

The Meaning of Paji Nyili-Nyili Tradition in Goto Village Tidore Kota Sub-District Tidore Island

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Abstract—This study aims to reveal how the people of the Goto village community interpret the tradition of nyili-nyili paji, and to find out the origins of the birth of this tradition. The approach used in this study is a qualitative method that aims to provide a systematic, factual, and accurate picture. By describing the data obtained and then elaborated in the form of an explanation and then the data obtained were analyzed qualitatively. Data collection techniques Data collection is carried out as follows, (1) determining the location of research, (2) collecting data or information through observation, interviews and in-depth interviews, document review, material inspection (3) regularly recording information. From the results of the study, it has been found that the people of the Goto urban village interpret this tradition as a form of their identity and also how they express their love for Tidore. However, there are also deficiencies in understanding the purpose of this tradition, especially for the younger generation, this is due to a lack of knowledge of Tidore's culture, including its language. This does not mean that the community does not know the language of Tidore, but the community does not really understand the old Tidore language, which is why this deficiency occurs, especially in understanding Borero gosimo which incidentally contains the standard Tidore language or the old Tidore language

Kata Kunci: Tradition, Nyili-nyili Paji, Tidore, Culture

I. INTRODUCTION

Indonesia is a country that is very rich in diversity in culture. Therefore, our country is often called a multicultural country, which is not weak in culture but very rich. Indonesia itself consists of 17,504 islands which makes us diverse with various traditions, ethnicities, races, education, gender, religion, language, to social stratification in different communities from one region to another. According to refence [1] culture with the necessary word culture comes from the *sangsakerta* language "buddhayah", which is the plural form of buddhi which means "mind" or "reason". So Koentjaraningrat defines culture as "power" in the form of creativity, intention, and taste, while culture is the result of copyright, intention and taste. Our own nation's culture is a legacy from our ancestors who are still preserved because it is a hereditary inheritance which is also the identity of our

nation. Indonesia is a country that has a variety of cultures [2]. one of the eastern cities of Indonesia has a lot of culture, namely the traditions of their ancestors who until now continue to be preserved. This city is Tidore city.

Tidore is one part of the Moloku Kie Raha region, Tidore itself historically has a reasonably long track record as a center of power. Having many traditions and cultures, the people there also highly uphold cultural values as a guide and guide to life. As the center of power Tidore in the past embraced the *momole* system or in the Indonesian language means kingdom, which then after the entry of Islam then changed from *momole* to empire as the power system prevailed in the Islamic world. However, it is also not dynastic, because in Tidore itself since the beginning of the consensus tradition there has existed, this is evidenced in the *togorebo* agreement which is an ancient agreement between several clan rulers on the top of the mountain to choose *momole* (King), as the sole leader for all living communities on the small island. After independence and after the unification of the land of Papua into the Unitary State of the Republic of Indonesia, Sultan Tidore was appointed as the provisional governor for the newly formed West Papua Province, then automatically the sultanate's government system led by the sultan doubled into a modern democratic system.

Before Islam came to Nusantara, Tidore was known as Kie Duko, which means a mountainous island of fire. This naming is in accordance with Tidore's topographical condition which has the highest volcano in the Maluku islands group which they call Mount Marijang. At this time, Mount Marijang is no longer active. The name Tidore comes from the combination of two sets of words in Tidore and Arabic in Iraqi dialect: Tidore, *To ado re*, meaning, 'I have arrived' and the Arabic dialect in *Iraqi anta thadore* which means 'you came'. The merging of these two series of words from two languages originated from an event that took place in Tidore. Tidore itself has a system of government in the form of a kingdom. The government system in Tidore is quite well established and runs well. The highest structure of power was in the hands of the sultan. Interestingly, Tidore did not know the crown prince system as other kingdoms in the archipelago. The sultan's

selection is done through a selection mechanism for candidates submitted from Dano-dano Folaraha (representatives of the clan from Folaraha), which consists of Fola Yade, Fola Ake Sahu, Fola Rum and Fola Bagus. From these names, one of them was chosen to become the sultan. When Tidore reached its heyday in the era of Sultan Nuku, the government system in Tidore was working well. At that time, the sultan (kolano) was assisted by a Vizier Council, in Tidore called Syara adat se nakudi. The council is led by the sultan and his duties are handed over to Joujau (prime minister). The members of the vizier board consist of Bobato Pehak Raha (four parties from Bobato; some department) and representatives from the territory. Bobato is tasked with regulating and implementing the decision of the Vizier Council. The four *bobato* are: (1) law enforcer, a kind of religious department in charge of sharia issues. The members of the labe peach consists of kadhi, priest, preacher and modim; (2) customary law in the field of government and society consisting of Jojau, Kapita Lau (warlord), Yade Law (minister of foreign affairs), Law Soasio (minister of internal affairs) and Bobato Ngofa (minister of cabinet affairs); (3) Kompania Pehak (defense and security sector) consisting of Capita Kie, Jou Mayor and Kapita Ngofa; (4) clerical clerks led by a rank Tullamo (royal secretary). Underneath are Sadaha (head of the household), Sowohi Kie (royal spiritual protocol), Sowohi Cina (special protocol for Chinese affairs), Fomanyira Ngare (imperial public relations) and Syahbandar (shipping administration affairs). In addition to the above structure, there are still other positions that help carry out governmental tasks, such as Gonone who is in charge of intelligence and Oil attack who is in charge of propaganda matters. This city has been famous since ancient times because the clove and nutmeg of the first Europeans who set foot in Tidore were sailors from Spain who arrived at Tidore in 1512.

In Tidore itself, traditions and customs are spread which can influence people's life patterns. Cultural wealth that is processed from a philosophical wisdom and ethical ethics. This cultural heritage then combines with Islamic teachings to suit the community. The general classification of the Tidore Indigenous Cultural Collection that has been formed and preserved until now. Among these are the *Nyili-nyili* tradition.

The *Paji Nyili-nyili* tradition itself is a cultural heritage of the Tidore people which is always held once a year on the anniversary of Tidore. This tradition is one of the rituals that are no less important or always held before the anniversary of Tidore. Until now the Pili *Nyili-nyili* tradition is still alive, maintained, preserved, and utilized by its heirs to remain preserved. On its journey, after being planned as an annual program by the Sultanate and also the City Government of Tidore since 2008, the Pili *Nyili-nyili* tradition seems to have weakened in terms of meaning by the community, this assumption is only based on preliminary observations by researchers by comparing the number of participants in the implementation of this tradition. That most participants in *Nyili-nyili* Paji activities can be grouped into several groups, namely the age group from the age of 70 years

and above (hereinafter referred to as the old group), groups from 69-36 years and age groups 25 years and below. It can be said that the most participants are people from the age of 30 and below (hereinafter referred to as the young group) which means they are the second and third group of society, while the activities seen from the young group as the most participants exhibit patterns of behavior that are slightly at odds with older members of the community. As we know that tradition and culture are the inheritance of the predecessors, a temporary conclusion can be made automatically that the people of the old group have more knowledge and experience and understand more about this tradition, so between these two groups it can be said that there is a gap between them in interpreting the *Nyili-nyili* tradition. But it cannot be ascertained that this weakening of meaning is true without further research.

Along with the times, globalization of modern culture is increasingly distorting the values of locality and ancestral wisdom. This general phenomenon also began to marginalize Tidore's culture. The meaning of the *Nyili-nyili* Paji Festival is now experiencing connotation in the meaning itself. In a preliminary observation, it was found that some data showed an initial conclusion that the majority of young people showed a response that the spike of *nyili-nyili* only appeared as a cohort, while the main meaning contained within itself was not so visible. This is assessed from the reflection of the actions taken by the community in the momentum of the celebration of the *nyili*-pilgrims.

This provisional conclusion was made on the basis of direct observation that researchers did, by being directly involved in the process of celebrating the *nyili-nyili*, the researcher was able to see the general response by the community, but to fulfill the validity and truth of this problem, the researcher felt the need to conduct a research that more deeply, by his coolness the problem was raised in this study namely "The Meaning of the *Nyili-nyili* Paji tradition in the community of Goto Village, Tidore District, Tidore Islands City".

II. METHOD

The research method used to examine the condition of natural objects where researchers as a key instrument. Natural objects are objects as they are, not manipulated by the researcher so that the condition when the researcher enters the object, after being in the object and after leaving the object is relatively unchanged, so the results of the study really match the natural conditions [3]. Reference [4], suggested that qualitative research by trying to describe and interpret what is there (can be about the conditions or relationships that exist, opinions that are growing, the process that is underway, the effects or effects that occur or trends that are developing).

III. RESULT AND DISCUSSION

The spelling of *nyili* hiliifah language consists of two syllables namely *paji* and *nyili*. *Paji* has the meaning of banner or pataka or also the flag of the greatness of the Sultanate of

Tidore and *nyili* means region or region. So the *pili nyili-nyili* means the procession procession or parade of the Tidore sultanate heirloom around the Island from the four directions of the compass through the regions and are paraded in turn every time they enter a village or region with alternating personnel holding the oversized banner.

In the dictionary of sociology, tradition is defined as customs and beliefs that can be maintained for generations [5]. Tradition can also be said of a custom that has been handed down in a society with its broad nature. Traditions can cover all complexes of life, so they are not easily set aside with precise and definite details, especially difficult to be treated similar or similar, because tradition is not a dead object, but rather living tools to serve living humans [6]. Based on the above concept, the *nyili-nyili* tradition can be seen as a product of Tidore's people in interpreting their lives, habits that have been formed for a long time to produce a pattern in the body of the community which is then given form to become a tradition, from here it can be seen that *nyili-Paji* it is a manifestation of meaning which has undergone crystallization in such a way as to form its own form. The long process in the struggle of the Tidore people to seize or defend themselves from the arrival of a foreign nation with the aim of conquest made the Tidore community increasingly formed its identity as a large nation and did not wish to submit to colonialism, this is one of the strong factors of creating a tradition of *nyili-nyili*.

Values that are formed on all events in the history of Tidore society are then interpreted with different standards, but basically the community refers to the same purpose, as the results of this study indicate that people want historical knowledge by their successors, so that values culture is not forgotten, but also as a process of forming identity and instilling value in the current generation it is also hoped that there will be an inheritance of cultural values to the next generation of Tidore's humans. This is also the purpose that is embedded in the Borero Gosimo which is read when every *paji* enters a *gam* (village), each stanza of ancestral advice in the Borero Gosimo and the rank of the wedge has a purpose and represents a certain history. In other words, the *pili nyili-nyili* tradition is the process of socialization of the Tidore sultanate in celebrating the anniversary of Tidore to the public and future generations about the noble values of Tidore culture, and all kinds of local wisdom.

William A. Haviland in reference [7] said that culture occurs from values, beliefs, and abstract perceptions about the universe that are behind human behavior and are reflected in behavior. The image of *nyili-nyili* is the culture of the Tidore people whose main purpose is to remind the current generation to always know their true identity as a culture that has aspects of trust and that is reflected in the behavior of the *gotu* community itself that this tradition is believed to be an expression of gratitude to God and accept deep love and pray for the ancestors for all the results of their struggle and also as the next generation to always be able to remember all the

struggles of the ancestors in defending the country Tidore from various attacks and wars in reclaiming their homeland.

In the *nyili-nyili* there are various meanings contained therein. As explained by Saifur Rohman (Sobur, 2004: 133) "meaning" is the transcendental presence of everything. Meaning is interpreted as something that is profound and very important. More clearly, Saifur Rohman explained about the "meaning" is as follows: The meaning is understood as the essence that arises from an object due to the efforts of the reader to express it. As explained above, the spell of the *nyili-nyili* itself has a meaning as a perception that is present in the minds of the Goto people, about the long journey of the struggle of the Tidore people in general and Goto in particular in expelling the invaders. It is the process in the struggle which then raises a uniform perception in each individual that keeping what has been achieved by the ancestors is an obligation for them, besides that in the perception of the Tidore community itself that each tradition including the reflection of *nyili-nyili* is proof of identity then from this perception then an understanding of the importance of knowing and loving local culture will not disappear later. Even though there are still some people who do not understand the purpose and purpose of this tradition, so it is very important for the *gotu* community to learn this tradition with the intention of deepening their identity as human beings in Tidore.

Talking about meaning, it is necessary to pay attention to the view of symbolic interactionism as expressed by Blumer in reference [8], the main idea of symbolic interaction is 3, namely: That humans act on something based on meaning. The meaning is needed or changed through a process of interpretation (interpretative process), which is used by people in dealing with something they encounter. Then the action on the *nyili paji* is an interpretation of the meaning that is manifested in it, the meaning is then interpreted by everyone who is then applied through actions such as turning off electric lights, lighting torches, dressing in customs, performing dances and so forth. The whole is a symbol that contains meaning. As for the meanings found through the *gosimo borero*, the *borero* contains the philosophy of life of the Tidore community, containing suggestions for good behavior acting in accordance with trusted values. All these parts are then interpreted by the minds of the people and generalized into tangible actions in the tradition of *nyili-nyili*. In the spell of the *nyili-nyili*, it involves several *nyili* as the meaning of *nyili*, which is a region, *nyili* itself consists of three *nyili*, namely *nyili-seba*, which is a near territory consisting of Tidore island and Halmahera coastal area which is in front of Tidore island, secondly, *lofo-nyili lofo*, which is the middle part of the territory of the entire Tidore empire, consisting of East Halmahera (now) and West Halmahera (now). Third is *nyili gulu-gulu*, a distant region consisting of the rulings of the four kings, papua, and spooky. All three regional powers of the Sultanate of Tidore all present in the procession of the *nyili-nyili* have the purpose of showing the existence of the Sultanate of Tidore.

Here are some of the meanings of the identified *nyili-nyili* tradition, namely:

A. Meaning of Unity.

From the explanation of the meaning of this tradition alone can be described how the meaning of unity is realized. *Nyili-nyili* itself means that countries that are *panji* or banner symbolize the identity of *nyili* or country. Of all the flags marking each country paraded in a parade around the island and each entering one village to another, they are always welcomed with a variety of celebrations showing that the community accepts the joy of the arrival of a delegation carrying the symbols of the countries under authority the Sultanate of Tidore without seeing the angle of difference between them all of those differences had merged into one when the struggle of Sultan Nuku in reconquering the empire which at that time was under the control of the VOC.

B. The Meaning of Religion

When waiting for a *paji* to enter the village of Goto, some people choose to do *Dikir* (dhikr), generally a group of people who help elders or also called *gosimo gam* (village elders). The event was intended to request protection from the Almighty so that every grandchild of the country, both in the *Nyili-seba* area, *nyili lofo-lofo*, *nyili gulu-gulu* and those who are not in remote areas (overseas) to always be protected from danger. And extended age for the beloved country.

C. Aesthetic Meanings

The aesthetic values in this tradition are created in a whole series of events carrying out this tradition, the originality of the locality of this tradition is very visible for travelers who come to watch cultural festivals and traditional parades from village to village parading the wedge on foot showing an attitude united with an earth the fundamental meaning of the struggle of the ancestors to free the nation from the power of the invaders. These values show how aesthetic the tradition is. every part of this tradition shows the locality of society starting from how to dress, to the behavior showing the values of Tidore.

D. Heroic Meaning

A building of awareness that arises in the perception and behavior of the community in interpreting every inch of the struggle of the ancestors from the beginning to start and its processes until finally liberating Tidore man from all forms of colonialism. Of all the forms of meaning that can be identified, it is not wrong to conclude that all identified from the tradition of the *nyili-nyili paji* are derived from the consciousness born of memories of achievements that have been done by the ancestors.

Paji nyili-nyili itself reappeared at the time of the celebration of the 902th anniversary of Tidore previously called *dama nyili-nyili*, this appearance was marked by the formation of a regional arts and culture council. When a procession of *nyili-nyili*, where the wedge is circled around the island and enters every *gam*, the community always performs a *simore* that is welcoming the arrival of a wedge with a variety of forms, some are welcomed with a thought, dance, and other regional arts. Overall it is a form of community

appreciation for the presence of wedge. But there are also some issues about the meaning of this tradition where not all the *goto* people understand the purpose of the *nyili-nyili*, this is due to a lack of knowledge of history and culture, but also this cannot be blamed for the community because in terms of historical knowledge there must be a form of socialization about the meaning of this tradition. Likewise with the case of Borero Gosimo because the language used in this text uses standard Tidore language where many people do not know about this standard Tidore language.

In *tardisi nyili-nyili* itself there are several symbols that contain certain meanings, especially *panji* or banner which embodies several things. There are a number of flags in this tradition, including the yellow oversized wedge which reads the *tauhid lafad*, the yellow color itself has a meaning of prosperity, then the white-colored wedge which is defined as the color of the law as a color that shows the court and justice, then the wedge is red, green and black, each referring to the imperial maritime forces, namely intelligence forces, ambush troops, and invading troops, besides that there is also an Indonesian flag. In all matters related to this wedge, the sultanate slipped the intention that before the Unitary State of the Republic of Indonesia was formed and became a State in Tidore, there was a mature and tested government system, also that in the Sultanate Tidore itself adopted a democratic system. In addition, the addition of the red and white flag of the Sultanate of Tidore itself shows the commitment of his nation and shows its Indonesian.

This tradition is a representation of the struggles of the past that were born by the cultural and cultural institutions of the empire, aimed at the present and future generations about the meaning of the struggle for independence carried out by the ancestors. Also as a form of proof of the existence of culture and civilization Tidore which has its own form.

CONCLUSION

The conclusions of this study are as follows:

1. The *pili nyili-nyili* tradition represents three forms of meaning, namely: 1) the meaning of unity and unity, 2) religious meaning, 3) aesthetic meaning 4) heroic meaning. All of this was identified in the implementation of tradition which took place at one time.
2. The tradition of *witch-nyili-nyili* is a form of planting meaning and *borero* (Message) locality into the present generation and future generations of Tidore man.

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