

## Hifting Traditions *They were* as a Social Exchange for the Garojou Community

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### Abstract

The aim of this research is to describe how Tradition is applied *They were* as a social exchange in the Garojou community, apart from that, it is also to find out the factors causing the shift in tradition *They were* the. The method used in this research is qualitative. The aim of using this method is to dig up as much information as possible related to the research problem from figures who are considered to have relevance to provide information related to the research focus. *They were* is a tradition handed down by the ancestors of the Garojou people, whose implementation as a social exchange has experienced a very significant shift. This shift is caused by polarization at every political moment, and urgent economic incentives that require a decrease in community participation in implementing traditions. *they were*.

**Keywords:** Shift, Tradition *They were*, Social Exchange

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### INTRODUCTION

Indonesia is a country rich in ethnic groups, and each tribe in the country certainly has its own traditions. They live with all kinds of different traditions, and each tradition certainly has values contained in it.

Every era certainly experiences changes in every field, both economic, social and cultural. Therefore, the culture or traditions adhered to by each community will experience changes or shifts along with the development of the community's activities. A tradition that really prioritizes humans and other humans, in every activity together in a tradition. Sometimes traditions clash in a pluralistic society.

The Bari tradition is maintained by the ancestors or ancestors of the Garojou community because it has social exchange value which really helps the community in carrying out their activities. For example, for example, Person A wants to build a house, but does not have the costs or wages for a craftsman, so by relying on this tradition, Person A only asks *They were* only then the community came to help to build the house until it was finished. The implementation is not just building a house, but other heavy work. Even though people who come to help do not expect direct rewards, they expect that when they carry out the same celebration, Person A must also come to help.

Tradition *They were* as a social exchange that has been guarded, carried out and preserved by the Garojou ancestors, is now being shifted and starting to disappear over time, because in its implementation it is only able to be maintained by a small number of people.

*They were* as a social exchange that has a principle of substantial benefit, it is in danger of being "swallowed up" by social change without the community realizing it. Because society has begun to tend to be individualistic and it is very awkward to implement this tradition, where they consider that help in this day and age must be measured in material terms.

## **LIBRARY STUDY**

### **Tradition**

Etymologically, the word tradition comes from Latin, namely *Tradition* which means continued or habit. In the simplest sense, it is something that has been done for a long time and is part of a community group. (Pudentia, in Anton, 2015)

Every tradition that exists in a society certainly has a very central position for its people. Tradition has a central position because it can influence several aspects of life in a society. Tradition is a term that is often used by every society. Bawani (Afgoni, 2017) tradition is a legacy of the past that has been continuously preserved until now, in the form of values, social norms, behavior patterns and customs which are a manifestation of various aspects of life.

The source of tradition is generally due to habits that emerged among society and then spread. Habits that originate from culture, inherited from one generation to the next. Tradition is a work created by humans which may not conflict with religious teachings.

A tradition born by humans is a custom, namely a habit of a supernatural nature which includes cultural values, norms, laws and regulations that are interrelated. And also traditions that exist in a group or community of people are the result of being passed down from generation to generation from the ancestors or ancestors of that community (Robi Darwis, 2017)

Usually traditions are born in two ways. The first way is through the mechanism of the emergence of a sepat or spontaneous event that is not expected and does not involve a large number of people, this is caused by certain individuals who discover a historical or historical heritage that attracts attention, admiration, love and greatness which is then disseminated through various means. and influences many people, then this attitude of admiration then turns into people's behavior (Herdiyanti, 2017)

(Ayu Riyani, 2018) The function of tradition is as follows:

- 1) In cliche language, tradition is a policy that has been passed down from generation to generation, existing in the consciousness, norms and values, beliefs held by society. And traditions also create or provide fragments of historical heritage which are seen as having value that can be utilized.
- 2) Tradition contributes legitimacy to a view of life, principles and rules, beliefs, and all of this has justification so that it can embrace or bind its members.
- 3) Tradition provides a collective symbol of identity that gives confidence, can strengthen primordial loyalty to a nation, group or community in a society.
- 4) Providing a platform for the dissatisfaction of modern life.

Based on the concept above, it can be said that in a tradition it regulates how humans or other groups behave, how they behave or behave in their

environment, and how they behave towards nature. Tradition develops into a system that has patterns and norms, and at the same time regulates rules that become a reference for society.

Tradition *They were* Of course, it provides a set of ways of behaving which are derived from a particular value and main idea of that tradition. Therefore, one important thing is to understand the orientation of thoughts or medial objects from ideas originating from the past which have been passed down from generation to generation.

### **Social Exchange**

Social exchange theory is a theory used to view relationships that occur between individuals and individuals and individuals and groups. George Homans (Muhammad Edka, 2015) explains that social exchange is social behavior which is behavior that appears and reappears whether it was planned to do so or not. This social behavior can be explained by the basic problems of exchange, these problems are psychology and individual motivation.

What is a special feature of social exchange theory is *cost and reward*. Because when carrying out an interaction, humans always consider the sacrifices and rewards obtained from the interaction. If sacrifice is not considered, then one of the parties experiencing a dissatisfaction like this will feel dissatisfied and can cause discomfort in their social interactions.

Social exchange theory also of course calculates the overall value of a relationship by subtracting a sacrifice from the reward it receives. Apart from that, social exchange theory predicts that the value of a relationship can influence the final outcome which will continue a relationship or end it. If the relationship runs positively, then of course the relationship can be maintained (Shokhibul Mighfar, 2015)

From the explanation above, it can be concluded that social exchange theory is a theory that explains the social relationships carried out by society, both individual and group. And this relationship can be broken when a sacrifice is not appreciated and is not reciprocated in kind by the other party.

## **METHODS**

### **Types of research**

The type of research used is descriptive qualitative (Moleong, 2007) explains that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and also observed behavior. Meanwhile, descriptive is research with the aim of describing events or phenomena that exist in people or society, whether natural or engineered (Sugiyono, 2012).

Based on the definition above, it can be concluded that descriptive research is research with the aim of describing in detail how the relationship between social phenomena occurs. Therefore, the aim of using descriptive qualitative research is to describe shifts in trades *They were* as a social exchange of the Garojou community.

### **Research Location**

Determining the research location is of course based on various considerations, because it really takes into account the possibility of the problem being entered into, studied and analyzed in more depth. Garojou was chosen as a research location because the researchers considered that the Garojou people were very open to the traditions they carried out, apart from that, the researchers also considered that the problems that occurred were interesting to research, because the traditions that had been maintained by the Garojou people had begun to experience significant shifts.

#### **Data source**

The resources obtained or collected to support the research are data that are actually obtained from sources that are believed to have the capacity to provide explanations related to the research problem. Among others are:

##### 1) Data primer

Sugiyono (2012) explains that primary data is data obtained directly from the research site. Based on this, the primary data in this research are figures, customs and community figures in Garojou who are of course directly involved as actors in the implementation of traditions. *They were* as a social exchange.

##### 2) Secondary data

Secondary data in this research are documents that are relevant to the research focus, the sources are books, journals or other sources that are considered supporting.

#### **Data Collection Techniques**

Data collection techniques are systematic and standard stages or procedures in order to obtain the required data (Arikunto, 2002). In terms of collecting data, researchers focus on looking for information that is related to the research problem in the form of someone's opinion, facts and documentation that is related to the focus of the research study.

The methods used to collect research data are as follows:

##### 1) Participant Observation

Observation as a data collection technique certainly has specific characteristics when compared with other techniques. Because interviews and questionnaires always communicate with someone, observations cannot be separated from people but also based on other natural objects (Sugiyono, 2010)

##### 2) In-depth Interview

Interviews are a data collection technique using questions and answers carried out by researchers and informants. (Moh Pabundu, 2005). In order to obtain accurate information or sources, researchers interviewed traditional figures, religious figures and community figures, who are believed to be directly involved and therefore have knowledge of traditions. *They were* the.

##### 3) Documentation

The need for documentation in this research is to obtain written data from various sources, for example documents that are considered to have relevance to the research problem.

#### **Data Analysis Techniques**

In conducting research data analysis, it is carried out after the researcher has finished collecting data related to the research problem. (Miles and

Huberman, 2009) explains that activities in conducting qualitative data analysis are carried out interactively.

The data analysis can be described as follows:

1) Data reduction

Data reduction is a process of selecting, focusing, paying attention to simplifying, abstracting, and transforming data obtained from existing notes in the research field. Reducing this data is a form of analysis to direct, classify and exclude data that is not needed.

2) Data presentation

Presentation of data in this research can be in the form of narrative text. Apart from that, the data is also presented in the form of graphs, matrices and charts. All of this is designed in order to connect information which is then structured well. In this research, researchers present the data in the form of words or text to make it easier to understand the problem that is the focus of the research.

3) Drawing Conclusions

At this stage, conclusions are drawn based on field findings, and usually the initial data collection is a temporary conclusion, and then changes if the researcher obtains new findings or evidence as support for further research data collection.

### 3.7 Data Validity

To increase the validity of the data in this research is triangulation. Triangulation is checking the validity of data which always uses or makes use of something from outside as a data comparison. By using this triangulation, researchers utilize supporting methods and sources in checking the validity of their data (Moleong, 2011)

Apart from triangulation, in terms of increasing the validity of the data, researchers do the following:

- 1) *Prolonged Engagement*, researchers attempt to build trust with research informants over a long period of time. In this stage, the researcher acts as the Garojou community, therefore the researcher tries to approach the people who serve as research informants, in this way the researcher can easily get information related to the research problem.
- 2) *Peer Debriefing*, in this process, researchers go to competent people (experts) to discuss and ask to explain conceptually related to the research problem.

## DISCUSSION

### Bari Tradition

Etymologically *They were* comes from the Tidore language which means mutual cooperation or mutual help. In its implementation, this tradition is of course carried out by Indonesian society in general, but the motives for implementing it can be different, because this depends on the extent of social relations that exist in the area.

Tradition *They were* carried out by the people of Garojou Village is a tradition of mutual cooperation which is not much different from the mutual cooperation model in general, because in general people understand that mutual cooperation is a form of cooperation between groups to complete work that is in the public interest or common interest. There are different things about the traditional model *They were* carried out by the Garojou Community not only to complete work that is of public interest, but also someone's personal interest, in the sense that when someone is faced with heavy work

that they are unable to complete it themselves, or do not have sufficient funds to pay someone to help them, for example harvesting lots of coconuts, and building houses and other heavy work, then just relying on it *they were*, then people will come in droves to help without expecting anything in return directly, so that all that is facilitated by the celebration owner is providing food for the people who are helping.

Based on a high sense of kinship between the people in Garojou Village, this tradition is still maintained today. Although in its implementation it has begun to erode as a form of social exchange.

### **Shifting Traditions *They were* as a social exchange**

There are several factors causing the shift in tradition *They were* among others as follows:

#### 1. Differences in Political Views and Choices

Differences in political views and choices in Garojou Village are certainly one of the factors that causes a shift in traditions *They were*. This happens because politics presents very deep and emotionally strong issues, such as group values and interests. When a certain person or group has different interests or political views, there is potential for tension and social breakdown.

The following are several basic factors of differences in political views as causes of shifts in tradition *They were*, among others

##### a. Polarization

Every time there is a political moment, people in Gorojou tend to form groups to fight for their favorite candidates, and each group is distributed to invite or influence their family or close people to want to join them. With every invitation, there are definitely those who want to take part and there are also those who don't, this is where the emergence begins *destroyed* for those who do not want to follow the invitation and are even labeled negatively.

Ismail Lukman (2024) explains that modern society may experience political polarization, where differences in views become increasingly sharp, and this triggers conflict and polarization in society.

##### b. Biased Information

In the current digital era, it cannot be denied that disinformation, misinformation and malinformation are easily spread among society, this is exacerbated by political momentum. This can certainly increase tension between community groups in Garojou, because the community lacks digital literacy to filter out incorrect information which results in social conflict.

##### c. Differences in Priority of Interests

Every group formed by society at political momentum certainly has a strong basis for argumentation as an interest group. And groups give each other negative stigmas towards other groups.

Basically, differences in political choices do not always lead to conflict and division, because with an attitude of mutual respect, intense and open communication, and mutual understanding of differences in views, people can learn to live in harmony even though there are political differences, and if these are not heeded. then it's tradition *They were* will be lost among the Garojou people.

#### 2. Pressure of Economic Necessity

The expectations and pressing economic needs of the Garojou community in the past and now are of course different. With this economic pressure, of course, people become individualistic and materialistic. When someone experiences urgent economic pressure, the person concerned will automatically focus on fulfilling the needs they face so that causing a shift in social solidarity or tradition *they were* amidst society.

Febriyani (2019) explained that one of the factors causing a shift in the culture of mutual cooperation in society is the increasing demand for activities and work that address daily needs.

"Prioritizing group interests above personal interests" a motto like this is no longer relevant to explain several social realities, including tradition *they were* amidst the Garojou people, because reality proves that society has begun to prioritize meeting basic needs such as food, children's education, health costs. To get this, of course someone has to work "harder" and takes a long time so they have limited time to involve themselves in social needs. As long as this does not receive sufficient guarantees, society tends to be individualistic and rejects traditional values *they were*.

Economic factors are the aspect that triggers the loss of the cultural value of mutual cooperation, because the economic aspect has a very urgent role in human life. When economic conditions are unstable, the implementation of mutual cooperation tends to be less effective, this is because people are more focused on meeting their daily financial needs. Charisma (2023)

A reflection of reality as explained above, of course the values contained in the implementation of tradition *They were* as the social exchange that has been carried out by the Garojou community will gradually disappear, because the community tends to be apathetic towards social activities and is more likely to pursue personal needs.

### 3. Various Jobs

In recent years, the type and pattern of work engaged in by the people of Garojou Village has experienced a very drastic change, the majority of people who previously only worked as farmers, now carry out other professions such as Civil Servants (PNS), Private Employees, Coolie building, and several other types of work. With these various jobs, of course they have different working patterns and hours.

Widati (2020) said that the shift in the culture of mutual cooperation is also influenced by social activities. Each person has their own activities and priorities in completing their tasks, individual interests can make them think twice before involving themselves in social activities.

Tradition *they were* can work if each community can spend time together to carry out this tradition, and to spend time in a community model with heterogeneous types of work is quite difficult. For example: the farmer can free up his time at any time because his work pattern does not require him to go to the garden every day, while civil servants are required to go to the office every Monday-Friday and some also have to go to the office, or construction workers whose work completion time has been mutually agreed with the staff. contractor. With such different work demands, it is certainly difficult to unite at one time to carry out this new tradition.

Things as explained above can certainly be ensured that the implementation of tradition *they were* will automatically erode, because the majority of Garojou people will spend their time completing their work, and rarely involve themselves in other social activities.

## CONCLUSION

Implementation of traditions *They were* by the Garpojou community as a social exchange until now it still exists and is run by the community, but a shift has begun in terms of community participation. This is due to several things, including differences in political choices and views which cause polarization of society, apart from that, it is also because society is starting to be preoccupied with economic pressures and various work needs.

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