

Abstract

This study seeks to answer curiosity regarding two basic questions of how the Ternate people see their past to contribute to the construction of contemporary identity. This research uses a qualitative-descriptive method. Collecting data through interviews and document analysis. The data obtained is displayed descriptively and analyzed based on the document and conceptual references that have been determined.

*The results of the research show the affirmation of the general identity of the Ternate people framed in the slogan *moluku kie raha* as the unifying philosophy of the four sultanates in North Maluku where Ternate is contained. *Jou se ngofa Ngare*, in which there are the customary values of a person, the customs of a Kabasarang, *galib se lakudi*, *cing se cingare* which has become the own philosophy of the Ternate people who differentiate between the four residents of the sultanate in North Maluku. *spices* made Ternate an economic center, provoked the desire of other nations to dominate the Ternate region, responded by resistance until a heroic figure emerged from the Sultanate of Ternate which is now constructed as one of the regional icons for the Ternate people even his name was fought as a national hero.*

*The religious aspect as part of culture characterized by the spread of Islam in North Maluku, which is centered in Ternate, directly differentiates it from other areas in the Moloku Kie area. *Kie raha* has also become a part of the past and is considered a separate pride in their collective memory.*

whether they say it or others who write about themselves with regard to the glories of the past, collective memory and also identity. The past of the Ternate people they selectively present in the context of the current identity battle. experiencing ambiguity in determining an overly egalitarian attitude towards memories or memories of the past, external penetration results in ternate people continuing to construct the past as raw material for the sake of fighting to affirm their group

The psychology of pride of the Ternate people after the State established Sultan Baabullah as a national hero of glory that made Ternate people like to find a 'way' to reverse the glory of memory or collective memory so that Ternate people exploited the potential for memories that were considered great in order to redefine themselves today.

Referring to the data and findings, it can be understood that historical and ethnic politics are a strong tendency as a form of affirmation of a group based on the same origins, historical customs and economic, social and political fate of past memories or social memories. Memories of the past are always constructed and produced among the Ternate people as raw materials, for the heroic past which is full of claims of greatness

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