

Tradition*Liliyan* as Social Capital of the Tidore Community

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Abstract

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Research entitled Tradition*Liliyan* As Social Capital for the Tidore community, it is a response to the community's need for help for those in need as a basic foothold in society. Research related to Tradition*Liliyan* This is considered urgent to do because in implementation it has the power of social capital which has the principle of enormous benefit for the people of Tidore, such as preventing structural poverty, preventing social disintegration, preventing conflict and several other benefits which are considered important to be expressed and published so that the spirit of social life for The community is getting stronger, because implementing this tradition contains enormous social capital power.

Keywords: *Liliyan*, Social Capital

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INTRODUCTION

The people of Tidore have a tradition which in its implementation has the power of social capital which can enable the community to realize the existence of social life in accordance with the demands of the current era. Social capital is a norm, network and trust so that harmonious cooperation is formed (Mega Ayu, 2022). Several traditions carried out by the people of Tidore have been going on for this long, of course showing that the strength of social capital in this community is still very strong despite the rapid development of technology today. The strength of social capital is difficult to erode if the sense of kinship and togetherness is still strong in society (Okta Hadi, 2018). The strength of social capital can still be seen in social relations, work systems and several other social activities, because the collective awareness of the Tidore community is still very high, this is also supported by a sense of kinship and brotherhood as a manifestation of how important the strength of social capital is for the Tidore community. .

One of the traditions that the Tidore people continue to maintain until now is tradition*Liliyan*. *Liliyan* This is a term known by the people of Tidore, namely helping each other for those who have economic disadvantages who need help. Tradition*Liliyan* This is carried out if there is a community celebration that is impossible to carry out alone due to limited energy and finances. Such as preparing dishes for the invitees to the Tahlilan of the dead for 7 (seven) days, wedding ceremonies, building houses, or other big celebrations which actually have to be carried out by many people, then residents come in droves to help until the work is completed.



Tradition *Liliyan* which is carried out by the people of Tidore is different from mutual aid as is usually known by the general public, in the sense that it is not limited to helping physically, but rather the arrival of residents to people who have a need, they have thought about and prepared what the owner of the need will need, so they come by bringing money, coconut oil, kerosene, sugar and several other basic necessities and then handing them over sincerely and without any strings attached to the owner of the wish.

As a form of social capital, *Liliyan* has "power". Because the values contained in implementing this tradition are essentially held to strengthen the social values that have been used by society as a basis for carrying out daily social activities. Tradition *Liliyan* This is still standing strong today because it is capital that has been inherited by ancestors and is still embedded in the soul of the Tidore people.

Implementation of traditions *Liliyan* This is not transactional, in the sense that citizens who come to help the owners of the event without expecting any reward. What is shown by the community is a strong sense of family even among them even if they do not have family ties. A strong traditional bond, then by itself a strong sense of traditionalism is embedded (Ahmad Riswan, 2016).

Tradition *Liliyan* This is of course very helpful for people who have a celebration, especially those who have economic limitations, because they no longer think about paying for the workers who come to help, and also some basic necessities have been provided free of charge by other residents.

With Capital contained in Tradition *Liliyan* This can certainly make its own contribution to social integration, because harmony, comfort and social conflict in society can be contained by itself thanks to this tradition.

RESEARCH METHODS

Research Approach

The approach used in this research is qualitative, because with this research approach the researcher assesses that the required information related to the research problem is obtained clearly and accurately.

(Moleong Lexy, 2011) Qualitative research is used with several considerations, namely:

- a. By using a qualitative approach, it will certainly make it easier for researchers when dealing with multiple or multiple facts.
- b. The qualitative approach presents clearly and directly the nature of the relationship between the researcher and the informant.
- c. The qualitative approach is more respectful or more sensitive and easier to adapt to the many sharpening influences on the value patterns faced by the researcher.
- d. By using this qualitative approach, researchers conduct research more in a scientific setting, in the sense that researchers focus more on seeing the reality that occurs in the field.

The qualitative approach does not have an a priori theory, in the sense that a researcher believes more in what he sees so that he has more neutrality in research.

This research approach is of course adapted to what has become the aim of the research, namely to "explore" further from the implementation of traditions. *Liliyanas* a social capital that has been consistently implemented by the people of Tidore

Researcher Presence

The presence of a researcher is an urgent matter for the purposes of the research, because of the objective information obtained, the researcher must adapt directly to the environment of the object to be researched. The presence of the researcher is also to carry out participatory observations, in the event that the researcher has direct involvement with the aim of obtaining data, so that the data collected or obtained is in accordance with the needs of the research.

Research sites

The location of this research is Tidore. The determination of Tidore as a research location is of course based on strong arguments and initial data, because the traditions carried out by the Tidore people have been going on for a long time (hundreds of years), and are still maintained to this day, making them interesting to research.

Data collection

In order to obtain accurate data and information that can be accounted for, researchers use the following data collection techniques:

a. Observation

Observation is an observation made by humans in their "habitat" and researchers must live and play a role in everyday life (Sarosa, 2012). The technique as explained above aims to observe what has become the object of research and directly observe the activities carried out by the Tidore people as implementers of the tradition. *Liliyan* the.

b. Interview

To obtain information that actually happened in the field, the researcher conducted an in-depth interview or as mentioned by (Effendi, 2014) a free interview. The interview technique is a verbal interview between two or more people directly. In this interview the researcher explores data from informants to obtain information or data needed to focus on the problem being studied

c. Documentation

Documentation is a record of an event that has already occurred, this documentation can be in the form of writing, drawings, or someone's monumental work. The results of this research will be even more credible if supported in the form of photos or written work of an academic nature (Winarno, 2015). As a support in collecting data in the form of documentation, researchers use tools in the form of cameras to make it easier for researchers to collect documentation data.

Data source

The data sources used by the research to obtain a clear and accurate picture are as follows:

- a. Primary data sources: Primary data in research is data obtained based on the results of interviews and observations carried out by researchers in the field (Sugiyono. 2012). From this explanation, the researchers used

traditional leaders, religious leaders, community leaders and several people who were directly involved in the implementation of traditions. *Liliyan* the.

- b. Secondary Sources: Secondary sources are data obtained from documents, manuals and reports that have relevance to the research focus (Haberman, Saldana, J. 2014)

Data Validity

To determine the validity of this research, researchers used methods or techniques that were based on the criteria explained by Moleong (Moleong Lexy, 2011) as follows:

- a. Transferability is an external validation by examining the description in detail to see the similarity in context between the giver or recipient of the data so that it can show the accuracy of the results so that they can be applied.
- b. Dependability is the validation of data through examination of all components and research processes to see whether the results of the data obtained are in accordance with the research plan that has been created.
- c. Valuation of suitability between data and facts, which is testing research results that are linked to the research process. Research objectivity can be obtained through careful examination of all research components and processes and their results.

Apart from data validity as explained above, researchers also rely on triangulation, where researchers carry out data validity checks which tend to utilize something from outside the data for the purposes of checking or comparing data.

Data analysis

Data analysis is a process for arranging the sequence of data, organizing it into a pattern, basic descriptive unit categories. Furthermore, it is explained that data analysis is about giving significant meaning to the data, explaining a pattern of description and looking for relationships between the dimensions of the description (Moleong Lexy, 2011)

The mechanism used by researchers in conducting data analysis in this research is as follows:

- a. Analyze the data that has been collected to be studied.
- b. Carry out an assessment of the data by categorizing primary sources and secondary sources which is done by taking notes and providing criticism of the data in order to ensure which data can be used in analysis and which cannot be used.
- c. Next, interpret the data that has been compiled through intellectual understanding and an inductive approach which is based on empirical experience of the facts, data and information collected. This step certainly requires knowledge equipped with concepts and theories.

DISCUSSION

Implementation of Traditions *Liliyan*

Liliyan Etymologically, it comes from the Tidore language which means please help. *Liliyan* implemented by the Tidore Community is based on the use of social networks (Family Ties) between fellow community members. However, in its implementation, it does not rule out the possibility of involving other ethnic groups or other relations. This depends on the emotional closeness between the owners of the celebration.

The time for implementing this tradition is if there is a big celebration such as building a house, a wedding ceremony, someone dies or other celebrations that are big and cannot be carried out by the owner of the celebration himself. Implementation of the tradition *Liliyan* The majority of this is done by mothers, however there are certain things where men's participation is also very much needed.

Liliyan This is done when in a community, there are residents who have a celebration and the owner of the celebration goes to neighbors or other residents' houses with the aim of informing them that there is a celebration at their house and then inviting them to spend time *Liliyan* at the house of the celebration owner according to the day set by the celebration owner. Tradition *Liliyan* This is carried out if there is a family or person holding a celebration, but the person concerned cannot afford it, either physically or economically, then the community, in this case the majority of mothers, flock to the owner of the celebration. These women certainly did not come with empty hands, but they came with money, oil, sugar and several other basic necessities and then handed them over to the celebration owner.

Social capital is the ability or effort of people to associate with one another so that it becomes a strong potential or strength, not just covering economic aspects, but also other social aspects (Kusmayati, 2015). Meanwhile, Fukuyama (Widodo, 2016) states that social capital is a series of informal norms and values that are shared by the community, and the community has high hopes for reciprocity or cooperation between their groups. In the content of social capital there are also capabilities that arise from general trust in a society.

Implementation of traditions *Liliyan* This contains social capital at the individual level which describes the existence of a network of individuals, families or other social networks which are considered capable of providing assistance according to the needs of individuals as celebration owners. Traditional process *Liliyan* This of course has a huge impact on individuals with the social networks they have.

Apart from handing over money and goods as explained above, the mothers are also willing to donate their energy to help each other (*Liliyan*) to carry out kitchen work according to the needs and requests of the celebration owners.

Apart from the role of mothers, the implementation of traditions *Liliyan* This cannot be separated from the participation of men, because there are certain celebrations that also require quite a lot of participation from men, for example *Liliyan* died so they were tasked with building tents at the celebration location, picking coconuts and other heavy work. which is impossible for women to do.

Social networks that are relied upon in carrying out traditions *Liliyan* by the owner of the celebration, namely fellow ethnic groups, close relatives, neighbors, and other relationships that are emotionally close. Those who are invited by the celebration owner are of course based on social relations, if there is no relationship between the celebration owners then it is certain that they will not be invited to attend. *Liliyan*.

Social capital is the totality of resources, both potential and actual, which are related to ownership between networks and permanent institutional relationships which are based on mutual recognition and mutual recognition of one another. In other words, by joining a member of a group, someone will get support from the capital they have together. Next, someone said that the social capital that a member of a group has depends on the quality and quantity of network relationships that Bourdieu can create (Rusdi Syahra, 20003).

Social Relations in the Implementation of Traditions *Liliyan* This can be interpreted as a bond in the social life of the Tidore community in general, both as individuals and as a group, which is connected by trust. Based on this, there is a strong relationship with the term in the concept of social capital. With the existence of social networks contained in the implementation of traditions *Liliyan* This forms a bond between individuals which is connected by trust. This is what causes tradition *Liliyan* has strong social capital strength, this is of course in line with the concept of social capital that social networks are obtained from relationships between individuals in society because they both want the principle of usefulness.

Tidore people in carrying out traditions *Liliyan* Not all individuals have big and strong relationships, only certain individuals get big benefits from implementing this tradition. If the owner of the celebration has large relationships then it is certain that those who come to help will be in greater numbers so that the owner of the celebration will get greater benefits.

Liliyan Traditional Values as a Form of Social Capital

Tradition *Liliyan* In the concept of social capital, of course there are values contained in it, because the community that is connected to the implementation of these traditions certainly has a network of social relations deliberately created to maintain the social values of the Tidore community which have been inherited by their ancestors. Tradition *Liliyan* by the Tikdore community, it has become a form of social capital for the community because it contains values that are implemented of course based on a mutual agreement and can be beneficial in maintaining relationships between fellow communities, strengthening and adding to the social relationships of the community that have existed for a long time. The values contained in the implementation of traditions *Liliyan* among others as follows:

1. Value Reciprocity

Implementation of Traditions *Liliyan* This of course has a reciprocal value contained in it, which is mutual giving and receiving, which is termed by the Tidore people as "Garo". them to help with kitchen work such as cooking. Then the residents who came to help certainly didn't just have empty hands, but they came with basic ingredients such as sugar, cooking oil, eggs, chicken and several other basic ingredients. Many even came with money. This is of course rotational in nature, in the sense that the owner of the celebration must remember that one day

the person who is currently helping with the celebration will also have to help, even though this does not contain an element of coercion.

The social relations of the celebration owner greatly influence the amount of basic ingredients that will be given by other residents. If the owner of the celebration is a relative or neighbor, then you can be sure that there will be a lot of ingredients for the meal, and if those invited are only friends, or certain people, then you can also be sure that the food ingredients given will also be small because it depends on who comes.

2. Value Please Help

The value of mutual help or known as gotong royong which is owned by the people of Tidore certainly grows "fertile" with the various traditions they carry out, such as *Liliyan*, because in implementing this tradition, the people of Situntu always work together to complete a job that has been agreed upon. A form of cooperation built in Tradition *Liliyan* This is of course based on awareness, sincerity and enthusiasm to help the celebration owners. Social capital is a whole that is guided or directed to facilitate the actions of a person or individual in the social structure. Coleman (Fathy, 2019)

Mutual assistance is carried out by the community, in this case the owner of the celebration and other communities who are covered by tradition *Liliyan* is a form of helping the person or owner of the celebration in preparing several necessities from the start to the end of the celebration. In carrying out the work at the celebration, they worked together and no work was done by just one person, therefore every job at the celebration was completed quickly.

People who come in carry out traditions *Liliyan* They have divided their work into each other, but on the basis of mutual help and strong mutual cooperation in the *Liliyan* tradition, those who have finished their work are consciously able to help others. From here it is clear that the nuance of working together in this tradition is very strong.

Provisions for implementing traditions *Liliyan* This is also considered very important for the people of Tidore, because with such a basis it can certainly guide and require someone to let go of momentary personal interests and prioritize common interests.

Guided by the principles contained in the value of mutual cooperation, of course it contains very strong aspects of social capital. Because conceptually social capital reflects an attitude of sacrificing individual momentary interests and prioritizing collective interests. With a strong awareness of wanting to help the celebration owners, they can certainly grow cumulative energy which can later achieve a performance that contains social capital.

3. Socialization Value

Implementation of traditions *Liliyan* This is of course a facility for channeling information and interaction which causes people who are involved in this tradition to be able to socialize, because from here they learn about each other's culture/tradition in a social relationship, in the process of socializing in tradition. *Liliyan* Of course, they share patterns of action through interaction.

A society that involves itself in tradition *Liliyan* Of course, they interact with each other intensely, even at meal time, they communicate with each other and share information with each other, each of them has the same opportunity to

participate in this tradition and can learn many things from people who have different roles in a public. Apart from that, people who follow this tradition are certainly a place to gain more experience, for example when cooking, there are people who are young and have no experience cooking, they can learn from people who are more experienced in cooking so that in the future they will be the ones who Those who don't know how to cook can actively participate as cooks in carrying out the tradition *Liliyan* the.

CONCLUSION

Tradition *Liliyan* It is a habit carried out by the Tidore people to help each other. This tradition is carried out at large celebrations and the owner of the celebration cannot carry it out himself, so the person concerned (the owner of the celebration) goes to other residents with the aim of asking for help. With this basis, people flocked to help. The implementation of this tradition also contains values which of course have the power of social capital which is used by the community in their social activities. Value of Reciprocity, Value of Mutual Help and Value of Socialization

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