

The Meaning of The Lilian Tradition as Communication of Local Wisdom in Human Civilization

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ABSTRACT

Local wisdom in the form of the cooperation tradition is important in human civilization. Communication in the gotong royong can strengthen social relations, build solidarity, and promote togetherness in society. One of the surviving cooperation traditions is Lilian. The Lilian tradition is still maintained and preserved by the people of North Maluku who live in Ternate as a form of cooperation and local wisdom communication in today's human civilization. The research objective is to achieve the meaning of the Lilian tradition as a communication of local wisdom in cooperation in human civilization among the people of the city of Ternate. The research method used is a qualitative method with a descriptive approach. The results of the research conclusions show that; The meaning of the Lilian Tradition can be interpreted as having the nature of helping each other, a sense of initiative, togetherness, and always maintaining communication when sitting together while carrying out Lilian activities. The Lilian tradition is a tradition that always colors the lives of the people of North Maluku in the city of Ternate in realizing the concept of social interaction. Besides that, Lilian's concept has been known for many years from their ancestors until now. So Lilian is a concept that will resolve the burden borne by people who carry out celebrations or suffer calamities but are borne together and resolved jointly by the local community.

Keywords: Lilian Tradition; Local Wisdom; Human Civilization

INTRODUCTION

Early in human history, humans hunted and gathered food. Within subgroups, mutual support is carried out by helping each other find food, protecting themselves from danger, and sharing the resources found. The book *Sapiens* by Harari (2022) explains that homo sapiens have carried out social cooperation activities which are the key to sustainability and human reproduction. Humans are social creatures created by God who have developed and developed minds and thoughts. Concerning humans as social beings, humans always live together with other humans. (Sumantri and Durotul, 2021). Without the help of other humans, humans would not be able to walk upright. With the help of other people, humans can use their hands, communicate or speak, and develop their full human potential. They foster a sense of togetherness and mutual need for one another through gotong royong activities, which are local wisdom.

Local wisdom in the form of the cooperation tradition has an important role in human civilization. Communication in the gotong royong can strengthen social

relations, build solidarity, and promote togetherness in society. In the context of globalization and modernization, the understanding and utilization of local wisdom communication of gotong royong play a crucial role in maintaining cultural identity, facing social challenges, and building social sustainability. The importance of local wisdom in society as an effort to preserve natural and human resources, maintain customs and culture, and benefit life and actions. It is understood as a form of respect for the ancestors (Hasriyanti, dkk, 2021).

Gotong royong is a concept that refers to cooperation, cooperation, and mutual assistance in a community or society. It is a cultural value in various local wisdoms of different human civilizations. Gotong royong involves every individual's active and voluntary contribution to achieve common goals and build strong social relationships. It often involves charity work, building a house together, or helping at events. Gotong royong is a legacy of the past that has been transformed generationally into local wisdom that needs to be developed in today's human civilization. (Subagyo. 2012).

Gotong royong activities have become a hallmark of local wisdom in people's lives in Indonesia and have nicknames or names for the word gotong royong for each region. Likewise, in the Province of North Maluku, who are very familiar with or used to the word "Lilian," the word "Lilian" itself is often interpreted as cooperation or cooperation in a job that requires the help of many people in completing the job. At the same time, that is Lilian's hallmark, which is only devoted to women, especially mothers. Lilian is a habit of social interaction that was built a long time ago, so this habit has become a tradition that can still be found in several areas in North Maluku, for example, in Ternate, Tidore, Makian, Bacan, Jailolo, and almost all of them can still be found in North Maluku. Furthermore, one area that is still easily visible is Ternate.

In Ternate, we can find the Lilian tradition, which is still being carried out by everyone from various regions in North Maluku who live in the city of Ternate. The Lilian tradition, also known as Balilian, means that every time there is a cooking event or celebration, be it a wedding, Thanksgiving event, or even during a mourning event, Lilian will usually be seen in a place or the house of the person having the celebration or event.

In addition, the city of Ternate is an area where almost all residents in the city of Ternate come from various regions in North Maluku. Moreover, it does not rule out the possibility that every celebration held in Ternate is owned by not only the indigenous people of Ternate but also immigrant residents who have settled in Ternate and carry out the Lilian tradition as a way of friendship between them and helping each other in the success of an event or celebration. The author found that people from various native areas of North Maluku who live in Ternate still practice the Lilian habit at wedding celebrations or funerals. Hence, this Lilian tradition is the main factor in facilitating the event owners in cooking or preparing all the necessities for the celebration. The author sees the tradition of "Lillian" in human civilization in the era of globalization as well known for its practical or instant

traditions for everything but has not been consumed by modern times. That is what the author will reveal about local traditions that are still maintained and preserved by the people of North Maluku who live in the city of Ternate with the title "The Meaning of the Lilian Tradition as Communication of Mutual Cooperation Local Wisdom in Human Civilization".

LITERATURE REVIEW

Social Facts and Solidarity (Emile Durkheim)

Doyle Paul Johnson, in classical and modern sociological theory, which has been translated by Robert M. Z Lawang (1988), explains that the most fundamental general assumption underlying the Durkheim approach to sociology is that social phenomena are real and affect individual awareness and behavior that differs from psychological, biological, or other individual characteristics. Moreover, because social phenomena are real facts, these phenomena can be studied by empirical methods, which allows a true knowledge of society to be developed.

Durkheim put forward three distinct characteristics of social facts. First, social phenomena are external to the individual. Durkheim asserts that "this is then a way of acting, thinking, and feeling which exhibits the quality of being seen as something which is beyond the consciousness of the individual". The second characteristic of social facts is that they coerce individuals. It is clear to Durkheim that individuals are coerced, guided, persuaded, encouraged, or influenced by various social facts in their social environment. The third characteristic of social facts is that social facts are common or widely distributed in a society. In other words, social facts are shared property, not individual traits. This generality is not simply the result of the sum of several individual facts. Social facts are truly collective, and their influence on individuals results from their collective nature. Durkheim wanted to say the importance of social level rather than draw social reality from individual characteristics (Johnson in Lawang, 1988).

Solidarity

Of all the social facts that Durkheim points out and discusses, none is so central as the concept of social solidarity. In one form or another, social solidarity underlies all of his major works. Terms that are closely related to it, for example, social integrity and social cohesiveness. In short, solidarity is a relationship between individuals and groups based on shared moral feelings and beliefs strengthened by shared emotional experiences. This bond is more fundamental than a contractual relationship made on the rational agreement, the level/degree of consensus on the moral principles on which the contract is based (Johnson in Lawang, 1988).

Symbolic Interactionism (George Herbert Mead)

Symbolic interactionism, a movement within sociology, focuses on how humans

construct meaning and structures in society through conversation. Barba Ballis Lal (Littlejohn & Karen, 2011) summarizes the basics of this movement's thinking as follows:

1. Humans make decisions and act according to their subjective understanding of the situations in which they find themselves.
2. Social life consists of interaction processes rather than composition, so it constantly changes.
3. Humans understand their experiences through the meanings found in the symbols of their main groups, and language is an important part of social life.
4. The world is made up of social objects that have socially determined names and meanings.
5. Human actions are based on their interpretation, where objects and related actions in situations are considered and interpreted.
6. One's self is a significant object; like all social objects, it is known through social interaction with others.

George Herbert Mead is usually considered the founder of the symbolic interactionism movement, and his work forms the core of the Chicago school. Mead analyzes, first; society (society) or group life consists of the cooperative behaviors of its members. Human cooperation requires that we understand the intentions of others which also requires us to know what we do next. So cooperation consists of "reading" the actions and intentions of others and appropriately responding to them. Meaning is a result of an important communication result. Meaning is the result of interaction with other people. We must communicate by sharing the meaning of the symbols we use. Mead mentions gestures as significant symbols. Here, the word gesture refers to any action that can have meaning. Usually verbal or related to language, but it can also be non-verbal gestures. When there are shared meanings, gestures become significant symbolic values. Society exists because there are significant symbols.

Therefore, society consists of a network of social interactions in which members assign meaning to their actions and the actions of others using symbols (Littlejohn & Karen, 2011). Mead's theory explains the second point: self (self). The self has two facets, each performing an important function. It is the part that is instinctive, disorganized, undirected, and unpredictable. I am a general reflection of others forming regular and fixed patterns shared with others. Every action begins with a push from I and is further controlled by Me. I am the driving force in action; whereas I provide direction and guidance, Mead uses the concept of Me to explain socially acceptable and adaptive behavior and the concept of I to explain creative and unpredictable impulses (Littlejohn & Karen, 2011).

Furthermore, thinking is Mead's third concept which he calls the mind; the mind is not an object but a process. It is nothing more than interacting with yourself. This ability, which develops in parallel with the self, is very important for human life because it is a part of every human action. Thinking involves hesitation (putting off obvious action) when interpreting a situation. Here, you think through the situation and plan your next action. You. Humans use different symbols to name objects.

You always interpret something related to how you act toward it (Littlejohn & Karen, 2011). Thought or consciousness arises in the process of action. However, individuals do not act as isolated organisms. On the contrary, their actions are interrelated and dependent. The process of communication and interaction in which individuals influence each other, adapt to each other, or in which individual actions match each other does not differ qualitatively from internal thought processes. Open communication (overt) and covert thinking are like two sides of the same coin. In Mead's view, idealists and behaviorists ignore the social dimension. Unlike the behaviorist group, Mead argued that individual adaptation to the outside world was connected through a process of communication, as opposed to simply the organism's reflexive response to stimuli from the environment; for this reason, Mead argued that its position was social behaviorism (Doyle Paul Johnson in Lawang, 1996). Doyle Paul Johnson argued that communication through simple signs is the simplest and most basic form of communication, but humans are not limited to this form of communication. It is because humans can become objects for themselves (and also as acting subjects) and see their actions as other people can see them. In other words, humans can consciously imagine themselves from their behavior from the point of view of others. As a result, they can deliberately construct their behavior to evoke certain types of responses from others. (Johnson in Lawang, 1996).

METHOD

The research method uses a qualitative descriptive approach. The problems studied are social research to seek, collect, process, and analyze research data. This study understands social interactions with in-depth interviews so that answers are found based on the formulation of the problems studied (Bungin, 2017).

RESULT AND DISCUSSION

Based on the results of the research and discussion, it can be explained about the meaning of the Lilian tradition is a communication of local wisdom in cooperation in human civilization among the people of Ternate City. Humans are social beings who live in groups and depend on one another to help each other. This trait can be found in the Lilian tradition of the people of Ternate. Lilian is a form of togetherness built through an intentional meeting, both happy and sad. As a communication of local wisdom among the people of Ternate, the Lilian tradition has always been dominated by women or mothers. As for the views of women directly involved in the Lilian tradition, it gives the meaning of the Lilian tradition as a communication of local wisdom as part of human civilization.

The Balinese are mostly women who are eager to help. If women are involved in making one event, everything can be managed more quickly according to what you want. These mothers, if their name is Bakarja, are not only sharing events, but almost every day, they hold jobs, especially masa. Usually, when Lillian is like this, the Parampuang people understand each other. For example, if you help masa when someone dies, you will make white coconut milk rice, calling fish with Rica sauce,

and cookie coconut milk soup with fried chili sauce. So, it is standard to know which department each person works at. The point is that Lilian's work is a woman who is a margarita (Ms. Anita, 43 years).

Lilian's activities are dominated by women at work. If a job involves women, the work will be completed quickly. We, as mothers, are at work not only during the holidays but every day, especially during cooking activities. Usually, in Lilian's activities like this, we women already understand each other. For example, in helping to cook tahalilan dishes such as white coconut milk rice, calling rica-rica fish, coconut eggplant vegetables, and fried chili sauce, like this, the mothers already know what to do. The bottom line is that women understand each other. What was said by the informant above in interpreting the Lilian tradition: if a job involves women, especially in cooking, will it be completed quickly? In addition, women in the Lilian tradition are also interpreted as having a mutual understanding. Other informants also acknowledged this, who said that Lilian and the woman were in a package. Because when women sit together at work, they will tell each other stories to create a sense of togetherness.

Lilian and women are one package, especially mothers. Usually, the ba Lilian is a woman having a gathering of masa with all kinds of Bacaritas. In fact, these lilian are used to gather together for barbecues so that every woman grows a sense of togetherness (Mrs. Tuti Saleh, 57 years).

Lilian and women are a package, especially mothers. Moreover, when the mothers have gathered to cook, they will talk about many things. Lilian also brings us together and fosters a sense of togetherness for every woman. The statement above illustrates a meaning in the Lilian tradition, namely having the nature of being together and establishing communication for every woman who carries out Lilian activities. Good communication can foster mutual understanding when working together to complete a job; as the informant said below, they usually communicate with each other to go to Lilian.

It was Lilian we came to help each other. Deng, if someone from the Kong family knows that someone in the family has passed away, they want to make a big tahalil for Dina, which is why people do not want to come and help. Deng, when someone comes to help each other, so bring a knife from home so that when the barbecue is over, you won't have to borrow it again. Moreover, many people came to the Bakarja with direct initiatives to help with what could be done. So, as a woman, you must have a sense of initiative and help with work when growing up (Mrs. Rugaya, 52 years).

Lilian, we came to help each other work. Moreover, if we are related, some are grieving and want to hold a takia/tahalilan, so we communicate to invite one another. Moreover, when we come to help cook, we usually bring our knives from home to make it easier to work at the candle shop and take the initiative in what we do. So as a woman, you must have a sense of initiative to help each other during Lilian.

The explanation from the informants above interprets the Lilian tradition as cooperation. It must have a sense of initiative to help each other while working and

is meant to bring work equipment to Lilian's activities. The equipment mentioned, namely the knife, can also be interpreted as a form of initiative to make work easier. The Meaning of Women in the Lilian Tradition in the people of Ternate has been interpreted by some of the informants above, namely a local wisdom of gotong royong, which has the nature of helping each other, a sense of initiative, togetherness, and always establishing communication when sitting together while doing Lilian activities. Based on the above meanings conveyed by several informants, it can be described in the theory of Symbolic Interactionism, which focuses on how humans form meaning and structure in society through conversation. George Herbert Mead analyzed three divisions, namely; First; society (society) or group life, consisting of cooperative behaviors (cooperation) of its members. In this case, the people involved in Lilian's activities are dominant women, interpreted as having cooperative/cooperative behavior in completing the work done during Lilian. The second, namely, the self (self); The self has two facets, each performing an important function.

The I is the part of you that is instinctive, disorganized, undirected, and unpredictable. I am a general reflection of others forming regular and fixed patterns shared with others. Every action begins with a push from I and is further controlled by Me. In this case, the involvement of the meaning of the Lilian tradition as local wisdom of gotong royong has a sense of initiative that starts from oneself which can eventually be carried out and accepted by others. The three Meads that he called the mind (mind), the mind is not an object but a process. It is nothing more than interacting with yourself. This ability, which develops in parallel with the self, is very important for human life because it is a part of every human action. In this case, the meaning of women in the Lilian tradition is interpreted as a process of togetherness through communication interactions established when they help each other complete work during Lilian. People's lives are very realistic depending on the nature they experience. According to the community's understanding, Lilian is an activity in society in a way other than covering one another's weaknesses or being better known by the community is covering each other's deficiencies when people are struck by misfortune or grief, carrying out wedding rituals or other celebrations but can involve a large number of people. As said by one informant, namely:

Lilian is done because it has become a habit of the Makian people; for example, there is a famous person who has experienced misfortune or has known grief, or there could be an event of knowing people and other similar activities that can gather many people, for example, people building a house (Mrs. Anita, 43 yrs). Lilian did this because it has become a habit of the Makian people that when one of the people is known for calamity or knows grief, people might carry out wedding rituals and other similar things that can gather large crowds, for example, people building houses.

Besides that, lilian is a tradition known for generations from ancient times until now. Because the ancestors gave birth to this tradition because when people grieve, celebrate weddings, and build houses, of course, they have or have many needs that

are needed by carrying out activities (hajat) or disaster strikes. In order to be able to help and relieve one another, Lilian is done. At that time, people did not know the name Lilian, known by the people at that time as Baleta. So that at that time, the community was more familiar with the name ballet, not Lilian; where when people carried out celebrations in the form of dina, dosa lama, weddings, and building community houses, they were burdened with carrying goods that would later be used at the time of the celebration. However, in the process of the ballet's journey, it was faced with the progress of the times, so the name ballet was replaced with the name Lilian. As said by one informant, namely:

In my village of Makiang origin, Lilian used to be known as Baleta only because the Kamari-Kamari changed the name to Lilian; this is because with the progress of the times and the Makian people began to move out of Makia, it was finally agreed to use the name Lilian (Ibu Murni Hi Sadek, 49 years).

In my village, Lilian, what I know, was called ballet, but now the name Beleta has been replaced with Lilian due to the influence of the times, and the Makian people have begun to agree to use the word Lilian.

From what was said, one of the informants above is a historical process after changing the name of the ballet to Lilian because it still maintains the values contained in or in the ballet. Finally, the name ballet is not used anymore, but what is used today is Lilian. With the substance used, it still takes Baleta's values, so what changes is only the name of the values and norms that have been instilled beforehand, which are maintained and used in every implementation of Lilian. Baleta, changing her name to Lilian with the system of the dead, performs the pilgrimage sins and marriage rituals and builds a house. The community flocked to help him; they came with various needs needed by those who carried out the celebration in the form of rice, sugar, flour, coffee, and so on. Also, those who brought money, besides helping the local community, materially helped in labor, mothers cooking, and so on; it is necessary to carry out rituals, be it mourning, pilgrimage, or marriage. For this reason, the argument is that humans, apart from being individual beings, are also social beings who always expect a helping hand and help from others. This was also stated by one of the informants as follows:

People are sharing this to help each other, those who can do it like that. Because getting Susa is the same as just getting a keg for Susa, the lia is helping people who cannot get it after that.

We do this to help those in distress. Because their difficulties are the same as your difficulties together, to alleviate the difficulties they are experiencing, and if later we are the ones who are experiencing difficulties, they will also help us.

With the awareness of the community wanting to help each other among fellow people for common needs. The community is aware of life in togetherness, where when one of the residents dies, the community will help him lighten his burden. Likewise, with other celebrations, the community does not see the person grieving, but the community sees the burden they are facing; mutual relief is considered important by the local community. The Lilian tradition is very binding on the social structure of society in everyday life, where the Lilian Tradition can unite people; in Lilian, there is no known conflict, but the presence of Lilian further strengthens

community solidarity in their lives. The social structure of a society reflects the mechanical solidarity of society. As stated by Emile Durkheim. From the reflection above, the level of community solidarity is very strong in maintaining local wisdom traditions in cooperation in the social life of society in today's human civilization. The Lilian tradition has a very strong influence; the Lilian tradition can unite so many people and can also influence outsiders to be able to follow it; this can be seen so clearly in people's lives in the city of Ternate, with the Lilian tradition people's lives are more harmonious and peaceful, increasing friendship ties among each other. This is as expressed by one of the informants as follows:

So if that person wants to build a house, it is Fiji haji, knowing people, or disaster strikes (passes away). That is for sure; Dong needs help in the form of labor and money. Pilgrims certainly cannot afford it, but if you are used to it, you have to help make things easier, whether in the form of goods or a workforce. Moreover, vice versa, because what you are experiencing today, the day after tomorrow, you will surely experience it again, too. Moreover, Lilian has been a tradition since our forefathers, and people still maintain it now because this is a legacy of a good tradition (Mrs. Rugaya, 52 years).

So, for example, there are people who want to build a house, or who are going to perform Hajj and have a wedding celebration, or someone who has a disaster such as grief/death. Things like that need help in the form of goods, labor, or money. However, for the celebration, people who are going to carry out the pilgrimage or marriage will need more energy than money, but when someone experiences difficulties such as experiencing a disaster or passing away, then what is needed is energy and also money. Because of what others are experiencing right now, we will also experience it in the future. Furthermore, these lilies have become a tradition of our ancestors and are still being guarded now because this is a legacy of a good tradition.

Based on the interview results above, when the person departs for Hajj, gets married, builds a house, or dies, people come to those who carry out the celebration or those who have suffered grief (disaster) to help them. Helping those who carry out the celebration and or when disaster strikes is what the community likes because what is done by the person carrying out the celebration, for the Makian people is also their celebration; in this approach, they consider it as one community unit, where one day they will also experience something the same one. They always hold fast to the laws of nature, where today you help people, someday you will certainly be helped by others.

CONCLUSION

The Lilian Tradition has the nature of helping each other, a sense of initiative, togetherness, and always maintaining communication when sitting together while carrying out Lilian activities. The Lilian tradition is a tradition that always colors the lives of the people of North Maluku in the city of Ternate in realizing the concept of social interaction. Besides that, Lilian's concept has been known for

many years from their ancestors until now. So Lilian is a concept that will resolve the burden borne by people who carry out celebrations or suffer calamities but are borne together and resolved jointly by the local community.

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