

The Election of Regional Heads in the Perspective of *Fala Raha* Local Wisdom Values

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Abstract

This paper will analyze the election of regional heads in the perspective of *fala raha* local wisdom values. This type of research is a normative legal research, using a conceptual approach and statute approach. The data used are secondary data consisting of primary legal materials and secondary legal materials. The collected data were then analyzed qualitatively. The results showed that the Democracy as one of the prerequisites in the Indonesian political system, which can be implemented in the implementation of direct regional head elections in Indonesia since reform can make an important contribution to the life of the nation and state because based on the applicable national regulatory agreement, the process of recruiting regional leaders is one of them through regional elections. This process does not only apply to other regions in Indonesia but North Maluku, but in practice the national rice regulation with state law has not created the regional elections that we all hope for, namely honest, and fair. In the development of various values contained in customary law, in this case North Maluku as *Moloku Kie Raha*, which is conceptually rich in various local wisdom values which in philosophy can be used as a source or reference in various life activities, especially in North Maluku One of the concepts that can be offered in this research approach is the concept of *Fala Raha* (Four Houses), interpreting *Fala Raha* as a concept in democracy in regional head elections, especially in West Halmehara Regency and Ternate City is not new, but it has been practiced by previous traditional figures because these concepts have philosophical values that are contained in them, not only as symbols. *Fala Raha*, the cultural philosophy which is the basis for the understanding of the people in *Moloku Kie Raha* which is applied to the government structures of both the Jailolo Sultanate, the Bacan Sultanate, the Tidore Sultanate and the Ternate Sultanate, is still preserved until now. *Fala Raha* is not just a structure of division or forming a *kolano* concept, but reflects a good understanding of both being political as it is written in the mythological stories of North Maluku.

Keywords: election, *fala raha*, local wisdom, regional head.

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INTRODUCTION

The meaning of democracy by the people and for the people can provide a very urgent meaning in the life of the nation and state both in the national and local context. This condition directly influences various decisions and policies made with a necessity that involves the people as holders of this sovereignty. The involvement of the people in the practice of democracy, which so far is formally based on various regulations that have regulated it, is not yet in the meaning of democracy with the concept of election to regions which are meaningful in local wisdom, by adopting various values of local wisdom which are used by the people as a way of life in various activities, especially in the nation and state.

The democratic practice that has been developed so far, either directly or indirectly, through representation by drawing closer to various theories about democracy and regional head elections in Indonesia in general and particularly in North Maluku Province, has been heavily influenced and dominated by western theories. Political experts and local democracy and decentralization have been developed by western scientists, such as Smith, Dennis Rondinelti, Sahir, Chenna and so on.

The Indonesian state, which consists of various ethnicities, cultures and historical and religious backgrounds, has a number of potentials that can be directed according to your wishes. God created man as a caliph on earth, even though he came from the same

ancestor, but in human development he reproduced, so that he became tribes and nations. This difference must be addressed wisely so that mutual respect appears among fellow human beings. Recognition and appreciation of local wisdom in each region will further strengthen the spirit of unity in diversity if they are different but still united within the framework of the Unitary State of the Republic of Indonesia.

Muhammad Yusuf from Pakistan, who won the Nobel Prize, conducted research in the sub-district of Batu Malang regarding the arisan system, which was developed into the Gramene Bank. Based on the results of this research, it shows that local wisdom actually develops and lives in the Indonesian nation. Local wisdom is local wisdom that places local cultures to overcome various problems of society. Therefore, the values contained in it become an adhesive, so it can not only be used as a symbol but also has to mean that it becomes a source in implementation. In this context, democracy with a post-conflict local election model.

Theoretically, post-conflict local elections are one of the pillars of democratization in the regions that have a major contribution to efforts to realize democracy and good governance in the regions. Decentralization is believed to be able to make a positive contribution. This can be seen from various aspects by implementing a decentralized system.

First, decentralization is a political education that teaches the public the important role of politics, in selecting leadership in a local democracy, to support political means. *Pemilukada* provides a positive and elegant picture to be developed by all the elements involved in it.

Second, decentralization is a political leadership training that will produce political leaders and various dimensions to improve the quality of local democracy. The United States with the manifested progress of democracy, then one of the states whose President in the United States is almost certain to start a career as governor of the state. Such leadership recruitment shows that becoming a leader at the national level must start from leadership in the regions, because it is almost certain to understand the various values of local wisdom in the regions which become social capital to realize later national leadership.

Third, decentralization provides political stability through local political participation. Through government confidence will increase, to social harmony, security is maintained. The basic assumption is that the greater the room for direct post-conflict local election participation means that it fulfills the need for public participation that is needed at all levels of democracy. In this context, local politics can provide reinforcement for national politics because it departs from the strengthening and maturity of local politics.

Fourth, decentralization will increase government accountability because local communities are integrated into a decentralization system that prioritizes local community participation, improved public services and large local access. These various prerequisites are at least a form of strengthening in running a government at the national level, so that decentralization can have positive implications as strengthening of politics at the national level.

Departing from these various aspects, the implementation of decentralization can not only be interpreted as a transition from centralism to decentralization, but this transition must strengthen various values of local wisdom as the glue that is owned by the community as a source of strengthening in the process. The direct election of regional heads is part of the implementation of regional decentralization, which is believed to have many positive impacts on government administration in the regions. The belief in direct regional head elections is a selection of democratic local leadership, local political culture that supports national politics that can bring legal certainty and the welfare of the people.

To respond to various problems related to the practice of implementing direct regional heads to improve the situation and conditions of local politics which are increasingly chaotic, one solution is offered to apply local wisdom values based on the conditions of each region in the implementation of direct post-conflict local elections. Local wisdom is values, norms, ethics, beliefs, customs, customary law or special rules that contain wisdom values to regulate the social life of the community in order to achieve social goodness and harmony.

Local values in each region that can be developed positively and effectively to help various post-conflict local election problems. Each area must have a diversity of local cultures. In the context of North Maluku, local values can be developed in order to help overcome negative problems of direct post-conflict local elections such as customs of a person, *adat as Kabasaran*, *Galib as lakudu*, keeping *loa se true* and *cing se cingeri*, *grief as love*, meaning behind local wisdom is that being a leader must be able to protect, make people, peaceful, calm and peaceful, have good character and be able to carry out their functions and duties as a leader.

Because of that, theories about democracy and regional head elections in Indonesia in general and especially in North Maluku Province, are heavily influenced and dominated by western theories. Many western scientists developed figures or political theorists and local democracy or decentralization, for example Smith, Dennis, Rondenelli, Sabir, Cheema, Nick Devas and others. This is in accordance with the opinion of Purwo Santoso, that western scientists often

place Indonesia as an object of extraordinary importance so that they produce big theories that are recognized at the global level. Like Clifford Geertz, Benedict Anderson, Harold Crouch, Collin Brown, aniel S. Lev and others they are western scientists.

Direct regional head elections are one of the implementations of political decentralization. It is believed that direct regional head elections will produce many positive impacts which ultimately lead to the welfare of local communities. Direct regional head elections are part of the implementation of regional decentralization which is believed to have many positive impacts on the implementation of regional governance, such as increasing genuine political participation, selecting democratic local political leadership, developing adequate supply of leaders at the national level. Developing a strong political culture to sustain the national political culture provides certainty for improving the welfare of the local people.

Direct regional head elections will strengthen and generate genuine political participation because they are actually directly involved in the local political process. The Sultanate of Ternate, the Sultanate of Bacan, the Sultanate of Jailolo and the Sultanate of Tidore, are four sultanates known as Moloku Kie Raha (Four big mountains). The sultanate, which has a high value philosophy, shows that the cultural level in the Ternate, Bacan, Jailolo and Tidore societies has a high level. The Sultanate of Ternate is one of the more advanced sultanates, this can be seen from the civilization of the Ternate people. Fala Raha (Four Houses) is a philosophical meaning contained in this culture.

Fala Raha, the cultural philosophy which is the basis for the understanding of the people in Moloku Kie Raha which is applied to the government structures of the Jailolo Sultanate, the Bacan Sultanate, the Tidore Sultanate and the Ternate Sultanate, is still preserved until now. Fala Raha is not just a structure of division or forming a kolano concept, but reflects a good understanding of both being political as it is written in the stories of the North Maluku mhytology. Kolano is the concept of the designation of an elected leader who is physically and mentally qualified where initially this agreement was formed in order to strengthen the fabric of cooperation between each momole. Momole is the name of the village leader (head of the clan). Fala Raha is one aspect of the formation of the sultanate concept which in its manifestation is the basis of the good constitutional concept that exists in the Four Sultanates.

The momole era is a phase before the kolano concept in the history of the formation of the Sultanate of Ternate. Where are the four momoles, namely Tobona momole, Toboleu momole, Foradiahi momole and Tabanga momole. The analysis of the socio-political structure in Fala Raha is a big concept

from the process of the formation of the four sultanates. Fala Raha is a big concept from the process of forming four sultanates in North Maluku. Fala Raha can be divided into one, four lineage structure, two, four symbolic heritage structure, three, four political power structures, fourth, the early Ternate community structure, five, the early Ternate four community strictures, six, the four main clan structure and the seventh, the structure four government institutions, that is called the Fala Raha concept. This paper aims to analyze the election of regional heads in the perspective of fala raha local wisdom values.

RESEARCH METHOD

This type of research is a normative legal research, using a conceptual approach and statute approach. The data used are secondary data consisting of primary legal materials and secondary legal materials. The collected data were then analyzed qualitatively.

RESULTS AND DISCUSSION

The Election of Regional Heads in the Perspective of Fala Raha Local Wisdom Values

The meaning of Fala Raha as a basic concept in the culture of the people of North Maluku, in the perspective of a pattern of 4 studies of cultural transformation that departs from the background regarding the people of North Maluku (Ternate), as well as the philosophy that exists in the concept of Fala Raha. In this study, there are several components studied, including the structure of the four generations, the structure of the four symbolic inheritances, the structure of the four political powers, the structure of the four early communities of Ternate, the four structures called the concept of Fala Raha. The elements of Fala Raha can form meaning in North Maluku society. and the philosophical meaning contained therein.

The Sultanate of Ternate is one of the four sultanates in North Maluku. Four sultanates are better known as Moloku Kie Raha (four large mountains). The Sultanate which has a form and philosophy of high value is that the cultural level in Ternate society has a high level as well. This is a reflection that the civilization of the Ternate people has been very advanced since long ago, it is clear from the philosophical meaning contained therein. Foklor that part of the culture of a collective, which is spread and passed down from generation to generation, among the collective traditionally, in different versions, either in the form of oral or examples accompanied by gestures or reminders aids. Besides that, Danandja also divides the main identifying features of Fochlor as follows:

- A. Spread and inheritance is usually carried out orally, which is caused through word of mouth (or accompanied by gestures, and supporting tools from one generation to the next.

- B. Phochlor is traditional in nature, that is, it is distributed in a relatively fixed form in a standardized form, which is distributed among certain collectives over a long period of time.
- C. Phochlor exists in versions even in different variants. This is due to the way of spreading by word of mouth (oral) usually not through *xetakan* or recording, so that by the process of humans forgetting themselves or the process of interpolation. Phochlor easily undergoes changes. Even so, the difference lies only in the outer part, while the basic form can survive.
- D. Phochlor is anonymous, that is, the name of the creator is no longer known.

Unfortunately, these factors do not become a strengthening in regional head elections, because of the strong political interests, after the fall of the New Order political power in 1998, even seen by bringing closer to two important political concepts that are so often discussed and even become a discourse in discussing issues. Actual political issue in Indonesia. The two concepts are “decentralization” and “political integration”. In the context of Indonesianness in the post-New Order era, the meaning of the relationship between these two concepts aims to explain the relationship between the two. The reform climate that has occurred since 1998 wants a decentralized form of government politics, as a thesis of the bad pattern of centralized politics that the government has run in the past. The hope is that by achieving the realization of a decentralized government politics, political integration will be achieved, because the people feel that their political interests can be accommodated in the politics of the decentralized government so as to strengthen the quality of their political integration. However, this fact is not always true, because in fact there are contradictory meanings between the two political concepts.

The political system that was built should have been the most important part in an implementation of decentralization that has been chosen and implemented since the transition of power from the New Order to the Reformation Era, which is one of the agendas of the direct Regional Head General Election. However, it must be admitted that the reality that occurs is almost the case. Most especially in North Maluku saw the implementation of the *Pilkada*, which ultimately had to end in “Jakarta”, namely the trial of constitutional judges at the Constitutional Court, which was previously marked by destructive mass riots in various regions. In fact, there is a phenomenon that some regions continue to reject the decisions of the constitutional judges, so that they still do not have a definitive formal leadership. Even though in the end they have to accept the leaders of the elections for various reasons and interests, either from the interests of Jakarta or the center or the interests of the existing elite. in the regions, although it is not necessarily

possible to present all the people in the region, this is the political reality that must be accepted by looking at the functions of the direct regional elections. However, the central and regional governments from time to time observe what is happening and try to improve it, especially in the regulations that regulate it, especially in the Organizing Agency (Komisi Pemilihan Umum/KPU), supervisors (Badan Pengawas Pemilu/BAWASLU) and punishing the organizers in carrying out their functions and duties, especially in the context of the code of ethics, namely Election Organizer Honorary Council (Dewan Kehormatan Penyelenggara Pemilu/DKPP).

Related to this, in an academic context, especially to study the implementation process and the impact of decentralization policies, a study conducted by Remy Prud'homme in 1985 described two contradictory impacts on the implementation of decentralization. Decentralization will be a “strong medicine” that is able to solve various problems in regional head elections which are important in the context of realizing the welfare of the people in the regions, yes, if it is used to “treat relevant diseases” with the right “dosage”. However, if used in inappropriate situations, decentralization will become a danger, as Prud'home has studied in various developing countries. (This study by Prud'home confirms some of the negative effects of decentralization, with the hope that a better understanding will emerge when a regime intends to formulate policies on decentralization practices. See Remy Prud'home for more details. 1985. “On The Dangers of Decentralization”, Policy Research Working Paper, Transportation, Water & Urban Development Department.

The analysis of Prud'home's study is also reinforced by studies conducted by Leo Agustino and Agus Yussof and Nordholt and Klinken, which state that the decentralization process will lead to two opposing choices, both positive and negative. (The positive and negative meanings of decentralization, interpreted by its benefits for socio-political, economic and community welfare development, are three measures of the benefits of decentralization in the regions. It will have a positive meaning being able to benefit the community and negative meaning if its implementation does not benefit, or even damage it. political moral integrity of the community in the regions). For example, Agustino and Yussof's study states that the diversity of local politics in the era of decentralization gave birth to “common good”, with the emergence of an increase in the quality of public services in the regions, because civil servants (Pegawai Negeri Sipil/PNS) in the regions will have the face of “public servants”. In addition, women's access as public leaders in the regions is increasingly open.

Meanwhile, in Nordholt and Klincken's study, the camp that views the meaning of decentralization positively is called the stronghold of professional-optimism, which rests on a professional perspective and comes from a liberal view of decentralization. This view argues that the implementation of decentralization will run normally, linearly and have a positive impact on the regions. This means that decentralization will have a positive meaning in the development of people's lives, such as improving basic community services, increasing the quality of leadership, the closeness between government officials and the community. It is also hoped that decentralization will create a quality public policy, because the community is actively involved in the formulation process, especially in the form of input that comes directly from the community. The essence of the idea of decentralization with a liberal democratic vision is a passionate optimism that decentralization is a "cure" for all the mistakes that have occurred in the era of centralization. The basic objective is that decentralization can immediately create democracy in the local realm with a variety of local wisdoms because the community has actually believed the various values contained therein as a common glue in realizing a good life because the process was born from these values all of which lead to the common good to create welfare for all people in the area.

However, it must be admitted that strengthening democracy in good direct regional head elections must be based on existing systems and regulations. However, it must be admitted that the primordial bonding system is a bond that is so strong and it will be difficult to be released by a society, which lives in the essence of a pluralistic nation. Because naturally, the process of birth and evolution in new countries will cause tensions in a hard and chronic form closely related to problems of blood relations, race, language, regionalism, religion or tradition. Primordial societies like this consider primordial bond-based unity to be natural. In Clifford Geertz's observations, primordial ties are stronger than other broader ties, for example ties to a modern nation state. This is what Geertz said as the main problem for new countries. Of course, this will not be in line with the conception of national national ties, which calls for a unity of loyalty to the nation state as a whole.

Even if the process of achieving nationalism can be created in a pluralistic nation, it will go through various historical events and momentum, and of course it is not a simple task. It is possible that the unification of the conceptions of nationality was influenced by the cultural backgrounds of past national figures who came from various ethnic groups who were bound in one strong sense of nationality. On this side, we can see how strong the influence of primordial ties is in the culture of society, so that they make it very difficult to remove. Indeed, primordial ties are the main

characteristic of Indonesian society, and this could be a benefit, or vice versa, if not managed wisely.

National ties, in fact, are the manifestation of the conception of nationalism that emerged in the early twentieth century. Obviously, this conception is meaningful as a modern tie to cultural diversity and the primordial spirit that develops in society. At a certain level, local culture and customs have broad, varied meanings and involve everyday events so that they are inclusive. This term is used for many things, including to provide a framework for assessing local peculiarities and to name unwritten rules, rituals, cultural expressions or legal systems that apply to certain groups of people.

To see the correlation between the concept of primordial ties and the realization of political integration with the nation state, which is included as a cluster of various existing regions, it is actually necessary to conduct a more specific study to assess how the commitment of the community which has a high value of primordial ties and has a local cultural ties that are unique to a sense of political integration by getting closer to the implementation of regional head elections based on local wisdom or local wisdom values that are embraced as a characteristic of these regions. Therefore, this research draws closer to a system that adopts regional head elections. with the perspective of the local wisdom values of Fala Raha in the Sultanate of Jailolo and the Sultanate of Ternate in Moloku Kie Raha. Departing from the socio-political structure in Fala Raha is a big concept from the process of forming the four sultanates. Fala Raha is a big concept from the process of forming four sultanates in North Maluku. Fala Raha can be divided into one, four lineage structure, two, four symbolic heritage structure, three, four political power structures, fourth, the early Ternate community structure, five, the early Ternate four community structure, six, the four main clan structures and the seventh, the structure four government institutions, that is called the Fala Raha concept.

The concept of Fala Raha must be the basis for realizing regional head elections based on various wisdom values that are still held in both West Halmahera-Jailolo and Ternate City. This is important because the geopolitical unity contained in these areas is a form of transformation. of the previous four structures. Where in the previous four structure is the concept of elaboration of the myth of the seven daughters which is the foundation of the beginning of the story. The form of this transformation into a concept or system of government that is political in nature, this geopolitical unit is known as Moloku Kie Raha (Four Mountains of Maluku). This is important because gives the meaning that each mountain or island is united horizontally and there is no meaning that one is greater or higher in rank than the other. This concept is in accordance with the four Jakob Sumardjo pattern,

where these four patterns directs our view of the philosophical values contained in the titles carried from the four powers, which must be implemented in various aspects of social life, one of which is the implementation of regional head elections in the perspective of local wisdom values of Fala Raha in the Jailolo Sultanate and the Ternate Sultanate in Moloku Kie Raha.

Article 1 paragraph (2) of the 1945 Constitution of the Republic of Indonesia states that “sovereignty is in the hands of the people and is exercised according to the Constitution”. The meaning of “sovereignty is in the hands of the people” in this case is that the people have sovereignty, responsibility, rights and obligations democratically to elect leaders who will form a government to manage and serve all levels of society, as well as elect people's representatives to oversee the running of the government. The realization of the people's sovereignty is carried out through direct general elections as a means for the people to elect representatives who will carry out the function of supervising, channeling the people's political aspirations, making laws as the basis for all parties in the Unitary State of the Republic of Indonesia in carrying out their respective functions. Respectively, as well as formulating revenue and expenditure budgets to finance the implementation of these functions.

General elections for Regional Heads and Deputy Regional Heads are very important instruments in the implementation of Regional Government based on the principles of democracy in the regions, because this is where the people as holders of sovereignty determine state policy. This implies that the highest power to govern the state government rests with the people. Through the *Pemilukada*, the people can choose who the leader is and representative in the process of channeling aspirations, the *Pilkada* itself is a mandate of the Indonesian Constitution as stated in Article 18 paragraph (4) of the 1945 Constitution. The contents of this article are the Governor, Regent and Mayor respectively as heads of provincial, regency and municipal government are elected democratically. Furthermore, the aforementioned provisions are further regulated in Law Number 32 Year 2004 concerning Regional Government as amended by Law Number 12 Year 2008.

Observing the development of regional head elections from time to time since the New Order era and during the Reformation Era, it has dynamic dynamics with various regulations made by the state to become the basis or foothold in the implementation of regional head elections. This is important because it pays attention to the political events in the regional elections by analyzing the existence of incidents of violence and social conflicts that still characterize the implementation of democracy in regional head

elections. An important phenomenon that needs to be observed in the development of elections and regional head elections, especially in the election for governors and regents/mayors, apart from frequent horizontal conflicts, is also colored by money politics and high costs.

The implementation of regional head elections, whether carried out by the Provincial and Regency and City/Madya Regional Representatives Council (*Dewan Perwakilan Rakyat Daerah/DPRD*) or in a simultaneous format as it is now, is not only based on the various regulations that form the basis for its implementation but there are values that should be based on The norms that become the reference, which is interpreted as a code of ethics, because it can provide limitations in understanding various things even it becomes a separate problem to be able to provide. In a system of norms, the values and rules that are adhered to are not only placed in a formal context but also in informal, which mean the values of local wisdom adopted by an area with various advantages and disadvantages.

These principles must be the basis for various aspects of life in the nation and state. Both in theory and practice in carrying out elections in various aspects adopted, including in the 2020 regional elections, must be carried out in a democratic manner, therefore an order from the Constitution, the meaning of the phrase “democratically elected” means that it can be elected by a member of *DPRD*. and can also be elected directly by the people in a Regional Head Election. So, the phrase “democratically elected” has two interpretations. These two interpretations have become a long debate to date. Moreover, the problem of regional head elections is not only a matter of corruption and money politics, political dowry, large costs, social conflicts or other problems that accompany elections to the region. However, seen in the context of the 1945 Constitution of the Republic of Indonesia after the amendments to regional head elections by interpreting the articles concerning regional head elections and people's sovereignty. Therefore, whether the regional head election according to the 1945 Constitution after the amendment must be carried out directly, such as through general elections or whether the regional head election is through the *DPRD*.

The current of globalization is so strong that it brings liberalization, so that this form of democracy can be seen in the implementation of the current regional head elections which are carried out directly by the people. Prior to the amendment to the 1945 Constitution of the Republic of Indonesia, the Regional Head General Election was held by the *DPRD*. However, after the amendment to the 1945 Constitution of the Republic of Indonesia, it became clear that the democracy desired by the Indonesian people began to emerge. This can be seen from the freer a person is to express his opinion, such as in the implementation of

direct regional head elections by the people. In the beginning, direct election of regional heads by the people made it possible to improve the quality of national leadership because there were more opportunities for the emergence of national leaders from below or from the regions.

On the other hand, Pancasila as the state's fundamental norm (staat fundamental norm) requires all forms of legislation, including the mechanism for regional head elections to conform or be imbued with the values of Pancasila, especially the 4th Precept. In Article 2 of Law Number 12 Year 2011 concerning the Formation of Legislation, it is clearly stated that "Pancasila is the source of all sources of state law", namely the placement of Pancasila as the source of all sources of state law is in accordance with the Preamble of the 1945 Constitution of the Republic of Indonesia, which places Pancasila as the basis of state ideology as well as the philosophical basis of the nation and state, so that any material contained in the laws and regulations must not conflict with the values contained in Pancasila. citizen. The democracy that is built is one that is led by the wisdom of wisdom in deliberation/representation which is rooted and thrives in the tourism of the Classical Archipelago civilization. This presupposes a distinctive democracy based on Pancasila and pivots on recognition of the people's sovereignty not only built from the idea of democracy that grows in the West, but the first was born from the pioneer of Indonesian national history. In such a context, the problem of the code of ethics and the urgency of democracy in the 2020 elections, which globally or throughout the country is a test of democracy with the Covid-19 pandemic. This certainly can affect all aspects of life, one of which is the implementation of simultaneous regional head election democracy in 2020. However, the democratic party must become a people's party as emphasized in Article 1 paragraph (2) of the 1945 Constitution of the Republic of Indonesia that "sovereignty is in the hands of the people. and implemented according to the Basic Law, which forms the basis of common ground.

The philosophy of Fala Raha as a cultural philosophy which is the basis for understanding the community both in West Halmahera-Jailolo and Ternate City which is applied to the government structure of the Jailolo Sultanate and the Sultanate of Ternate can still be preserved until now. This happens because the concept of Fala Raha is not just a distribution structure. Or the formation of the colona concept only, but reflects a good understanding of both the political nature as written in the stories of the North Maluku motology. Kolona is the name of an elected leader who is physically and mentally qualified where the agreement was originally formed in order to strengthen the fabric of cooperation between each momole. Momole is the name of the village leader (head of the clan). Fala Raha is one aspect of the formation of the sultanate concept

which in its manifestation is the basis of the constitutional concept that exists in the sultanate both in Jailolo and in the Sultanate of Ternate.

However, based on data in the field, it shows that the various values contained in the Fala Raha which are so preserved in the sultanate government structure cannot be adopted in the implementation of direct regional head elections both in the Sultanate of Jailolo and in the Sultanate of Ternate. This is mainly due to the fact that the organizers both at the General Election Commission (KPU) and the Pemiliu Supervisory Body (BAWASLU) are still based on state law governing regional head elections. In situations and conditions such as the organizers, the election emphasizes more on the aspect of legal certainty, whereas in the pilkada the aspects of justice and benefit must also be an important prerequisite because the philosophy of democracy is from the people, by the people and for the people.

Based on the results of this research, the regional head election is based on the values of local wisdom, one of which is Fala Raha, based on social problems, it is not only carried out or the benchmarks are state law but customary law and Islamic law with the values contained in it. Inside must be a reference for the organizers in implementing it without ignoring the applicable state laws. Enforcing this at least the laws that live in the community which still exist today are still well preserved by the community, especially areas that still maintain various aspects of cultural values that become adhesive contained in structures such as the Sultanate of Jailolo and the Sultanate of Ternate. In this context, democracy as a way to determine leaders does not only refer to an applicable legal system but also refers to various legal systems that have been adopted and can be accepted by the community in that area.

CONCLUSION

Democracy as one of the prerequisites in the Indonesian political system, which can be implemented in the implementation of direct regional head elections in Indonesia since reform can make an important contribution to the life of the nation and state because based on the applicable national regulatory agreement, the process of recruiting regional leaders is one of them through regional elections. This process does not only apply to other regions in Indonesia but North Maluku, but in practice the national rice regulation with state law has not created the regional elections that we all hope for, namely honest, and fair. In the development of various values contained in customary law, in this case North Maluku as Moloku Kie Raha, which is conceptually rich in various local wisdom values which in philosophy can be used as a source or reference in various life activities, especially in North Maluku One of the concepts that can be offered in this research approach is the concept of Fala Raha (Four Houses), interpreting Fala Raha as a concept in democracy in

regional head elections, especially in West Halmehara Regency and Ternate City is not new, but it has been practiced by previous traditional figures because these concepts have philosophical values that are contained in them, not only as symbols. Fala Raha, the cultural philosophy which is the basis for the understanding of the people in Moloku Kie Raha which is applied to the government structures of both the Jailolo Sultanate, the Bacan Sultanate, the Tidore Sultanate and the Ternate Sultanate, is still preserved until now. Fala Raha is not just a structure of division or forming a kolano concept, but reflects a good understanding of both being political as it is written in the mythological stories of North Maluku.

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