

Magical Expression in the Wonge Ritual of Ternate Ethnic in North Maluku, Indonesia

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ABSTRACT

This article examines the aim and purpose of performing the wonge ritual, how to summon spirits and inheritance techniques. The form of the analysis is a form of magical expression in the wonge rituals of the indigenous people of Ternate and the cultural messages contained in these magical expressions. This study used an ethnographic approach, by looking at the cultural discourse side. The studies seen from the cultural discourse are almost the same as ethnolinguistic studies, anthropological linguistics and anthropolinguistics. This study was descriptive research. The primary data source was the indigenous people of Ternate, especially the traditional leaders and ritual actors. Method in collecting the data was observation, interviews and documentary studies. This method was carried out through recording, elicitation, and note-taking techniques. The data analysis procedure started with data collection, data reduction, interpretation, data presentation, data interpretation and conclusion drawing. The data were analyzed qualitatively using the inductive method. The results showed that the form of magical expressions in the Wonge ritual is in the form of local language verbal expressions such words form. The Wonge ritual is as the form of public offering to the spirit. The society communicates with the spirit through the Wonge ritual. The spirit is believed to be a source of supernatural power in the life of the indigenous people of Ternate as the protector, healer, savior and fortune-teller.

Keywords

Expression, Magical, Ritual, Wonge, Ternate, North Maluku

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Introduction

Geographically, North Maluku is located in the eastern part of Indonesia, which is bordered by the Seram Sea to the north, the Indonesian Ocean and the Southern Ocean, the Irian Island to the east and the Sulawesi Island to the west (Figure 1). North Maluku is known as maluku kie raha (four mountains), namely Mount Ternate, Mount Tidore, Mount Bacan and Mount Jailolo which became the center of the spice trade in the 15th century (Andayana, 1993). The majority of the population is mostly Muslim, based in Ternate and Tidore, while the rest of the population are Protestants and Catholic Christians scattered in Halmahera Islands

and Batang Dua District (Statistic Center, 2010).

The region of North Maluku is a vast and diverse archipelago, therefore ethnically they have different ethnicities, languages and cultures, but the form of unity traditions





Figure 1. Map of North Maluku @ Seung-won Song, 2018

Has existed since the 16th century. The word of maluku comes from the Arabic malik (al-Muluk), which means a king (Adiyana, 1993). The words Al-molok and Al-mulku mean the king's government. Meanwhile, according to the indigenous people of Ternate, the word Maluku comes from the local language of Ternate, moloku, which consists of two words moi 'one' and loku 'handheld' which means to hold with its philosophy; moi moi i moloku means all in one grip (Radjiloen, 1982; 40) . In essence, the expression of the language is to uphold the unity and integrity in the land of the four kingdoms of North Maluku, namely the kingdom of Ternate, the kingdom of Tidore, the kingdom of Bacan and the kingdom of Jailolo. According to the history of the four kingdoms in Maluku, Ternate was the head of the largest kingdom in North Maluku (Adiyana, 1993). Therefore, this research is focused on the city of Ternate

The word Ternate started from the word Tara no ate then became Tarnate and finally changed again to Ternate which means you are attracted to descendants (Hasan, 2001). This language means descending from a high land or a place (the initial place of the kingdom of Ternate) to the lowlands to lure the immigrants to enter and want to settle on the coast or this country (Radjiloen, 1982; 22). The Ternate area is divided into five sub-districts, namely north Ternate, west Ternate, Ternate island sub-district, south and central. Then, this research sites are the western, northern, and island sub-

districts which are native to the indigenous people of Ternate.

Ethnic Ternate is a group of native Ternate people known as the indigenous people of Ternate. They belong to the same social group and interact in the same way using special language as a linguistic feature related to their ethnic identity (Holmes, 2013: 186). The interactions that occur in the society make language as the daily communication tool. Ternate is the main language of various regional languages in North Maluku which function as the 'state' language in the territory of the Sultanate of Ternate. In ancient times, the indigenous people of Ternate or those who came from outside the island always used the local language of Ternate as the daily conversation language, even Ternate at that time was declared the language of instruction (lingua franca) (Siokona, et al, 1994; 2-3).

Language is one of the seven universal cultural elements. As an element of culture, language plays an important role in understanding the culture of a community group (Koentjaraningrat, 1985; 88-89). In this case, language can determine the cultural values which become the traditions or habits of a society that are passed down from generation to generation. Thus, language can express the thoughts that reflect the mindset of the society.

One of culture that is still existed in the Ternate area is the wonge ritual tradition as a form of community expression that reflects its mindset. The performing of the ritual is a classic aspect of the culture of the indigenous people of Ternate and as a form of spirituality in their lives. This ritual is performed as a sign of dedication to the ancestral spirits in an effort to maintain the meaningful moments of friendship, to honor the ancestral spirits, and as a form of awareness of the existence of ancestral spirits. The wonge

ritual acts as an intermediary for the existence of a communication relationship between the Most High and the ancestral spirits, on the other hand it acts as an intermediary for the relationship between humans and ancestral spirits for the safety of the indigenous people of Ternate. According to Mensah & Silva (2016), the spirits of the ancestors who are revered serve as a link between the highest and the people, by connecting the spiritual flow to the balance of humans and their communities.

The practice of wonge has a positive impact on the lives of the indigenous people of Ternate, namely as the medium for intense interaction between communities, as the binder of relationships between families; family gathering and on the other hand the meeting of humans and ancestral spirits. This shows that wonge is a form of ritual in two worlds, namely the spiritual world and the real world (Opukuwa, 2005). Ritual is a means of expressing expectations and cultural aspects that serve to direct other forms of behavior (Edmund Leach in Bell 1999). In this case, language plays an important role in the practice of Wonge rituals.

Language and Culture Relation

The form of wonge's magical ritual is the use of the Ternate regional language which is one of the aspects of discourse whose presence can determine the success of a magical ritual. Burchett (2008) stated that the power of magic is based on the words. He also added that magic comes from the belief in the inherent efficacy of the words, signs and qualities of the power to which they refer. Wonge's magical ritual is a cultural event that sets the discourse as an important aspect of its implementation. This suggests that the magical wonge rituals of the Ternate people are a cultural phenomenon that involves language as an aspect of culture.

Cultural discourse in Wonge's magical ritual can be studied in two perspectives, namely a language perspective and a cultural perspective. The study in terms of language will be seen in terms of the use of language during the wonge ritual while in terms of culture it is seen from the cultural knowledge used in magical rituals and the life of the Ternate people. According to Spradley (1980), cultural knowledge can be obtained through cultural behavior, cultural artifacts and cultural messages. He also added that it is necessary to know the meaning behind the cultural behavior, the cultural properties in the form of natural objects and the cultural messages. In line with this, Foley (1997), Geertz (1973), and Palmer (1996) asserted that language is seen through the core concepts of culture such as looking for hidden meanings behind the language expressions.

The basic concepts of cultural linguistics are language, culture, and conceptualization (Bustan, 2019; 3). Language as a cultural activity that is used as a means of communication by members of social groups. Human language is formed by direct innate aspects and will be influenced by the physical and socio-cultural experiences of society. According to Silver (1990), the relationship between language and culture is like conjoined twins, two phenomena that are closely tied, such as the relationship between one side to the other on a coin. One side is a linguistic system and the other side is a cultural system. This opinion states that language and culture are two different phenomena, but the relationship is very close, so it can be said that they cannot be separated. In this case, culture can be defined as something that is resulted from thoughts or notions.

The relationship between language and culture is a symbiotic relationship (Mensah & Silva, 2016). They further describe that language is a vehicle for the expression of

cultural values, beliefs, customs and world views, while culture provides a mirror in which speakers understand their language. This suggests that language and culture cannot be separated, the relationship between the two is complementary in people's lives. Through language assessment, this study describes the vocabulary to delineate the culture of the indigenous people of Ternate as the speakers. The study of culture through language is better known as the linguistic anthropological approach, which was expressed by Duranti (1997) that the study of language is a source of culture and speaking is a cultural practice. The use of language in the wonge ritual will reflect the cultural knowledge of the Ternate people. For this reason, a language and cultural approach is needed to carry out deeper studies related to the magical expressions in the Wonge ritual.

Research on the language and the culture of Ternate has been done a lot, but no one has yet researched in depth the form and meaning of magical expressions in the wonge rituals of the indigenous Ternate community with a cultural discourse approach. There are several studies that are relevant and stimulate the implementation of this research. The research done by Apituley, et al (1983) described the socio-cultural background of Ternate speakers and the structure of the Ternate language from a linguistic point of view. Jantje (2010) examined the Allegro form of Ternate Malay with an anthropological linguistic approach. The dominant form of alegro is found in various spoken utterances and is a feature of the Malay Ternate language. Nurbaya (2010) examined verbal and nonverbal expressions in the saro-saro event in the wedding ceremony of the indigenous people of Ternate. Pandawa (2014) also examined Dolabololo's oral literature in the Karo Wonge Ritual of the Ternate society by using a literary approach in

examining the narrative structure of Dorabololo.

Method

This study describes the aim and purpose of the wonge ritual, the ways of summoning spirits and its inheritance techniques. The form of analysis is the a form of magical expression in the Wonge ritual. The entity of verbal language uses the local language of Ternate. This language has a magical power that can present a spirit in a person's body (Pandawa, 2014). The spirit will enter into someone who is considered to have good character. The description is based on the data collected from the results of field research in several research locations, to be precise in the West Ternate, South Ternate and the Ternate Island District, Ternate City, North Maluku Province, Indonesia. The data obtained through an ethnographic approach, which is supported by ethical and emic perspectives in the interpretation of research data (Faleppa, 1986). Meanwhile, the source of the data were the indigenous people of Ternate, especially the traditional leaders and spirits called the wonge ma oti (wonge's boat) who were interviewed to obtain the information based on the research objectives.

The method in data collection was done through field observations, interviews, and document studies. Participant observation is also used in the data collection process to connect the researchers in the lives of the people being studied while maintaining a professional distance (Wilson & Chaddha, 2009). Data recording was done using audio and video. Then, the digital data were transcribed, selected, translated into the language in the form of written text in Indonesian. The ritual language was analyzed based on the form and meaning with a cultural discourse approach. This study is the same as ethnolinguistic studies, anthropological linguistics and

linguistic anthropology. The observation was made to have an overview of the intent and purpose of performing the rituals, ways of summoning spirits and techniques of inheritance. Then, it analyzed the form of magical expressions in the local language of Ternate, which reflects the mindset of members of the Ternate ethnic group about the existence of spirits as supernatural powers. The data collection was carried out through several techniques, namely recording, elicitation, and note-taking. The study of the document was conducted to collect the document data such as scientific articles, research results, papers relevant to this research. The data analysis procedure was carried out starting from the initial data collection stage, then data reduction, data presentation, data interpretation and conclusion drawing. If it comes to the final stage of data interpretation there is still a lack of data collection, data reduction, data presentation, and drawing conclusions. This was done repeatedly to get the right conclusion.

Result and Discussions

Based on the results of field research that has been carried out, it shows that there is a connection between the language of the Ternate region, the traditional culture of Ternate, magical powers, and the social community. The language is used as a form of magical expression in the practice of the Wonge ritual culture. The classical cultural form of the indigenous people of Ternate as a means of spirituality in their daily life. The wonge ritual is carried out with various purposes and objectives, including treatment and fulfillment of vows (Pandawa, 2014). Wonge is the spirit of the ancestors who are believed to have supernatural powers as a protector, as a guard, as a savior, as a medic, as a fortune-teller in the life of the indigenous people of Ternate. The ways to summon spirits are done through congo uku, popoka, joho lako and makukudu. Meanwhile, the

inheritance mechanism of the wonge is inherited naturally to its descendants and inheritance non-naturally.

Based on the the data, several language expressions and ethnolinguistic interpretations were identified. Some of the verbal languages used in the Wonge ritual are as follows. There are 9 ritual meanings of Wonge, including:

- Wonge leba se salama
- Wonge kie=Guardian Spirit of the Mountain
- Wonge juanga ma ruba
- Wonge tabanga besi
- Wonge bunga manamo
- Wonge bela-bela se lako rara
- Wonge kapita besi
- Wonge kapita dara
- Wonge mou mamole

Overview of Wonge's Rituals

Wonge is baba ete "father and grandfather", which literally means ancestors and ancestors of the indigenous people of Ternate. These ancestors and forefathers during their lifetime in the world were holy people who had supernatural powers called Frazer (2009, Malionowski, 1992) as magical powers. They are referred to as people auliyah which means holy people. The spirit of baba ete is believed to have supernatural powers that penetrate the body of someone who is still his descendant to protect the community in case of disaster and other threats.

The second version states that Wonge is a group of genies/jinn. The society consider that the jinn lived first in the world before humans. It was only after centuries that humans came to the world with their various ignorances and weaknesses. In his life, humans sometimes experience various kinds of life problems and various calamities. For the various reasons, humans become friends with the jinn for

the sake of their survival in the world. Jinn are considered to have supernatural powers that are able to help humans when faced with a disaster by not expecting anything in return but that humans must perform a kind of ritual offering as a form of expression of gratitude for the help given. The offerings are not in the form of human sacrifices but offerings in the form of drinks such as alcohol, fanta drinks, sprite drinks and traditional foods such as yellow rice and other side dishes and are equipped with areca nut and siri. This description is confirmed by Armah's (2006) statement that offering is a custom found anywhere, including on the African continent, which involves pouring alcohol or some other type of drink as an offering to the ancestors or gods.

The third version concludes that wonge comes from the word wange which means day. This is related to the time of the wonge ritual, which has a choice of five days of performing which can be adjusted to the intention and ability of the ritual performer. The five times of performing are wange romoi "one day", wange raange "three days", wange romtoha "five days", wange tomdi "seven days" and wange sio "nine days". The meaning of the performing of one day means one single meaning which can be said that God is only one as the creator of the heavens and the earth. The three days of carrying out the ritual means that humans have three important elements in their lives, namely mother, father and god. Five days shows the meaning of always remembering the five times in human life. The seven days of performing the ritual mean the seven qualities in humans. Then, the nine days of ritual performing means the process of human occurrence during the nine months in a mother's womb. According to Radjiloen (1982), the numbers 1, 3, 5, 7, 9, 13 and 17 have their own meaning in the life of the indigenous people of Ternate.

From the three versions of the statement, it can be concluded that Wonge is the spirit of the ancestors who are believed to have supernatural powers. During their lifetime, they were saints and when they died their spirits would enter to the body of a person who is their descendant. The Wonge ritual performing is carried out according to one's vows. Even though the desire to carry out this ritual arises individually from the owner (a friend of the wonge), the preparation for the performing is always carried out with the cooperation (lilayan) of the surrounding community where the ritual process is carried out, starting from providing a place, preparing the offerings, etc. Regarding how long the wonge ritual takes time is determined based on a person's intention and ability. For example in one day, three days, five, seven and even nine days.

Before the ritual process takes place, the community works together to make a sabua (Figure 2) as a place for ritual performing, usually in the yard of the house. In the corner of the place where the ritual is held, is placed Fala Wonge or Wonge ma Fala (Figure 3) which means the house of spirits, which is believed to be a place for the supernatural spirits to reside. The measure of Fala Wonge is 1 x 1 m, made of planks, thatched roof, and the shaped like a house on stilts. The contents of the Fala Wonge are areca nut, betel, and rolled cigarettes made from palm leaves, which are usually called tabako. Fala Wonge "Wonge's house" has been built by people who are friendly to Wonge. The construction of a Wonge house is usually built beside the house, in front of the house, behind the house and some are placed on the ceiling of the house.



Figure 2. *sabua* “the house where the rituals are held” @ nurbaya 2019



Figure 3. *Fala Wonge* ‘House of Spirits’ @ nurbaya 2019

The ritual performing begins before sunrise, which is carried out by the traditional elders and community leaders by reciting a prayer and burning incense so that the ritual can run according to the desires of the degree (Pandawa, 2014). In front of the people who are reading the prayer, the yellow rice which looks like a tumpeng is arranged, topped with a boiled egg.

The food ingredients provided are; rice, free-range chicken eggs, maleo bird eggs, spices, hand-rolled cigarettes made from enau leaves and plain water. These ingredients will be cooked as the offering to the spirits of the ancestors. The traditional way of cooking is using firewood and clay pots. The pan is not round but rather cylindrical from 'tamo' clay for cooking yellow rice, coconut milk rice, and pal-pal (rice wrapped in leaves). The method is also unique, without a stove, but firewood is arranged around the tamo. In addition, there are those who cook bananas, and a type of tuber with coconut milk, as well as other side dishes, such as grilled fish, grilled chicken, and eggs. These foods are served without being arranged on a plate, however, on the banana leaf on a long pan, and the eaten together (Figure 4).



Figure 4. Wonge’s offering @ nurbaya 2019

The Purpose and Objective of the Wonge Ritual

The main purpose of carrying out the Wonge ritual is to protect the community from all calamities. The role of the wonge to cherish the community group. The wonge’s protection for the community is in all fields such as health, forecast,

agriculture, marine, and others. Besides, the other purpose of the ritual is as a form of friendship between families. It is to know each other between the families and also to unite the family. As in the local language expression of Ternate ino fo Rubu rubu rame rame which means "let's unite together". This expression means that the indigenous people of Ternate have an attitude of mutual cooperation, cooperation and collaboration in any important events that will be carried out, whether planned activities or events that occur suddenly. According to Song (2020 in Andaya, 1993)) although ethnically different, the people in North Maluku have started to formulate the ideas about supra-ethnic and supra-regional identity from the 14th century based on the cultural perceptions of sacred unity. In this case, the unity in society has been established for a long time and continues to be carried out until now.

Wonge's Magical Expression

The verbal expression of data (01) wonge leba se salama consists of three words, namely wonge, leba and salama and one conjunction se. The meaning of the data is the spirit of protection and salvation. Wonge leba se salama's magical expression forms the language of the Ternate region used in the wonge ritual about the existence of spirits as protectors and saviors for the indigenous people of Ternate. Kofi (2010) stated that the spirits of ancestors residing in other realms are divinely entrusted with human spiritual development, and have divine direction to guide and protect the humans. Leba se salama is a name or nickname in the spirits of the ancestors that cannot be replaced by a name other than that name because each ancestral spirit has duties and responsibilities according to its field.

Data (02) for wonge kie consisted of two words wonge and kie. Wonge means spirit and kie means mountain. The meaning

contained in the data (02) is as guardian of the territory of the Sultanate of Ternate in particular protecting the Mount Gamalama Ternate. The indigenous people of Ternate really respect to the existence of Mount Ternate because they are considered to have guardians, namely the spirits of their ancestors. On the top of Mount Gamalama are the tombs of the ancestors. At certain times, the indigenous people of Ternate always go to the grave pilgrimage on the top of the mountain by reading prayers and asking the God to keep Mount Ternate from erupting, because Mount Gamalama Ternate is one of the active mountains in Eastern Indonesia. Every climber who wants to climb the mountain must carry out the customary procedures so that the climbing process runs smoothly while leaving and returning home. If the climbers do not follow this method, it will be bad for them. If there will be a disaster (disturbance), one of the descendants will be possessed by the spirit of Wonge Kie and will be notified in advance. The shirt marker used by Wonge Kie in rituals always wears all white clothes.



Figure 5. One of the descendants is possessed by a spirit@ nurbaya 2019

Data (03) wonge juanga maruba consists of three words, namely wonge, juanga, and ruba and one word belonging to ma which indicates the ownership of the root word ruba ; the watchman in the ocean. In the rituals, the people always make offerings in the form of rice, sugar, kerosene, saguwer, "a type of drink from the indigenous people of Ternate". All of the food ingredients are sewn in the small rectangles like small sacks, then the saguwer and kerosene drink are put into a very small bamboo which will be placed in a boat as the symbol of marine guards who are ready to fight to protect the sea of North Maluku, especially Ternate. The boat will be washed out to the sea at the end of the ritual. This happens at noon or evening delivered by the wonge ma oti. When you get an accident while on a voyage, you can say one of the names of the Wonge, then it is believed that you will be protected. In the government structure, it can be referred to as the navy whose task is to oversee the sea and biodiversity.

Data (04) Wonge Tabanga Besi consists of three words, namely the words Wonge, Tabanga and Besi. The word tabanga comes from the root word banga which means forest. It gets the prefix ta in the local language of Ternate so that it means forestry or in the forest. Meanwhile, the word Besi means magical power. The verbal language wonge tabanga Besi means the spirit that guards the wilderness in North Maluku, especially the forests in the Sultanate of Ternate.

Data (05) wonge bunga manamo comes from three words, namely the word wonge, bunga, and manamo. Bunga means flower and the word manamo comes from the root word namo which means bird. The word namo gets the prefix ma in the local language of Ternate which means bird. This verbal language means the spirit of the gardener and livestock. In agriculture, for example, when making a garden, someone intends that if the harvest is

successful, that person will perform the Wonge ritual.

Data (06) wonge bela-bela se lako rara consists of four words, namely the word wonge means spirit, bela-bela means lightning, lako means eye, rara means six and one conjunction se. More than two eyes are believed to be able to see from the front, back and side. It literally means ancestral spirits who have the power and are able to observe events in the past, present and future. Most of the magical powers of ancestral spirits to wander about occur in social life. For this reason, the results of the prediction from the ancestral spirits are used as the basis for being more careful and staying vigilant in dealing with every event or every problem that occurs at any time.

Data (09) wonge mou mamole consists of three words wonge, mou, and mamole. The word wonge means spirit, the word mou means quiet, mamole the origin of the word tomole means a powerful man, has courage, expertise, and has supernatural powers (Radjiloen, 1982).

Data (07) wonge kapita besi consists of three words wonge, kapita means commander, and besi is as strength. The meaning of the verbal language Wonge Kapita Besi is as the spirit of the ancestors who served in war. For data (08) wonge kapita dara consists of three words, namely wonge, kapita and dara which means land. This verbal language also means the spirits of the ancestors who served in the battlefield. In the governmental structure, it is as a large recipient who has supernatural powers. During the war, the indigenous people of Ternate be friended with their ancestral spirits to gain the supernatural powers against the invaders. Traditional weapons of war will not be able to repel the invaders with the modern weapons and combat equipment. However, with the help of the ancestral spirits of the indigenous people of Ternate, they

succeeded in driving away the invaders at that time.

In the health sector, for example, if someone is sick, Wonge will treat it. All spirits when possessed can treat everyone's ailments. The treated pain is usually caused by interference from the spirits or jinn or other evil demons. The time of treatment is usually done when the spirit invocation is carried out during the ritual practice. When the spirit has entered the body of a person who is a derivative, then at that time everyone can seek treatment for him. Each wonge has the task in their respective field. Its job is in accordance with the existing government structure in the real world. The indigenous people of Ternate are friendly with spirits based on their lineage which is passed down from generation to generation.

Calling the Spirit

The way to summon the spirits is done through congo uku, which consists of two words congo 'burn' and uku 'api', the language of congo uku means to burn fire. The meaning of the verbal language conge uku is burning the incense to summon the spirits of the ancestors before the ritual takes place. The congo uku was carried out by mahimo, the 'elder person', by repeating nyunyemo dola wotu 'chanting the name of the spirit' (Figure 6). How to burn incense as a sign of notification to spirits to attend the ritual.



Figure 6. Calling the spirits @ nurbaya 2019

The second way is through the sound of popoka music, namely hitting the 'tifa' drum, which is done by the older and the younger generation. The sound is carried out to present the ancestral spirits. According to Mensah & Silva (2016), the way to call is to tell the owner with a sound which means raising the ancestors.

The third way through joho lako consists of the word joho 'drop' and lako 'eye' which means to drop an eye. This verbal language means to present the ancestral spirits so that they can enter their descendants' bodies that have never been possessed by the ancestral spirits before. This is done by dripping a little water and ginger powder using a white cloth and then dropping it into the eye. In this way, it is able to bring out the spirits of the ancestors.



Figure 7. *joho lako* @ nurbaya 2019

The fourth method is makukudu, which is to cover the whole body, some only cover the half of the body such as the head and the center upwards with a cloth or handkerchief to summon the spirit and return the spirit to another world

Inheritance Technique

There are two inheritance techniques in the Wonge tradition, namely natural inheritance and non-natural inheritance. The wonge inheritance occurs naturally, namely inheritance techniques that occur directly from generation to generation in accordance with the rules set by the ancestors. Ordinary humans will not be possessed by an ancestral spirit, only its descendants are possessed by the ancestral spirit. Not all descendants will be possessed by spirits, only selected people who are seen from one's good morals. It is supported by Sumitri (2016; 173) who stated that there are several characteristics that are favorable to natural inheritance, namely that it occurs from generation to generation, in a traditional or original context, in accordance with the rules outlined by the ancestors as the reference.

Based on the customary tradition that natural inheritance techniques in wonge rituals are carried out by the older generation by involving the younger generation, but not all generations are easily involved in it. It is because the older generations master and know more about all things related to these rituals. The younger generation who are involved only as wonge ma oti "people who are possessed by a spirit", they are involved naturally, which happens directly. Based on the results of field research, the younger generation is less active. In fact, it is their hope to continue this tradition. Indeed, there are some things that are considered as pamali if performing the ritual is not in accordance with the rules and it is considered very dangerous. However, it needs to be taught to them in stages with the aim of having knowledge and meaning of the values that exist in the Wonge ritual.

On the other side, non-natural inheritance techniques are carried out through the training institutions. There is only a training center or studio in the city center of Ternate. Based on the research results, the number of training places is still very limited. Moreover, in research sites such as in the sub-districts of the island of Ternate and West Ternate, there are no special training centers or workshops to practice spiritual dance. Meanwhile, formal institutions will only teach the dance if there are competitions between schools or other village competitions. The spiritual dance training is carried out only based on a moment's need.

Conclusion

The wonge ritual is the community cultural practice that is still being carried out in the life of the indigenous people of Ternate. There is a close relationship between the local language of Ternate and the culture of Ternate, as reflected in the form and meaning of magical expressions

in the local language of Ternate. The community believes that there is a god as the creator, but on the other hand, it is still guided by the fact that the wonge has magical powers as a savior, protector, fortune-teller and healer. Wonge acts as an intermediary for the community in communicating with God.

Individual who is possessed by ancestral spirits is considered as special, holy, and of good character. A person who has been possessed has the ability to cure diseases caused by other supernatural beings. Besides, he has the power of the sixth sense in explaining or predicting the past, present and future. The spirits also know about the order of the universe, sustenance, good and bad, and other life. The form of the ancestors through the body of an individual descendant is the symbolic of protecting the society's life.

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