

THE ROLE OF SULTAN OESMAN SADIQ SYAH IN PRESERVING THE BACAN SULTANATE'S LEGACY (1900-1935 AD)

Arfandi Atim*, Jamain Warwefubun, Misbahuddin

State Islamic Institute of Ternate, Indonesia

Abstract

This research to analyze the role of Sultan Oesman Sadiq Syah in preserving the heritage of the Bacan Sultanate (1900-1935). The research was conducted to determine the role of Sultan Oesman Sadiq Syah in preserving the Bacan Sultanate's legacy (1900-1935). The method used is historical research, namely; heuristics, criticism, interpretation, and historiography, using an oral history approach. The data collected is then analyzed and conclude. The results of the research show that: First, the system of government uses an absolute monarchy system, that is, in every ecstasy the Sultan's leadership will be continued by his direct descendants from a son, who in the Bacan Sultanate is known as "Assultan ibnu". sultan", meaning that the Sultan is the son of the previous sultan. Second, Sultan Oesman Sadiq Syah's contribution to the Bacan Sultanate included the formation of two large communities, intelligent politics/commerce politics, and building the religious, educational and economic centers of the sultanate.

Keywords: Sultan Oesman Sadiq Syah; Government system; Legacy.

INTRODUCTION

In Eastern Indonesia, especially in Maluku, there are four largest Islamic sultanates or kingdoms, namely the sultanates of Ternate, Tidore, Bacan, and Jailolo, with an area that covers the entire territory of the archipelago in the Eastern part. Therefore, this area then became the forerunner of trade contacts, and cooperation between Europeans and sultanates, which at its peak became a victim of European colonialization that threatened the existence of each existing sultanate, especially in the Sultanate of Bacan itself which is in the southern part of the island of Halmahera (Murid, 2019).

Because in the 1880s, the Dutch government had thought of a plan to abolish the Sultanate of Bacan. Because in the era of colonial rule, the Dutch authorities intervened fully in the Sultanate of Bacan. Based on the decision of the colonial government dated March 19, 1882 number 6, namely the transfer of concessions granted for the exploitation of the Bacan islands to Jhr. M.E.F. Eloput van Soeterwoude for further submission under the *Batjan Archipel Maatschappij* (BAM). Based on this decision, the colonial government started to supervise the government of the Sultanate of Bacan from the date of issuance of the decision.

However, regarding the abolition of the Sultanate of Bacan, when the Sultan of Bacan then granted leasing rights to a number of Dutch companies to be entrenched in the sultanate of Bacan, for a period of 75 years, the intention to abolish the sultanate was then dropped (Amal, 2010). So at that time the Dutch also started their investment or plantation company until the reign of Sultan Oesman Sadiq Syah. So that the reign of Sultan Oesman Sadiq Syah at that time was then inseparable from the activities of the Dutch company (Syafiera, 2016).

The Sultanate of Bacan is one of the four sultanates in Maluku, namely the sultanates of Ternate, Tidore and Jailolo. The seat of the Sultanate of Bacan was originally in East Makian, then moved to Kasiruta due to the threat of the Kie Besi volcano. The Sultanate of Bacan was established

*Correspondance Author: arfandiatim23@gmail.com

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in 1322 AD, it is unclear how the formation process was, but it can be estimated to be the same as other sultanates in Maluku, namely starting from a community settlement which then enlarged and grew into a sultanate. The first king, according to the Bacan saga, was Said Muhammad Bakir or Said Husin who ruled for 10 years on Makian Island and died in 1343 AD. After the death of Said Muhammad Bakir, he was succeeded by Kolano Sida Hasan who reigned in the kingdom of Bacan in 1343 AD. The Bacan Chronicle states that Sida Hasan ascended the throne in place of his father Muhammad Hasan (Ibrahim, Bau, & Safi, 2023).

It was during Sida Hasan's reign that the people from Makian were evacuated to Bacan. The Makian people who were evacuated to Bacan then occupied the areas of Dolik, Talimau and Imbu-Imbu. The king who ruled Bacan after that was Zainal Abidin, but the Bacan chronicles do not explain when Sida Hasan or Zainal Abidin came to power. Therefore, most kings are mainly the missing link between the reigns of Sida Hasan and Zainal Abidin, as Sida Hasan reportedly reigned in 1343, while Zainal Abidin reigned in 1522. Zainal Abidin himself had two sons, Kaicil Bolatu and Kaicil Kuliba. It is said that Kaicil Bolatu later ruled in the land of Besi (*Makian*).

However, when Zainal Abidin died, Bolatu then returned to Kasiruta and became King there with the title Bayanu Sirullah, while Kuliba then returned to the Iron country and ran the government there. However, because his reign was perceived as unfavorable by the people and because of this, they then moved to Tidore and accepted the kingdom. Bayan Sirullah was then replaced by Sultan Alauddin I, after which the reins of the sultanate of Bacan were then held by Sultan Muhammad Ali, who was the adoptive father of Sultan Babullah of the sultanate of Ternate.

The reign of Muhammad Ali was then replaced by Sultan Alauddin II (1660-1706) who during his reign, Ternate then returned the island of Makian to the Sultanate of Bacan, so he then appointed his younger brother, Kaicil Musa to run the government of the Sultanate of Bacan in Makian. In the life of the people in the Sultanate of Bacan, Sultan Alauddin I and II, also known as Sultan Dubo-dubo in the local language, or in general can be interpreted as a spear. This designation is also due to the fact that both of them have a tall body posture.

After the death of Sultan Alauddin II, Kaicil Musa was then appointed by the Bobato of the Sultanate of Bacan as his successor, who later took the title Sultan Malikiddin. While the government in Makian which was left by Kaicil Musa because of his appointment as Sultan of Bacan, then handed over to Kaicil Tojimlilah. After the death of Sultan Malikiddin, he was succeeded by Kaicil Kie, who when he reigned held the title of Sultan Nasruddin, so Sultan Nasruddin then appointed Kaicil Lewan to rule in Makian which later became the last reign of the Bacan Sultanate in Makian (Warwefubun, 2023).

However, other sources state that after Sultan Alauddin II died, he was succeeded by his brother, Sultan Musom, who was then succeeded by his son Mansur on July 19, 1683. Mansur was known as an intelligent Sultan and had extraordinary physical strength, also had expertise as a goldsmith who was then used to make gold and silver jewelry for the sultanate of Bacan. Mansur was succeeded by his younger brother Musom, who was 50 years old at the time. The known holder of the reins of power of the Sultanate of Bacan after that was Sultan Tarafannur, during whose reign the Sultanate of Bacan then acquired five new areas that were included in its territory, namely Gane, Saketa, Obi, Foya, and Mafa in South Halmahera (Amal, 2010).

Historical data on the Sultans of Bacan prior to the 19th century is very difficult to find, due to the rarity of historical records, and it was not until the second quarter of the 19th century, in 1826, that written data providing information about them could be found. In this historical information, it is mentioned that after Sultan Kamarullah, Sultan Hayatuddin Syah (1826-1862) ruled the Sultanate of Bacan, who was later succeeded by Sultan Muhammad Sadiq Syah (1862-1889), but after that, between 1889-1900 there was a vacuum in the Sultanate of Bacan, after which Sultan Muhammad Oesman Syah was appointed to lead the Sultanate of Bacan (Mansyur, 2007).

RESEARCH METHOD

The research method used is historical research, namely: heuristics, source criticism, interpretation and historiography using an oral history approach (Sumargono, 2021). The research employs a qualitative historical approach to analyze the role of Sultan Oesman Sadiq Syah in preserving the Bacan Sultanate's legacy between 1900 and 1935. This descriptive-analytical study relies on primary and secondary data sources, including official documents from the Bacan Sultanate, Dutch colonial records, and interviews with local historians and descendants of the Sultan. Data collection methods include literature review, archival analysis, field observation at historical sites in Bacan, and semi-structured interviews. The study uses source criticism—both external and internal—to verify the authenticity and credibility of the data. Thematic analysis is applied to identify patterns in Sultan Oesman Sadiq Syah's efforts to maintain the Sultanate's cultural, political, and social heritage. To ensure data validity, triangulation of sources is conducted by comparing findings from archival documents, interviews, and secondary literature.

RESULT AND DISCUSSION

Sultan Oesman Sadiq Syah and the Bacan Sultanate Government System

Sultan Oesman Sadiq Syah is one of the most prominent sultans in the Bacan Sultanate because of his authority. The name of the figure is already familiar in the hearing of the people of South Halmahera in general, and the people in the Bacan Sultanate kadaton in particular. Because the name of Sultan Oesman Sadiq Syah is immortalized in one of the airports in South Halmahera, namely the Japanese government airport located in Hidayat Village, Bacan District, South Halmahera Regency, which was built in 1943, two years before Indonesian independence. The Japanese airport is known as Sultan Oesman Sadiq Syah Airport until now. Sultan Oesman Sadiq Syah was one of the Sultans who once ruled the Bacan Sultanate.

Sultan Oesman Sadiq Syah or his real name is Muhammad Oesman, who has not used the name or title of a Sultan, but after being enthroned or appointed as sultan he then used the name or title of a Sultan, namely Sultan Muhammad Oesman Syah and for the local community then better known as Sultan Oesman Syah. Sultan Oesman Syah himself was the 18th Sultan of Bacan whose reign began from 1900-1935, meaning that Sultan Oesman Sadiq Syah ruled for 35 years. He was appointed or crowned as Sultan of Bacan at the age of 30 to replace his father who was the 17th Sultan of Bacan, Sultan Muhammad Sadiq Syah who reigned in 1857-1889 AD.

Regarding the appointment of Muhammad Oesman as the 18th Sultan of Bacan, at that time there was a tug of war between Oesman and his brother, Prins Umar, to determine who was more suitable to become Sultan. For the sultanate itself, it is not absolute that a sultan must be taken from the eldest son. As stated by Jogugu Sultanate of Bacan, that:

“It is not absolute that a Sultan must be taken from the eldest son and what is more important and important to be seen is the ability as a requirement, especially his good religion. From this debate, in the end Muhammad Oesman was appointed as Sultan, from here we can see that the requirements of a Sultan exist or are found in Muhammad Oesman (MGA)“.

Regarding the prerequisites for the appointment of a Sultan, the informant who was later interviewed by the researcher did not explain further. But based on the description above, it shows that the appointment of a Sultan (leader) is not only determined by a certain age, but it is so important to look carefully that a Sultan must have skills, so that in leading can run the wheels of government properly.

Based on the description above, in line with what Gibson, Ivancevich, and Donnelly said that in leadership there are many theories which can then be used as a reference, one of which is to take an approach that emphasizes the nature of the leader, namely intelligence, personality, physical characteristics, and supervisory abilities (Shaleh, 2018). Sebab, one of the main aspects of the sultanate is the central role of a Sultan, therefore the power he has then forms the foundation

of a system that becomes the axis of driving all aspects of community life. Therefore, regarding the system of government of the Sultanate of Bacan during the reign of Sultan Oesman Sadiq Syah, several sources were interviewed by researchers, that:

“The government of the Sultanate of Bacan during the reign of Sultan Oesman Sadiq Syah remained the same from the beginning of the establishment of the sultanate until today, namely in the form of a kingdom or absolute monarchy system which was then used (MGA)“.

In addition, there is another source that researchers found when interviewing one of the community leaders of Amasing Kota Village who explained that:

“The Bacan sultanate's governance system is inseparable from sultanate customs. One of these customs is the ritual of rejecting bala, which involves the sultanate's customary apparatus consisting of the bobato akhirat who regulates and takes care of matters of a religious ritual nature, and the bobato dunia who takes care of government and worldly matters (UK)“.

From this we can see, one of the main characteristics of the sultanate system is the absolute power possessed by the Sultan. Therefore, as a leader who is considered to have legitimacy from spiritual and political entities, the sultan has absolute power in making political decisions and regulating people's lives. However, these decisions that are then taken are inseparable from religious teachings and ethical values that will provide a moral dimension to the government structure.

But behind this splendor, the sultanate system is often criticized for the absolute nature of its power. Criticisms highlight the potential for abuse of power and limited popular participation in political decision-making. Although the sultanate has an advisory council or officials who assist the Sultan, the final decision is often at the discretion of the Sultan. This can create inequalities in the distribution of power and lead to questions of individual freedom.

In this issue, it actually cannot be denied anymore, because if we look further back at the early days of the monarchy system that was first applied by Muawiyah bin Abu Sufyan in the early days of the Umayyad Caliphate, namely with the appointment of Yazid bin Muawiyah as Muawiyah's crown prince and his allegiance is the most criticized and sharply highlighted by various parties. The reason is that Muawiyah is considered to deviate from the method of electing the Caliph who has been known to Muslims since the era of Abu Bakr to the era of Al-Hasan bin Ali (Rais, 2018).

The Bacan Sultanate's system of government, which uses an absolute monarchy system, is that the Sultan's leadership will be continued by his descendants. As stated by Ompu Scribe Raa of Bacan Sultanate, that:

“The Bacan Sultanate government system uses an absolute monarci system in which the leadership of the Sultan will be continued by his direct descendants from his son, who is known as "Assultan ibnu sultan", meaning that the Sultan is the son of the previous sultan (IT)“.

The description shows that in the process of appointing or changing the leadership of a Sultan it must be taken from the lineage of the previous Sultan. But in this issue relating to the appointment and dismissal of the Sultan from his throne is the authority or function of the Bobato Empat. While the so-called Bobato Empat are Tarafanur, Tungulawang, Iskandar Alam, and Kamarullah. In this issue regarding the Bobato Empat, it is the same as that found in the sultanate of Ternate which is called Fala Raha. Fala Raha is a cultural philosophy that is the basis for understanding the Ternate community which is applied in the government structure of the Ternate sultanate (Rahajaan & Nugraha, 2018).

While in the Bacan Sultanate government system itself there is a cabinet (government structure), the government is divided into two government functions namely Bobato Akhirat and

Bobato Dunia. Where, Bobato Akhirat is an institution that carries out religious functions related to worship. In the position of its activities then centered in the Sultanate Mosque, whose devices consist of Ompu Qadhi as the highest leader, under which there are Ompu Imam, Ompu Khatib, and Ompu Modim.

While Bobato Dunia is an institution that carries out its functions related to activities in terms of sultanate government, which in its structure consists of Ompu Datuk Alolong / Ompu Jogugu (prime minister), Ompu Juru Tulis Raa (general secretary of the sultanate of Bacan), Ompu Hukum, Ompu Kapita Lau (sea commander), Ompu Major, Ompu Lieutenant, Ompu Sadaha (treasurer), Ompu Sowohi (tax affairs), Ompu Syahbandar (sea relations), complemented by Ambassayah (customary guardianship), and Sangaji (local government).

The customary institutions and system of government of the Sultanate of Bacan are similar to those of the Sultanates of Ternate and Tidore. However, the only visible difference is that in the Sultanate of Bacan there is the institution of the sultanate secretary who assists the Sultan in government affairs, he organizes the administration of the sultanate, especially incoming and outgoing letters from and to the sultanate. However, the government of the Sultanate of Bacan was generally run by the Sultan with a number of government officials, as explained by Ompu Juru Tulis Raa above. In this matter, as also explained by M. Adnan Amal in his book *Spice Islands* which can be detailed as follows:

- 1) Bobato Dalam, with military designations and hierarchies such as Major, Kapiten Ngofa, Kapita Kie, four Lieutenants, two each of Lieutenant Ngofa and Lieutenant Kie. Behind the Lieutenants were Alfiris and Sergeants who manned the Sultan's guard posts, and Kabu who wore long shirts and black headbands while carrying out his duties.
- 2) Bobato Luar, who runs the government, especially from the soasio group, such as Jogugu who is assisted by the Hukum (judges) and Kimalaha Sapanggala who is assigned by the Sultan to head Soa Sanani.
- 3) Bobato Akhirat, the Islamic religious officials consisting of the Kalem at the center of the sultanate, assisted by a number of Imams, Khatibs and Modims. These three positions also existed in the regions, where in some cases, the Imam worked together with the Hakim, as an extension of the Jogugu.

In addition to the three bobato groups above, there are also other important sultanate positions, namely as follows. Kapita Laut, as military commander, Chief of the Nation, one of the Soasio tribe assigned by the sultan as the person in charge or implementation of the sultanate, Imam Juru Tulis, Khatib Juru Tulis and Moding Juru Tulis, Imam Ngofa, Khatib Ngofa and Dano.

As for the institution of the Sultanate of Bacan, there are several things that are recognized by the Dutch government, namely. Kipita Laut, Jogugu, Kelam and its subordinates, Law / Judge, Kimalah Sapanggala (Hasim, Abdulajid, & Kamisi, 2021). The existing sultanate government system in North Maluku in its institutional practice turns out to have similarities between one sultanate and another. This is because the identity of the sultanate institution is inscribed through a harmonized structure where each sultanate uses bobato as the name of the generally accepted institution (Rusdiyanto, 2018).

There is a difference between the sultanates of Ternate and Tidore, where the sultan has the progressive right to appoint Jogugu and other sultanate officials. In the Sultanate of Bacan, however, the sultan does not have the progressive right to make such appointments. This is because in the Sultanate of Bacan, sultanate officials are directly elected by the people based on a rule which is then enacted by the Sultan. The rationale behind this election was that these officials should carry the orders of the sultanate to the people and should not go against the customary institutions of the country (Ihwan Wahid Minu, Rahmat, & Muhammad Rafli HI Taher, 2022).

Based on the above, we can see that another unique feature of the sultanate system is its close association with religious teachings, especially Islam. As such, the Sultan is often regarded as the spiritual and political leader, and the laws enacted are based on Islamic principles. This provides a moral foundation for the government. At the same time, however, it can create tensions if the

interpretation of religion becomes too authoritarian. Nonetheless, the sultanate system (monarchy) also provides a distinctive stability and security. A strong hierarchical structure can create balance in decision-making and facilitate social and economic development.

So based on the search conducted by the researcher, as for the source who was later interviewed by the researcher who explained, that:

“The reign of Sultan Oesman Sadiq Syah was the strongest reign, which was the peak or heyday of the Sultanate of Bacan, which in the economic aspect of the sultanate of Bacan was able to create its own currency (MGA)“.



Front



Back

"Currency of the Sultanate of Bacan"

Source: Researcher documentation on ascripts owned by Mr. Udi Kamarullah.

Even the Jogugu of the Sultanate of Bacan also explained that, the Sultanate of Bacan was never colonized by the Dutch either during the reign of Sultan Oesman Sadiq Syah, or during the previous reign. There was only a cooperative relationship between the sultanate and the Dutch government, then established a joint company called *Batjan Archipel Maatschappij* (B.A.M). Another source explains that:

“The reign of Sultan Oesman Sadiq Syah was a time when the Sultanate of Bacan was in its heyday, meaning that social, economic, cultural and political conditions could be well realized (HM)“.

Therefore, from the description above, if seen, it is actually in line with Ibn Khaldun's cycle theory which shows that human life is like a wheel, where sometimes we will be on top and sometimes we will be brought down, as well as when we observe the changes that then occur on the stage of human history, so that from civilization to civilization that continues to change, which initially starts from something smaller to develop and become something bigger, from glory to collapse and vice versa.

However, if seen using the development approach, then it is based on a holistic and universal perspective in formulating human needs. Therefore, development here is interpreted as the goal and means to increase human capacity to make choices in life, so that humans are free from all forms of violence, both structural and cultural, such as poverty, political pressure, insecurity and cultural alienation, which hinder human capacity to develop optimally.

So actually development in this case is nothing but an effort to direct the realization of the potential of human resources optimally, which is based on the fulfillment of basic needs and rights in life, in order to be free from all forms of violence, fulfill four types of basic needs and rights in life, namely welfare, freedom, security, and cultural identity (Trijono, 2007).

Contribution of Sultan Oesman Sadiq Shah

First, *Policy Aspects*. Every Sultan or certain figures must have an important role in shaping policies in a region. Historically, figures who have played an important role in policy formulation have built the foundations for a better and more sustainable society, and one such figure whose contributions are noteworthy in the policy aspect is Sultan Oesman Sadiq Syah. Through his role and concrete actions, Sultan Oesman Sadiq Syah has been able to shape policy directions that not

only provided solutions to the challenges of his time, but also created a foundation for a better future.

1) Formation of Two Large Communities.

One of the most important aspects of Sultan Oesman Sadiq Syah's contribution was his ability to formulate progressive policies, where he not only understood the critical issues faced by society but was also able to articulate innovative solutions. As Ompu Juru Tulis Raa of the Sultanate of Bacan later explained, that:

“Considering that in the customary institution of the Sultanate of Bacan itself there are four clans in the community order of the ahlul bait of the Sultanate of Bacan namely Tarafanur, Tunggu Nawang, Iskandar Alam, and Kamarullah. So Sultan Oesman Sadiq Syah then formed two large communities for the four clans, namely Ompu Bangsa and Ompu Anak. Where Ompu Bangsa is from the Tarafanur and Tunggu Nawang clans, while Ompu Anak is from the Iskandar Alam and Kamarullah clans (ITI)“.

It can be seen that one of Sultan Oesman Sadiq Syah's contributions to maintaining the continuity of the sultanate of Bacan was to build or form four clans into two main communities, namely Ompu Bangsa and Ompu Anak. Other than that, in an effort to maintain stability and effectiveness in government, Sultan Oesman Sadiq Syah did not just form the two communities (Ompu Bangsa and Ompu Anak). However, Sultan Oesman Sadiq Syah also placed sultanate officials from both communities equally with superior abilities.

Thus, we can assume that efforts in the formation and placement of these two large communities are nothing but a manifestation of justice. However, it should be remembered that justice will only be realized if there is no partiality, as stated by Plato that justice will only be achieved if each person does the work that is intended for him.

Therefore, from the description above, it can be seen that it is on the basis of differences that then require a unity instead of being divided. As later it was done by the Prophet Muhammad who appeared as a leader of renewal in the midst of a society that had low behavior. Rasulullah Saw then raised awareness of the reality of community life with differences in ethnicity and nation as well as the diversity of occupations or livelihoods and the level of understanding of faith (Suryanegara, 2009). It is realized that these differences are all understood not to be contested, but to get to know each other.

2) Trade Politics.

Apart from that, it should be noted that the reign of Sultan Oesman Sadiq Syah was a period which was inseparable from the activities of the Dutch company or plantation in Bacan, namely *Batjan Archipel Maatschappij* (B.A.M). *Batjan Archipel Maatschappij* (B.A.M) is the only plantation company officially registered and recognized as a business unit by the Dutch East Indies government in the Ternate prefecture. The island of Bacan was chosen as the location of the plantation due to two important factors, namely the existence of vast and uninhabited fertile land, and political factors as a supporting factor for plantation activities, which in this case the desire of the Sultanate of Bacan to release vassal ties with the Sultanate of Ternate in order to become more independent, so that it would facilitate licensing and cooperation on the basis of mutual dependence to smooth out the Company's production (Yusuf, 2016).

Another source states that, regarding the beginning of the establishment of the Dutch company, when the Dutch came and occupied the Barnaveld fort, the Sultan who was ruling at that time, Sultan Muhammad Sadiq Syah, then invited the Dutch not to colonize and invite cooperation, so that the Sultan and the Dutch then opened a plantation. Apart from that, *Ompu Juru Tulis Raa* also explained that:

“When the Dutch arrived in 1880, Sultan Muhammad Sadiq Syah then carried out one of the most brilliant strategies known as smart politics or trade politics, until the reign of Sultan Oesman Sadiq Syah, he then carried out the same policy to the Dutch (IT)“.

Therefore, based on the description above, it can be seen that the smart politics or trade politics that were later implemented by Sultan Muhammad Sadiq Syah and Sultan Muhammad Oesman Syah, was one of the forms and efforts in maintaining the existence of the Sultanate of Bacan to remain in existence. So it is no longer surprising what was later said by Jogugu of the Sultanate of Bacan that, the Sultanate of Bacan itself was never colonized by the Dutch, there was only a mutually beneficial working relationship between the two parties.

On the other hand, it can be seen that one of the striking aspects of Sultan Oesman Sadiq Shah's contribution was his ability to forge relationships between nations. In an increasingly connected world, it can be presumed that Sultan Oesman Sadiq Shah understood the importance of global collaboration that supports effective policy implementation. In this case, the Great Man theory explains that it is the role of figures that then shapes the direction and journey of a nation. That is, historical change is triggered by the presence of figures who have extraordinary intelligence, power or charisma.

3) Aha Kolano.

Apart from this, Sultan Oesman Sadiq Shah's contributions also included innovations in economic policy. His advanced thinking on how to achieve sustainable and equitable economic growth. As stated by Ompu Juru Tulis Raa, that:

“Sultan Oesman Sadiq Syah then built and centralized economic enclaves in the form of the Aha Kolano area which was then used as a daily staple food by the local community (TI)“.

Thus it can be assumed that, with the existence of a cooperative relationship between the Sultan and the Dutch government, then with his wisdom Sultan Oesman Sadiq Syah then utilized the relationship to build logistics areas in the sultanate area which later became known as Aha Kolano. The same was done by Kolano Sida Arif Malamo in Ternate, when he then made Ternate a commercial city, but on the other hand Kolano Sida Arif Malamo also built a market as a place for people to buy and sell.

4) Oucher Events.

Sultan Oesman Sadiq Syah was also known for his advocacy of human rights through his policies. Sultan Oesman Sadiq Syah was later awarded the "Bintang Oranje Nassa'u" which is the highest award given by Queen Wilhelmina to Sultan Oesman Sadiq Syah, who was known as a figure who opposed slavery so it can be said that, his deep understanding of human values was reflected in every policy he pushed. He ensured that the basic rights of every individual must be recognized and protected, in order to create an inclusive and just society. This can be seen in the aftermath of the Oucher Incident in 1934.

The Oucher incident is one of the events where when the people in the sultanate of Bacan were slandered, namely having climbed the Dutch flag upside down, thus triggering the anger of the Dutch government, the community was then gathered in the independent field to be massacred or committed mass murder (Siswayanti, 2016). When Sultan Oesman Sadiq Syah then came and stopped the incident, because there was no bright spot from the Dutch government regarding who reversed the flag. As stated by Jogugu of Bacan Sultanate, that:

“Sultan Oesman Sadiq Syah with his policy then ordered and emphasized to all disperse from the place, otherwise he would then cut off all cooperation relations with the Dutch (MGA)“.

In this case, it can be ascertained that Sultan Oesman Sadiq Syah was not only a policy maker, but also an enforcer of the moral principles underlying social life. Therefore, it can be said that Sultan Oesman Sadiq Syah was a Sultan whose leadership was very much in favor of the benefit of the sultanate institution and especially the benefit and security of the indigenous people, the proof of which was the Oucher incident.

Second, *Aspects of Development*. Apart from the policy aspect, one of the most important aspects of Sultan Oesman Sadiq Syah's contribution was the development aspect, which was realized through concrete roles and actions. For Johan Galtung, development is an effort to fulfill

basic human needs, both individually and in groups, in a way that does not cause damage, both to social life and the natural environment.

Therefore, in this case the author is more inclined to look at the aspect of infrastructure development. Because infrastructure development then becomes the main pillar in directing a sultanate or country towards sustainable growth and improving the quality of life of the community. So in this context, Sultan Oesman Sadiq Syah is present as a figure who made a significant contribution in the aspect of infrastructure development. His journey and achievements reflect an unwavering commitment to positive transformation through solid physical development.

1) Bacan Sultanate Mosque.

Regarding the aspect of development, as for the sources that later researchers found that, one form of Sultan Oesman Sadiq Syah's contribution in the aspect of development was to build the Bacan Sultanate Mosque which was built in 1901 (Andries, 2021). From here it can be assumed that the mosque was built inseparable from Dutch activities in running economic businesses in the Bacan Sultanate area, for 75 years starting from 1881. What is meant by economic business here is a plantation company known as *Batjan Archipel Maatschappij* (B.A.M). As what was later conveyed by one of the informants whom the researchers interviewed, that:

“The construction of the Bacan Sultanate mosque is closely related to the presence of the Dutch company *Batjan Archipel Maatschappij* (B.A.M) since 1881 because this plantation then leased the Bacan Sultanate land which was then given a 75-year contract. So that during the reign of Sultan Oesman Sadiq Syah, he then communicated with the Dutch to be able to help build the sultanate's mosque, so that Nyong Carell Knepper (Argentine German nationality) as an architect who later designed the construction of the Bacan sultanate mosque (IT)“.



Source: Documentation of researchers while performing Friday prayers at the Bacan Sultanate mosque. 03/11/2023.12.23 WIT.

Even Sultan Oesman Sadiq Syah who later determined the Qibla direction very accurately. According to legend, Sultan Oesman Sadiq Syah in determining the Qibla only used bamboo which was used as binoculars to aim at the direction of the Kakbah in Mecca. The construction of the sultanate mosque is an effort to maintain the existence of the Sultanate of Bacan, and on the other hand, which will later become a benchmark for the heyday or development of Islam in the sultanate of Bacan.

As with what the Prophet Muhammad did when he emigrated from Mecca to Medina. The first step that the Prophet did after that was to build the Nabawi Mosque. Where the mosque at that time was not only used as a place to establish prayers, but also functioned as a place for Muslims to receive Islamic teachings and directions from the Prophet, being the control center of all activities (Syekh Shafiyurrahman Al-Mubarakfuri, 2003).

The early days of the construction of the Bacan Sultanate Mosque, not only used as a place of prayer (worship), but also functioned as a means of da'wah, education center, moral and social development. Even at the front of the mosque there is a room, which is prepared as a secretariat room and library. So in the end it can be seen that in the aspect of education Sultan Oesman Sadiq Syah then established a madrasa which was right next to the sultanate mosque. Even the Jogugu of Bacan Sultanate also explains that:

“Sultan Oeman Sadiq Syah made a policy that he sent people from here who understood religion to be assigned outside to spread Islam (MGA)“.

The sultanate mosque which is part of the Bacan Sultanate palace which then functions not only as a place of worship, as explained above. This is also in line with what Yusuf Qardawi later said that, apart from the function of the mosque as a place of collective worship, it is also used as a place of learning, an educational institution, a place where literary halaqahs are held, a pulpit for the delivery of Islamic orientation, a parliamentary place for people's deliberation, a gathering place to get to know each other, a place for community activities and organizations (Rifa'i, 2022).

2) *Madrasah Aliyah Misbahul Aulad*

In addition, in 1935 Sultan Oesman Sadiq Syah then established one of the religious education institutions called Madrasah Diniyah Awwaliyah Misbahul Aulad. Therefore, the construction of MDA Misbahul Aulad was a concrete policy carried out by Sultan Oesman Sadiq Syah which had nothing to do with the Dutch government. It should be remembered that the Dutch presence in the Sultanate of Bacan was not as a colonizer, but rather built a cooperative relationship with the sultanate to build a company. As stated by Jogugu of Bacan Sultanate, that:

“The Sultanate of Bacan was never colonized by the Dutch, even if it was, why did the Dutch government have to pay taxes to the Sultanate (MGA)”.

Apart from that, we can see the assertiveness of Sultan Oesman Sadiq Syah who was able to subdue the Dutch government, one of which occurred in the Oucher incident which occurred in 1934, namely there was no domination of power from the Dutch government. Although the Sultanate of Bacan still lost its supremacy to the Sultanates of Tidore and Ternate, it was able to grow and develop with a strong area of influence.

Therefore, from one of the informants who was later interviewed by the researcher, it turned out that the educational institution or religious school that was later built by Sultan Oesman Sadiq Syah was the first Islamic religious school in North Maluku, and the one who ran it was named Ompu Qadhi Dano Mohammad Saleh bin Abd Kafih Iskandar Alam, so he then brought in teachers to teach religion in that place.



"Madrasah Diniyah Awwaliyah Misbahul Aulad"

Source: Documentation taken by researchers when MDA Misbahul Aulad was in overall renovation. Amasing Kota Village, 02/11/2023. 09.38 WIT

Therefore from the above description, it can be seen together that, through his extraordinary role, Sultan Oesman Sadiq Syah has made irreplaceable contributions in various aspects of development, which on the other hand is an effort to maintain the existence of the Sultanate of Bacan, and also to form a strong foundation for a brighter future. This is because the Sultan's mosque, which was built in 1901, and the Misbahul Aulad Diniyah Awwaliyah Madrasah, which was built in 1935, can still be found and enjoyed together by the local community. As explained by Ompu Nai'b, the scribe of the Raa of Bacan Sultanate, that:

“Madrasah Diniyah Awwaliyah Misbahul Aulad is currently developed into an Islamic education foundation called Misbahul Aulad Indonesia Bacan Foundation which accommodates a variety of formal education ranging from kindergarten to high school level (HM)”.

Therefore, from the above description, it can be said that Sultan Oesman Sadiq Syah was a Sultan who not only led with words, but also with concrete actions. His contribution in formulating policies reflects a far-sighted vision, which aims to create a society that is just, sustainable and able to overcome the complexity of the challenges of the times. So through his role and policies Sultan Oesman Sadiq Syah has left a legacy that will continue to guide and inspire future generations. Because, by building bilateral relationships, Sultan Oesman Sadiq Syah was able to build centers of religion, education, and build the sultanate's economic kitchen.

3) Oesman Syadiq Syah's Strategy in Defending Bacan Forestry

Sultan Oesman Sadiq Syah was one of the rulers who played an important role in maintaining the continuity of the Bacan sultanate in Maluku Kie Raha. Maluku Kie Raha has four sultanates, namely the sultanates of Ternate, Tidore, Jailolo and the sultanate of Bacan. All four sultanates are characterized by Islam (Song, 2020). Historically, to maintain the sultanate's territory in the midst of political dynamics involving colonization, trade, and influence from other sultanates, namely: the sultanates of Ternate, Tidore, Jailolo, a good strategy is needed.

Sultan Oesman Sadiq Syah, realized the importance of diplomatic management with the kingdoms in Maluku Kie Raha, namely. Ternate, Tidore, Jailolo The Sultanate of Bacan established relations with the Dutch who began entering the Koluku Kie Raha Region at that time (Iriyanto, 2019). Internally, the strategy to maintain the sultanate of Bacan was to strengthen the religious aspect by building mosques and forming communities and clans in the sultanate of Bacan.

4) The Impact of Sultan Oesman Syadiq Syah's Leadership on the Existence of the Sultanate of Bacan

Sultan Oesman Syadiq Syah is known as a leader who managed to strengthen the political position of the Bacan Sultanate. During his reign, he managed to maintain the internal stability of the kingdom and consolidate power in his territory, which included several islands in North Maluku. His leadership also helped maintain Bacan's independence amidst pressure from major powers of the time, such as the Sultanates of Ternate and Tidore (Rahmatullah Nurul Qamar, Ilham Abbas, 2023). Sultan Oesman Syadiq Syah also played an important role in defending Bacan's sovereignty against the threat of colonialism, especially from the Dutch who were at that time beginning to expand their influence in the Maluku islands. A firm political stance towards European traders and a careful diplomatic policy helped maintain Bacan's existence.

Sultan Oesman Sadiq Syah's efforts to maintain his existence when the Ocker incident occurred where the Dutch East Indies government had the determination to execute people in the Bacan sultanate for being considered sinful by raising the Dutch benderah upside down, causing a reaction from the Dutch East Indies government at that time. In this incident Sultan Oesman Sadiq Syah then came and stopped the execution. The Sultan told the Dutch East Indies government that if they continued to carry out executions on the community then the relationship between the Sultan of Bacan and the Dutch would end. So the Dutch East Indies government did not carry out the execution so that conditions returned to normal.

CONCLUSION

In the system of government of the Sultanate of Bacan during the time of Sultana Oesman Sadiq Syah is a system of government that remains the same that is used from the past to the present. namely by using the absolute monarchy system. The absolute monarchy system is a system of government based on lineage, especially in boys, which in the Bacan Sultanate is known as "assultanul ibn sultanul" meaning that the Sultan is the son of the previous Sultan. Which means that in the process of appointing or changing the leadership of a Sultan it must be taken from the lineage of the previous Sultan. The contributions of Sultan Oesman Sadiq Syah to the Sultanate of Bacan include the establishment of two large communities (Ompu Bangsa and Ompu Anak) for the

four clans in the community order of the ahlul bait of the Sultanate of Bacan (Tarafanur, Tunggu Nawang, Iskandar Alam, and Kamarullah), smart politics or trade politics, building religious, educational, and economic centers, namely the Sultanate Mosque, Madrasah Dinial Awwaliyah Misbahul Aulad, and Aha Kolano.

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