural Data Record

Location: Jl. Sultan Baabullah, Kelurahan Makassar Timur, Ternate Tengah.

Informant (Name, age): BapakArafaatBaay, 53.

Building Code:  
M.04

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name) and inhabited	Private		<i>inhabited by the 5<sup>th</sup> generations:</i> IbuNelsaBaay (59)-Bpk. Arafaat'ssister- and his daughter Nelinda (18)				
3	Historical Ownership & Building Age	The family house of Kapita Makassar, built since 17 <sup>th</sup> c. Now inhabited by the 5 <sup>th</sup> generation, BapakArafaatBaay as <i>Kapita Makassar</i> .						
4	Building & Site technical	<i>Building dimension (m):</i> 8,50 (w) x 23,90 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 3	<i>Site dimension (m) :</i> 11 (w) x 43,30 (l)			
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero (sengkedan)</i>	<i>Floor:</i> Old cement	<i>Wall:</i> Half stones and limestone and <i>Patate</i>	<i>Column:</i> Wood with small local carving	<i>Roof:</i> Wood structure with sago leaf as roof material	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> asymmetric	<i>Column:</i> traditional with local carving	<i>Doors:</i> Traditional with local pattern	<i>Windows :</i> traditional with local pattern	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> Local pattern in the ventilations
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	The house of <i>Kapita Makassar</i> located near the fort <i>Oranje</i> , in the main street that connected fort <i>Oranje</i> and Sultan Palace. Every messenger from both sides must stop by in this house, before continued to each side.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No trees found. An old wall still remains in the back yard. Old well and bathroom still been using. <i>Distinctive elements/Heritage:</i> All the house elements still original, only some damage on the floor. Even the ex-bullet shot from the second world war still remain in some wall.						
11	Lost elements and/or New addition	Lost element: The gate with arc in front of the house New additions: Two small shop ( <i>warung</i> ) at the front yard, and new house at the back yard that inhabited by Bpk. ArafaatBaay. The room in the house are rented to other people, and the conditions of the house commonly needs a special restoration.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



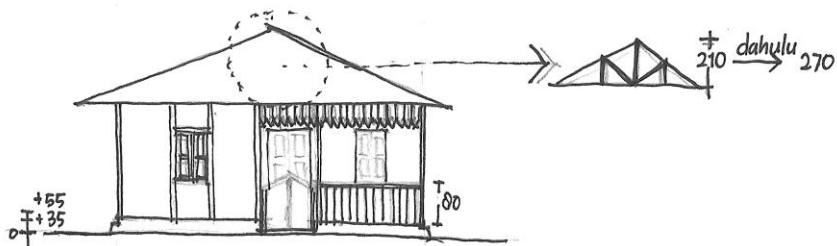
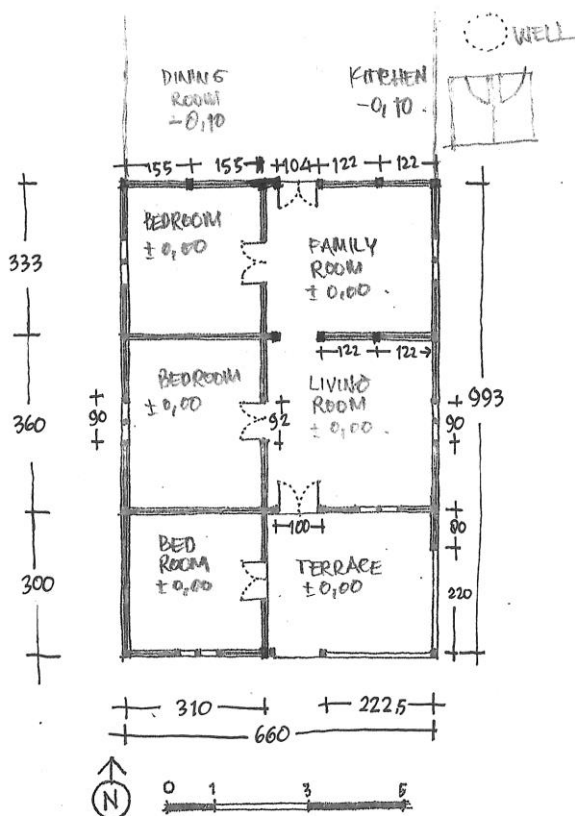
Architectural Data Record

Location: Jl. Sultan Baabullah, Kelurahan Makassar Timur, Ternate Tengah.

Informant (Name, age): Bapak Ilman do Amir, 58.

Building Code:  
M.05

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name) and inhabited	Private		<i>Owner's name:</i> Bapak Ilman do Amir, the 3 <sup>rd</sup> generation.				
3	Historical Ownership & Building Age	The family house of one of the <i>Dano</i> family member of The Sultanate nobleman.						
4	Building & Site technical	<i>Building dimension (m):</i> 6,60 (w) x 9,93 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 8,60 (w) x 24,93 (l)		
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero (sengkedan)</i>	<i>Floor:</i> New tile 30x30 cm.	<i>Wall:</i> Sago steams ( <i>gaba-gaba</i> )	<i>Column :</i> wood	<i>Roof:</i> Wood structure with sago leaf as roof material	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a symmetric	<i>Column:</i> Traditional with local carving	<i>Doors:</i> Traditional with local pattern	<i>Windows :</i> Traditional with local pattern	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> The ornament in the terrace
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	One of the <i>Dano</i> family house, the Sultanate nobleman,						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No trees found. a house ruins founded in the front yard. The old well still use in the back yard. <i>Distinctive elements/Heritage:</i> The Sago steams ( <i>gaba-gaba</i> ) still remains, this is one of the old material in Ternatan houses, was very rarely found nowadays.						
11	Lost elements and/or New addition	New additions: The new tile on the floor, 30 x 30 cm.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



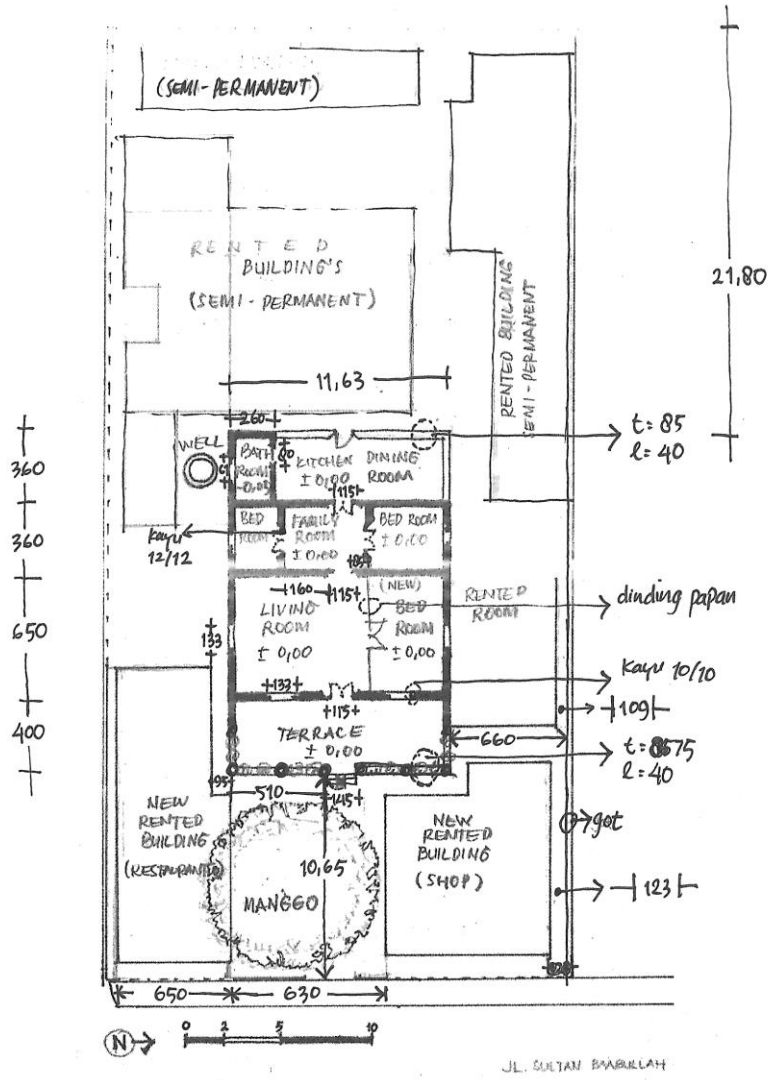
Architectural Data Record

Location: Jl. Sultan Baabullah, Kelurahan Makassar Timur, Ternate Tengah.

Informant (Name, age): Bapak Dicky DjoeracmanSjah, 63.

Building Code:  
M.06

1	Building Name & Function	<i>Building Name:</i>		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name) and inhabited	Private (family) <i>inhabited by:</i>		Bapak Dicky DjoeracmanSjah and his family (wife: Taty Marihati,61 and daughter: Emilia YuliantiSjah, 27)				
3	Historical Ownership & Building Age	The family house of one of Sultan Family, since the period of Sultan Usman Sjah.						
4	Building & Site technical	<i>Building dimension (m):</i> 11,63 (w) x 17,70 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 24,73 (w) x 50,15 (l)			
5	Construction Technology	<i>Bearing wall</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old red tile, 30x30 cm.	<i>Wall:</i> Stone with <i>Kalero</i>	<i>Column:</i> Stone and limestone	<i>Roof:</i> Wood structure with iron sheeting as roof material	<i>Others :</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a symmetrical	<i>Column:</i> Traditional with local carving	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Pelana</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/Tukang	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	One of the <i>Dano</i> family house, the Sultanate nobleman, The 47 <sup>th</sup> Sultan, Sultan Usman Sjah, was died in this house. IchtiraDjoeracmanSjah (BapakDicky's father) was a <i>Jogugu</i> (Prime minister) in the period of Sultan Muhammad Jabir Sjah, the 48 <sup>th</sup> sultan.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> Mango tree in front yard, an old Bathroom in the back yard was not been used. <i>Distinctive elements/Heritage:</i> This house has 6 big columns in the front terrace with high roof, characterized as a nobleman house						
11	Lost elements and/or New addition	Lost element: The gate with arc in front of the house New additions: Two buildings in front yard (north and south side), the north is for shop (rented) and the south side is for small restaurant (rented). Three semi-permanent buildings in back yard for rented house. One semi-permanent building in north side yard for rented and one semi-permanent building in south side yard for small shop. New tile 30x30 cm in the dining room and bed room. New bedroom with wood partition in the living room.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



☼ = FLOWER'S ON VASE

## Architectural Data Record

Location: Jl. Sultan Baabullah, Kelurahan Makassar Timur, Ternate Tengah.

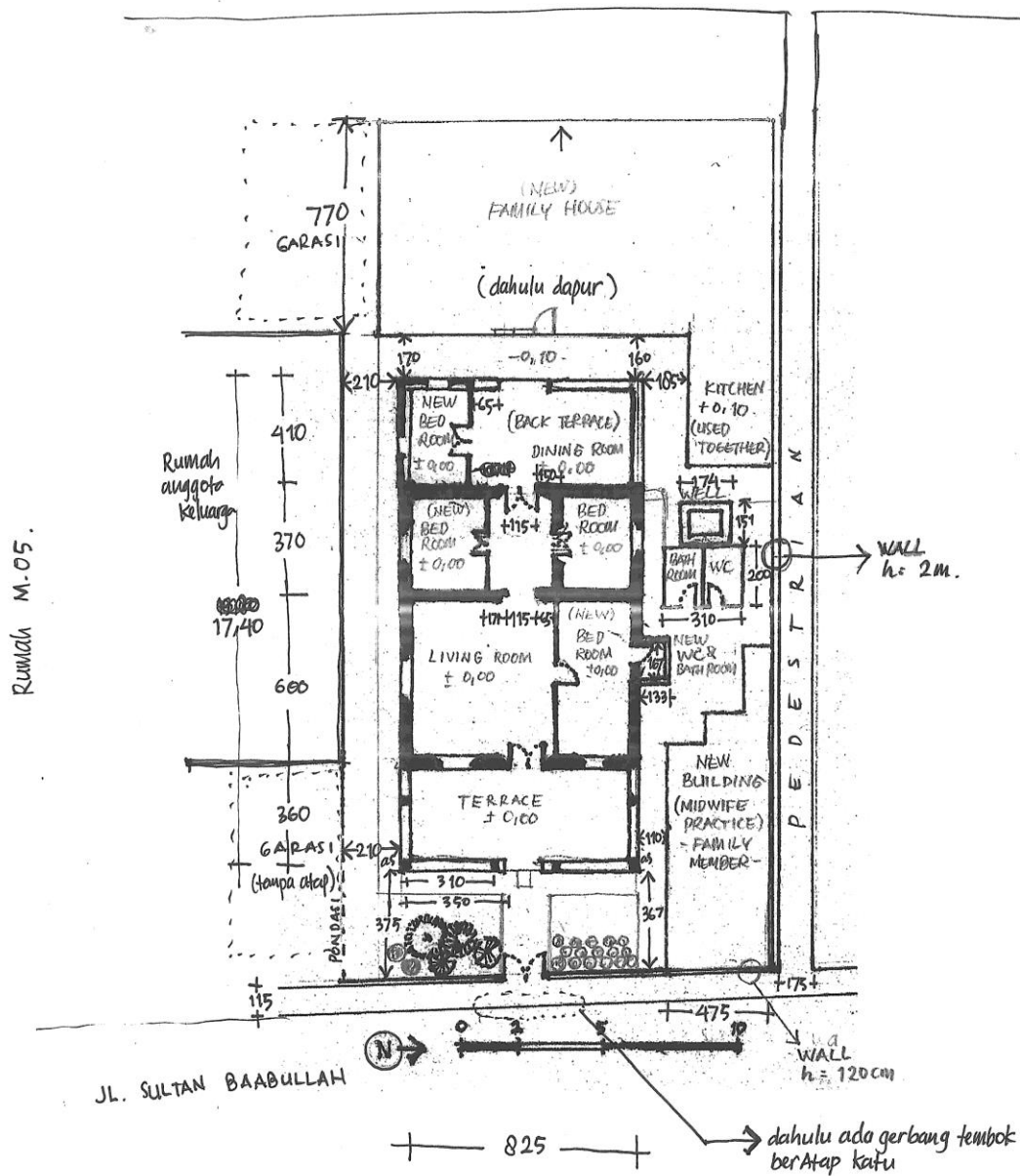
Informant (Name, age): Ibu Rugaya, 72.

Building Code:  
M.07

1	Building Name & Function	<i>Building Name:</i>		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name) and inhabited	Private (family) <i>inhabited by:</i> 3 <sup>rd</sup> generation: IbuRugayaSadik (72), her Brother Bapak H. Abdul MuhidSadik (65) and Abdul Muhid's wife, IbuHj. Nafsia (57) 4 <sup>th</sup> generations (Bapak H. Abdul MuhidSadik's sons and daughters): FadlySadik (30), GajaliSadik (27), Djohria Amalia Sadik (25) and her husband, Julfikar (34)						
3	Historical Ownership & Building Age	The family house of one of Sultan Family, since the period of Sultan Usman Sjah.						
4	Building & Site technical	<i>Building dimension (m):</i> 8,25(w) x 17,40 (l)	<i>Number of floor:</i> 2	<i>Number of building:</i> 2	<i>Site dimension (m):</i> 16,20 (w) x 32,96 (l)			
5	Construction Technology	<i>Bearing wall</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New white tile, 30x30 cm.	<i>Wall:</i> Stone with <i>Kalero</i>	<i>Column:</i> Wood (old stone column was destroyed)	<i>Roof:</i> Wood structure with iron sheeting as roof material	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> Contemporary	<i>Room plan:</i> asymmetric	<i>Column:</i> Traditional	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Pelana</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	One of the Sultan's family house, since Sultan Usman Sjah (the 47 <sup>th</sup> Sultan)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There are no old trees; only new flowers in front yard.  <i>Distinctive elements/Heritage:</i> --						
11	Lost elements and/or New addition	Lost element: The gate with arc in front of the house New additions: Bed room in the north side of living room, with its additional bathroom and WC. New white tile, 30 x 30 cm in all room. One building in the north side of front yard, using for Nurse practice of IbuHj. Nafsia. Second floor in the back terrace using for new bedroom. Joint kitchen with the new family house in the back yard. New roof in the terrace, changing the original façade of the house.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

JL. MANGGIS

M.07





Architectural Data Record

Location: Jl. Sultan Baabullah, Kelurahan Makassar Timur, Ternate Tengah.

Informant (Name, age):

*Building Code:*  
**M.08**

1	Building Name & Function	<i>Building Name:</i>			<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name) and inhabited	Private (family)			<i>inhabited by:</i>				
3	Historical Ownership & Building Age								
4	Building & Site technical	<i>Building dimension (m):</i> 9,23(w) x 16,60 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 14,73 (w) x 22,60 (l)			
5	Construction Technology	<i>FalaKanci</i>							
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>		<i>Floor:</i> Old cement	<i>Wall:</i> Patate	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheeting as roof material		<i>Others:</i>
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a symmetric		<i>Column:</i> Traditional	<i>Doors:</i> Traditional with local pattern and glass	<i>Windows:</i> Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local							
9	Value (History, Social, Culture/custom/tradition, Religion)								
10	Landscape & Distinctive elements/Heritage	<p><i>Landscape:</i> Mango and banana trees in the side yard, jackfruits and star fruit trees at the back yard.</p> <p><i>Distinctive elements/Heritage:</i> --</p>							
11	Lost elements and/or New addition	<p><i>New additions:</i> New bathroom and WC at the back of the kitchen</p>							
12	Drawing/Sketch/Pictures	<i>See next page</i>							



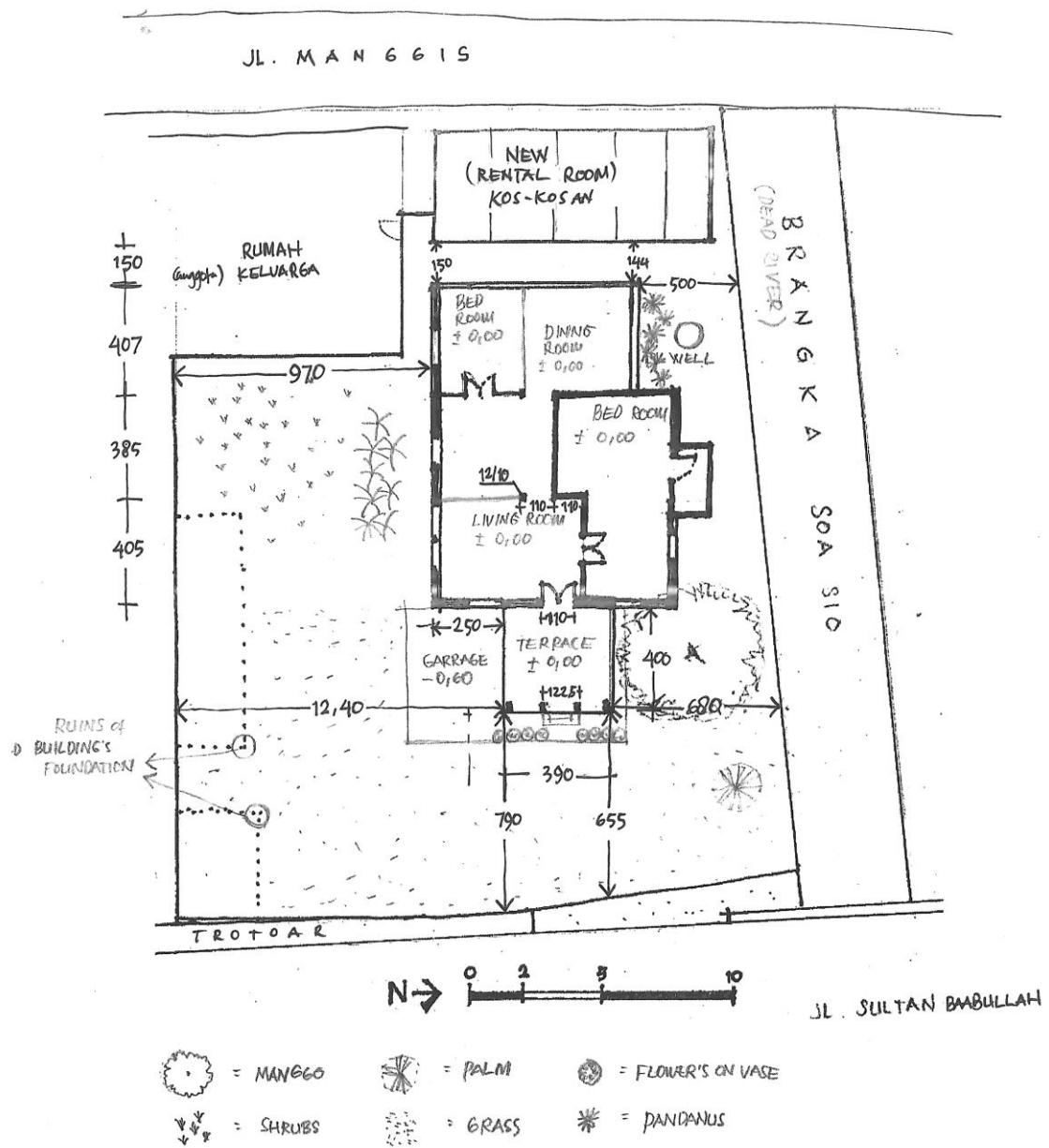
Architectural Data Record

Location: Jl. Sultan Baabullah, Kelurahan Makassar Timur, Ternate Tengah.

Informant (Name, age): Bapak M. Gamal, 34.

Building Code:  
**M.09**

1	Building Name & Function	<i>Building Name:</i>		<i>Function:</i> Residential			
2	Owner (Private/Public, Owner's name) and inhabited	Private		<i>Owners name:</i> Bapak M. Gamal			
3	Historical Ownership & Building Age						
4	Building & Site technical	<i>Building dimension (m):</i> 8,90(w) x 23,90 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 2	<i>Site dimension (m) :</i> 23,10 (w) x 32,37 (l)	
5	Construction Technology	<i>FalaKanci</i>					
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New white tile, 30 x 30 cm.	<i>Wall:</i> Patate	<i>Column :</i> wood	<i>Roof:</i> Wood structure with iron sheeting as roof material	<i>Others:</i>
7	Architecture style	<i>Façade:</i> traditional <i>Room plan:</i>	a symmetric <i>Column:</i>	Traditional <i>Doors:</i>	Traditional with local pattern and glass <i>Windows :</i>	Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i> <i>Ornament / others:</i> The hanging pattern in front terrace and its divider
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local					
9	Value (History, Social, Culture/custom/tradition, Religion)	A local style of wooden house/ <i>falakanci</i>					
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> Mango tree in the north side yard. Grass in front and south side yard.  <i>Distinctive elements/Heritage:</i> Ruins of old house foundation found in the south side yard.					
11	Lost elements and/or New addition	New additions: New bathroom and WC at the main bed room. New building at the back yard, destroyed the old kitchen, change with new building for rental room (bed room) facing the back street (west)					
12	Drawing/Sketch/Pictures	<i>See next page</i>					



## Architectural Data Record

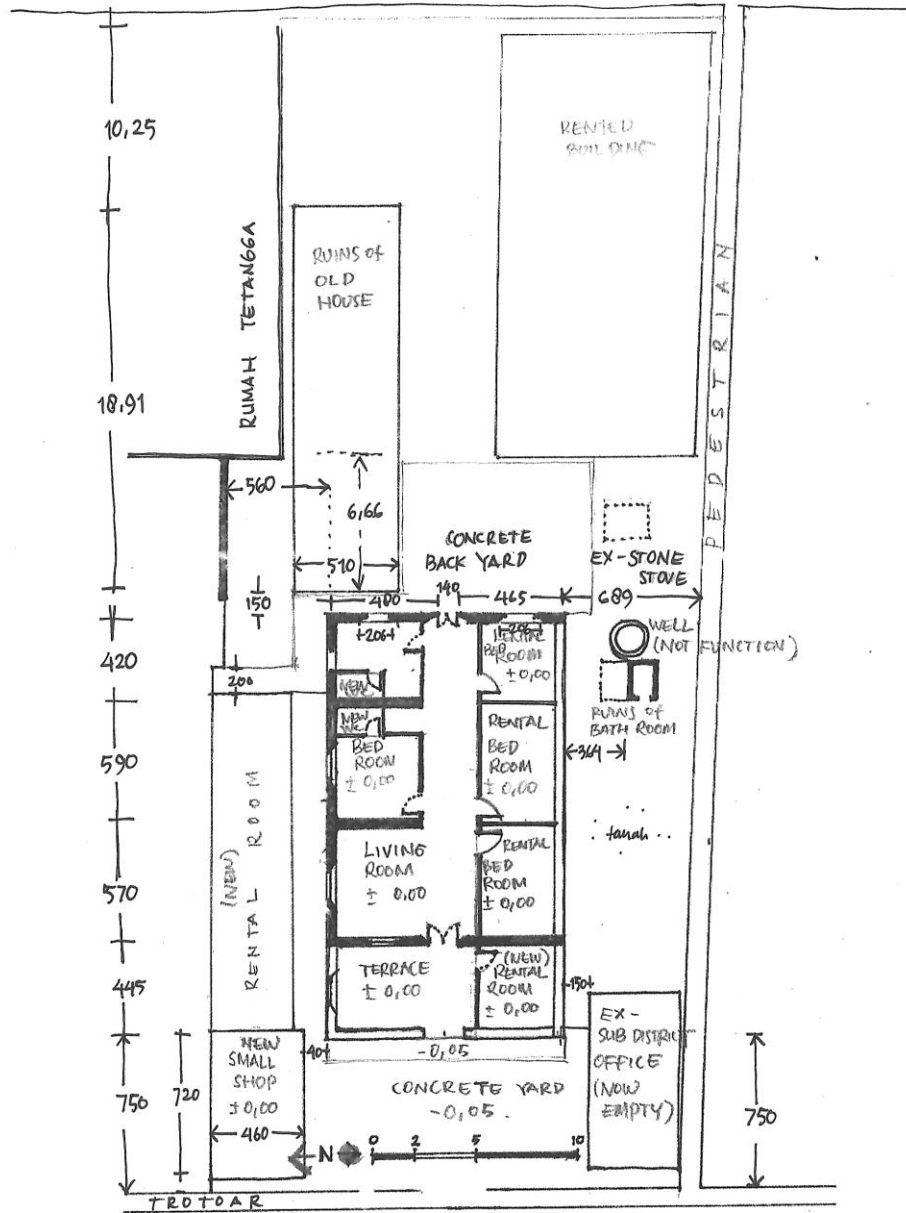
Location: Jl. Sultan Baabullah, Kelurahan Makassar Timur, Ternate Tengah.

Informant (Name, age): Bapak H. Rusdi Husen, 44

Building Code:  
M.10

1	Building Name & Function	<i>Building Name:</i>		<i>Function:</i> Rental room				
2	Owner (Private/Public, Owner's name) and inhabited	Private rental		<i>inhabited by the 5<sup>th</sup> generations:</i> Bpk. Abdul Rasyid Husein (52) and his brother, Bapak H. RusdiHusen (44) in one main bed room, while the other rooms was for rental room (bedroom)				
3	Historical Ownership & Building Age	The first (I) generation: AlimuddinSjah, as Kapita Lao (General for Navy of the Sultanate, sons of Sultan Ayanhar -1876-1896-) (II): KhaedarSjah, (III): Muhammad KhaedarSjah&Kadir k. Sjah, (IV): Husein Muhammad K. Sjah, (V): Abdul RasyidHusein (the 4 <sup>th</sup> sons from 10 brothers)						
4	Building & Site technical	<i>Building dimension (m):</i> 11 (w) x 20,25 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 6	<i>Site dimension (m) :</i> 22,89 (w) x 58,41 (l)			
5	Construction Technology	<i>Bearing wall</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New white tile, 40 x 40 cm.	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column:</i> New cement and brick	<i>Roof:</i> Wood structure with iron sheeting as roof material	<i>Others :</i>	
7	Architecture style	<i>Façade:</i> <i>Indisch</i> contemporary	<i>Room plan:</i> a symmetric	<i>Column :</i> <i>New-contemporary</i>	<i>Doors:</i> New-cotemporary	<i>Windows:</i> contemporary	<i>Roof:</i> <i>Limasan</i>	<i>Orna ment/ others</i> :--
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	There was an old sign mention about Prince M. Zaen, in the front façade, now already disappear Has been renovated in 2011 after more than 30 years not been lived.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There is no trees on the yards <i>Distinctive elements/Heritage:</i> A duplicate of an old table and lamp that used to be in the living room.						
11	Lost elements and/or New addition	New additions: After renovation in 2011, the new addition are: New front façade New bedroom in the south side of living room All new floor material with tile 40x40 cm All new ceiling with wood, all doors and windows material with wood New brick cement column in front terrace, replaced the old stone column. New bathroom and WC on each bedroom. From original 4 bedroom became 7 bedroom. 1 used for the Family owner and 6 are for rental room. One new small shop in the front north yard, and 1 new buildings for rental room in the north yard One building was built for government sub-district office in the south side of front yard And old addition house built on early 21 <sup>st</sup> c. and semi-permanent house in the back yard, used for rental house.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

JL. YASIN GAMSUNGI



JL. SULTAN BAA BULLAH

## Architectural Data Record

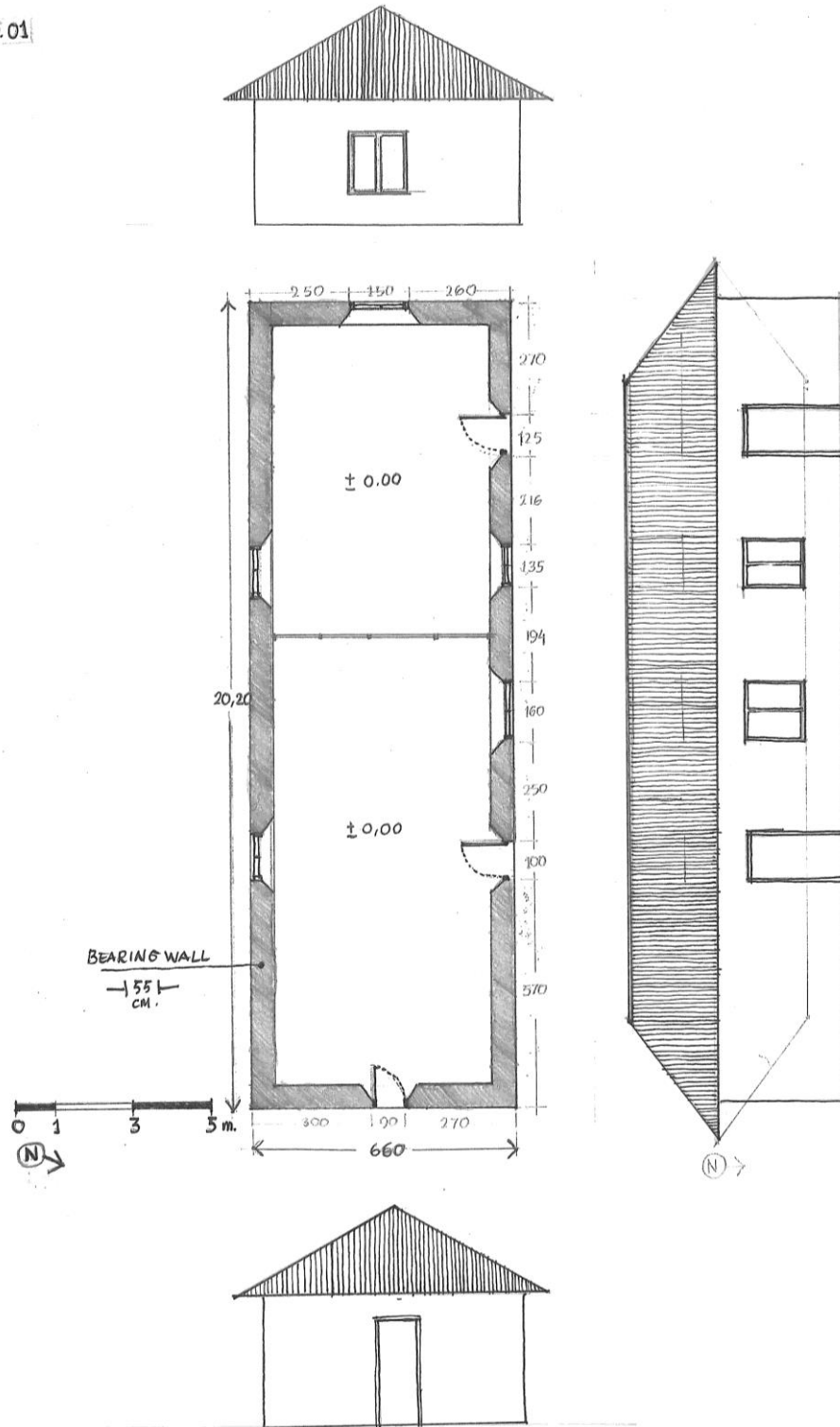
Location: Inside Fort Oranje, Ternate Tengah.

Informant (Name, age):

<i>Building Code:</i> <b>0.01</b>
--------------------------------------

1	Building Name & Function	<i>Building Name:</i>			<i>Function:</i> Temporary residential			
2	Owner (Private/Public, Owner's name)	Government			<i>inhabited by:</i> police officer			
3	Historical Ownership & Building Age	Built since the early period of fort Oranje (early 17th c) as one of the military building. After Indonesia independence in 1945 this building used by Indonesia Army/Police for residential until now.						
4	Building & Site technical	<i>Building dimension (m):</i> 6,60 (w) x 20,20 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m):</i> --		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone	<i>Floor:</i> Old cement	<i>Wall:</i> Stone	<i>Column:</i> No column	<i>Roof:</i> Wood structure with iron sheeting		<i>Others:</i>
7	Architecture style	<i>Façade:</i> indisch	<i>Room plan:</i> symmetric	<i>Column</i> : --	<i>Doors:</i> wood	<i>Windows:</i> wood	<i>Roof:</i> Limasan	<i>Ornament /others:</i> --
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	unidentified						
9	Value (History, Social, Culture/custom/tradition, Religion)	A former military building, using in the Dutch VOC period (early 17th c)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> Located above the bastion (fortress)  <i>Distinctive elements/Heritage:</i> Completed with a whell						
11	Lost elements and/or New addition	New additions: door with multiplex, and room partition with multiplex						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

O.01





## Architectural Data Record

Location: Inside Fort Oranje, Ternate Tengah.

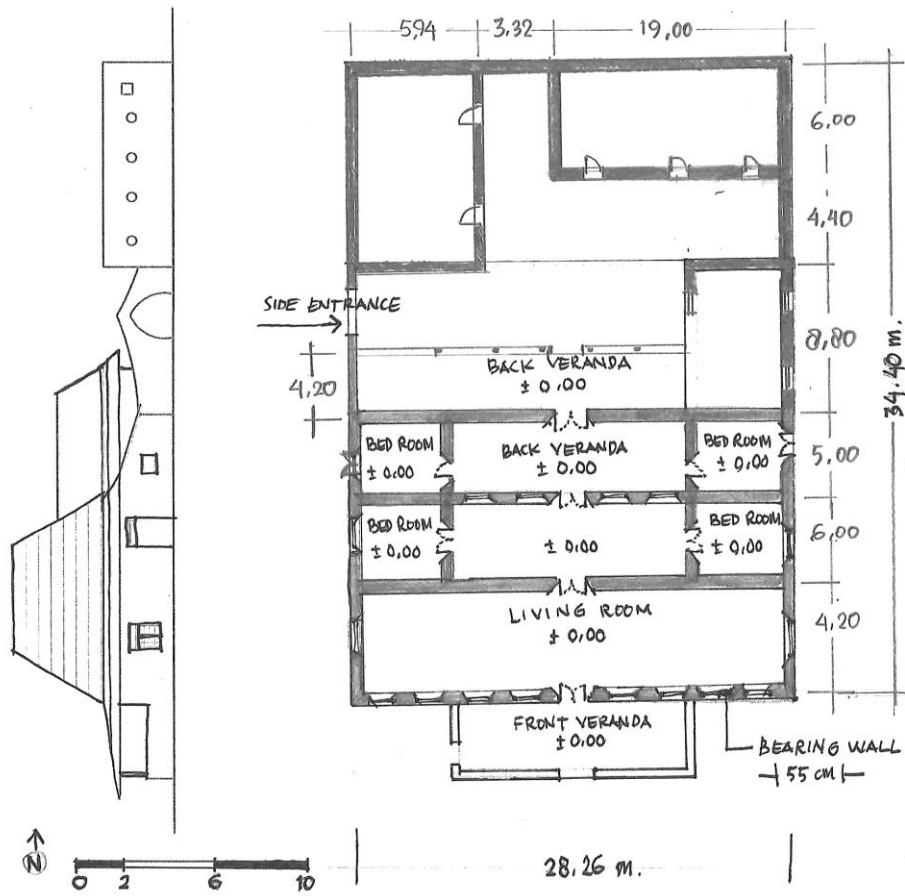
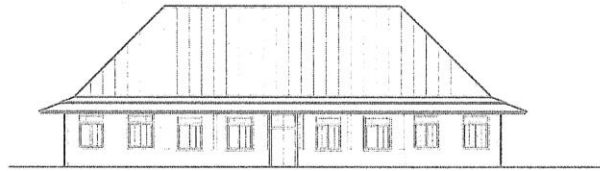
Informant (Name, age): -

Building Code:

**0.02**

1	Building Name & Function	<i>Building Name:</i>		<i>Function:</i> Museum				
2	Owner (Private/Public, Owner's name)	Ternate City Government		Since 2015 it been used as a Spice Museum				
3	Historical Ownership & Building Age	Built since the early period of fort Oranje (early 17th c) as a VOC Governor House. After Indonesia independence in 1945 this building used by Indonesia Army and became abandoned until 2007, used an office of Department of Culture and Tourism, Ternate City Government. Since 2015 this buiding have been restored became a Spice Museum.						
4	Building & Site technical	<i>Building dimension (m):</i> 28,26 (w) x 34,40 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> --			
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone	<i>Floor:</i> Old Red-tile 30 x 30 cm	<i>Wall:</i> Stone	<i>Column:</i> --	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> indisch	<i>Room plan:</i> symmetric	<i>Column:</i> --	<i>Doors:</i> wood	<i>Windows:</i> wood and glasses	<i>Roof:</i> Limasia	<i>Ornament /others:</i> --
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	unidentified						
9	Value (History, Social, Culture/custom/tradition, Religion)	A former Dutch VOC Governor house, using in the Dutch VOC period (early 17th c.)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No landscape  <i>Distinctive elements/Heritage:</i> The first Dutch VOC Governor House in East Indie (now: Indonesia)						
11	Lost elements and/or New addition	New additions: some new tile, new roof material with wood (sirap), and new wooden in the roof structure by 2015 restoration Project by Indonesian Government.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

0.02



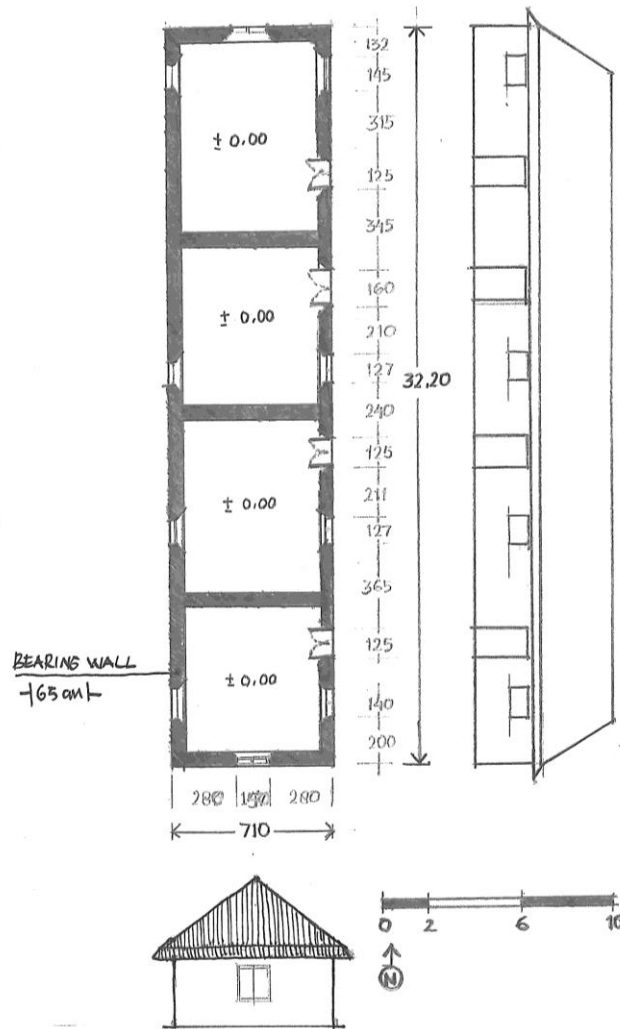
## Architectural Data Record

Location: Inside Fort Oranje, Ternate Tengah.

Informant (Name, age): -

Building Code:  
**0.03**

1	Building Name & Function	<i>Building Name:</i> --			<i>Function:</i> Temporary residential for Police			
2	Owner (Private/Public, Owner's name)	Ternate City Government						
3	Historical Ownership & Building Age	Built since the early period of fort Oranje (early 17th c) as one of the military building. After Indonesia independence in 1945 this building used by Indonesia Army/Police for residential until now.						
4	Building & Site technical	<i>Building dimension (m):</i> 7,10 (w) x 32,20 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> --		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone	<i>Floor:</i> cement	<i>Wall:</i> Stone	<i>Column:</i> --	<i>Roof:</i> Wood structure with iron sheeting		<i>Others:</i> --
7	Architecture style	<i>Façade:</i> indisch	<i>Room plan:</i> symmetric	<i>Column :</i> --	<i>Doors:</i> wood	<i>Windows:</i> wood only	<i>Roof:</i> Limasan	<i>Ornament /others:</i> --
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	unidentified						
9	Value (History, Social, Culture/custom/tradition, Religion)	A former Dutch VOC military building, using since the Dutch VOC period (early 17th c.)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No landscape  <i>Distinctive elements/Heritage:</i> --						
11	Lost elements and/or New addition	New additions: new wood in the doors and windows.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



## Architectural Data Record

Location: Inside Fort Oranje, Ternate Tengah.

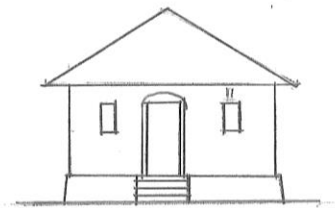
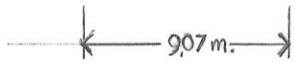
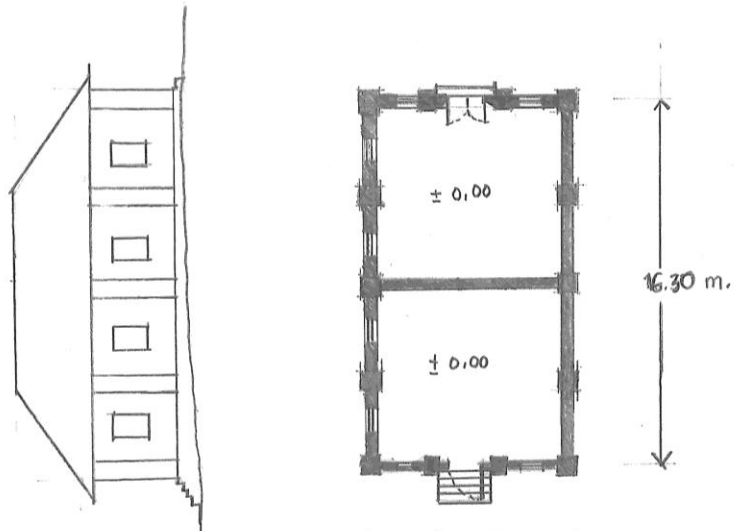
Informant (Name, age):

Building Code:

**0.04**

1	Building Name & Function	<i>Building Name:</i> --			<i>Function:</i> Storage for Indonesian Army			
2	Owner (Private/Public, Owner's name)	Ternate City Government			Used by: Indonesian Army (TNI AD)			
3	Historical Ownership & Building Age	one of the military building since the Dutch Colonial period. After Indonesia independence in 1945 this building used by Indonesia Army for a storehouse until today.						
4	Building & Site technical	<i>Building dimension (m):</i> 9,07 (w) x 16,30 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> --		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone	<i>Floor:</i> cement	<i>Wall:</i> Stone	<i>Column:</i> Additional column	<i>Roof:</i> Wood structure with iron sheeting		<i>Others:</i> --
7	Architecture style	<i>Façade:</i>	<i>Room plan:</i> symmetric	<i>Column:</i> additional	<i>Doors:wood</i> <i>Windows:</i> wood only	<i>Roof:</i> Limasan	<i>Ornament /others:</i>	No ornament
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Unidentified						
9	Value (History, Social, Culture/custom/tradition, Religion)	A former Dutch VOC military building, using since the Dutch VOC period (early 17th c.)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No landscape  <i>Distinctive elements/Heritage:</i> --						
11	Lost elements and/or New addition	New additions: cement floor						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

0.04



## Architectural Data Record

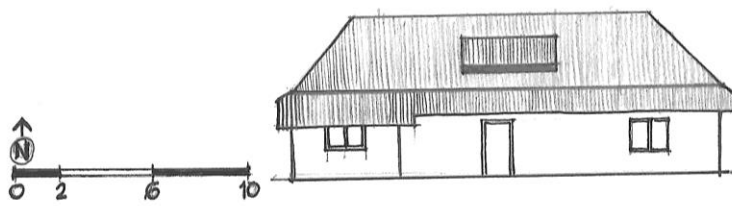
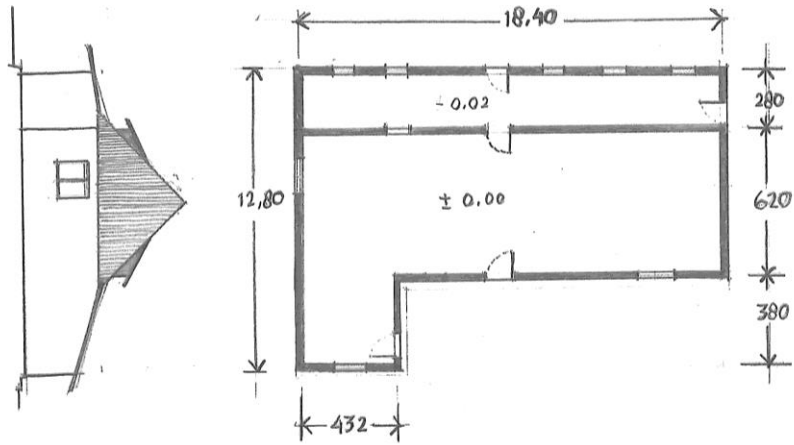
Location: Inside Fort Oranje, Ternate Tengah.

Informant (Name, age):

<i>Building Code:</i> <b>0.05</b>
--------------------------------------

1	Building Name & Function	<i>Building Name:</i> --		<i>Function:</i> Temporary residential for Indonesian Army				
2	Owner (Private/Public, Owner's name)	Ternate City Government						
3	Historical Ownership & Building Age	one of the military building since the Dutch Colonial period. After Indonesia independence in 1945 this building used by Indonesia Army for a residential.						
4	Building & Site technical	<i>Building dimension (m):</i> 18,40 (w) x 12,80 (l)		<i>Number of floor:</i> 1		<i>Number of building:</i> 1		<i>Site dimension (m) :</i> --
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone	<i>Floor:</i> cement	<i>Wall:</i> Stone	<i>Column:</i> No column	<i>Roof:</i> Wood structure with iron sheeting		<i>Others:</i> --
7	Architecture style	<i>Façade:</i> indisch	<i>Room plan:</i> Not symmetric	<i>Column:</i> No column	<i>Doors:</i> wood	<i>Windows:</i> wood only	<i>Roof:</i> Limasan	<i>Ornament /others:</i> --
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	unidentified						
9	Value (History, Social, Culture/custom/tradition, Religion)	A former Dutch VOC military building, using since the Dutch VOC period (early 17th c.)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No landscape  <i>Distinctive elements/Heritage:</i> --						
11	Lost elements and/or New addition	New additions: cement floor, new wood for windows and doors.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						

0.05





## Architectural Data Record

Location: Inside Fort Oranje, Ternate Tengah.

Informant (Name, age):

Building Code:

**0.06**

1	Building Name & Function	<i>Building Name:</i> --			<i>Function:</i> Temporary residential for Indonesian Police Officer			
2	Owner (Private/Public, Owner's name)	Ternate City Government			Used by: Indonesian police officer			
3	Historical Ownership & Building Age	one of the military building since the Dutch Colonial period. After Indonesia independence in 1945 this building used by Indonesian Police member a residential.						
4	Building & Site technical	<i>Building dimension (m):</i> 9,42 (w) x 62,29 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> --		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone	<i>Floor:</i> cement	<i>Wall:</i> Stone	<i>Column:</i> --	<i>Roof:</i> Wood structure with iron sheeting		<i>Others:</i> --
7	Architecture style	<i>Façade:</i> indisch	<i>Room plan:</i> Not symmetric	<i>Column:</i> --	<i>Doors:</i> Traditional-wood	<i>Windows:</i> wood only	<i>Roof:</i> Limasan	<i>Ornament /others:</i> --
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	unidentified						
9	Value (History, Social, Culture/custom/tradition, Religion)	A former Dutch VOC military building, using since the Dutch VOC period (early 17th c.)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No landscape  <i>Distinctive elements/Heritage:</i> One tomb of former Dutch VOC Governoor's wife inside the building, with the relief on the building floor.						
11	Lost elements and/or New addition	New additions: cement floor, and new wood particion to separate the residence inside the building.						
12	Drawing/Sketch/Pictures	<i>See next page</i>						



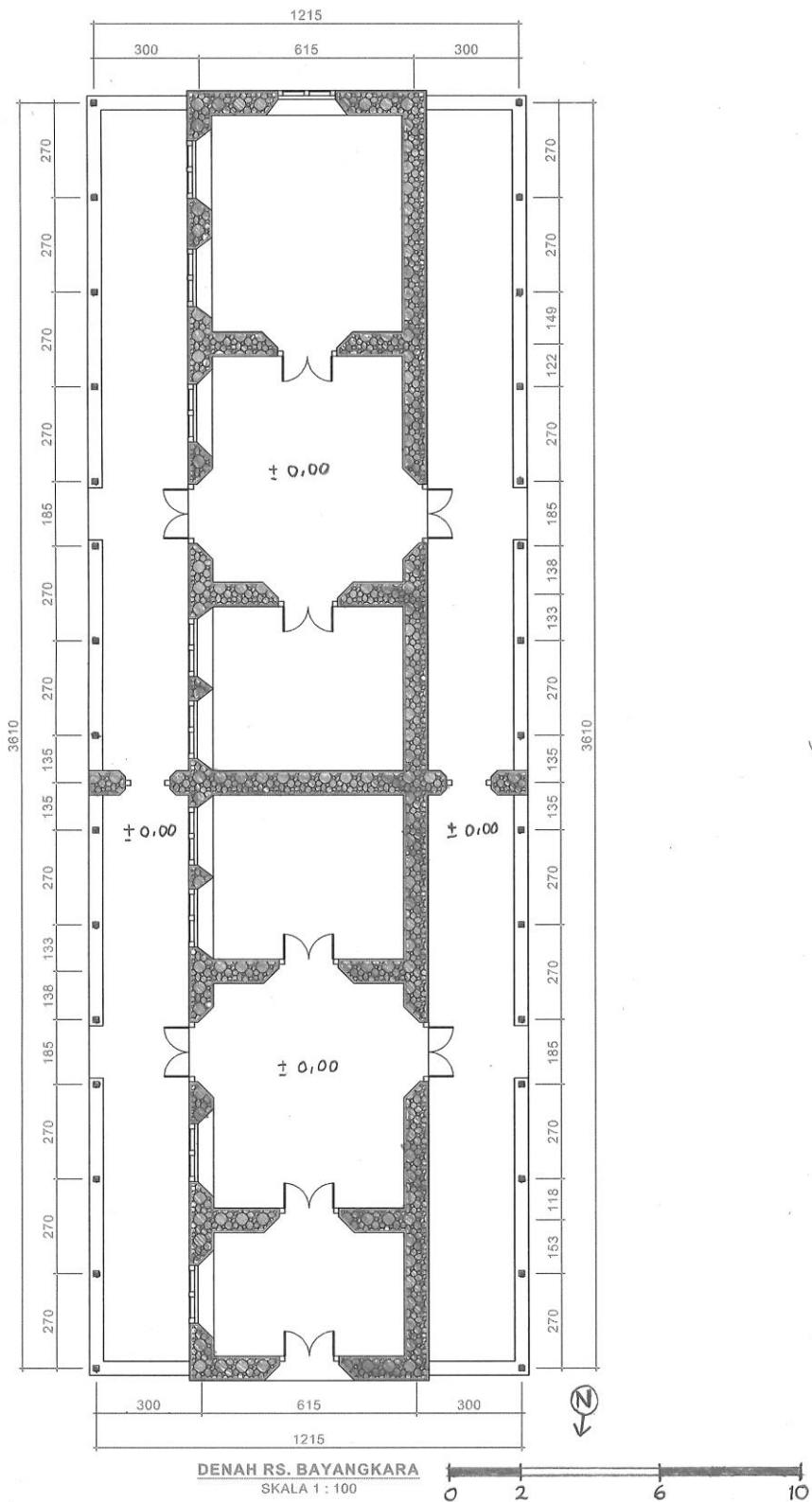
## Architectural Data Record

Location: Inside Fort Oranje, Ternate Tengah.

Informant (Name, age):

<i>Building Code:</i> <b>0.07</b>
--------------------------------------

1	Building Name & Function	<i>Building Name:</i> -- Rumah Sakit Polri (Indonesian Police Hospital)				<i>Function:</i> Hospital by Indonesian Police Department			
2	Owner (Private/Public, Owner's name)	Ternate City Government / Police Department							
3	Historical Ownership & Building Age	one of the military building since the Dutch Colonial period. After Indonesia independence in 1945 this building used by Indonesian Police as a hospital							
4	Building & Site technical	<i>Building dimension (m):</i> 36,10 (w) x 6,15 (l)		<i>Number of floor:</i> 1		<i>Number of building:</i> 1		<i>Site dimension (m) :</i> --	
5	Construction Technology	Bearing wall							
6	Building Structure and Material	<i>Sub structure:</i> Stone	<i>Floor:</i> cement	<i>Wall:</i> Stone	<i>Column :</i> --	<i>Roof:</i> Wood structure with iron sheeting		<i>Others:</i> --	
7	Architecture style	<i>Façade:</i> indisch	<i>Room plan:</i> symmetric	<i>Column :</i> --	<i>Doors:</i> wood	<i>Windows:</i> wood only	<i>Roof:</i> Limasan	<i>Ornament /others:</i> --	
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	unidentified							
9	Value (History, Social, Culture/custom/tradition, Religion)	A former Dutch VOC military building, using since the Dutch VOC period (early 17th c.)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No landscape  <i>Distinctive elements/Heritage:</i>							
11	Lost elements and/or New addition	New additions: new tile in the floor, new ironsheeting in the roof, new door.							
12	Drawing/Sketch/Pictures	<i>See next page</i>							



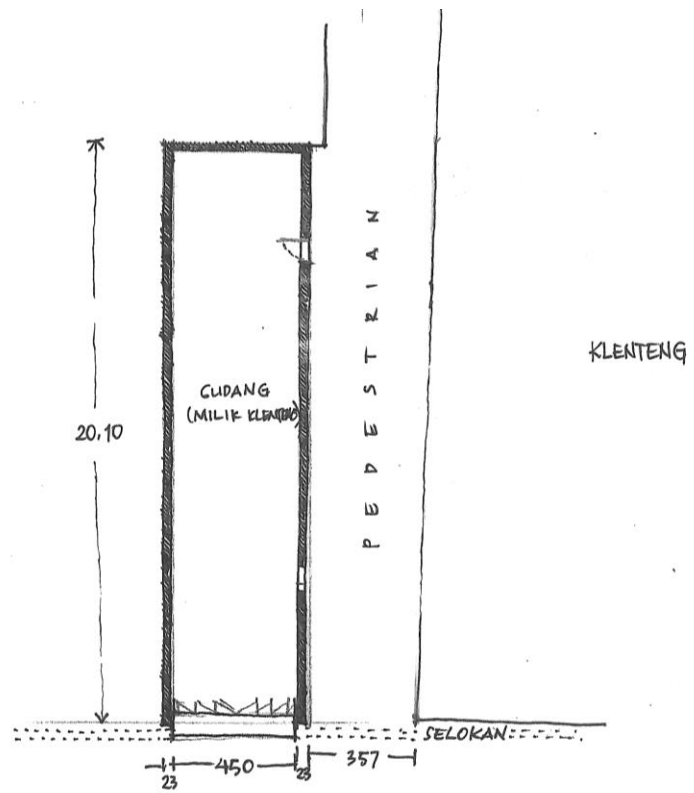
## Architectural Data Record

Location: Jl. Tapikong, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age): Bapak Boy Ang

Building Code:  
**C.01**

1	Building Name & Function	<i>Building Name:</i> storage		<i>Function:</i> Storage for Chinese temple				
2	Owner (Private/Public, Owner's name)	Chinese Community		<i>inhabited by:</i> No inhabited, only for storage the Chinese temple stuff				
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m) :</i> 4,5 (w) x 20,10 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m):</i> 4,5 (w) x 20,10 (l)		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New white tile 30 x 30 cm.	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column :</i> --	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i> --	
7	Architecture style	<i>Façade:</i> Modern shop	<i>Room plan:</i> Single layout	<i>Column :</i> --	<i>Doors:</i> metal	<i>Window;</i> Modern/glass	<i>Roof:</i> <i>Pelana Orname nt/</i>	<i>others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	-						
10	Landscape & Distinctive elements/Heritage	<i>Landscape: No yard</i>  <i>Distinctive elements/Heritage: - (new style of Chinese shop)</i>						
11	Lost elements and/or New addition	New additions: door, windows, and floor material						
12	Drawing/Pictures	<i>See next page</i>						



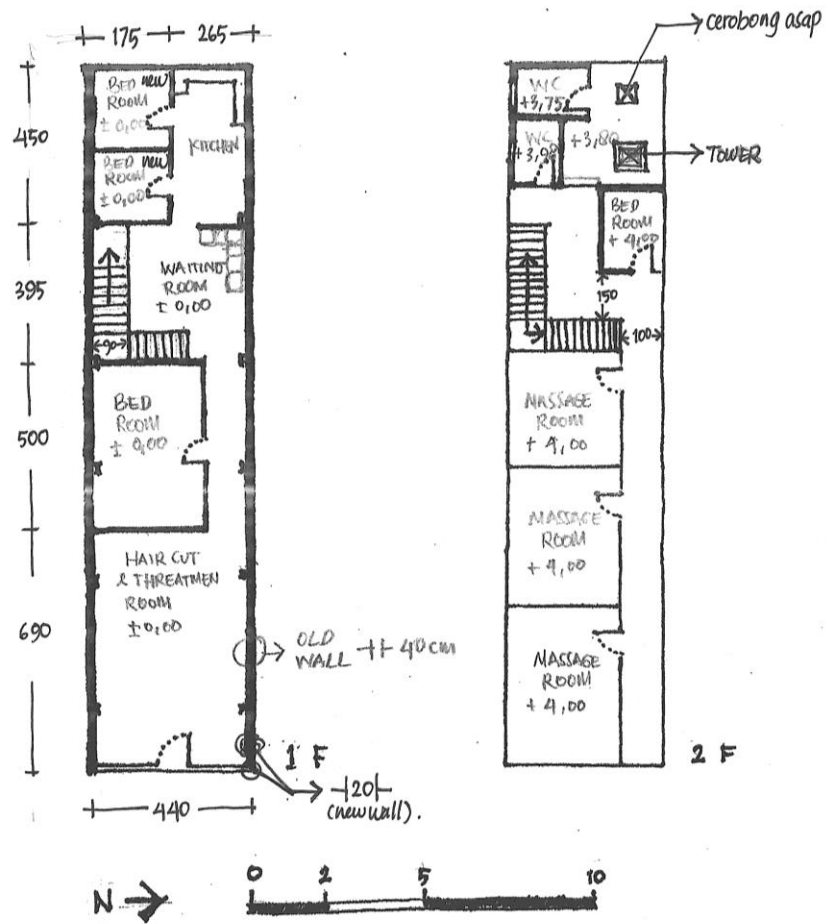
Architectural Data Record

Location: Jl. Tapikong, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age):

Building Code:  
C.02

1	Building Name & Function	<i>Building Name:</i> Salon			<i>Function:</i> Hair and beauty treatments			
2	Owner (Private/Public, Owner's name)	Private			<i>inhabited by:</i> vendor			
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m) :</i> 4,40(w)x15,35(l)		<i>Number of floor:</i> 2	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 4,10 (w) x 15,50 (l)		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New white tile 30 x 30 cm.	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column:</i> Stone and limestone	<i>Roof:</i> Wood structure with iron sheeting		<i>Others :</i>
7	Architecture style	<i>Façade:</i> Temporary Chinese shop house	<i>Room plan:</i> symmetric	<i>Column :</i> New classic	<i>Doors:</i> Modern glass	<i>Windows :</i> Modern glass	<i>Roof:</i> <i>Pelana</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/Tukang	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No yard <i>Distinctive elements/Heritage:</i> old style of Chinese shop house still showed in the roof type						
11	Lost elements and/or New addition	New additions: second floor with 4 bed room, and 2 bath room with toilet						
12	Drawing/ Pictures	See next page						





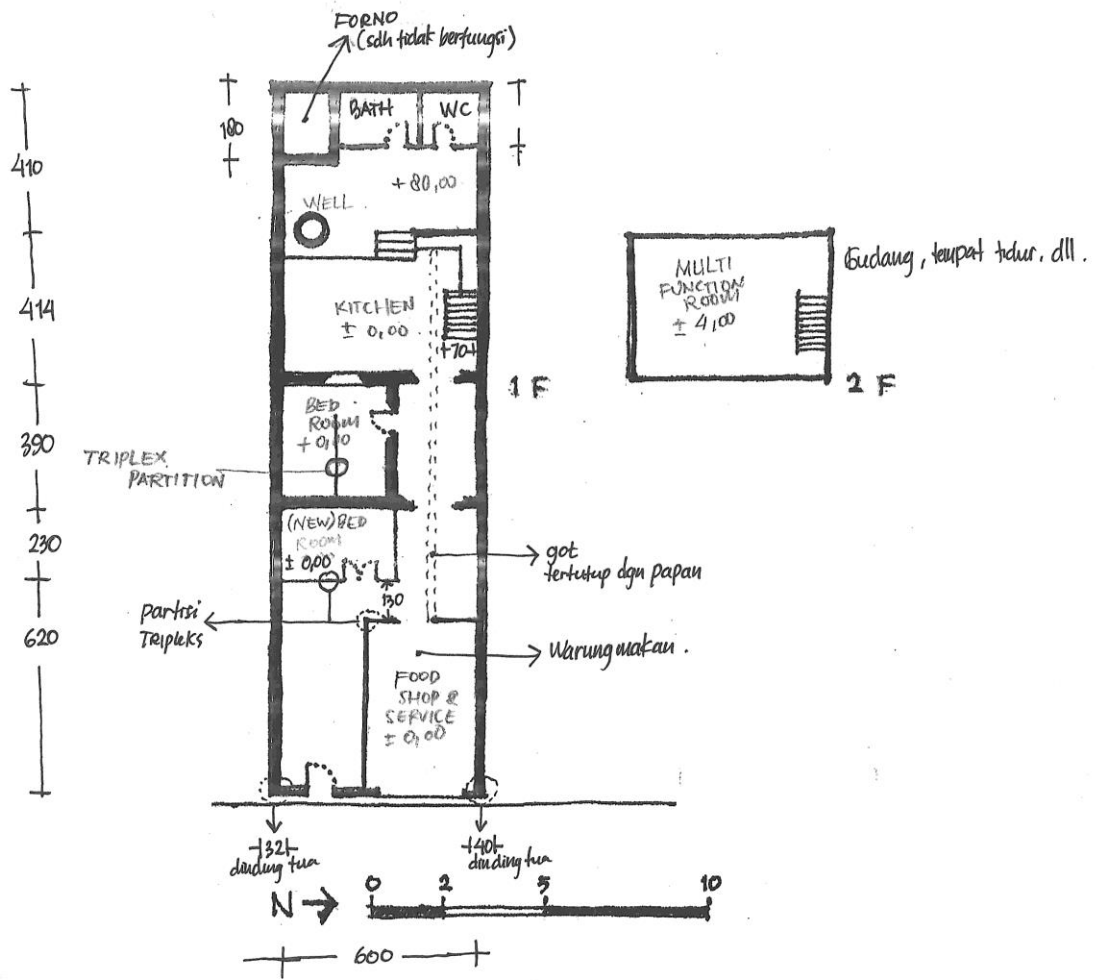
## Architectural Data Record

Location: Jl. Tapikong, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age):

Building Code:  
C.03

1	Building Name & Function	<i>Building Name:</i> Chicken Restaurant ( <i>Rumah Makan Ayam Lalapan</i> )			<i>Function:</i> Local Restaurant			
2	Owner (Private/Public, Owner's name)	Private			<i>inhabited by:</i> Vendor			
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m) :</i> 6 (w) x 20,64(l)		<i>Number of floor:</i> 2	<i>Number of building:</i> 1	<i>Site dimension (m):</i> 6 (w) x 21 (l)		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old cement	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column:</i> Stone and limestone	<i>Roof:</i> Wood structure with iron sheeting		<i>Others :</i>
7	Architecture style	<i>Façade:</i> <i>Cotemporary local</i>	<i>Room plan:</i> linear	<i>Column:</i> New classic	<i>Doors:</i> local	<i>Windows:</i> local	<i>Roof:</i> <i>Pelana</i>	<i>Ornament/ others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No yard <i>Distinctive elements/Heritage:</i> old style of Chinese shop house still showed in the roof type. Old stone oven in the back						
11	Lost elements and/or New addition	New additions: second floor with only one room for multipurpose function, mainly for bedroom						
12	Drawing/ Pictures	<i>See next page</i>						



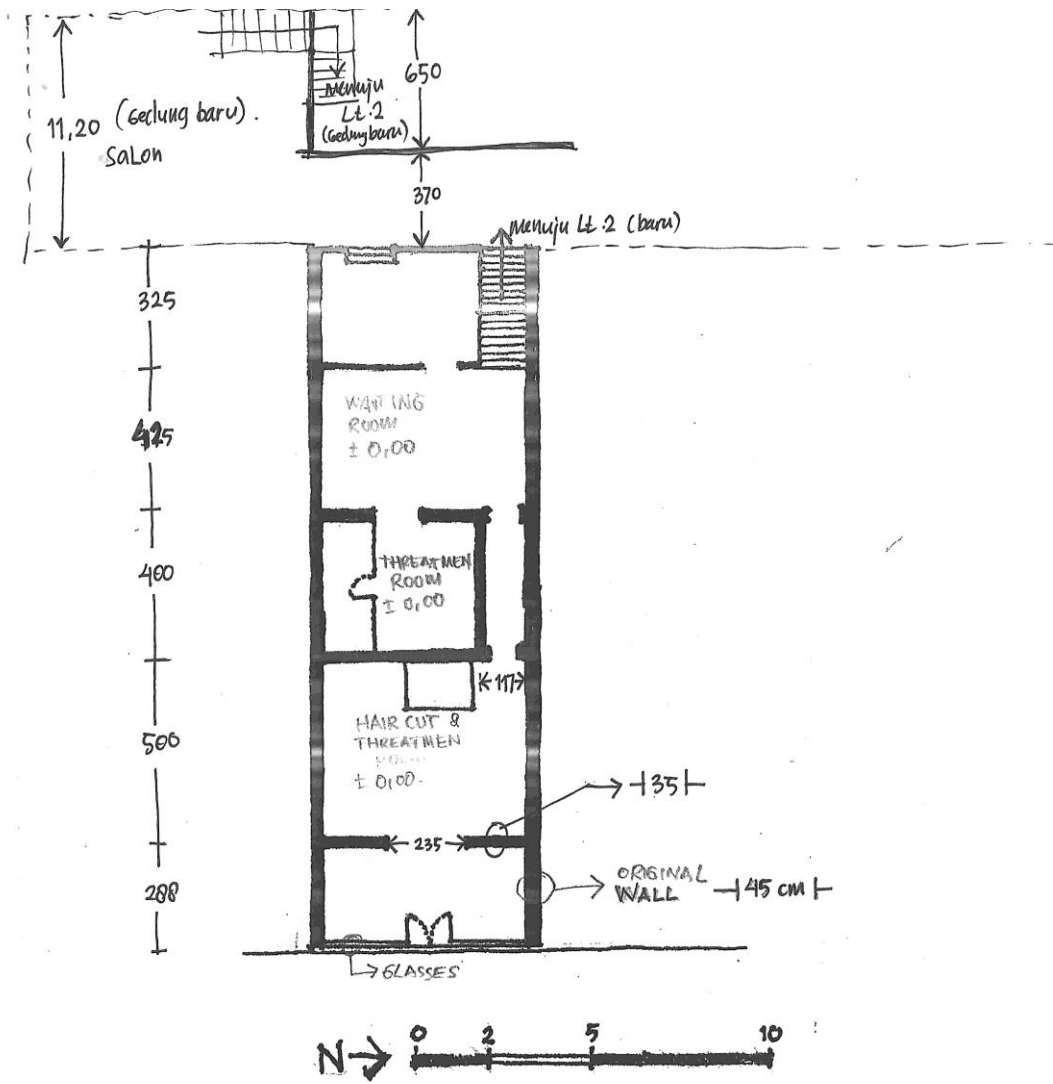
## Architectural Data Record

Location: Jl. Tapikong, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age):

<i>Building Code:</i> <b>C.04</b>
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1	Building Name & Function	<i>Building Name:</i> Salon		<i>Function:</i> Hair cut and beauty treatments				
2	Owner (Private/Public, Owner's name)	Private		Inhabited by owners of the Salon				
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m) :</i> 5,0(w)x 19,38(l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1		<i>Site dimension (m) :</i> 5,0 (w) x 20 (l)	
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New white tile 30 x 30 cm.	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column</i> :	<i>Roof:</i> Wood structure with iron sheeting		<i>Others:</i>
7	Architecture style	<i>Façade:</i> Modern shop house	<i>Room plan:</i> Single lay out	<i>Column:</i> --	<i>Doors:</i> Modern with glass	<i>Windows:</i> Modern with glass	<i>Roof:</i> <i>Pelana</i>	<i>Ornament /others:</i> --
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No yard. <i>Distinctive elements/Heritage:</i> New style of Chinese shop						
11	Lost elements and/or New addition	New additions: New floor material and new bathroom in the front bed room						
12	Drawing/Pictures	<i>See next page</i>						



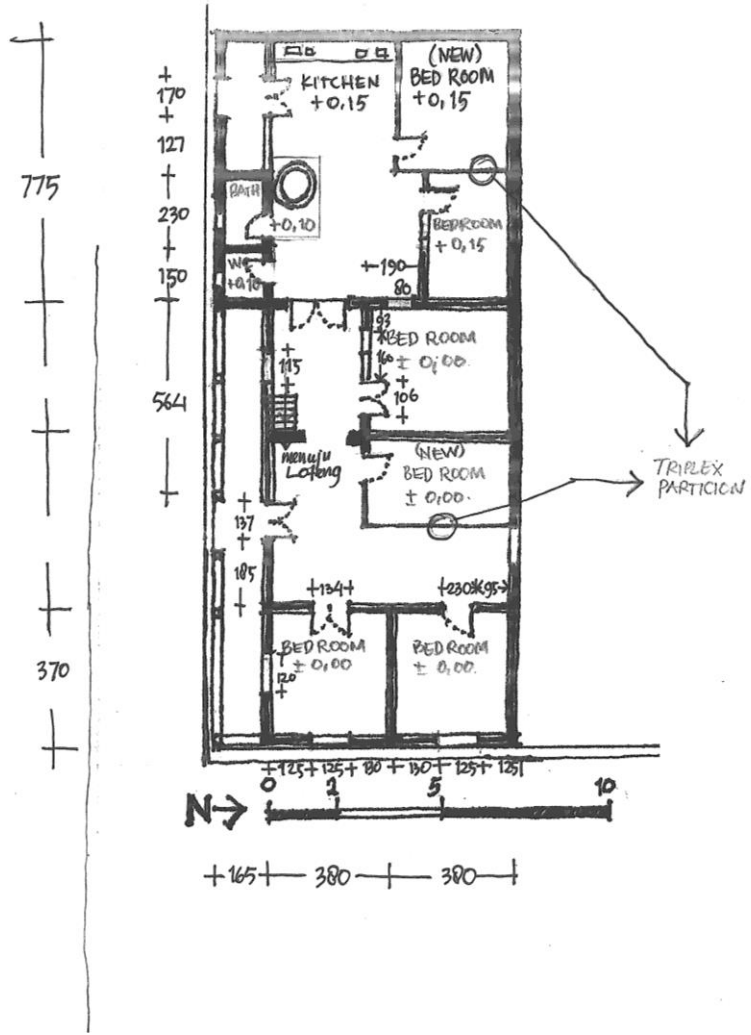
Architectural Data Record

Location: Jl. Tapikong, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age): Bapak Domunikus Ang / Ko Cen

Building Code:  
C.05

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Employment mess of Toko Bicoli				
2	Owner (Private/Public, Owner's name)	Private		<i>inhabited by:</i> The employment of <i>Toko Bicoli</i>				
3	Historical Ownership & Building Age	Previously is a private home, and became a storage for <i>Toko Bicoli</i> , and since 2000 became the Employment mess						
4	Building & Site technical	<i>Building dimension (m):</i> 20,09 (w) x 9,25 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 20,09 (w) x 10 (l)			
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old cement	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column:</i> Stone and limestone	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> <i>contemporary Chinese shop houses</i>	<i>Room plan:</i> a-symmetric	<i>Column :</i> wood	<i>Doors:</i> Traditional	<i>Windows :</i> Traditional	<i>Roof:</i> <i>Pelana</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No yard. <i>Distinctive elements/Heritage:</i> Still have its unique roof shape that characterize as Chinese house						
11	Lost elements and/or New addition	New additions: 2 new bed room with multiplex partition						
12	Drawing/Pictures	<i>See next page</i>						



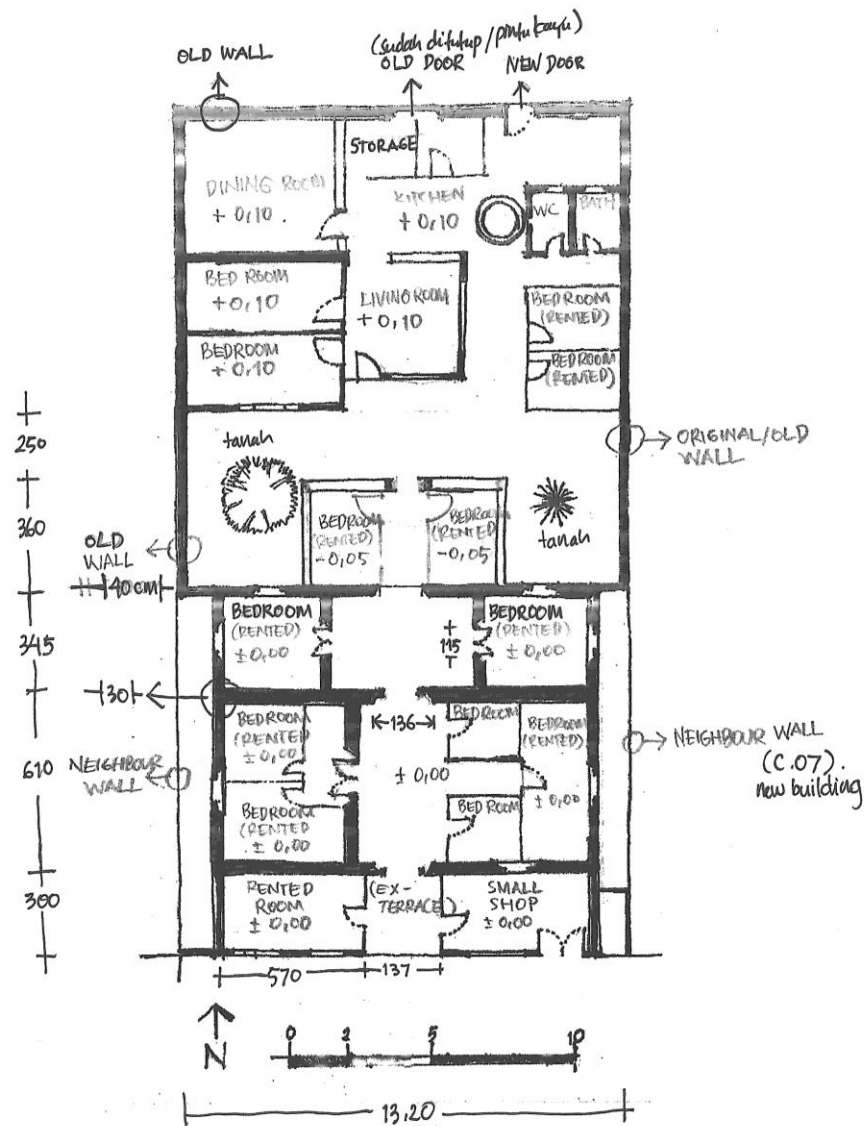
## Architectural Data Record

Location: Kampong Tenga, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age): Ibu Suud Abdul Aziz, 50.

Building Code:  
C.06

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Rental room ( <i>Kos-kosan</i> )				
2	Owner (Private/Public, Owner's name)	Private Ibu Suud Abdul Aziz		<i>inhabited by:</i> Vendors				
3	Historical Ownership & Building Age	Built since late 19 <sup>th</sup> C. or early 20 <sup>th</sup> C.						
4	Building & Site technical	<i>Building dimension (m):</i> 13,20 (w) x 16,15 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 13,20 (w) x 27 (l)			
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old red tile, 30 x 30 cm.	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column:</i> Stone and limestone	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i> --	
7	Architecture style	<i>Façade:</i> Indisch	<i>Room plan:</i> symmetric	<i>Column:</i> Traditional - wood	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Pelana</i>	<i>Ornament/Others</i> --:
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	This house has an old foxhole since the 2 <sup>nd</sup> World War, located in the back side, close to the kitchen that separated with the house/main building. Now closed.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> A small back yard with small number of plants  <i>Distinctive elements/Heritage:</i> An old wall surrounding the house from side-back-side						
11	Lost elements and/or New addition	New additions: 9 new bed rooms with multiplex partition, which was a rented room by the Javanese traders ( <i>pedagang kaki lima</i> ). 7 room inside the house and 3 at the back yard. New small house built in the back yard, inhabited by the owner and her mother. New small shop ( <i>warung</i> ) in the west side of front terrace Lost elements: 4 wood columns in the front terrace; original red tile (European style)						
12	Drawing/Pictures	<i>See next page</i>						





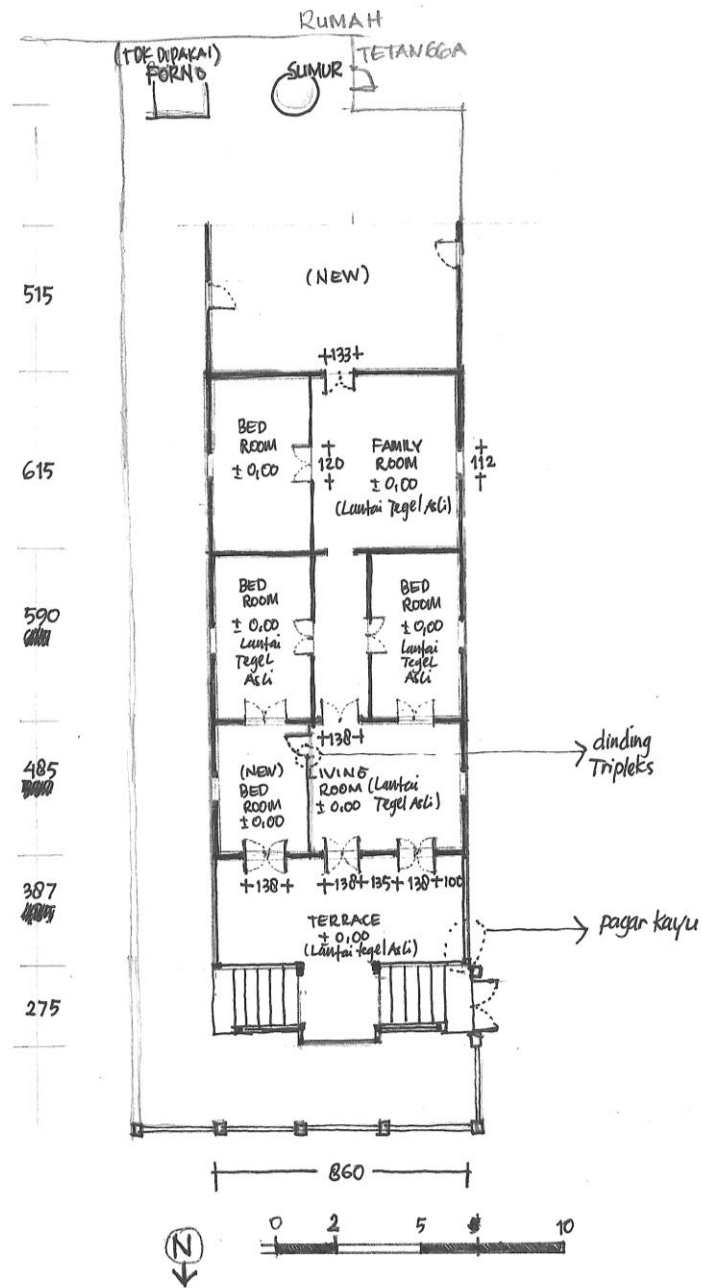
## Architectural Data Record

Location: Kampong Tenga, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age): Ibu Faiza Alhadaar, 64.

Building Code:  
C.07

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> residential				
2	Owner (Private/Public, Owner's name)	Private		<i>inhabited by:</i> Ibu Faiza Alhadar's Family, the grandchildren of Habib Abubakar bin Salim Alhadar ( <i>Kapita Arab</i> )				
3	Historical Ownership & Building Age	A former Arabs community leaders house since the early 20 <sup>th</sup> C.						
4	Building & Site technical	<i>Building dimension (m) :</i> 8,6 (w) x 27,32 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 11 (w) x 36,02 (l)		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old tile 30x30 cm. with western ornament	<i>Wall:</i> Wood and a half wall	<i>Column:</i> Traditional wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> Malay	<i>Room plan:</i> a-symmetric	<i>Column:</i> Traditional wood carving	<i>Doors:</i> Traditional wood style	<i>Windows :</i> Traditional wood	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> Carving wood column
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	This former Arabs community leaders house (Habib Abubakar bin Salim Alhadaar, <i>Kapita Arab</i> , died in 1951), still have its Community gathering and Islamic Learning/ <i>pengajian</i> for family and neighbor.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> a small garden in the front and west side  <i>Distinctive elements/Heritage:</i> floor with the original European tile-with motif-, an old stone oven and well in the back ; separated kitchen						
11	Lost elements and/or New addition	New additions: New roof connected the old kitchen and the house (main building) became one building. New cement tile and bath room in the kitchen						
12	Drawing /Pictures	<i>See next page</i>						



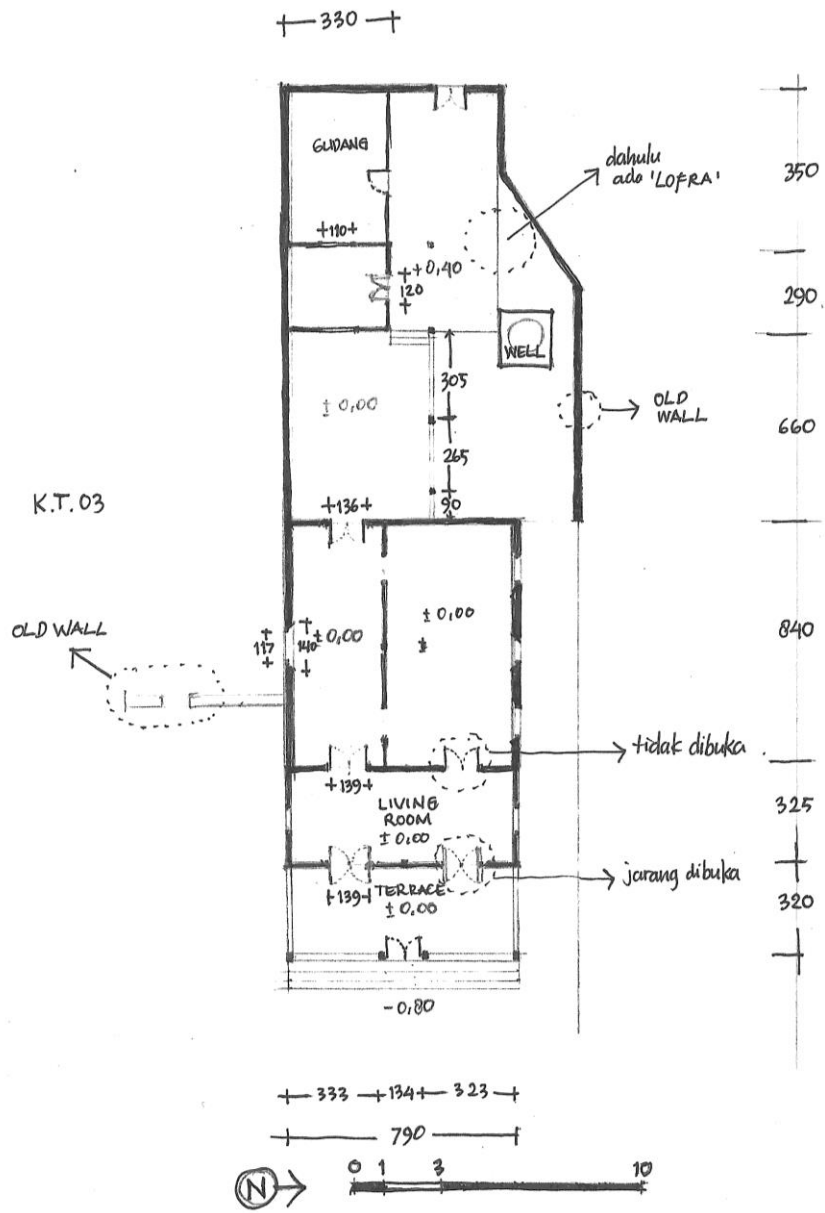
Architectural Data Record

Location: Jl. Tapikong, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age): Ibu Farida

Building Code:  
C.08

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> residential				
2	Owner (Private/Public, Owner's name)	Private		Inhabited by the 3 <sup>rd</sup> generation, Ibu Farida and Family				
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m):</i> 7,90 (w) x 27,85 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m):</i> 9,90 (w) x 27,85 (l)			
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old tile, 30 x 30 cm with western ornaments	<i>Wall:</i> Stone with <i>kalero</i>	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i> :--	
7	Architecture style	<i>Façade:</i> Traditional-Malay	<i>Room plan:</i> a-symmetric	<i>Column:</i> Traditional -wood	<i>Doors:</i> traditional -wood	<i>Windows:</i> Traditional –wood with local pattern	<i>Roof:</i> <i>Pelana</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Community gathering and Islamic Learning/ <i>pengajian</i> for family and neighbor.						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No yard. <i>Distinctive elements/Heritage:</i> This house has an old foxhole since the 2 <sup>nd</sup> World War, located in the back side, close to the kitchen that separated with the house/main building. Now closed. An old stone oven and well located near the kitchen.						
11	Lost elements and/or New addition	New additions: Lost elements: foxhole						
12	Drawing/Pictures	<i>See next page</i>						



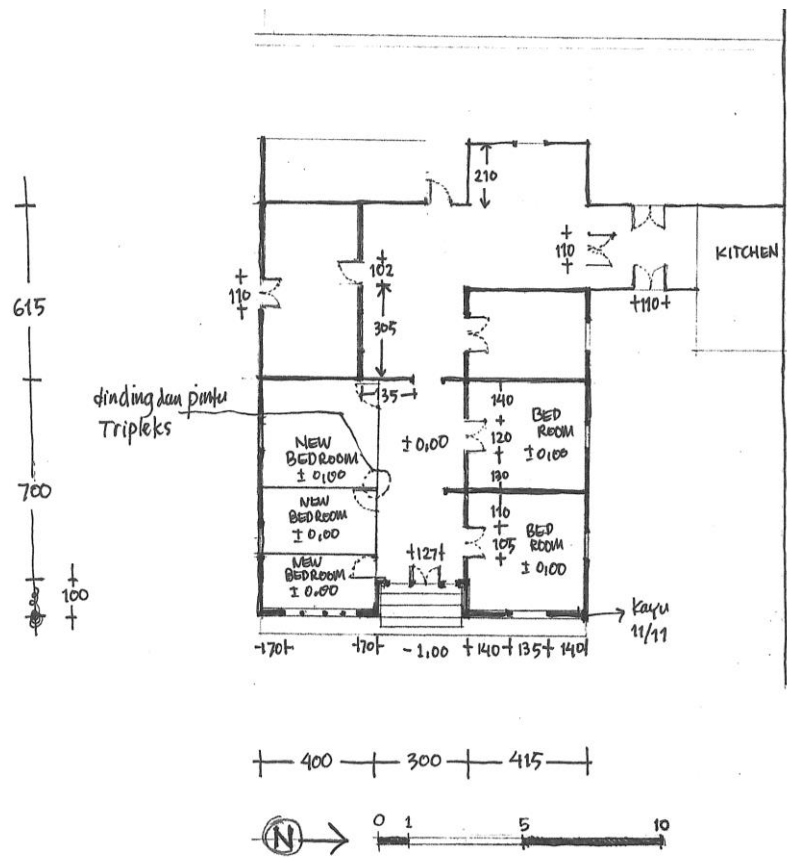
Architectural Data Record

Location: Jl. Tapikong, Kelurahan Gamalama, Ternate Tengah.

Informant (Name, age):

Building Code:  
**C.09**

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential - rented				
2	Owner (Private/Public, Owner's name)	Private		<i>Inhabited by:</i> vendors, a family and relatives from Java / a Javanese merchants				
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m):</i> 11,15 (w) x 16,25 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 18,50 (w) x 22,25 (l)			
5	Construction Technology	Falakanci						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> Old cement	<i>Wall:</i> <i>patate</i>	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> Traditional-malay	<i>Room plan:</i> a-symmetric	<i>Column:</i> Traditional -wood	<i>Doors:</i> traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Limas an</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No yard.  <i>Distinctive elements/Heritage:</i> Still have its old wall in the side and back, old well and stone slope in the back; separated kitchen						
11	Lost elements and/or New addition	New additions: New roof connected the main house and kitchen						
12	Drawing/ Pictures	<i>See next page</i>						



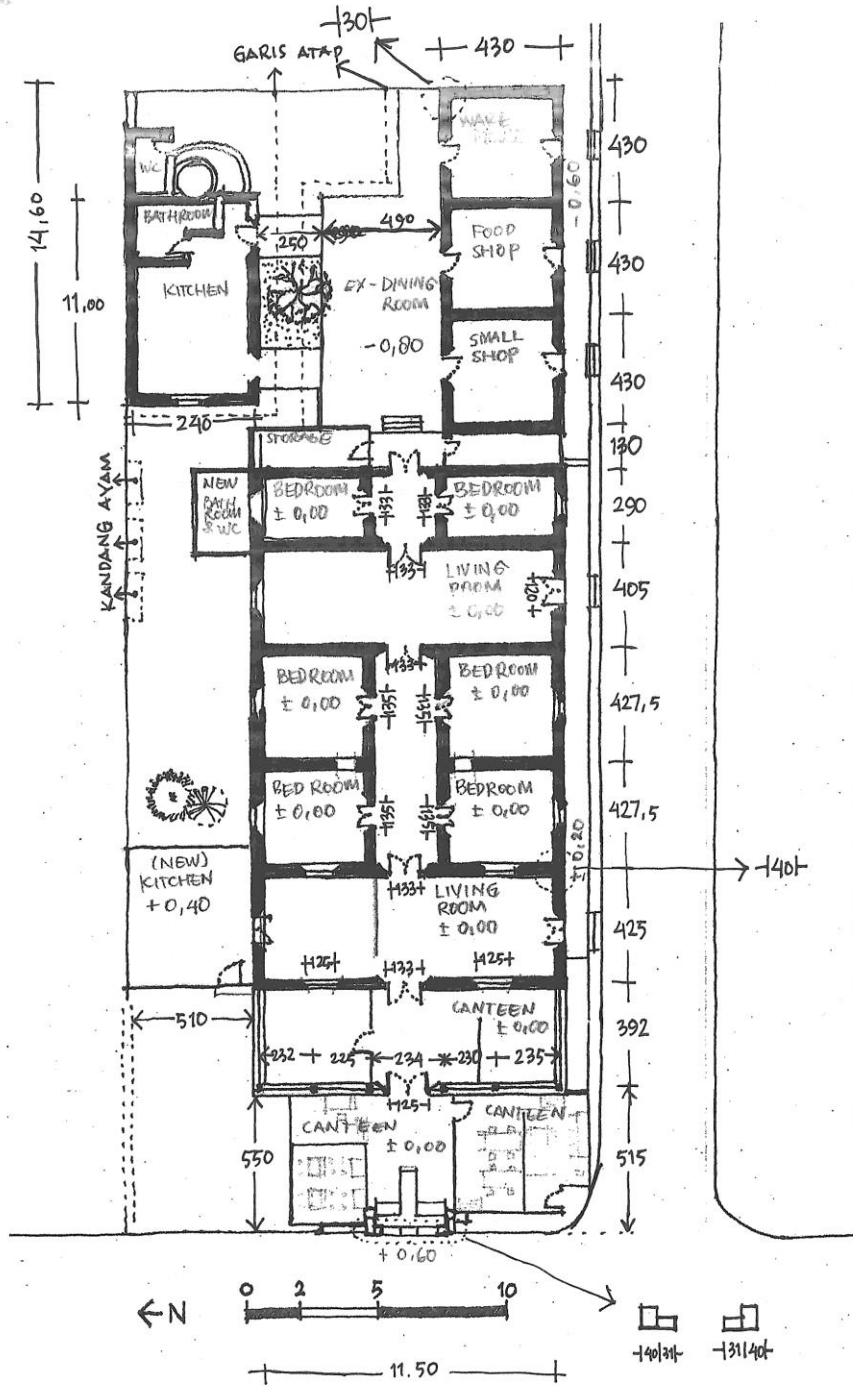
## Architectural Data Record

Location: Jl. Falajawa, KelurahanMuhajirin, Ternate Tengah.

Informant (Name, age): H. Muhammad Hanafi, 75 &amp; Ibu Amalia Abbas, 39.

Building Code:  
F.01

1	Building Name & Function	<i>Building Name:</i>			<i>Function:</i> Residential			
2	Owner (Private/Public, Owner's name)	Private			<i>inhabited by:</i> The 4 <sup>th</sup> generations, three families (one of them are Ibu Amalia Abbas family)			
3	Historical Ownership & Building Age	Built in 1800's. The first (I) generations: Abbas M. Tahir, (II): Abdul Halik Abbas, (III): H. Muhammad Hanafi; M. Zen Abbas, (IV): Amalia Abbas						
4	Building & Site technical	<i>Building dimension (m):</i> 11,50 (w) x 23,67 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 2	<i>Site dimension (m) :</i> 17,30 (w) x 38,75 (l):		
5	Construction Technology	<i>Fala kanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> old cement	<i>Wall:</i> Half Stone with <i>kalero</i> and half wood	<i>Column:</i> Wood with local carving	<i>Roof:</i> Wood structure with iron sheeting	<i>Others :</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> Symmetric layout	<i>Column:</i> traditional	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> -
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	There was a routine Islamic studies ( <i>pengajian</i> ) happened in the front living rom, every Thursday evening, by women in <i>Falajawa</i> quarter ( <i>Pengajian Ibu-ibu</i> )						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> - <i>Distinctive elements/Heritage:</i> This house was the longest house in the quarter, with many rooms indicated the big family.						
11	Lost elements and/or New addition	Lost element: the original ceiling on each bedroom, changing with new wood. New additions: Two Small restaurant in the front yard, belonging to the family who lived in the house (two family)						
12	Drawing/Pictures	<i>See next page</i>						





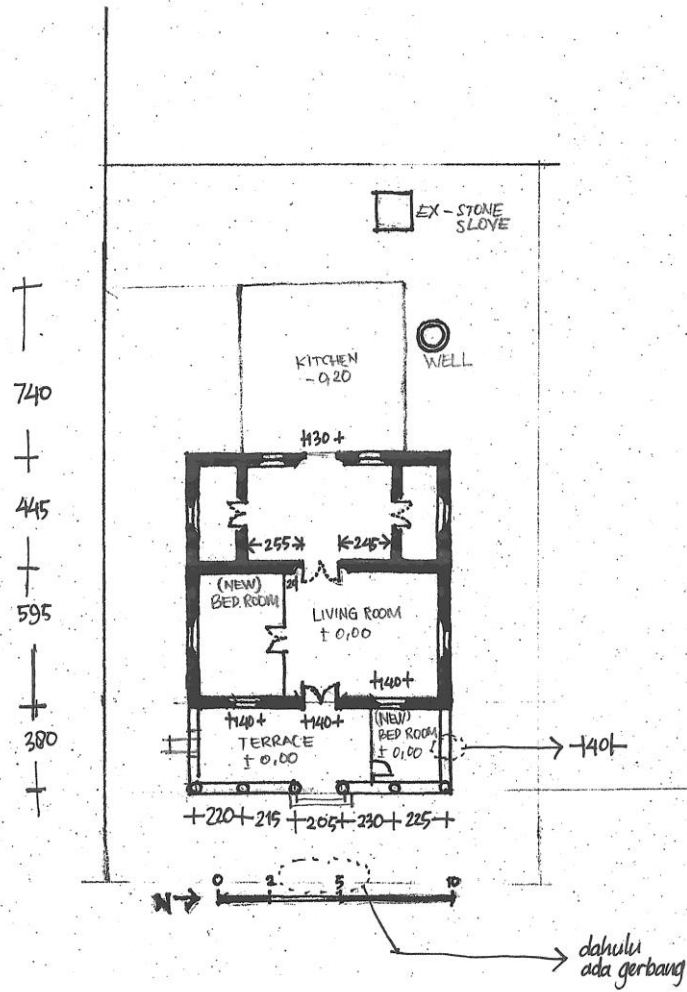
## Architectural Data Record

Location: Jl. Falajawa, KelurahanMuhajirin, Ternate Tengah.

Informant (Name, age): Bapak Hamdi Hanafi, 53.

Building Code:  
F.02

1	Building Name & Function	<i>Building Name:</i>			<i>Function:</i> Residential			
2	Owner (Private/Public, Owner's name)	Private			<i>inhabited by:</i> The 4 <sup>th</sup> and 5 <sup>th</sup> generations			
3	Historical Ownership & Building Age	The first (I) generations: , (II): , (III): H. Abdullah , (IV): H. Ali Hanafi (86), (V): Hamdi Hanafi (53)						
4	Building & Site technical	<i>Building dimension (m):</i> 10,95 (w) x 21,60 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 15 (w) x 23,60 (l)		
5	Construction Technology	Bearing wall						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> old cement	<i>Wall:</i> Half Stone with <i>kalero</i> and half wood	<i>Column:</i> Stones and limestone	<i>Roof:</i> Wood structure with iron sheeting	<i>Others</i> : --	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-Symmetric layout	<i>Column:</i> New classic/ colonial	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Pelana</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> The back yard already built a new family member house. <i>Distinctive elements/Heritage:</i> This house was one of the oldest house in Falajawa						
11	Lost elements and/or New addition	Lost element: the gate in front the house, the so-called " <i>Fala Jaga</i> ", and a stone stove at the back yard (already built a new -family member- house) New additions: Two new bedrooms inside the house (one in the living room and one in the front terrace)						
12	Drawing/Pictures	<i>See next page</i>						



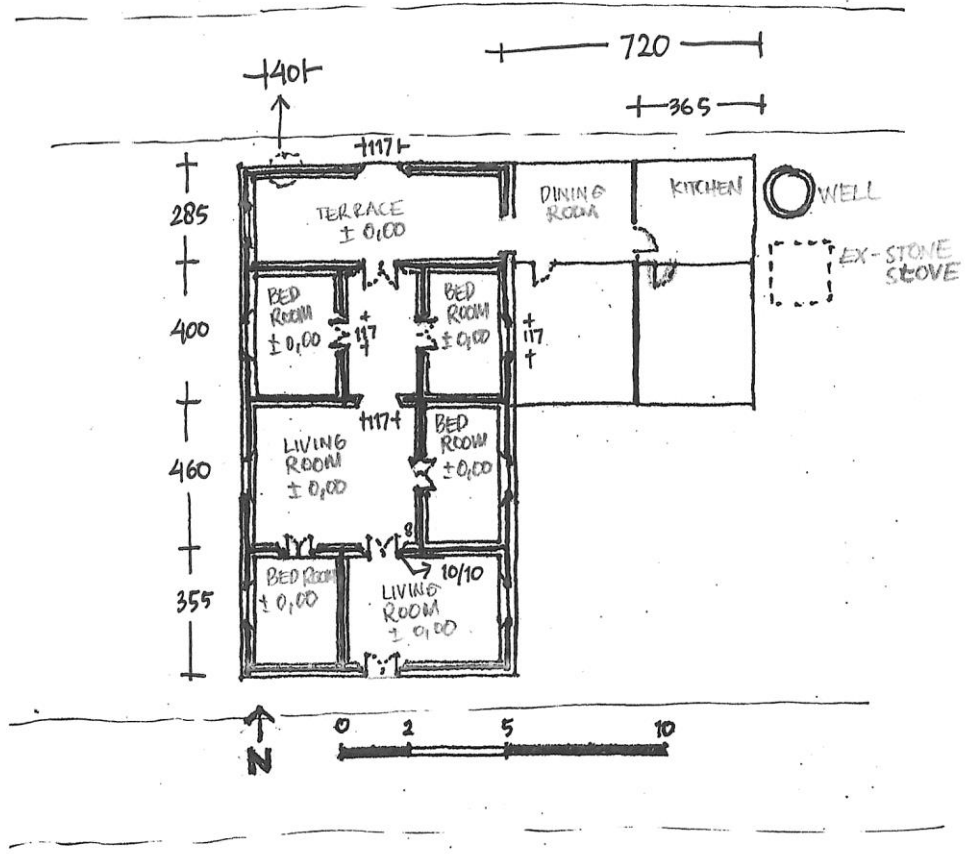
## Architectural Data Record

Location: Jl. Falajawa, Kelurahan Muhajirin, Ternate Tengah.

Informant (Name, age): Ibu Fatma Albugis, 51.

<i>Building Code:</i> <b>F.03</b>
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1	Building Name & Function	<i>Building Name:</i>		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private		<i>inhabited by:</i> the 3 <sup>rd</sup> generation : IbuFatmaAlbugis and her children's				
3	Historical Ownership & Building Age	The first (I) generations: H. Ahmad Albugis , (II): , (III): IbuFatmaAlbugis , (IV): Zuraida (25) and her husband, Dwijumadi (28), and her brother, Sahrul Ramadhan (11)						
4	Building & Site technical	<i>Building dimension (m):</i> 7,9 (w) x 15 (l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 17,1 (w) x 18,6 (l)			
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero (sengkedan)</i>	<i>Floor:</i> old cement	<i>Wall:</i> Half Stone with <i>kalero</i> and half sago steam ( <i>gaba-gaba</i> )	<i>Column :</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others :</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-Symmetrical layout	<i>Column:</i> traditional	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Produced traditional food of Ternate's as a home industry						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No Trees and grass  <i>Distinctive elements/Heritage:</i> This house was the only house founded used a sago steam as a wall material.						
11	Lost elements and/or New addition	Lost element: stone stoves in the west side of back yard New additions: A wood sheet to cover the Sago steam in the wall, because of its already old for an event for a marriage of Zuraida (IbuFatma's daughter)						
12	Drawing/ Pictures	<i>See next page</i>						



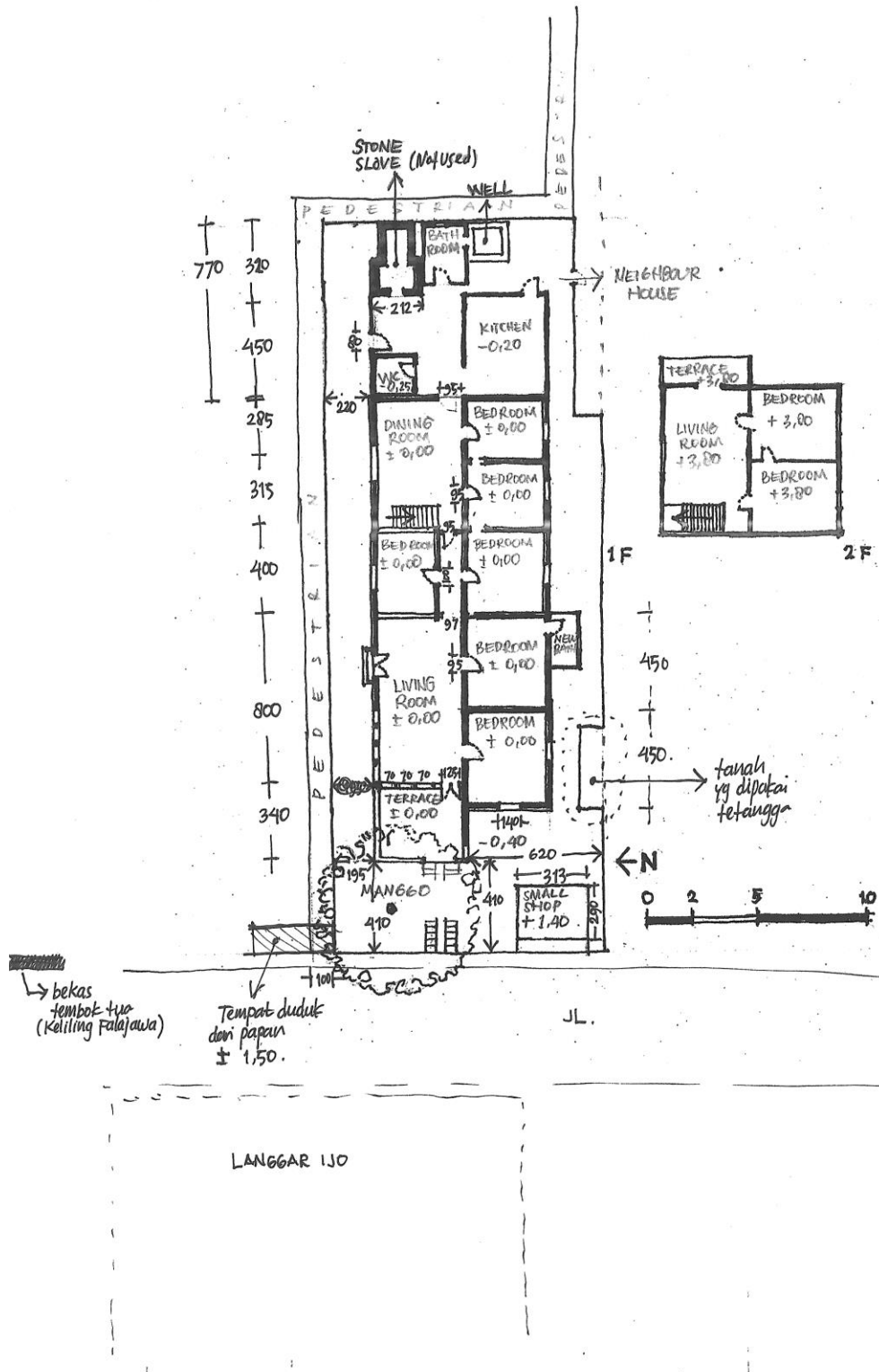
Architectural Data Record

Location: Jl. Falajawa, KelurahanMuhajirin, Ternate Tengah.

Informant (Name, age): Bapak Muammar Quiliem, (27)

Building Code:  
**F.04**

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private		<i>inhabited by:</i> the 7 <sup>th</sup> generations, Muammar Quiliem and family				
3	Historical Ownership & Building Age	The first generation lived at <i>Kampung Tenga</i> (Arabic community), near <i>kampung Cina</i> , and moved to this house since the 5 <sup>th</sup> generation, Muammar Quiliem's grandfather.						
4	Building & Site technical	<i>Building dimension (m):</i> 8 (w) x 25,90 (l)	<i>Number of floor:</i> 2	<i>Number of building:</i> 2	<i>Site dimension (m) :</i> 12,40 (w) x 33,20 (l)			
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> old cement	<i>Wall:</i> Bamboo webbing ( <i>patate</i> ) with limestone powder ( <i>kalero</i> )	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-Symmetrical layout	<i>Column :</i> Traditional wood	<i>Doors:</i> Traditional with local pattern and glass	<i>Windows:</i> Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament/other s:</i> --
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> One old mango trees in front yard One old stone stove that not been used at the back yard <i>Distinctive elements/Heritage:</i> This house has a second floor at the back, the only one traditional house with second floor in <i>Falajawa</i> quarter.						
11	Lost elements and/or New addition	New additions: A bathroom and toilet as addition room in the main bedroom A small shop ( <i>warung</i> ) in the south side of front yard						
12	Drawing/Pictures	<i>See next page</i>						



## Architectural Data Record

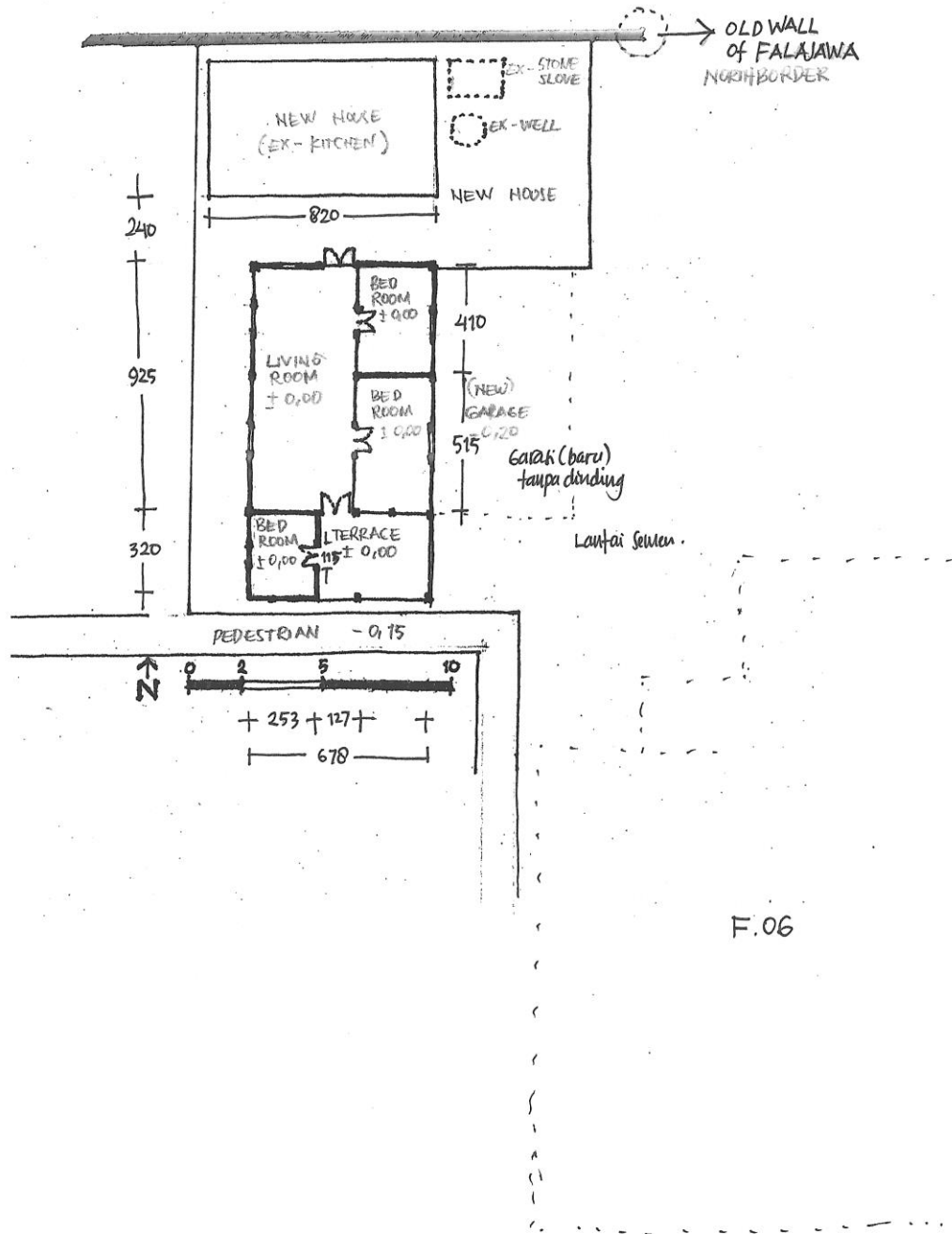
Location: Jl. Falajawa, Kelurahan Muhajirin, Ternate Tengah.

Informant (Name, age): -

<i>Building Code:</i> <b>F.05</b>
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1	Building Name & Function	<i>Building Name:</i> -		Residential				
		<i>Function:</i>						
2	Owner (Private/Public, Owner's name)	Private		<i>inhabited by:</i> empty house				
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m):</i> 6,78(w) x 12,45(l)	<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 15,28 (w) x 23,65 (l)			
5	Construction Technology	<i>Fala kanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> old cement	<i>Wall:</i> Bamboo webbing ( <i>patate</i> ) with limestone powder ( <i>kalero</i> )	<i>Column :</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-Symmetric layout	<i>Column :</i> traditional	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> Small carving in column
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)							
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> No trees because all yard was covered with cement. <i>Distinctive elements/Heritage:</i> an original wooden column with carving in the front veranda						
11	Lost elements and/or New addition	New additions: The kitchen at the back yard change in to a new house, lived by its descendants (family member) Lost element: The stone stove and well at the back yard						
12	Drawing /Pictures	<i>See next page</i>						

F.05.  
(Kosong / tak dihumi)



F.06



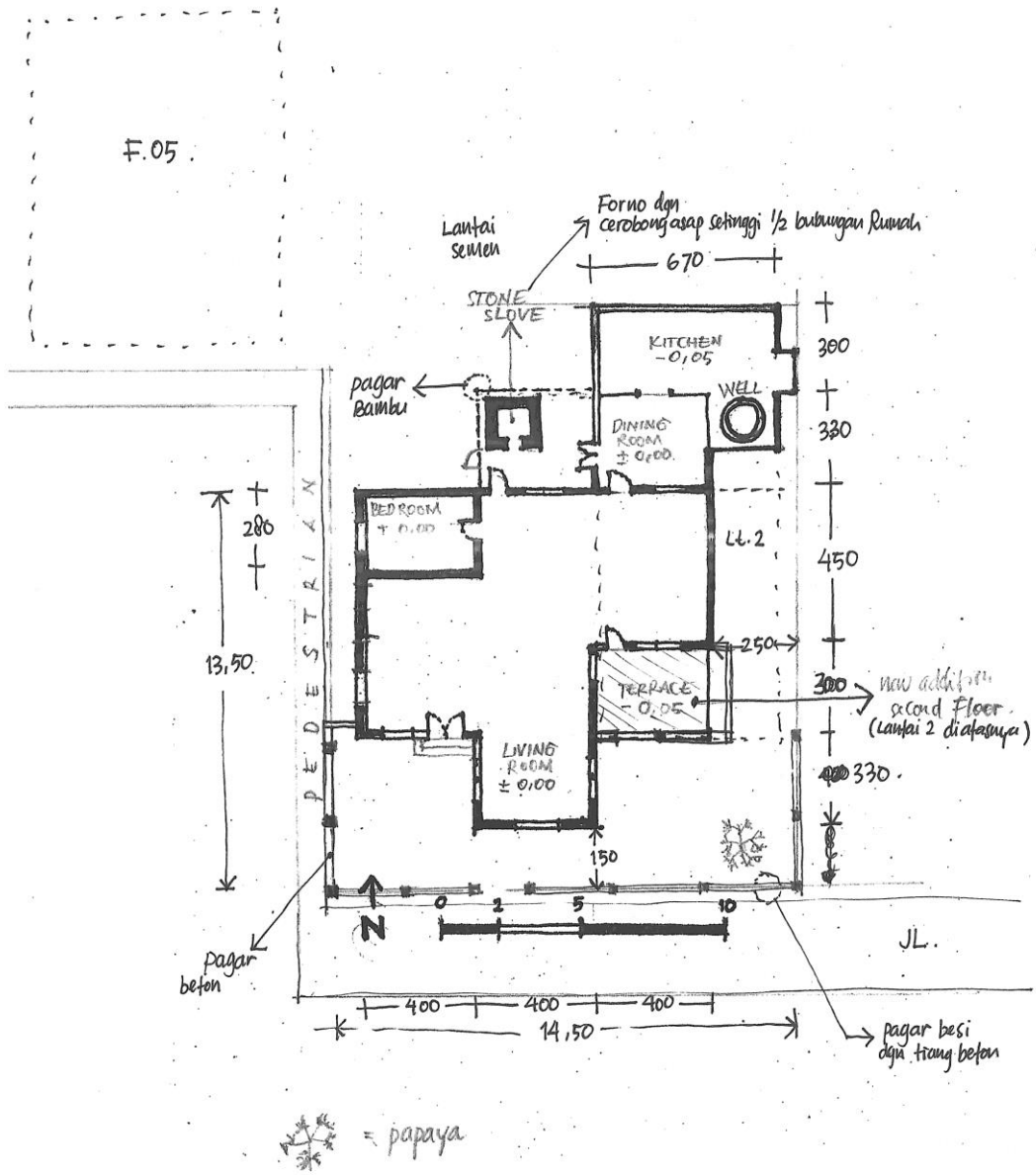
## Architectural Data Record

Location: Jl. Falajawa, KelurahanMuhajirin, Ternate Tengah.

Informant (Name, age): Bapak Abubakar Hanafie

<i>Building Code:</i> <b>F.06</b>
--------------------------------------

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private		<i>inhabited by:</i> Family of <i>Bapak</i> Abubakar Hanafie (2 <sup>nd</sup> generations) and his children's (3 <sup>rd</sup> generations)				
3	Historical Ownership & Building Age	Built circa 1940's						
4	Building & Site technical	<i>Building dimension (m):</i> 12 m. (w) x 17,10 m. (l)		<i>Number of floor:</i> 2	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 14,50 (w) x 18,6 (l)		
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> old cement	<i>Wall:</i> Bamboo webbing ( <i>patate</i> ) with limestone powder ( <i>kalero</i> )		<i>Column :</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-Symmetric layout	<i>Column:</i> traditional	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Local tradition of ' <i>Tahlil</i> ' or prayer together with invited people, usually neighbor still doing in the house (living room)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> There is no tree; all yard was covered by cement. Only some flowers in the pottery in front of front fence. <i>Distinctive elements/Heritage:</i> An old stone stove (not used)						
11	Lost elements and/or New addition	New additions: Built second floor circa 1980's New bed room with wood partition						
12	Drawing /Pictures	<i>See next page</i>						



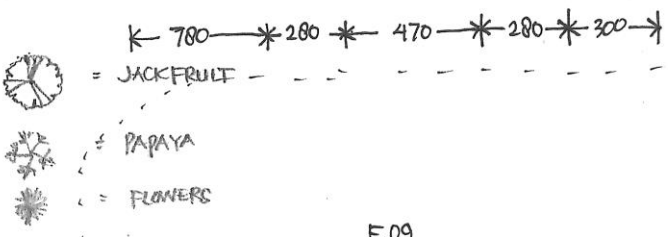
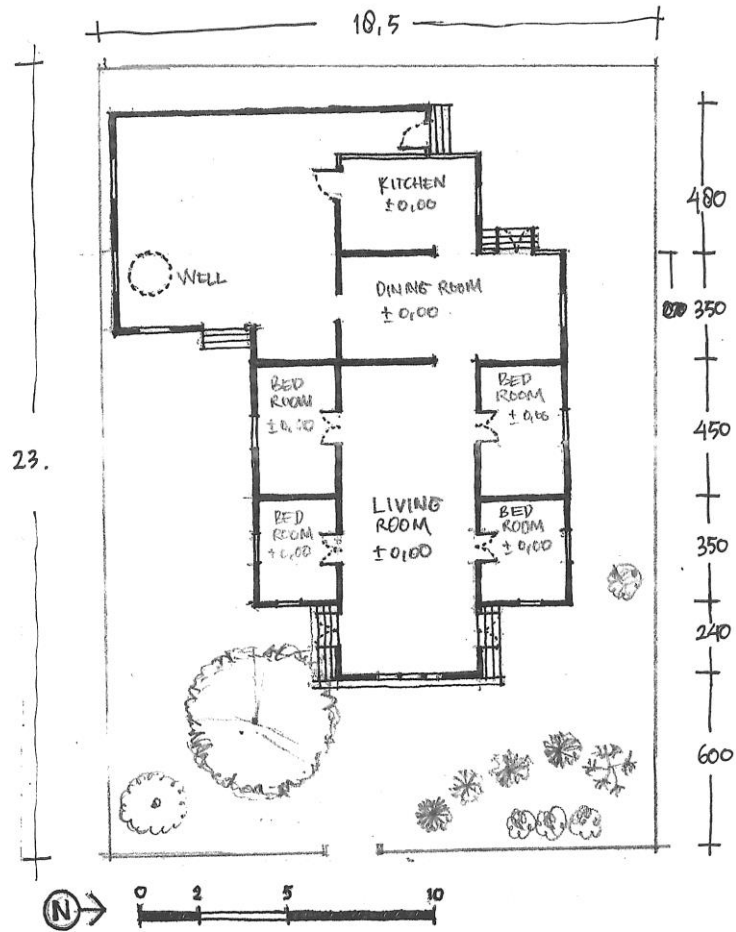
Architectural Data Record

Location: Jl. Falajawa, KelurahanMuhajirin, Ternate Tengah.

Informant (Name, age): Bapak Rasyid Albugis

Building Code:  
F.07

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private		<i>Inhabited by:</i> Family of Bapak Rasyid Albugis (2 <sup>nd</sup> generations) and his children's (3 <sup>rd</sup> generations)				
3	Historical Ownership & Building Age	Built circa 1940's						
4	Building & Site technical	<i>Building dimension (m):</i> 10,30 (w) 18,70 x (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 18,5 (w) x 23 (l)		
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New tile, 30 x 30 cm, white	<i>Wall:</i> Bamboo webbing (patate) with limestone powder ( <i>kalero</i> )	<i>Column :</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i> --	
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-Symmetric layout	<i>Column:</i> traditional	<i>Doors:</i> Traditional with local pattern	<i>Windows:</i> Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Produced traditional food of Ternate's ( <i>Roti kanari</i> ) as a home industry Tradition of ' <i>pengajian</i> ' or Islamic study still doing in the house (living room)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> Jack fruits, papaya tree in the front yard and some flowers. <i>Distinctive elements/Heritage:</i> --						
11	Lost elements and/or New addition	New additions: New tile New ceiling Addition a new bathroom						
12	Drawing /Pictures	<i>See next page</i>						



F.09

Architectural Data Record

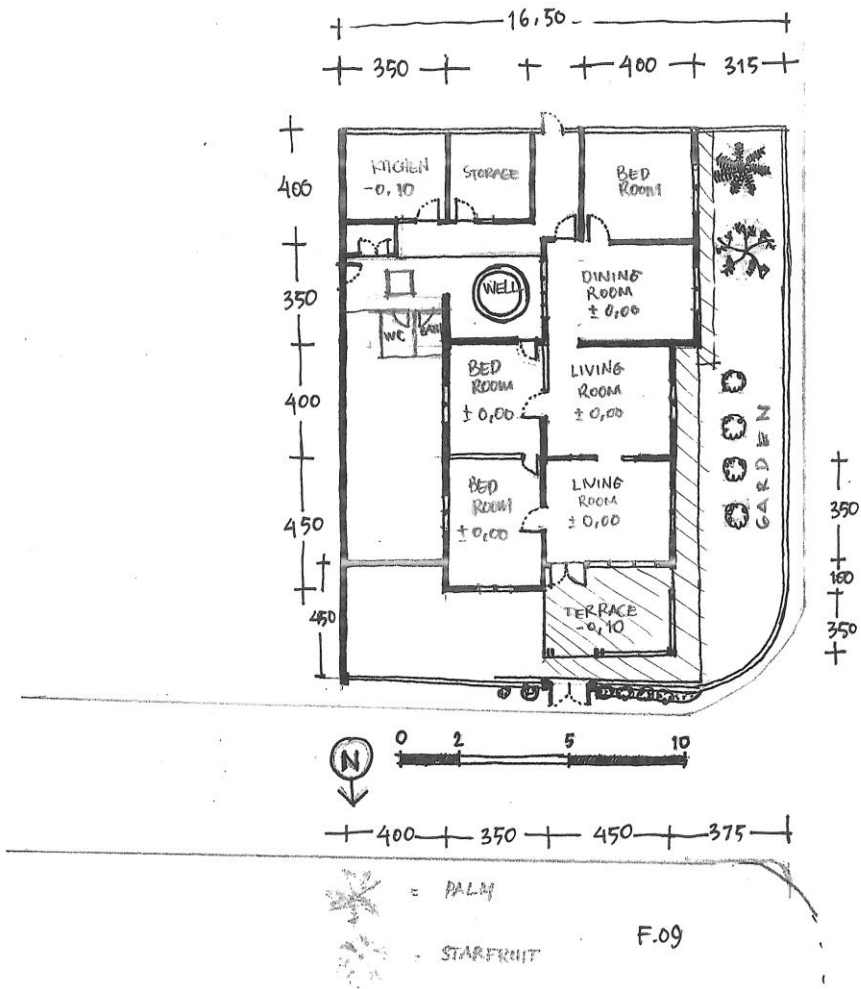
Location: Jl. Falajawa, KelurahanMuhajirin, Ternate Tengah.

Informant (Name, age): Ibu Salma, 65.

Building Code:  
F.08

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private		<i>inhabited by:</i> Family of Ibu Salma, the 2 <sup>nd</sup> generations.				
3	Historical Ownership & Building Age	Built on 1947						
4	Building & Site technical	<i>Building dimension (m):</i> 12 (w) x 19 (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 16,50 (w) x 19,80 (l)		
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> New tile, 30 x 30 cm white	<i>Wall:</i> Bamboo webbing ( <i>patate</i> ) with limestone powder ( <i>kalero</i> )		<i>Column :</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others:</i>
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-Symmetric layout	<i>Column:</i> traditional	<i>Doors:</i> Traditional with local pattern and glass	<i>Windows:</i> Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i> --
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Local tradition of ' <i>Tahlil</i> ' or prayer together with invited people, usually neighbor still doing in the house (living room)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> Front yard was covered with cement floor (new), a little garden in the side yard (west) and some flowers in the pottery in front of front fence. <i>Distinctive elements/Heritage:</i> --						
11	Lost elements and/or New addition	New additions: New tile in all floor and some exterior wall						
12	Drawing /Pictures	<i>See next page</i>						

F.08



Architectural Data Record

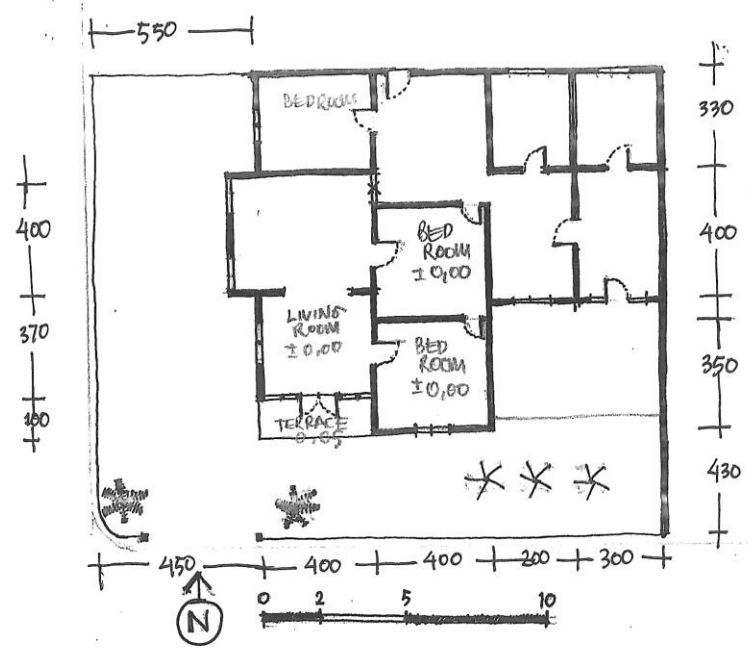
Location: Jl. Falajawa, KelurahanMuhajirin, Ternate Tengah.


Informant (Name, age): BapakTahaHusenAssagaf

Building Code:  
F.09

1	Building Name & Function	<i>Building Name:</i> -		<i>Function:</i> Residential				
2	Owner (Private/Public, Owner's name)	Private		<i>inhabited by:</i> Family of BapakTahaHusenAsagaf, 2 <sup>nd</sup> and 3 <sup>rd</sup> generations.				
3	Historical Ownership & Building Age	Built on late 1940's						
4	Building & Site technical	<i>Building dimension (m):</i> 13 (w) 12 x (l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 17,5 (w) x 16,3 (l)		
5	Construction Technology	<i>Fala kanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i>	<i>Floor:</i> old tile, 30 x 30 cm, gray	<i>Wall:</i> Patate (Bamboo webbing) with limestone powder ( <i>kalero</i> )	<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others</i> :--	
7	Architecture style	<i>Façade:</i> traditio nal	<i>Room plan:</i> a- Symmetr ic layout	<i>Column:</i> tradition al	<i>Doors:</i> Traditiona l with local pattern and glass	<i>Windows:</i> Traditiona l with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Tradition of ' <i>pengajian</i> ' or Islamic study still doing in the house (living room) Produced traditional food of Ternate's as a home industry (walnut cake and Walnut bread)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape:</i> Some front yard covered with brick, and new type of tree (palm), and flowers, while side yard (west) became a garage, covered with brick. <i>Distinctive elements/Heritage:</i>						
11	Lost elements and/or New addition	New additions: Small shop in the side yard (east)						
12	Drawing /Pictures	<i>See next page</i>						

F.07



 = PALM

F.08



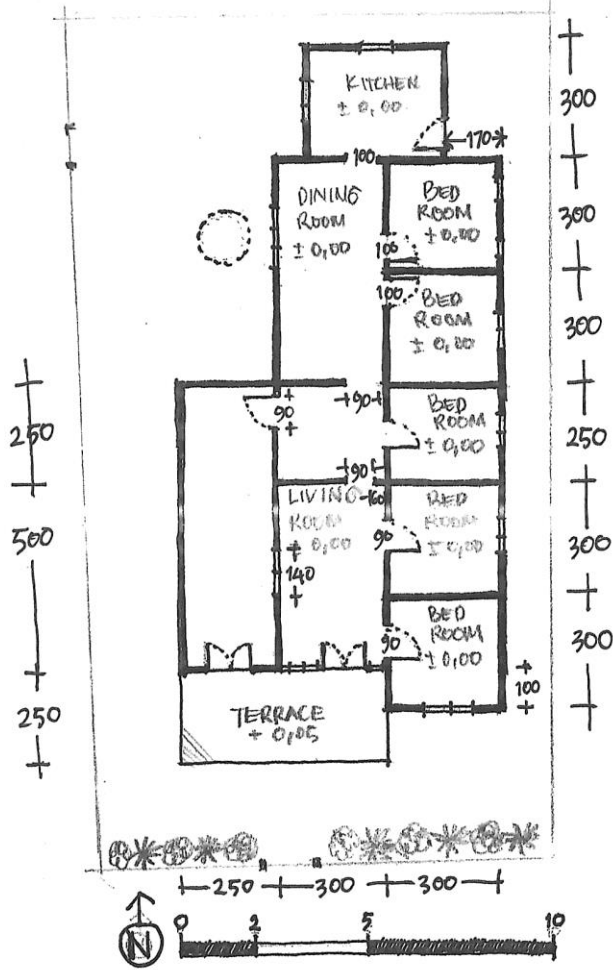
## Architectural Data Record

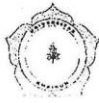
Location: Jl. Falajawa, KelurahanMuhajirin, Ternate Tengah.

Informant (Name, age): Bapak Fahrudin

Building Code:  
F.10

1	Building Name & Function	<i>Building Name:</i> -			<i>Function:</i> Residential			
2	Owner (Private/Public, Owner's name)	Private						
3	Historical Ownership & Building Age							
4	Building & Site technical	<i>Building dimension (m):</i> 8,50 m.(w) x 19 m.(l)		<i>Number of floor:</i> 1	<i>Number of building:</i> 1	<i>Site dimension (m) :</i> 11,80 (w) x 23,00 (l)		
5	Construction Technology	<i>Falakanci</i>						
6	Building Structure and Material	<i>Sub structure:</i> Stone with <i>kalero</i> ( <i>sengkedan</i> )	<i>Floor:</i> new tile, 30 x 30 cm, white	<i>Wall:</i> Bamboo webbing ( <i>patate</i> ) with limestone powder ( <i>kalero</i> )		<i>Column:</i> wood	<i>Roof:</i> Wood structure with iron sheeting	<i>Others :</i>
7	Architecture style	<i>Façade:</i> traditional	<i>Room plan:</i> a-Symmetric layout	<i>Column:</i> Traditional wood	<i>Doors:</i> Traditional with local pattern and glass	<i>Windows :</i> Traditional with local pattern and glass	<i>Roof:</i> <i>Limasan</i>	<i>Ornament /others:</i>
8	Architect, Contractor /Craftsman/ <i>Tukang</i>	Local						
9	Value (History, Social, Culture/custom/tradition, Religion)	Local tradition of ' <i>pengajian</i> ' or Islamic study still doing in the house (living room)						
10	Landscape & Distinctive elements/Heritage	<i>Landscape: --</i> <i>Distinctive elements/Heritage: --</i>						
11	Lost elements and/or New addition	New additions: New tile, New ceiling						
12	Drawing /Pictures	<i>See next page</i>						





UNIVERSITAS KHAIRUN  
FAKULTAS TEKNIK  
PROGRAM STUDI ARSITEKTUR

**SURVEY RUMAH DI KAWASAN  
BERSEJARAH KOTA TERNATE  
2012-2013**

LOKASI:	No. M.09
WAKTU: 10:10 - 10:32 (27 Jan 2014)	
NAMA RESPONDEN: M. Gamal	

Isilah jawaban pada garis titik-titik, kolom dan Berilah tanda X pada kotak yang sesuai dengan jawaban anda

A. KARAKTERISTIK PENGHUNI

- Etnik Suami (Kepala Keluarga/KK): ..... MOHAMAD GAMAL
- Etnik Istri: ..... MALUKU UTARA (TERNATE)
- Anggota Keluarga:

Nama	Hubungan dgn KK (istri/anak/saudara/lainnya)	Jenis Kelamin (L/P)	Tempat lahir	usia	Status perkawinan	Pendidikan terakhir	Pekerjaan	Agama
MOH. GAMAL	SUAMI	L	TERNATE	34	KAWIN	SI	PNS	ISLAM
TUSA. MASIKAH	ISTRI	P	JAKARTA	31	KAWIN	SI	SWASTA	ISLAM
AYRA AULIA	ANAK	P	JAKARTA	1				ISLAM

- Jumlah anggota keluarga yang secara ekonomis menjadi tanggungan kepala keluarga (termasuk kepala keluarga sendiri)? ..... 2 ORANG
  - Pekerjaan Kepala Keluarga? ..... PNS
  - Penghasilan total per bulan rumah tangga anda? ..... 3,5 JT
- B. KARAKTERISTIK RUMAH
- Berapa luas rumah anda: ..... m<sup>2</sup> (panjang: ..... m. lebar: .....m.)
  - Berapa jumlah kamar tidur di rumah anda? .....
  - Berapa ruang terpisah di rumah anda (tidak termasuk R.Tidur, KM, WC, gudang)? ..... (jika tidak ada, lanjut ke No. 11)
  - Tuliskan nama dan penggunaan ruang terpisah tersebut dalam tabel berikut:

No	Nama Ruang	Penggunaan			
		1	2	3	4

\* Pernyataan di bawah ini mana yang sesuai dengan kondisi rumah anda (beri tanda X)

Pernyataan	dapur	Kamar mandi	WC
	11	12	13
Di dalam rumah	✓	✓	✓
Di luar rumah, untuk pribadi	✓	✓	✓
Di luar rumah untuk kerabat			
Di luar rumah untuk umum			

Tuliskan penggunaan ruang-ruang dalam tabel di bawah (jika ada):

No	Nama Ruang	Penggunaan			
		1	2	3	4
14	Teras depan				
15	Halaman depan				
16	Halaman samping				
17	Halaman belakang				

18. Berapa kamar/ruang di rumah anda yang disewakan? .....
19. Apakah anda mempunyai usaha rumah tangga? Ya   
 Nama usaha ..... Tidak
20. Tahun berapa rumah ini dibangun? .....

**KHUSUS UNTUK RUMAH TOKO (RUKO) yang bukan Ruko, silahkan lanjut ke No.25**

21. Toko anda berada di?  
 Lantai dasar  Lantai atas  Bagian depan bangunan  
 Lainnya: .....
22. Waktu pelayanan Toko anda?  
 Buka Jam ..... Tutup jam .....
23. Waktu Libur toko?  Ada  Tidak ada  
 Hari Libur Nasional  
 Hari libur khusus/lainnya: .....
24. Pintu masuk ke Toko:  
 Satu pintu dengan pintu masuk ke rumah  
 Beda pintu dengan pintu masuk ke rumah  
 Lainnya: .....
25. Jika rumah anda adalah rumah tua/tradisional, apakah ada bagian rumah yang sudah dirubah/ditambahkan dari bentuk/bahan pada mulanya dibangun?  
 Ada  tidak ada  
 Sebutkan bagian yg dirubah/ditambahkan:  
 ...Bagian DAPUR & RUANG MAKAN.....
26. Mengapa perubahan tersebut terjadi? SUDAH LAPVK & perlu Renovasi

C. SEJARAH, SOSIAL, BUDAYA

27. Mana yang sesuai dengan keadaan penghuni rumah:  
 istri tinggal/ikut di rumah suami  
 suami tinggal/ikut di rumah istri

28. Apakah anda anggota organisasi:  
(beri tanda x di organisasi yang anda ikuti)
- |  |  |
|--|--|
| <input type="checkbox"/> organisasi keagamaan formal | <input type="checkbox"/> organisasi keagamaan informal |
| <input type="checkbox"/> organisasi sosial formal    | <input type="checkbox"/> organisasi sosial informal    |
| <input type="checkbox"/> organisasi seni/budaya      | <input type="checkbox"/> organisasi profesi            |
| <input type="checkbox"/> organisasi politik          |  |
29. Apakah ada kegiatan sosial/budaya/keagamaan yang sering dilakukan di rumah ini:  Ya  Tidak  
Nama kegiatan: .....
30. Kegiatan sosial/budaya/keagamaan yang dahulu pernah dilakukan di rumah ini (dan sekarang sudah tidak lagi)? .....
31. Apakah anda dilahirkan di kampung ini?  Ya  Tidak
32. Jika tidak, kapan anda mulai tinggal di kampung ini? Tahun 2009 .....
33. Apakah anda saling mengenal dengan anggota keluarga rumah lain?  
 Semua rumah di kampung/kelurahan ini  
 Semua rumah di jalan ini dan sekitarnya  
 Hanya rumah-rumah di jalan ini  
 Hanya beberapa rumah di sekitar rumah ini
34. Apakah anda memiliki rumah lain?  Ya  Tidak
35. Jika Ya, dimanakah rumah lain tersebut  
 di kampung/kelurahan ini  di kota ini  
 di luar kota ini
36. Untuk apa kegunaan rumah lain tersebut?  
 Disewakan  dihuni kerabat  fungsi lain: .....

C. AKSES SUMBERDAYA PERUMAHAN

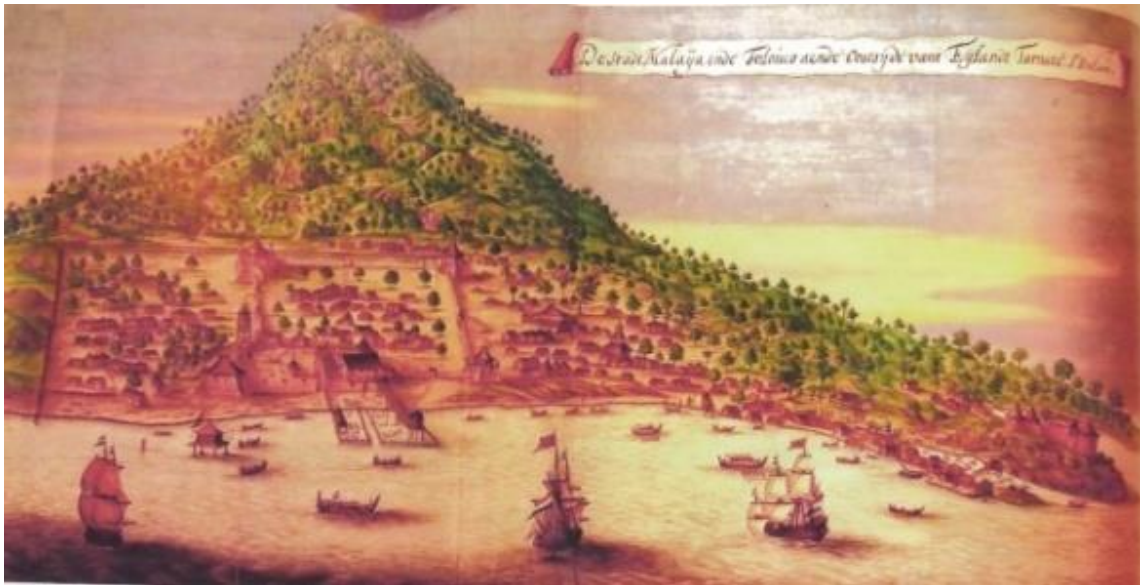
37. Kepemilikan rumah:  pemilik  penyewa  Lainnya: .....
38. Jika anda pemilik, bagaimana rumah ini menjadi milik anda  
 membangun sendiri  membeli  warisan
39. Jika Warisan, anda keturunan/pewaris ke berapa yang menempati rumah ini? kedua  
.....
40. Jika membangun sendiri, bagaimana caranya lahan ini menjadi milik anda  
 membeli  warisan  lainnya: .....

D. PERAN PENGHUNI DALAM MERANCANG RUMAH

41. Jika anda membangun sendiri, siapa perancangannya:  
 arsitek profesional  pemborong formal  tukang informal  
 anggota keluarga  diri sendiri
42. Jika anda tidak merancang sendiri rumah anda, apakah anda ikut membantu merancangannya?  Ya  Tidak

Terimakasih atas kesediaan anda mengisi kuisioner ini.

*Appendix 4*  
*Old Maps and Images of Ternate*



A drawing by Johannes Vingboons based on original drawing by Jan Dirksz't Lam, Governor of the Moluccas (the capital in Ternate) from 1619 to 1621, titled The Town of Malayo and Toloko on The East Side of The Island of Ternate  
 Source: Johannes Vingboons 1665-1670 on Roever, Arend de and Brommer, Bea (editor) 2008. Pp. 249-250.



The drawing by French artist on 1760 showing the Fort Oranje in Malayo Town, as the capital of Ternate under the Dutch Colonization, after 1607  
 Source: Bellin, Nicholas. 1760. *Vue du Ternate*. Copper engraving / Hand colored. Paris. <http://www.bergbook.com/htdocs/woda/data/demo/descriptions/25898.htm> Access on December 3, 2014



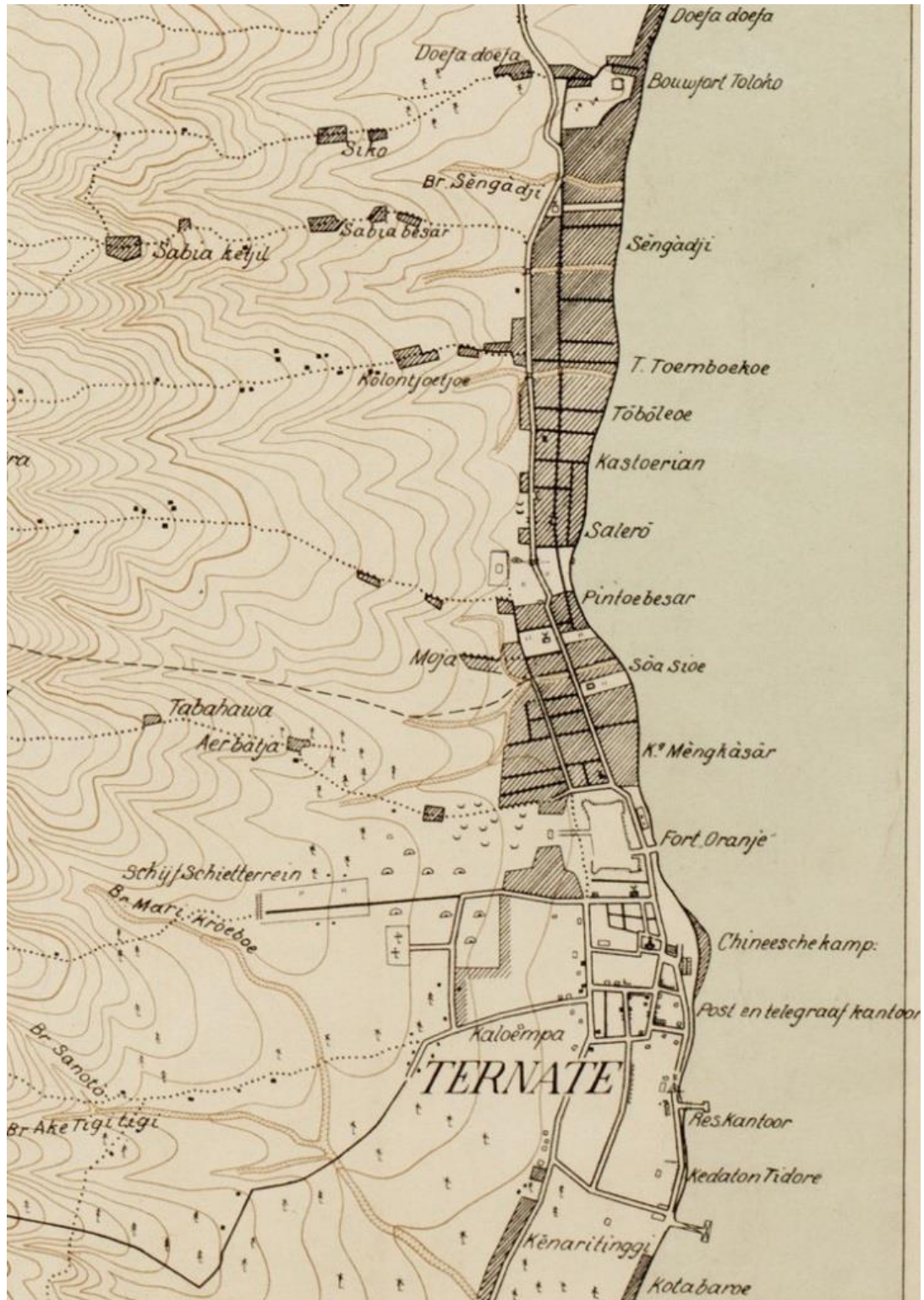
Map of Ternate City, 1780.  
Source: Roever & Brommer, 2008.



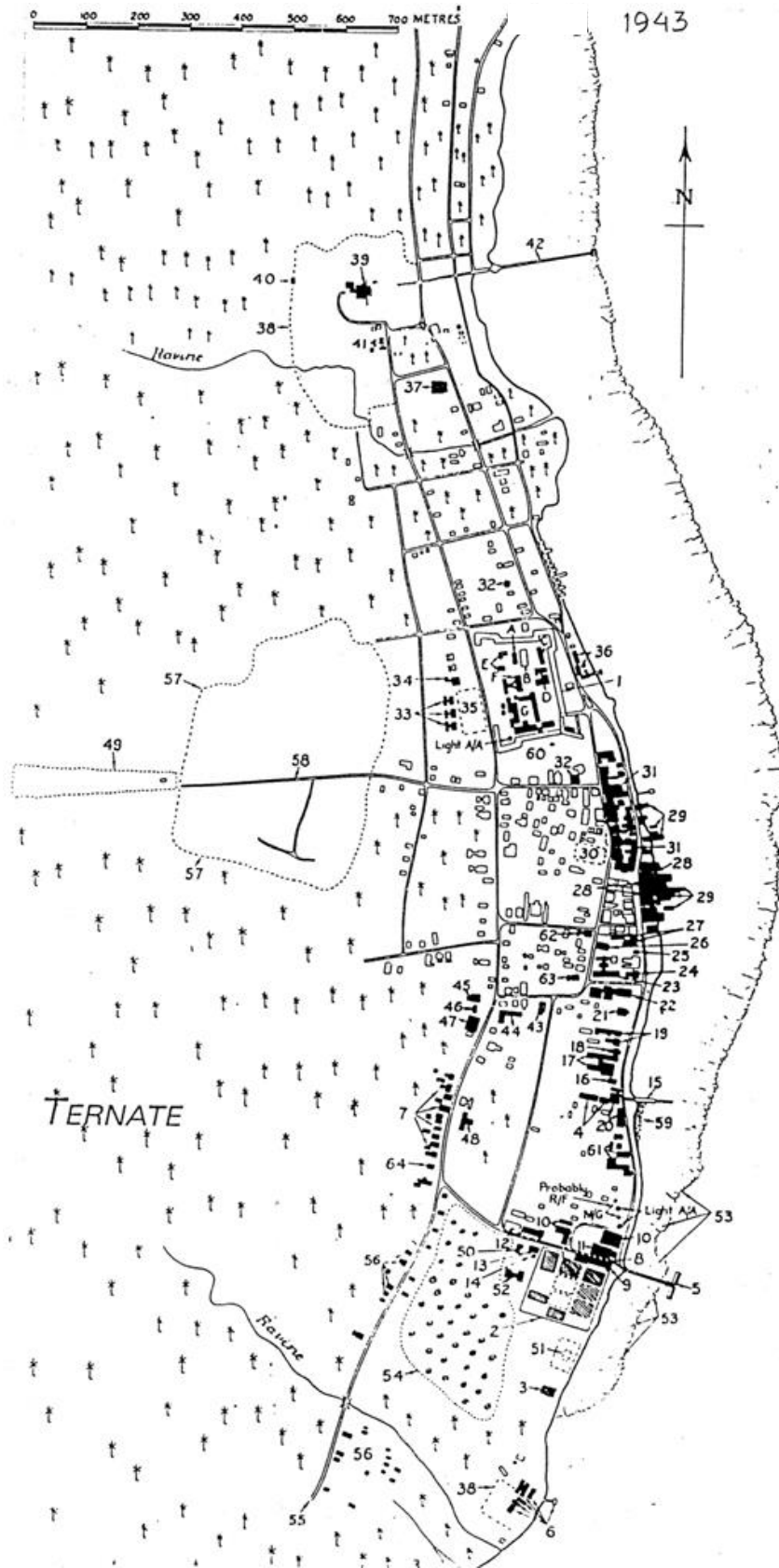
Map of Ternate City, 1810  
Source: Roever & Brommer, 2008.







Map of Ternate City, 1916.  
 Source: Netherlands Archive Library (KIT)



Map of Ternate City, 1943.  
 Source: Roever & Brommer, 2008.