

Tradition *Paca Goya* as a Symbol of Nature Conservation For the Tidore Community

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Abstract

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This research is a response to the contribution or benefits of the Paca Goya to the preservation of Tidore's nature which is very large, because on the one hand the problem is the occurrence of natural damage due to ignorant human hands which of course greatly affects the balance of nature. This research also certainly has the goal of providing a stimulus to the community so that they maintain local traditions that have utility value for the community. development of tradition as local wisdom.

Keywords: *Paca Goya, Symbols, Nature Preservation*

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INTRODUCTION

North Maluku is an archipelago that has a diversity of ethnic groups, such as Ternate, Tidore, Makean, Tobelo and several other ethnic groups. Each of these ethnic groups certainly has a tradition that gives legitimacy to a belief in a way of life, and is also an identity for each ethnic group.

Tidore (Kalaodi) is an area in North Maluku that still adheres to its ancestral heritage. Apart from that, Tidore (Kalaodi) has various traditions as a characteristic or local identity of the community, such as the *Dama Nyili-nyili Tradition*, *Lufu Kie*, *Taji Besi*, *Hogo Safar*, and many other traditions that are still maintained today.

Paca Goya is one of the traditions of the Tidore (Kalaodi) people which has been passed down from generation to generation and has been maintained for hundreds of years. This is one of the local wisdoms of Tidore (Kalaodi) which is full of meaning and meaning in its implementation. tradition *Paca Goya* is an activity to clean up places that are considered by the people of Tidore (Kalaodi) as sacred places, one of which is a mountain. This activity is not just an ordinary cleaning, but full of ritual events which are the application of the Tidore people's (Kalaodi) ancestral oath to nature, and this is a form of good faith and the hope of the ancestors to continue to make nature a friend which must be preserved.

Ritual events from the *Paca Goya* cannot be separated from symbols or symbols which are a form of means of conveying information to the public or to each individual who follows the tradition. The use of symbols from the *Paca Goya* contains meaning or value in accordance with the agreement that has been passed down from generation to generation by the ancestors.

tradition *Paca Goya* has several stages such as *Tabe Dupa*, *Bobeto*, and several other stages. In carrying out this stage, the Tidore (Kalaodi) people consider



it a sacred procession, because the symbols in the *Paca Goya* are full of the meaning of preserving nature as well as orders to protect nature (the forest). The order is accompanied by sanctions, and one of these sanctions is in the form of an ancestral curse for people who destroy forests and disturb animals, and the sound of the curse is that sharks eat it out to sea and wild animals eat it on land. This is one of the most feared curses and a moral burden for the people of Tidore (Kalaodi) who destroy nature (forests and animals).

With this tradition, of course, it is used as a guide by the Tidore (Kalaodi) people in forest management, because the Tidore (Kalaodi) people are very obedient to the command symbols in carrying *Paca Goya*. Because lately there have been cases of *Illegal Logging* and forest exploitation in several districts and other cities in North Maluku Province which was carried out by irresponsible individuals which resulted in floods and landslides which threatened natural ecosystems.

RESEARCH METHODS

The type of research used is descriptive qualitative. (Moleong, 2007). explained 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. While descriptive is a study with the aim of describing events or phenomena that exist from people or society, whether natural or engineered. (Sugiyono, 2012).

Based on the definition above, it can be concluded that descriptive is research with the aim of describing in detail how the relationship between social phenomena occurs.

1. Data

Sources 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 research problems. Among them are:

1) Primary data

Sugiyono explained that primary data is data obtained directly from the research site. (Sugiyono, 2010). Based on this, the primary data in this study are traditional leaders, religious leaders, and Tidore community leaders (Kalaodi).

2) Secondary

data Secondary data in this research are documents that have relevance to the research focus, the sources are in the form of books, journals, or other sources that are considered as supports.

2. Data Collection Data

collection techniques are systematic stages and have standards in order to obtain the necessary data. (Arikunto, 2002). To collect data, researchers focus on finding information related to research problems in the form of a person's opinion, facts and documentation that are 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 to other techniques. (Sugiyono, 2010). This observation was carried out in order to be able to make observations of research objects in order to support the research.

2) Depth

Interviews Interviews are a data collection technique by means of question and answer conducted by researchers and informants. In general, there are two or more people physically or non-physically present in the process, each party can use communication channels smoothly and fairly. (Pabundu Tika, 2005)

3) Documentation The

need for documentation in this study is with the aim of obtaining written data from various sources, for example documents that are considered to have relevance to the research problem.

3. Data Analysis

In conducting research data analysis, it is carried out after the researcher has finished collecting data related to the research problem. (Matthew, 2019) 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 simplification, abstracting, and transforming data obtained from existing records in the research field.

2) Presentation of data

Presentation of data in this study can be in the form of narrative text. In addition, the presentation of the data is also in the form of graphs, matrices, and charts. In this study, the researcher presents 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 it is drawing conclusions based on field findings, and usually the preliminary data is a temporary conclusion, and then changes if the researcher gets new evidence to support the collection of further research data.

4. Data Validity

To increase the validity of the data in this study is triangulation.

Triangulation is a data validity check that always uses or utilizes something from outside as a data comparison. By using this triangulation, the researcher utilized the method and supporting sources in checking the validity of the data. (Moleong, 2011). In addition to Trianggulas, researchers also use Prolonged Engagement and Peer Debriefing.

RESULTS AND DISCUSSION

1. Implementation of the Paca Goya

Tradition *Paca Goya* or known by the people of Tidore (Kalaodi) is a tradition that has existed for a long time. Literally, *Paca Goya* comes from the Tidore language (Kalaodi) which consists of two words, namely *Paca* which means cleaning, and *Goya* which means a sacred place. The *paca goya* tradition in outline is an activity or activity of cleaning a location that is considered sacred simultaneously carried out by the young and old generations. They provide places to serve, halves of bamboo as a substitute for plates, besides that, they also provide special food.

Tradition is of course an important thing that is passed down by the ancestors in the form of values and habits that are considered by the community as good things. Therefore, it raises a question of how to ensure that the traditional values contained therein do not erode values so that they are still used by future generations in carrying out social activities in society. (Fauzan, R., & Nashar. 2017)..Tradition is a form of culture that contains values that function to strengthen people's views and provide direction in association desired by norms in society. (Raodah, 2015).

Before the peak event of the *Paca Goya* is carried out, usually one day before the community is led by elders known as the northern and southern elders to clean the designated sacred location and prepare whatever is needed during the tradition. Offerings as a procession that is believed to be a symbol of handover or giving and receiving between humans and nature, besides that there is another thing that is prepared is *doro* as a tool or media.

The community walks towards the hill which is named *Goya*, because on that hill the community believes it is the beginning of the ancestors of the Tidore Community (Kalaodi) who first came. *Goya*, which is the place for this ritual, is a quarter hectare forest overgrown with large trees. Around *goya* are community plantations planted with nutmeg, cloves and various types of vegetables.

Their journey from the village to this sacred place was led by *Sowohi*, who is known by the community as the traditional leader. After they arrived at their destination, then they read a ritual prayer which was led directly by *sowohi* who was accompanied by traditional leaders. After that, the offerings are placed in a place called *para-para*, which, when lifted to the height of an adult's shoulders, is made of woven bamboo.

The procession from the *Paca Goya* lasts for about 1 hour, after which the community continues with the meals prepared the day before which are placed in containers made of natural materials such as banana leaves instead of mats. Split bamboo for food and others. And after completion of all community activities return to their respective places and carry out activities as they should.

tradition *Paca Goya* is carried out based on the intention of the local community, in the sense that this tradition is not carried out every time, but only at certain moments. This is done after the annual harvest season of garden products such as nutmeg and cloves. Before the introduction of nutmeg and cloves, the people of Tidore (Kalaodi) used to carry out this tradition as a way of giving thanks for monthly garden produce, but the intention of this community's thanksgiving has changed from giving thanks for the monthly to annual yields because the annual yield is bigger and more promising.

tradition *Paca Goya* by the Tidore people (Kalaodi) is of course a manifestation of the process of ritual ceremonies carried out by the people on the hills of Mount Tidore (Kalaodi) which traditionally is the embodiment of a request to the Divine with full hope to be blessed with a nature full of fertility, nature who continue to provide the needs of the community, especially the people of Tidore (Kalaodi), be it in the form of abundant harvests, the availability of sufficient clean water for posterity or the next generation.

In essence, the *Paca Goya* ritual is an expression of a social belief, belief in a power that is not visible, such as the power of nature in the relationship between

humans and the universe, during a period of history where it is considered that humans are sub-ordinary to natural forces that if a disaster occurs then this is God's will that must be faced and must surrender to Him

2. Symbols of Nature Conservation in the *Paca Goya*

Every implementation of a tradition in society certainly has symbols contained therein. tradition *Paca Goya*, there is a series called *Bobeto* is an implementation item of the *Paca Goya* Tradition which has a sacred symbol that is used by the community as a guide for carrying out activities as farmers and other activities related to forest management.

Mead explained that symbols or signs given by humans in interacting have certain meanings so that they can lead to communication, and pure communication only occurs when each party not only gives meaning to their own behavior, but understands the meaning given by the other party. others (Luthfie, M. 2017).

The people of Tidore (Kalaodi) in interacting with nature and social life, they know *Bobeto*. Literally *Bebeto* comes from the Tidore language (Kalaodi) which means an oath delivered from generation to generation, and usually this oath (*Bobeto*) is delivered by Sowohi during the *Paca Goya ritual*. During the implementation of the *Paca Goya*, *Bobeto* is a series that cannot be separated from this tradition, because *Bobeto* is one of the core sequences of the *Paca Goya Tradition*.

Bobeto has a very meaningful symbol that is obeyed by residents in preserving nature. *Bobeto* reads “*Nage daahe sojira alam. Domaaha alam yang golaha se jira ngon*” which means ready goods that destroy nature mini, then when nature returns it will destroy itself. *Bobeto* is then manifested in several activities or activities in protecting nature and the ecosystems within it, and the thing that is most guarded is the availability of water, erosion floods, and natural disasters that have a direct impact on the people of Tidore (Kalaodi)

Based on decency and loyalty to the meaning (symbol) *Bobeto*, residents who are in Tidore (Kalaodi) are not greedy in managing or managing nature and also guarding it, and they also keep guarding the coastal areas of Tidore Island (Kalaodi) to avoid threats in the form of drought and other natural disasters. Based on compliance with the symbols contained in *Bobeto*.

sacred symbol contained in *Bobeto* certainly demands that the community not be arbitrary towards logging certain forests or trees which have a detrimental effect on the people of Tidore (Kalaodi). A causal relationship in the supernatural dimension is believed by the community that there are supernatural beings that inhabit the valley which are the guardians of the valley or forest, thus making the community more careful in managing the forest.

The people who live in Tidore (Kalaodi) respect nature more, and they try to interact or adapt as much as possible with nature, which is expected by the early generation of Tidore (Kalaodi) to this day to be the same as the next generation, where they are of the view that all forms of damage are mini-natural. is the act of those who are irresponsible, therefore *Bobeto* is a powerful foundation for the people of Tidore (Kalaodi) in maintaining the existence of the natural world of Tidore (Kalaodi), because *Bobeto* is in substance an order to the community to continue to preserve nature.

CONCLUSION

tradition *Paca Goya* is a ritual procession carried out by the Tidore (Kalaodi) people to clean a sacred place located in a forest, to be precise on a hill in the middle of the Kalaodi forest. This tradition is carried out as a form of community gratitude for the blessings of the abundance of fortune by God through nature.

tradition *Paca Goya* certainly has symbols contained in it that are used by the community as a foothold in preserving nature. The symbol contained therein is bobeto. Bobeto is a symbolic oath by the ancestors to the community to continue to preserve and protect nature as a continuation of human life.

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