

The Kabata Dutu (Local Wisdom) As a Means of Social Control of the People of Tidore

Abd. Chaidir Marasabessy¹, Amrizal Siagian², Muamar Abd. Halil³

^{1,2}Program Studi PPKn FKIP Universitas Pamulang
Jakarta, Indonesia

³Program Studi Pendidikan Bahasa dan Sastra Indonesia FKIP Universitas Khairun
Ternate, Indonesia
dosen02633@unpam.ac.id¹

Abstrak: Berabad-abad bagi masyarakat Tidore (Maluku Utara), kontrol sosial sudah menjadi tradisi nenek moyang mereka (*kabata dutu*). Tradisi ini merupakan salah satu bentuk komunikasi masyarakat Tidore, dengan tujuan untuk mengontrol berfungsinya suatu sistem sosial. Penelitian ini bertujuan untuk menjelaskan tradisi *kabata dutu* (kearifan lokal) sebagai control sosial masyarakat Tidore dan mendeskripsikan makna yang terkandung dalam tradisi *kabata dutu*. Data primer dan sekunder (wawancara, tinjauan pustaka, jurnal, artikel ilmiah) menjadi acuan penelitian ini. Pisau analisis data melewati proses pencarian (klasifikasi data sistematis) dan menarik kesimpulan. Simpulan penelitian; 1) Tradisi *kabata dutu* merupakan falsafah hidup masyarakat Tidore. Tradisi ini merupakan bagian dari ekspresi sosial yang muncul dari kehidupan masyarakat Tidore untuk membela perihal tentang kebenaran. Tradisi ini tidak sekedar aksesori representasi budaya, namun sebagai kontrol social guna menanamkan budaya rasa malu agar segala bentuk tindakan berdasarkan norma sosial, *Kabata dutu* sebagai sarana aspirasi (control sosial) kepada pemerintah untuk meningkatkan pelayanan publik yang dihadapi masyarakat. Setiap tahapan prosesi adat mencerminkan proses sosial yang mendorong terwujudnya karakter positif dalam kehidupan masyarakatnya; 2) *Kabata dutu* memaknai manusia sebagai satuan sosial yang saling berhubungan satu sama lain, sehingga rasa memiliki dan membutuhkan terungkap dalam pola hidup sehari-hari masyarakat Tidore. Makna tradisi *kabata dutu* sebagai pesan (*borero*) nenek moyang yang mengandung nilai-nilai kebenaran universal (dalam segala aspek kehidupan, baik moral, adat istiadat, ikatan sosial). Melalui syair *kabata*, orang Tidore melakukan kontrol sosial dalam berperilaku di masyarakat demi menjaga nilai-nilai luhur amanat leluhurnya.

Kata Kunci: Kearifan Lokal, Kontrol Sosial, Orang Tidore

Abstract: For centuries, for the people of Tidore (North Maluku), social control has been a tradition of their ancestors (*kabata dutu*). This tradition is a form of communication among the Tidore people, with the aim of controlling the functioning of a social system. This research aims to explain the *kabata dutu* tradition (local wisdom) as social control for the Tidore community and describe the meaning contained in the *kabata dutu* tradition. Primary and secondary data (interviews, literature reviews, journals, scientific articles) are the reference for this research. The data analysis knife goes through the process of searching (systematic data classification) and drawing conclusions. Research conclusions; 1) The *kabata dutu* tradition is the philosophy of life of the Tidore people. This tradition is part of the social expression that emerged from the lives of the Tidore people to defend matters of truth. This tradition is not just an accessory to cultural

representation, but as a social control to instill a culture of shame so that all forms of action are based on social norms. Kabata dutu is a means of aspiration (social control) for the government to improve public services faced by the community. Each stage of the traditional procession reflects a social process that encourages the realization of positive character in the lives of its people; 2) Kabata dutu interprets humans as social units who are interconnected with each other, so that a sense of belonging and need is expressed in the daily lifestyle of the Tidore people. The meaning of the kabata dutu tradition is as a message (borero) from the ancestors which contains universal truth values (in all aspects of life, including morals, customs, social ties). Through kabata poetry, Tidore people exercise social control in their behavior in society in order to maintain the noble values of their ancestral mandate.

Keywords: Local Wisdom, Social Control, Tidore Community

Introduction

As a country that adheres to a democratic system, criticism is an important instrument in a democratic country. Criticism can be a vitamin to maintain a healthy government, criticism is like water in the desert that can quench thirst, with criticism the government becomes more controlled and with criticism abuse of power can be avoided. Doesn't every individual have the freedom to express opinions which is a human right inherent in every human being as regulated in article 23 paragraph (2) Republic of Indonesia Law Number 39 of 1999 concerning Human Rights (Rahmawati, at al., 2021: 62).

Freedom of opinion is a human right of every citizen and is clearly regulated in the 1945 Constitution of the Republic of Indonesia. Of course criticism needs to be conveyed without ignoring ethics, morals and legal norms. This means that criticism is only limited to these rules. As long as the restrictions are not excessive, there will not be a problem of order. However, not everyone can just accept criticism, there are those who like to be criticized and then accept it and then correct their mistakes, there are also those who don't want to accept criticism, and there are even those who berate each other for being criticized. Social criticism is a form of evaluation of ideas that has long been used as a communication tool to move towards social change. In the current era, social criticism is often used to protest something that is considered deviant from what is actually true. The emergence of social criticism was motivated by several specific reasons. This is caused, among other things, by dissatisfaction with the reality of life which is considered inappropriate, as well as the many violations that occur in social life. The presence of social criticism is considered very important in society.

Social criticism is also a form of social sensitivity. Social criticism is not only based on personal interests but also invites audiences to pay attention to the real needs of society (Salim & Sukendro, 2021:383). Social criticism was born because of unresolved social problems and as an effort to resolve them, for example political,

economic, legal, environmental, development problems, etc. The emergence of social criticism is a protest against deviations from existing norms in society (Susanti & Pratiwi, 2018: 147). This is in line with Florence's words; that social criticism is conveyed through simple language full of rhetorical figures (Florencia, 2021; Almas, et al., 2022: 78). Thus, social criticism is a form of input, rebuttal, response or assessment of something that is considered deviant or violates the values that exist in society.

Professor of Cultural Studies at Airlangga University Surabaya, Edyjauhari, emphasized that criticism as an expression contains a negative evaluation of someone's behavior or actions. This negative evaluation aims to encourage the recipient of criticism to introspect in order to become better than before. The basis for criticism is a violation of norms. Criticism has a social goal and the target of criticism is action, behavior, policy. Criticism has a basic function as a vehicle for social control as an effort to prevent social deviations while inviting people to behave in accordance with applicable values and manners (Jauhari, 2023). Thus, social criticism as social control is a form of assessment of something that is considered deviant or violates the values that exist in people's lives.

Therefore, social control is very necessary as an effort to prevent deviant behavior in society. Social control is intended to direct individuals and groups so that all forms of action are based on social norms in society. Elly, M Setiadi, said that social control is a monitoring process that is planned or not, aimed at inviting, educating, and even forcing people to comply with applicable social norms and values (Setiadi, 2020:23).

This cannot be separated from the fact that the culture of each region is influenced by local characteristics that have been passed down from generation to generation. Because this nation is one of the largest multicultural countries in the world (Lestari, 2015; Widiyanto & Lutfiana, 2021:119). The diversity of community characteristics reproduces local wisdom that varies according to social, cultural and geographical contexts. Local culture actually becomes a force that is able to form harmonious social conditions between humans and their communities (Widiyanto & Lutfiana, 2021: 119).

Local wisdom is a set of noble values contained in local cultural riches (traditions, sayings and mottos of life (Nasiwan, at al., 2012; Amanda, 2018: 124). In Prasetyo view; quoted by Sunardi and Kurniawan; that, Local wisdom that exists in society and is rooted in social life is a solution to the problems we face together. Local wisdom that becomes a value becomes a solution to social problems (Prasetyo, 2019; Sunardi & Kurniawan, 2021: 73). Rahyono; said local wisdom in culture is a form of intelligence produced by the people who own that culture (Rahyono,

2009:8; Sunardi & Kurniawan, 2021:74). Soebadio also (1986) stated as quoted by Bhagaskoro and friends, local wisdom can be called local genius. Local Genius can be interpreted as a form of cultural identity that enables a society to absorb and process culture outside itself according to its capacity. Local wisdom is manifested in the form of rituals, customs, knowledge, and the way a community interacts with cultures outside that community. Local wisdom has experienced various interactions with foreign cultures without losing its characteristics as the cultural identity of a particular cultural community (Bhagaskoro, et al., 2019: 113).

Local wisdom is part of a wise community lifestyle that solves all the life problems they face so that they can live, develop and be sustainable. The existence of local wisdom which is so important for the community will certainly play a positive role in developing this nation's character education (Irwan & Novianty, 2019:34). Local wisdom has values that are seen as superior social heritage. Even though this cultural value can be a source of pride and greatness, the honor and dignity of the nation are also very valuable values. Local cultural values must be passed on to future generations (Maimunah, at al., 2023: 179).

Likewise, Esmi Warassih Pujirahayu (2008), quoted by Rahayu and friends, said that an order that embodies values (rules/laws/behavior) is not static and open to penetration from outside, but is a soul/spirit that built by the community, it does not make it disappear or become extinct. Local wisdom is something that has social value that can be used or utilized by local communities in organizing social life (Rahayu, at al., 2021: 49).

Likewise Republic of Indonesia Law Number 6 of 2014 concerning Villages explains that local wisdom is a principle. This emphasizes that the needs and interests of rural communities must be taken into account in determining policies. Meanwhile, Law Number 32 of 2009 concerning Environmental Protection and Management explains that local wisdom is noble values applied in people's lives, among other things, to protect and manage the environment in a sustainable manner as determined by the Regency/City government. involving the role of the community so as to provide economic, social and cultural benefits (Rahayu, at al., 2021:48).

Thus, wisdom in the broadest sense is not just norms and values, cultural values, but also all elements of ideas, including those that have implications for technology, health services and aesthetics. Local wisdom is a way of life and knowledge, as well as various life strategies in the form of activities carried out by local communities to address various problems and meet their needs.

In Tidore (North Maluku), especially in indigenous communities, social criticism has been an ancestral tradition for centuries, namely the "Kabata Dutu" tradition.

This tradition is an oral tradition that seems to almost pervade various aspects of the lives of the Tidore indigenous people (Kemendikbud.go.id, 2020). Kabata Dutu as an ancestral tradition exists as a means to criticize the authorities (government) in improving public services or other matters faced by society. Therefore, the socio-political movements of the Tidore indigenous people cannot be separated from the support of their cultural roots.

This study attempts to reveal the tradition of "Kabata Dutu (local wisdom)" as a means of social control of the Tidore indigenous community, as well as the meaning it contains. This study also involved colleagues (collaborative study) from Faculty of Teacher Training and Education Unkhair Ternate, North Maluku, based on a collaborative agreement between the two parties regarding the implementation of the tridharma, as stated in Memorandum of Agreement (MoA) Number: 041033/MoA/2022/4984, and Number: 6261/UN44.C3/ KS.03/2022, May 17 2022.

This study is an effort to preserve and advance regional culture in order to maintain the nation's noble values through regional culture. Because the "kabata dutu" tradition is not just a performing art, but this tradition has a specific meaning or purpose. Based on this aim, this research aims to; 1) explain the kabata dutu tradition as a medium for social control of the people of Tidore; 2) describe the meaning contained in the kabata dutu tradition in the Tidore community.

Methods

This research uses qualitative methods with a descriptive approach. The one by Moloeng; It is explained that qualitative research aims to understand whatever events are felt or the subject's experiences that can be observed, including behavior, perceptions, motivations and actions in a holistic and natural way by utilizing various natural approaches (Moloeng, 2007; Marasabessy, et al., 2022: 151). The author uses primary and secondary data sources, through interviews, reviewing relevant literature (journals, books). The analytical knife used is to analyze data through a search process (arranging data systematically) and drawing conclusions so that it is not difficult to understand the meaning and content. Sugiyono (2018:244) in his explanation, data analysis can be achieved by organizing data, describing it into units, synthesizing, studying and selecting only the important ones, then drawing conclusions. Apart from that, objectively revealing the truth of the data in this research was carried out using triangulation techniques.

Results and Discussions

A brief description of Tidore

Tidore was an Islamic kingdom (Sultan) that was founded in the archipelago era (Hidayat, 2006; Ginoni, et al., 2021: 150). As an Islamic kingdom, the Tidore Sultanate expanded its power to Halmahera Mainland, Seram Island, Maluku, and Papua. The expansion carried out by the Tidore Sultanate carried out a political mission and a mission of da'wah (spreading Islam) (Handoko, 2009; Ginoni, et al., 2021: 150).

In historical records, Islam entered Tidore in 643H to coincide with June 5 1245 (Rahmatullah, 2016; Ginoni, et al., 2022: 150). However, the Islamic government system was implemented during the reign of Sultan Jamaluddin (Kolano Ciliati) who reigned in 1495-1512, which was marked by the change of the title "Kolano" to "Sultan". Thus, the legal system that applies in the Tidore Sultanate is Islamic law (Amal, 2016; Ginoni, et al., 2021:150). In historical records, it is stated that when Sultan Nuku from Tidore and General De Mesquita from Portugal made peace by taking an oath under the holy book Al-Qur'an. This is in line with what Mertokusumo said; that Islamic law was once positive law in the Tidore Sultanate (Mertokusumo, 2007; Ginoni, et al., 2021: 150).

This proves that the Sultanate in North Maluku (Tidore) accepts Islam well. The Islamization process took place without violence and bloodshed (conflict) (Rusdiyanto, 2018; Ginoni, at al., 2021: 150). The Islamic religion was very accepted by the people of Tidore and was then combined with the local wisdom of the people of Tidore, without abandoning the Islamic law and customs that apply in Tidore (Ginoni, et al., 2021: 150).

So, Tidore was once an area of the Sultanate (Islamic monarchy) which was finally integrated into the territory of the Republic of Indonesia in 1946. On May 31 2003 Tidore officially became a Municipality of North Maluku Province as a result of regional autonomy with the issuance of Republic of Indonesia Law Number 1 of 2003 regarding the formation of the Tidore Islands Municipality.

The Kabata Dutu as a Media for Social Control of the Tidore Community

Local culture refers to all forms of creative work, whether tangible or intangible or a combination of both, which demonstrate the continuity of traditional culture among various communities and generations. So, during the interview it was found that literally, kabata is a poetic song sung as a response between 2 (two) or more

groups who are sitting on a "dutu" (mortar: a tool for pounding rice) while pounding the rice into rice or rice into a fine powder called "gulpung". (fine powder). It was further explained that the kabata dutu tradition (local wisdom) is a tradition passed down by the ancestors of the Tidore indigenous people from generation to generation.

This kabata dutu tradition touches all aspects of the life of the Tidore traditional community. This tradition raises themes in "kabata" poetry which contain praise for the Transcendent, politics related to culture, daily life, and even criticism of the government (state). Kabata dutu by the Tidore indigenous people, is considered something very important and usually begins with the implementation of a large ritual, apart from functioning as an opening in the implementation of large rituals in various clans, and in certain rituals, it is the main food used as a dish in the ritual, usually prepared through the "kabata dutu" process.

A local cultural observer (Tidore) who is experienced in the kabata tradition revealed in an interview session that the kabata dutu tradition is carried out on special occasions, for example the traditional meeting for the election of the Sultan of Tidore, the death ceremony of a traditional figure, thanksgiving during the harvest, as well as a means of criticizing the authorities. (government). Apart from that, the winner of the 2017 traditional arts teacher award from the Indonesian Ministry of Education and Culture from Tidore said that kabata dutu is also displayed in the personal lives of indigenous people in Gurabunga Tidore Village. Local people believe that kabata poetry brings healing to families or people who are sick and cannot be cured medically. He also emphasized that kabata dutu is not just a cultural art of the local community, but more than that, kabata dutu is a philosophy of life, the identity of the indigenous people of Tidore, North Maluku, who defends matters of truth, as recommended by our ancestors long ago. Of course, the kabata dutu tradition contains a moral message that is carried in traditional events and government events, as well as preserving culture and criticizing or contributing thoughts to leaders (rulers).

This is in line with the explanation from the KIK National Team of the Ministry of Law and Human Rights of the Republic of Indonesia, that the kabata dutu of the Tidore indigenous community is an oral tradition that seems to exist in almost all aspects of life. This tradition cannot be played alone. However, one kabata group requires 8 to 10 people. Usually, when carrying out the kabata dutu tradition, they sit in pairs and chant rhymes in harmony while playing music with a mortar and pestle. The kabata dutu tradition is played by more than one group. The first group will send two rhythmic verses which are then responded to by the other groups. Solidarity, spontaneity, beauty of language, sonority of voice, depth and

appreciation become art in kabata dutu performances (KIK National Team Ministry of Human Rights of the Republic of Indonesia, 2020).

Thus the message moral in kabata poetry is sung in the form of an argumentative response (rhyme response) which is sung as a response between 2 (two) groups. As shown in the interview session, each group will sing poetry on various topics, be it social topics, morals, history, agriculture, customs, and other topics deemed appropriate to sing. Each group consists of 4 (four) dutu or mortar with 8 (eight) members. Each group is led by a "Saihu". Saihu is a nickname for someone who is considered capable or capable of expressing kabata poetry which is then played repeatedly to all members of the group. Next, all group members chant the kabata simultaneously. Likewise, the "Saihu" (group leader) of the other group will respond to the lyrics of the poem and then together respond to the opposing group. Messages or criticism conveyed in the form of poetic poetry appear spontaneously at that moment, without needing to be structured or written down or even compiled first. In a short time the kabata poetry that was sung really captivated the hearts of those who listened to it.

From the interview results, it was also found that a person who becomes a "kabata ma saihu" or group leader must have creativity in choosing the right words and understand the standard Tidore language, must be responsive to the theme being raised, and have more abilities. Of course, a "kabata ma saihu" also has a connection with mystical factors, which originate from their lineage. Meanwhile, the content of the message conveyed in the kabata dutu poetry contains appeals, advice, or requests (moral messages) addressed to everyone, even to regional authorities, so that in carrying out the mandate given to them by the people, they must obey the advice (messages of their ancestors) in order to become good leaders. good for all society. Because being a good and trustworthy leader will have an impact on the benefit of all (society).

Thus, the kabata dutu tradition of the Tidore people is local wisdom that has existed for generations and is preserved as a form of local community identity that contains an order of social values, as well as a soul/spirit that is awakened in society and never becomes extinct. What Esmi WP, (2008), said as quoted by Rahayu and friends, is that an order that embodies these values (rules/laws/behavior) is not static and open to penetration from outside, but so is the soul/spirit that built by the community does not make it disappear or become extinct. Local wisdom is something that has social value that can be or is used by local communities in managing social life (Rahayu, at al., 2021: 49).

Based on interviews with the Tidore Islands City Government, in facing rapid global challenges, the Regional Government together with the Tidore Sultanate and

the people of Tidore City in general will continue to maintain local wisdom. It was further revealed that North Maluku consists of 2 cities and 8 regencies and has diverse ethnicities, cultures and languages so that there is quite a lot of potential for storing traditional cultural expressions and traditional knowledge. This is the cultural heritage of our ancestors that will continue to be preserved.

The Meaning Contained in the Kabata Dutu Tradition

The kabata dutu tradition is a cultural heritage of the Tidore people's ancestors. The messages contained in the kabata poetry that is performed are very diverse and have deep meaning, starting from expressing anxiety, joy, sadness and anger. Poetry written in Arabic and Tidore.

A cultural criminology approach can be used to analyze the deep meaning of a tradition. As discusses in the previous section on social criticism, there is also something in criminology known as critical humanis. This definition of critical humanism emphasizes a commitment to morals based on the everyday experiences of people, not only in visible daily lives but also in a broader context (Ferrell, et al.,2015:19).

Anger for the Tidore indigenous people is applied in the form of "bobeto". Bobeto in Tidore language is a swear word. Bobeto is the result of the thoughts of the ancestors of the Tidore people which are still preserved. Bobeto has been passed down through generations and crossed many generations until now (Teng, 2017:17). Bobeto from Tidore, reads;

“Nage dahe so jira alam, ge domaha alam yang golaha so jira se ngon”.

(Meaning: whoever destroys nature will be destroyed by nature).

The meaning contained in the Kabata poetry is full of good values. Philosophically, "Kabata Dutu" is the identity/philosophy of the Tidore indigenous people. The moral messages contained in the kabata tradition are full of the values of togetherness, helping each other, sincerity, obedience to the leader. Always listen and focus on the directions of the "Saihu" (a person who is considered competent in kabata). What is interesting about this tradition is that all the individuals who attend this traditional celebration bring sincere and sincere thoughts, and are not paid or rewarded. Even though it lasted all night, the kabata dutu tradition was carried out. The "kabata dutu" group adheres to the "Borero Gosimo" (the message of the ancestors), that "kabata" is not an item for sale that must be paid for or paid for. Everything was done solely out of sincerity and sincerity for the common good (regarding truth).

The social and moral functions contained in the implementation of the kabata tradition are in the form of togetherness among the group in singing kabata poetry, obedience to the leader, always focusing on the direction of the "saihu" (kabata leader). This tradition reflects the culture of mutual cooperation in the lives of the Tidore people. A form of awareness of social unity that is related to one another and to nature. I did all this as a form of concern.

The performance of "kabata dutu" by the people of Tidore usually begins with the opening phrase, namely; *Hu wela...ela we (Hu ela...ela we)*. This sentence also becomes a refrain in every response to the verse. Kabata dutu which is the philosophy of the Tidore people in conveying criticism to the authorities (government), namely:

"Ngofa se dano toma kie Todore se Toloku; soninga, soninga, soninga. Fela lao, lila se honyoli, ruku se sodabi. Soninga, Limau madade-dade ge mabara jiko sedoe".

(Meaning: O children and grandchildren of Tidore Island, remember, remember, remember. Open your eyes, look and see, lower your head and think! The government will not be strong and lasting if it is not supported by the strength of its people or its territories).

"Dun'ya na're fo bau bato, akhirat na ge ngone na gam. Ahu se gogaho, ngone fo elli, loa se banari, ngone fo jaga. No hoda banari, no waje benari, no basso yo salah, no waje salah Eee jira eee, ma gam jira, eee laha eee, ma gam laha Hodo ua, ma rai no hoda, basso ua, ma rai no basso Dun'ya na re mega mangale, sone duga gosa bulo Ruku si no sodabi, harta se dorine yo dadi mega Yo tagi kama, dawaro ua, koreho madulo yo kuma nyelo".

(Meaning: In this world it is only temporary, the afterlife is our goal. Life and living must also be maintained. Straight and right must also be maintained. Seeing what is right is called right. Seeing what is wrong is said to be wrong. We are the ones who determine whether life is good or bad. Something what is not seen will definitely be seen and what is not heard will be heard. What is the meaning of this world. Death only brings a piece of white cloth. Bow down and think about it, that what means wealth and rank will leave without saying goodbye from us. And turn back without a smile).

Kabata's philosophy is "*Guraci fu ige karabanga foban fonga*". "*guraci*" meaning (gold) is full of benefits), not only seen from its form as gold but its contents which are full of meaning).

From the meaning above, it can be said that apart from moral ethics which are based on religious teachings, the local wisdom that exists in the Tidore community guides its people in achieving progress and excellence, work ethic, as well as natural and social balance and harmony. This suggests that tradition can be used as a tool of social control to keep people from breaking the law or committing violations. It demonstrates that community compliance is based on these four aspects, as in Hirschi's social control theory through bonds of society, which has four aspects, namely attachment, commitment, involvement, and beliefs (Hirschi, 1969). Tidore people who are bonded to their wisdom will refrain from immoral behavior.

This was revealed through interviews, that the drum sounding in traditional houses should not hinder the drum sounding in the mosque." This means that the kabata tradition itself was born by His will. *Ber-kabata*, is *zdkrullah* remembering and surrendering to the will of Allah (God) "We should guard *kabata* while remembering Him because culture without remembering Him can become shirk." He also explained that the social foundation and philosophy inherent in the Tidore people as the strength of the social foundation is "*Adat ge mauri Syara, Syara mauri Kitabullah*" (custom based on Islamic law and Islamic law based on the book of Allah SWT (Al-Qur'an) Therefore, every cultural system implemented by Tidore customs never departs from Islamic lines and social norms like other Islamic civilizations, namely; manners (politeness and decency), ethics (behavior) and Islamic norms.

This shows that the kabata dutu tradition for the Tidore people is used as a tool of social control to keep people from breaking the law or committing violations. This shows that community compliance is based on these four aspects. As in Hirschi's theory of social control through community ties, which has four aspects, namely attachment, commitment, involvement, and belief (Hirschi, 2017). Tidore who are bound by their wisdom will refrain from immoral behavior. So, the meaning of the kabata dutu poem itself is none other than the "Borero" (message) of the ancestors. The message of the poetry in the Kabata poetry has many universal meanings in all aspects of life, including moral messages, customs, social ties, and so on. The meaning contained in kabata poetry is essentially advice in social life that is based on a religious approach. For example, don't steal, don't cause damage to the natural environment and so on. This is intended so that people can implement this advice and use it as a guide in carrying out social life.

If seen from the theory of humanism, where this theory emphasizes human dignity, roles and abilities, this theory is interpreted as a form of movement with the aim of promoting human dignity, as well as an ethical thought, human values that are highly upheld (Fermadi, 2018; Djayadin, 2020:31). The basic assumption of humanism theory is that humans have good potential, at least more good than bad

(Rahayu, 2009; Djayadin, 2020:31). In this theory, humans are required to have noble dignity, be able to develop themselves to fulfill their lives, and be able to differentiate between good things and bad things so that they are responsible for their behavior and choices in life (Djayadin, 2020:31). Therefore, the role of humans in this case is a form of responsibility towards themselves, so that they can have meaning and value in living this life. Apart from roles that lead to responsibility, humanism theory which basically upholds human values makes ethics or morality one of the human values (Fermadi, 2018; Djayadin, 2020:32).

This was explained by Usman Nomay; that “*Borero Gosimo*” (Tidore ancestral message) is a very important guideline, then elaborated on a religious basis. Its application really supports the acculturation of peaceful harmony in life both in social and religious events (Numay, 2019:15).

In Iin Wariin Basyari's view; that the customs and values that exist in a society are the basis for regulating the behavior of community members. Superior local cultural values must be viewed as social heritage. When culture is believed to have valuable value for the pride and great dignity of the nation, then the transmission of cultural values to future generations is a necessity (Basyari, 2014: 47-48).

The *Kabata Dutu* as a tradition that reflects the high ability in poetry and also the culture of mutual cooperation in community life, *kabata* uses humans as a social unit that has an attachment to one another, so that a sense of belonging and need is expressed in the pattern of everyday life, *kabata* as part of the expression social life that was born from the life of the Tidore people. The beauty and depth of the *kabata* tradition also encourages people to continue preserving it. Apart from that, there is a meaning of *kabata* as well as harmony for society and social and state life in Tidore.

This is in line with Abdulyani words; as quoted by Wibisono and friends, that local culture can maintain original cultural values from exposure to foreign culture, can control and empower differences as a treasure of local cultural wealth, and provide cultural direction in accordance with current developments (Abdulyani, 2013; Wibisono, et al., 2021:228).

The *kabata dutu* tradition for the Tidore people is a process of instilling belief in social norms in the context of sustaining the social order. This tradition is a representation of a culture of shame for deviating, feelings of fear of sin, remembering life in the future. Through *kabata dutu* poetry, Tidoreans carry out social control in the form of poetry which contains a moral message for every individual (Tidorean) whether as a citizen or as a ruler to behave well, protect, guide and obey the rules of behavior (customs), be aware that actions that deviate from these norms will have bad consequences for himself and other people around him.

Accordingly, Travis Hirschi concluded through social control theory, that the stronger a person's social ties (family, religion, society or other groups), the less likely an individual is to commit a crime. Hirschi also said that social ties encourage harmony with shared values and norms in society. This theory shows how strong enough social ties are able to create harmony (conformity) with social groups and minimize the occurrence of deviations. Hirschi hypothesized that social order is based on consensus. A person or other party does not approve of behavior that is disruptive, dishonest and detrimental. Because involvement in this behavior will have a negative impact on oneself (Hirschi, 1969; Barbara & John, 2020: 23-24). Hirschi also emphasized that a person does not want to commit a crime when he knows he will lose something (Hirschi, 2002:16).

So, the *kabata* tradition as a social controller was able to create peace and harmony in Tidore society. By being aware of themselves, the risk of social deviation can be minimized so that peace can be realized in society. Through the *kabata dutu* tradition, every individual, group, leader (ruler) is able to realize the mistakes they have made and is willing to improve themselves. Able to act according to social norms. Therefore, the *kabata dutu* tradition for the Tidore people is a preventive measure, as a form of prevention before deviations occur.

Borrowing Elly M Setiadi's opinion, social control is a monitoring process that is planned or not, aimed at inviting, educating and even forcing people to comply with applicable social norms and values (Setiadi, 2020:23). Thus, the *kabata dutu* tradition is a moral message, so that every individual, has a sense of shame, is afraid of sin, and does not commit deviations (stealing, destroying the environment, etc.).

Ber-kabata for Tidoreans is an expression that humans must have a sense of shame, because the culture of shame is related to a person's self-esteem. The self-esteem of an individual or society will decrease if they make a mistake that violates social norms in society. Thus, *kabata dutu* is a philosophy of life for the Tidore people which is still being preserved to this day. They always adhere to the "borero" (message) of previous people (ancestors). This tradition is able to create conditions and even social conditions that are in accordance with what is desired. Through the *kabata dutu* tradition, the Tidore people's belief in the social norms that exist in society is increasingly strengthened. With this *kabata* poem, the people of Tidore exercise social control in order to maintain the noble values mandated by their ancestors.

Conclusions

Based on the results of the study and discussion, it was concluded; 1) the *Kabata Dutu* tradition is the philosophy of life of the Tidore people. This tradition is also part of the social expression that emerged from the lives of the Tidore people to defend matters of truth. Full of local community life values. This tradition is not just an accessory to cultural performances, but functions as social control, as a means of conveying aspirations (criticism) to the government to improve public services that are being faced by the community. Each stage of the traditional procession reflects a social process that encourages the realization of positive character in the lives of its people; 2) *Kabata dutu* interpret humans as a social unit that is connected to one another, so that a sense of belonging and need is expressed in the daily life patterns of Tidore. The meaning of the kabata dutu tradition itself is none other than the message of the ancestors (*Borero*) which contains universal truth values (in all aspects of life, both moral messages, customs, social ties), and so on.

Acknowledgement

This research was carried out with financial support from the Sasmita Jaya Foundation. We would like to thank our colleagues from Faculty of Teacher Training and Education Khairun University, Ternate, who have helped a lot in completing the primary data for the research in question.

References

- Amanda, D. C. I. (2018). Identifikasi Bentuk-Bentuk Kearifan Lokal Dalam Sistem Religi Masyarakat Situs Sangiran. *Jurnal Sangiran* 7, Hal: 123-132.
- Almas, C. M., Merang, S.O., Payunglangi, S.A., & Erik Jeansen, S. (2022). Kritik Sosial Dalam Musik: Studi Kasus Lagu Realita Karya Fourtwnt. *Musikolastika: Jurnal Pertunjukan dan Pendidikan Musik* 4 (2), 76-84.
- Barbara J. Costello¹ and John H. Laub (2020). Annual Review of Criminology Social Control Theory: The Legacy of Travis Hirschi's Causes of Delinquency. *Annu. Rev. Criminol* (3)21- 41.
- Basyari, Wariin I. (2014). Nilai-Nilai Kearifan Lokal (Local Wisdom) Tradisi Memitu pada Masyarakat Cirebon. *Edunomic: Jurnal Volume* 2 (1), 47-56.
- Bhagaskoro, P., Pasopati, U. R., & Syarifuddin. (2019). Pancasila Dalam Interaksi Kearifan Lokal dan Ideologi Transnasional. *Jurnal Inovasi Ilmu Sosial dan Politik (JISoP)* 1(2), 112-132.

- Djayadin, Chairunnisa. (2020). Teori Humanisme sebagai Dasar Etika Religius (Perspektif Ibnu Athāillah Al-Sakandarī). *Al Izzah: Jurnal Hasil-Hasil Penelitian* 15(1), 28-39.
- Ferrell, J., Hayward, K., & Young, J. (2015). *Cultural criminology: An invitation* (2nd ed.). London: Sage.
- Ginoni, H., Hanafi, F., & Rahman A. N. (2021). Positive Transformation of Islamic Law in Local Wisdom in the Sultan of Tidore. *Jurnal Ilmiah Al-Syir'ah* 19(2), 149-164. DOI:10.30984/jis.v19i2.1479
- Hirschi, T. (2017). *Causes of delinquency*. Routledge.
- Hirschi. (2002). A Control Theory of Delinquency. In *Causes of Delinquency* (1st ed., pp. 16–34). Taylor & Francis. <https://doi.org/10.4324/9781315081649-2>
- Irwan, M., & Novianty, K. E. (2019). Pustakawan dan Kearifan Lokal: Melestarikan Budaya Daerah dan Membangun Karakteristik Bangsa Melalui Perpustakaan Perguruan Tinggi. *Jurnal Kepustakawanan dan Masyarakat Membaca* 35(1), 33-41.
- Jauhari, Edy. (2023). Fungsi Kritik sebagai Wahana Kontrol Sosial. *Makalah Orasi Ilmiah: Pengukuhan Guru Besar Ilmu Budaya (FIB), Universitas Airlangga. di Aula Garuda Mukti, Kampus MERR-C UNAIR.*
- Kemendikbud.go.id. (2020, 15 Desember). Kabata Tidore. *Artikel*. <https://warisanbudaya.kemdikbud.go.id/?newdetail&detailTetap=1701>
- Marasabessy, A. C., Nurdiyana, N., Setiawati, S., & Utami, I. S. (2021). Perilaku pemilih pada pemilihan umum kepala daerah Kota Tangerang Selatan dalam masa pandemi covid-19. *Jurnal Ilmiah Mimbar Demokrasi*, 21(1), 8-19. <http://doi.org/10.21009/jimd.v21i1.22147>
- Marasabessy, A. C., Hayati, E., & Utaminingsih, S. (2022). Internalization Values of Character Education As a Solution for Degradation of Civility of the Nation. *Cetta: Jurnal Ilmu Pendidikan*, 5(2), 150-159. <https://jayapanguspress.penerbit.org/index.php/cetta>
- Maimunah, S., Syaharuddin, S., Mutiani, M., Subiyakto, B., & Jumriani, J. (2023). Local Cultural Values in the Banjar Community. *The Borneo Social Studies Journal* 4(2), 178-188. DOI: <https://doi.org/10.20527/kss.v4i2.6649>
- Nomay, Usman. (2019). Tuhan, Manusia dan Alam dalam Borero Gosimo Amanat Datuk Moyang Tidore. *Jurnal Al-Qalam*, 25 (1), 15-32.
- Rahayu, P. D., Faisal., Darwance., & Dedoe, A. (2021). *Dimensi Kearifan Lokal Terkait Pertambangan Rakyat*. Yogyakarta, Penerbit: Istana Agency.
- Rahmawati, N., Muslichatun, M., & Marizal, M. (2021). Kebebasan Berpendapat Terhadap Pemerintah Melalui Media Sosial Dalam Perspektif UU ITE. *Widya Pranata Hukum: Jurnal Kajian dan Penelitian Hukum*, 3(1), 62-75.

- Salim, V., & Sukendro, G. G. (2021). Representasi Kritik Sosial dalam Film *Parasite* (Analisis Semiotika Roland Barthes). *Koneksi*, 5(2), 381-386.
- Setiadi, M. E. (2020). *Pengantar Ringkas Sosiologi: Pemahaman Fakta dan Gejala Permasalahan Sosial (Teori, Aplikasi, dan Pemecahannya)*. Cet. Ke-1. Jakarta: Kencana.
- Sunardi, D., & Kurniawan, H. (2021). Implementasi Kearifan Lokal Jawa Dalam Pandemi Covid-19. *Satya Widya*, 37(1), 72–78.
- Sugiyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Cetakan Ke-26, Bandung: Alfabeta.
- Susanti, Yeni & Pratiwi, Yuni. (2018). Kritik Sosial Dalam Teks Anekdote Karya Siswa Kelas X Ma Bilingual Batu. *BASINDO: Jurnal Kajian Bahasa, Sastra Indonesia, dan Pembelajarannya* 2(2), 147-156.
- Tim KIK Nasional Kementerian Hukum dan HAM R.I. (2020). *Kabata Tidore*. <https://kik.dgip.go.id/page/detail/14875>
- Teng, Ichsan. (2017). Boboto Sebuah Nilai Kearifan Lokal Pembentuk Ruang Ritual antara Manusia dengan Alam di Kalaodi – Tidore. *LOCAL WISDOM*, 9(1): 12-22. DOI:10.26905/lw.v9i1.1863
- Wibisono, D., Damayantie, A., Syah, P., Suwarno, S., & Syani, A. (2021). Strategi Pelestarian Makna dan Fungsi Kearifan Lokal Nengah-nyappur pada Masyarakat Adat Marga Legun Paksi Bulok, Kalianda, Lampung Selatan. *Sosiologi: Jurnal Ilmiah Kajian Ilmu Sosial dan Budaya*, 23(2), 226-243.
- Widianto, A. A., & Lutfiana, R. F. (2021). Kearifan Lokal Kabumi: Media Internalisasi Nilai-Nilai Karakter Masyarakat Tuban Jawa Timur. *Satwika: Kajian Budaya dan Perubahan Sosial*, 5(1), 118-130.