



Tagi Jere Tradition: Its Function and Preservation as A Cultural Identity of Tidore People in Foramadiahi

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A B S T R A C T

Tagi Jere in the Tidore language means to visit the tomb of a saint. This ritual usually begins with certain preparations and is then followed by a visit to the Jere such as Jere Sultan Babullah, Jere Doe-doe, Jere Laboso, Jere Amo, Jere Tui, and Jere Wange Lamo. The researcher was interested in seeing the Tagi Jere ritual in the Tidore ethnic community in Ternate, especially in the Foramadiahi sub-district, using a qualitative approach. This study is a qualitative research, which involves a process of depiction based on actual circumstances. Data collection techniques involve interviews, observations, and document analysis. Research data analysis is carried out through a series of procedures, starting from data collection, data reduction, data presentation, to drawing conclusions. Tagi Jere is carried out as an expression of gratitude to God for the blessings that have been given. In addition, the Tagi Jere ritual is also carried out under certain conditions, such as crop failure, or as an antidote to distress or disaster. The tradition of Tagi Jere represents a plea from the community, manifested through intentions, by bringing boso kene (small pots made of earthenware) containing bira kuraci (yellow rice) to the pilgrimage sites. The Tagi Jere tradition aims to strengthen the bonds of brotherhood among community members and cultivate a culture of mutual assistance. Preserving the tradition of Tagi Jere in Foramadiahi involves all layers of society, including both men and women, as well as the young and the old. These elements play a crucial role in passing down the tradition from generation to generation.

A. INTRODUCTION

Globalization is an ongoing occurrence in human civilization that permeates world culture and is inherent to the very nature of human existence. Globalization is the interdependence relationship between one country and another through widespread information, culture, and trade, thus making country borders narrow (Giddens, 1990). In the era of globalization, barriers and restrictions, both physical - such as geographical territories - and non-physical - such as values, norms, and societal cultures - are increasingly eliminated and replaced by a singular system of global values, norms, and culture (Sholahudin, 2019). Globalization is the shortening of distances and time in carrying out daily activities, both physically (such as air travel) and virtually (such as sending information and images through electronic media), to

connect people (Tomlinson, 1999). Information technology has undeniably expedited the pace of life. Conversely, globalization is regarded as crucial or indispensable for enhancing the well-being of individuals worldwide. Globalization necessitates the collaboration of two or more nations, enabling them to reap reciprocal advantages.

Nevertheless, globalization is also perceived as giving rise to diverse issues in the realm of culture, including the dilution of the authentic cultural heritage of specific ethnic communities within a nation, the erosion of cultural principles, the waning of nationalistic and patriotic sentiments, the erosion of self-assurance, the decline in the essence of familial and communal bonds, and the adoption of lifestyles that deviate from our customary practices. This also impacts the Tidore ethnic community, such as the declining spirit of bari (mutual cooperation) and individualistic attitudes due to global trends. Indonesia is

home to around 1,340 distinct ethnic groups, indicating an incredible abundance of cultural variety within the nation. Within this country, each group possesses enduring customs that are actively practiced and passed down through successive generations. These living traditions are established patterns of behavior that have been agreed upon in the past and are still followed today (Kasijanto et al., 2005).

Local wisdom is reaffirmed due to its inclusion of traditions, rituals, and values that are recognized to possess fundamental significance in life. The promotion of local wisdom values is advocated due to its role as a cohesive force in social relationships. Local wisdom refers to a policy that is derived from the values and culture of a certain location. It encompasses fundamental principles and teachings that uphold high moral and ethical standards (Yusuf et al., 2019).

Tradition is passed down from ancestors to certain ethnic generations residing in a particular region of the country. The Tidore ethnic community is one of the ethnic groups in Indonesia residing in the North Maluku Islands, particularly in the Tidore and Ternate Islands. They have a rich history as part of influential Islamic kingdoms in the region for centuries. The Tidore Islands are renowned for spices like cloves and nutmeg, which were major trading commodities in the past. Located north of Halmahera Island, Tidore is adjacent to several other islands such as Ternate, Maitara, Moti, and Makian. Culturally, the Tidore ethnic community has distinctive traditions, arts, music, and customary ceremonies. They also possess a cultural heritage of folklore and mythology narrating their origins and beliefs.

The Tidore ethnic group, residing in many villages in Ternate, is likewise being affected by the phenomenon of globalization. An inevitable consequence of globalization is the rise of issues concerning the preservation of regional culture. An instance may be observed in the waning recognition of culture, which serves as the very essence of a nation's identity. This encompasses the gradual deterioration of cultural values and the process of cultural assimilation.

Hence, globalization presents a significant peril to the customs that pertain to a particular ethnic group. The Tidore ethnic community in Ternate continues to uphold their historical customs, particularly the *Tagi Jere* Tradition. *Tagi Jere* is a religious journey to revered tombs in order to seek blessings and divine favor from Allah SWT (Herlina, 2018). The *Tagi Jere* tradition is a ceremonial practice that establishes a connection between people and supernatural forces that exist beyond the realm of physical reality and are even transcendent or invisible. In the age of globalization, individuals have a tendency to rely on tangible and observable tools, such as those provided by science and technology (IPTEK), for their thinking processes. Hence, the objective of this study is to comprehend the execution of the *Tagi Jere* tradition, its

purpose, and its conservation for the Tidore ethnic community in Foramadiah, Ternate.

B. METHOD

The research used descriptive and qualitative research methods. Descriptive-qualitative in this study employed the process of collecting data in the form of words, images, and not numbers (Danim, 2002). A descriptive study is a type of investigation that seeks to elucidate preexisting phenomena, encompassing both natural occurrences and human-made constructs (Moleong, 2013). This research aimed to obtain complete, clear and complete information. For this reason, in this research, the researchers determined Foramadiah, Ternate as the research location. The research on the *Tagi Jere* tradition was conducted from May to October 2022.

The subjects in this research were traditional leaders, community leaders and traditional practitioners. Determining informants in this research was carried out using sampling techniques. Snapshots were taken to represent the information not the population. The sampling technique is carried out selectively using considerations based on theoretical concepts and empirical characteristics. This snapshot is purposive sampling (Sutopo, 2006). To make it easier and avoid misunderstandings in interpreting, the researchers needed to create boundaries or focus so they were more focused on the problem being studied. This research focused on the function and preservation of the *Tagi Jere* tradition of the *Tidore* people in *Foramadiah*.

Sources of data and information were people's words and actions, written documents, and photos or images. Types of data sources were (a) informants or sources, which include traditional leaders, the community, and/or people who performed rituals; (b) places and events/activities, which included the entire series of *salai jin* traditional activities in the *Foramadiah* community, Ternate; and (c) archives and documents related to research problems. The data collection was carried out by interviewing traditional leaders, community leaders, and traditional actors to gather information about the function and how to preserve the *Tagi Jere* tradition in *Foramadiah*. The researcher also observed and recorded directly the object under study, namely by observing community activities in carrying out rituals, meaning, inheritance, and preserving the *Tagi Jere* tradition. Meanwhile, the content analysis stage was where the researchers investigated, analyzed, and recorded the content and meaning contained in documents, books, and articles related to the problem being studied. The validity testing used triangulation, namely data, method, theory, and researcher triangulation.

The process of data analysis by analyzing all data sourced from interviews, observations that have been written in field notes, personal or official documents, photos, etc (Moleong, 2013). The analysis stages were carried out during data collection and after data collection.

Data analysis process using interactive models (Milles & Huberman, 1992) namely: (a) data reduction; namely simplifying the data by taking data that supports the research discussion; (b) data presentation is carried out in the form of short descriptions, charts, relationships between categories and the like; and (c) conclusions/verification, namely the process is made based on understanding the data that has been presented and made in short and easy to understand statements with reference to the research problem.

C. RESULTS AND DISCUSSION

1. Implementation of *Tagi Jere* tradition

The term "*Tagi Jere*" originates from the Tidore language. "*Tagi*" translates to "go," and "*Jere*" refers to an ancient grave location, specifically the grave of those who are revered as sacred. The *Tagi Jere* tradition is not a mere arbitrary habit devoid of purpose and lacking in spiritual significance. The *Tagi Jere* tradition encompasses a religious system. Within a religious system, there exists an intricate framework or arrangement that encompasses perspectives, principles, standards, and human conduct. Here, it may be argued that people require extraordinary power due to the fact that tradition serves as the fundamental basis, serving as both a perspective on life (traditional) and a determining factor in life. It is seen as a societal norm for countries that still adhere to the classical worldview. The inhabitants of Ternate refer to it as "custom ma toto religion, religion ma toto kitabullah, and kitabullah ma toto Joutalataala," which signifies that customs are based on religion, religion is based on the Al-Qur'an (book), and the Qur'an is based on Allah SWT.

The *Tagi Jere* tradition is usually carried out in Foramadiahi once a year, on Monday, and lasts for two days. However, before the ritual was carried out, the first thing that was held was a meeting between traditional leaders, community leaders, and religious leaders at Foramadiahai. From the results of the meeting, they discussed the community's support during the celebration. For example, each house must collect IDR 50,000.00, two eggs, two kilos of rice, two coconuts, and one chicken for five houses. The results of this meeting were then conveyed by traditional leaders, community leaders, and religious leaders to the local village head in order to discuss other matters related to the *Tagi Jere* tradition.

Joint ventures in Tidore society, wherever they are, are called "dati". Dati is a social system built within the Tidore community, which lives in a certain area. Another definition of dati is a gift of goods that is done jointly, voluntarily, and does not burden the person doing the *hajat*. In the community, people provide tools and materials sincerely, or as much as they can. This kind of social system is called social capital. The *Tagi Jere* tradition process was explained by Haji Sibui, namely:

Jere rituals performed include Jere Babullah, Jere Doe-doe, Jere Laboso, Jere Amo, Jere Tui, and Jere Wange Lamo (Afa-afa, Tidore). The process is in the form of a "boso kene," or small pot, containing yellow rice and eggs, nine areca nuts, nine pieces of betel, dufae (lime), and pirompis cigarettes. Apart from ngena (that), for people who have other intentions for "malahi" or their own request, they can bring their own boso here. There

*are those who bring small change, and this is purely out of sincerity. When ngom *Tagi Jere* toma Ternate, sema *tagi* toma Afa-afa Tidore Islands. So ngom divide the tasks, sema yang *tagi* toma *Jere kie matubu*, toma approx *gam se toma Afa-afa*. But if *koliho* toma *gam ge sorai* you have to *maku dahe toma gunyih* rimoi, then both go to *toma fola haj*at, including *maku domaha se toma Afa-afa* (12/06/2022).*

The Jeres used for rituals are Jere Babullah, Jere Doe-doe Laboso, Jere Amo, Jere Tui, and Wange Lamo (Afa-afa/Tidore). The ritual process of the *Tagi Jere* tradition is to make a boso kene, or small pot, containing yellow rice and eggs. In a separate place from the boso, an odd number of areca nuts (nine), betel leaves, a number of nine, dufae (lime), and vest cigarettes are placed on a salesa or plate. "Rompis" cigarettes are made from tobacco and wrapped with palm or sugar palm leaves; people call them "seho" leaves.

There are three groups divided into the *Tagi Jere* tradition, namely the first group, carrying out the ritual at Jere Gunung Gamala (karamat) at three o'clock in the evening; the second group, performing the ritual in nearby Jere; and the third group, performing the ritual in Jere Wange Lamo Afa-afa Tidore. The ritual for these two groups takes place after lunch. In the *Tagi Jere* tradition, many people bring boso kene in unlimited quantities, depending on their intentions. It means that it is not just the ritual requirements that have been agreed upon because each person has his or her own requests. For example, if the general desire is related to "resisting harm".



Figure 1. *Tagi Jere* tradition (Source: Isto)

Consequently, humans encounter a multitude of issues and obstacles, including agricultural yield decline, calamities of nature, illnesses, and more. Humans are incapable of evading or fleeing. In order to address and resolve these issues, it is necessary to undergo treatment. Humans must engage in various practices, such as performing rituals or ceremonies, in order to establish harmony with nature. Despite the advancement and sophistication of mankind in the present period, many segments of society have not fully forsaken traditions. For these individuals, engaging in rituals to reconcile with nature is the means to attain a tranquil, secure, calm, and wealthy existence (Hasbullah et al., 2017). So maybe there are residents who ask to make it easier to make ends meet in trading and for their children. The point is that each

resident has their own intentions, so it cannot be surprising that there is a lot of yellow rice in the *Tagi Jere* tradition.

The number of residents who came to Jere was unlimited, and was led by one of the religious leaders. When they arrived at Jere, the religious leaders read prayers together. After finishing from Jere, all the residents met at one point to wait for the others, including those assigned to Afa-afa Tidore and then together headed to the house which was the place of celebration. So they divided the tasks, some went to nearby Jere, some went to Kie Matubu and some went to Jere Wange Fela in Afa-afa. For people who go to Afa-afa, this activity is usually called paca grave (cleaning graves). The grave in question is Jere or karamat.

According to Haji Sibiu when interviewed, his evening wish after returning from Jere was that:

That night we did tahlilan, and in tahlilan, there are two types of food. For those who do tahlilan at home, the types of food prepared are: (1) nyao must sio (fish must be nine in number); (2) jaha must be raha (jaha must be four in number); (3) bira kuraci (yellow rice); (4) ena sema drawer must be sio (betel nut in appearance must be nine); (5) bido (siri) must be sio (siri must be nine in number); (6) dufae rimoi (lime must be one place); and (7) ake bulo toma galas must be sio (nine glasses of water). Meanwhile, outside the house (room), the types of food are: (1) daso ngan (boiled sweet potato), (2) koi ngan (boiled banana), (3) tela ngan (boiled corn), and (4) hula keta (sago plate made from traditional utensils; the tool is bamboo) (12/06/2022).



Figure 2. Tahlilan (Source: Isto)

After the tahlilan is finished, the song, or kabata, continues with rhymes between women and men. One of the song quotes spoken by Samsia (12/06/2022) is:

*Uli semayoma
Ngori to fao belo
Belo fao oti yo ruru
Ngori toma dadi belo*

*To forero posi-posi
Ahu kado doru afa
Posisi-posi layosone baikole- manyinga susa*

*Koko-koko toma bao
Ongo yuhi dadi gorua
To koko toma bao
Bao ga godibi si tomote*

The meaning of the song (don't) above is to describe someone who is navigating through life,

sometimes he can move far forward and sometimes he can go backwards (*Uli Semayoma*). Sometimes our life principles conflict with existing circumstances (*Ngori to fao belo*). When this principle is neglected, our lives become floating (the pole is uprooted by the boat and drifts away). However, it is very important for us to remain firm in life (*Ngori toma dadi belo*).

In life, we must remember the message to do good (To forero posi-posi). The word "posi-posi is a local Tidore term which refers to mangrov, so that we don't fall easily in life (Ahu gift doru afa). If we don't do good, this causes difficulties for other people or even future generations (Positions layosone baikole-manyinga susa). Life is like standing on a current, sometimes we are swayed by the eddy of the current (Koko-koko toma bao).

Sadness will give birth to tears and memories (ongo yuhi dadi gorua/rawa). Even though our lives are often shrouded in problems, we must remain strong (to koko toma bao). We live above and face trials (bao ga godibi si tomote).

In the explanation above, when the procession to Jere finished in the evening, the tahlilan was held. The types of food served in the tahlilan hall are divided into six kinds, while outside the hall there are four kinds. After the tahlilan is finished, the event continues with reciprocating rhymes between women and men, using makeshift traditional instruments, such as fiyol (violin) and tifa (drum). Fiyol is made from rather soft wood and is inserted into guitar rays, with a model similar to a guitar but has fewer strings and is smaller in size. Meanwhile, tifas are made from wood, covered on the front with cow, deer or goat skin.

Tahlilan comes from the word "tahlil" then adds the suffix "an". Tahlil is the isim mashdar of the words "hallala, yuhallilu, tahlil" - which means reciting the sentence la ilaha illallah. Meanwhile, tahlilan no longer only means saying the sentence la ilaha illallah, but is the name of a celebration in which verses from the Koran are read and other thayyibah sentences are recited as well as prayers for the deceased (dead person). Tahlilan is the reading of verses from the Koran, such as shalawat, tahlil, tasbih and tahmid, whose reward is for people who have died. The reading procession is often carried out in congregation, especially on the days of a Muslim's death. It is said to be tahlilan, because the portion of the sentence la ilaha illallah is read more than other readings (Mas'ari & Syamsuatur, 2017).

When the next day after tahlil there is the final day. After the tahlilan night is over, the next day you will fast all day. The fast in question is an activity fast. This means that all forms of community activities are temporarily stopped. The community believes that the village also needs time to rest so that the village should not have motorbike or other noise. Even the call to prayer doesn't use loudspeakers. Community activities can continue as before if they are signaled by the sound of a knock on an electricity pole at 05.00 WIT (Eastern Indonesian Time).

2. Function of the *Tagi Jere* Tradition

The *Tagi Jere* tradition, a megalithic heritage of the Tidore people, remains robust, as evidenced by its widespread prevalence throughout the population. The majority of these ethnic communities maintain their customs despite being dispersed across several locations. Megaliths serve as a means for humanity to sustain and perpetuate life. The media serves the purpose of fulfilling the requirements of community groups through a set of principles that are followed by community members. The value system is established by imparting ancient teachings through items that are believed to possess influence and foster the convergence of ideas, hence fostering collaboration among individuals (Iriyanto, 2018).

The *Tagi Jere* tradition has two primary purposes. Firstly, it fulfills a religious role by acting as a plea for the Foramadiahi community in times of agricultural setbacks, such as crop failures of cloves, nutmeg, and durian. The request is executed in the form of a ceremonial parade when "boso kene" is carried. The boso kene is a spherical receptacle crafted from red clay. Boso kene consists of yellow rice, known as "bira kuraci" in the Tidore language. "Bira" refers to rice, while "kuraci" denotes the color yellow. Bira kuraci is a culinary dish comprised of rice, coconut milk, and egg yolk as its fundamental components. Yellow rice, also known as bira kuraci, holds a significant role in several customs in North Maluku, such as the aqiqat ceremony and the completion of reciting the whole Qur'an.

Function, second, social function: *Tagi Jere* is a system of social values in society, such as strengthening ties of brotherhood between people and building a culture of mutual cooperation from generation to generation. These two functions give rise to the understanding that religion and culture are forms of human expression.

In addition to ideas and teachings, religious expressions also manifest in the form of rituals that are tailored to rationality, social circumstances, culture, and individual backgrounds, with the aim of attaining divine truth. Humans require religion as it serves as the sole means to approach the Creator. Religion is irreplaceable, as humans continue to experience a profound and pressing need for it, which is intricately tied to their personal well-being and that of their social circle. Culture, in essence, emerges from the manifestation of human ingenuity, aesthetic preferences, and deliberate actions. This is seen in the manifestation of social institutions. Hence, the correlation between religion and culture is not contingent upon the utilization of religious symbols, which serve to establish emotional states and provide impetus for human existence (Setiawan, 2016).

The *Tagi Jere* tradition in Formadiahi is believed to serve the purpose of "repelling peril". Repelling peril is beseeching Allah to keep oneself or the hamlet safe from harm. The Foramadiahi community has the belief that performing this practice can protect the hamlet from harm. When pigs surreptitiously infiltrate the Foramadiahi community, the village elders typically interpret this

occurrence as an indication of potential issues inside the tribe. The implementation of *Tagi Jere* serves as a means for the local community to solicit assistance from Allah SWT. The beliefs in question have been transmitted intergenerationally to the offspring and descendants of Foramadiahi.

The community considers the *Tagi Jere* tradition as a request and the materials used are a form of respect for Him. The principle is that God cannot be characterized, even though symbols can be interpreted by humans themselves.

3. Preserving the *Tagi Jere* Tradition in Foramadiahi

While times may evolve, it is crucial for human acts to likewise progress in order to safeguard our culture, since otherwise these advancements may negatively impact cultural preservation (Aisara et al., 2020).

The execution of the *Tagi Jere* tradition in Foramadiahi is achieved through the active participation of all segments of society, including both genders, all age groups, and individuals from different educational backgrounds. In this scenario, the term "bari" refers to the act of participating in the *hajat*, which involves preparing the necessary rituals and food. It is important to note that this involvement is not limited by gender. Each individual assumes a distinct function, with some volunteering to supply firewood while others offer the use of cooking gear such as plates, seats, and tables.

Students are also involved. This is because it is important that when the village elders are gone (died), their children and grandchildren no longer know their own traditions, especially the *Tagi Jere* tradition. This preservation system looks informal because it is not included in the curriculum. It's not even discussed in school. Residents who already live in Foramadiahi also participated in this celebration. The aim is to preserve the *Tagi Jere* tradition. The *Tagi Jere* tradition binds not only the native Foramadiahi community but also foreign communities that marry Foramadiahi people or who need to make a home in Foramadiahi. This is explained through an anthropological approach (cultural acculturation).

Cultural acculturation can occur when two societal cultures are different and then related to each other. This connection is what gives birth to diffusion (the spread of culture). The process of spreading culture, namely accepting or rejecting the entry of elements that come to it. By accepting or rejecting a foreign culture, what plays the most role is the cultural pattern between the two people who meet (Setiawan, 2016). Therefore, if foreigners marry in Foramadiahi and live permanently, they are more inclined to join an environment that is predominantly monocultural (one culture). The Tidore people in Foramadiahi, Ternate, have their own culture and greatly influence individuals outside of their ethnicity. This means

that certain ethnic-based environmental influences will influence other individuals.

According to Ruslan and Isto B. Kasim, preserving the *Tagi Jere* tradition is important for the Foramadiahi community:

It is very important because for ngom, the Tagi Jere tradition has a moral message, namely: (1) all the possessions we have belong to God and must be offered to many people; (2) nena life must work together and maku gosa laha-laha; (3) must be patient in facing all tests; and (4) everything that Allah gives in the form of warnings and sustenance through signs (09/06/2022).

According to residents, ngom (we/more than one) is really needed to preserve the *Tagi Jere* tradition as the cultural identity of the Tidore people in Foramadiahi. Because the *Tagi Jere* tradition contains life values, for example a) the procession to Jere/karamat carrying yellow rice because the Foramadiahi community had failed harvests. This can be caused by human arrogance, lack of good deeds and just by asking Him; b) values about life; that nena life or this life requires helping each other and gosa laha-laha means taking good care of each other; c) fasting can also mean "patience" in facing all trials in life as well as in the context of physical and spiritual cleansing; d) the meaning of the pig entering the settlement, for example, in the perspective of the village elder, this is giving a "signal" that something is wrong.

Here it can be explained that fortune and reprimand are both through signs. For the Foramadiahi community, when the procession has been carried out, for example eveni (begging) because of a failed harvest and after that the results are abundant, meaning they can be enjoyed by the community, then it is a sign that the procession has been approved by Allah SWT, the owner of the universe. He is the one who understands what is asked for, in any way and in any language, because He is omnipotent over everything.

Generally, people state that modernization has had a negative impact on the culture or traditions that exist in society. As a result of interactions with modern aspects (outside culture) or traditions embedded in society are slowly being forgotten because the younger generation is more inclined towards modernism (Mukramin & Suardi, 2019).

Despite the advancements in technology and global access to information, the Tidore ethnic community in Foramadiahi remains unaffected. The community continues to uphold the ritual of *Tagi Jere* by involving all societal components, including the younger generation, indicating a strong preservation effort. However, despite strong community efforts in preserving the *Tagi Jere* tradition, globalization poses a significant challenge. This underscores the need for greater efforts to understand the cultural values inherent in the *Tagi Jere* tradition and to

take steps to protect it from the negative impacts of globalization.

D. CONCLUSION

T*agi Jere* is a customary practice observed by the Tidore community. The term "*Tagi Jere*" originates from the Tidore language, where "*Tagi*" signifies "go" and "*Jere*" refers to the resting place of revered individuals. Annually, the Tidore people of Foramadiahi engage in the *Tagi Jere* tradition. Traditions not only serve as a heritage from Tati's forefathers but also encompass a religious framework. Within a religious system, there exists an intricate framework that encompasses perspectives, principles, standards, and human conduct. The *Tagi Jere* tradition serves as a supplication from the community to Allah, specifically to address the adverse consequences resulting from the unsuccessful harvest of cloves, nutmeg, and durian. The *Tagi Jere* tradition involves each village submitting a request to deliver a boso kene (a tiny ceramic pot) holding bira kuraci (yellow rice) to Jere. The *Tagi Jere* tradition fosters camaraderie among individuals and cultivates a culture of reciprocal collaboration.

While the preservation of the *Tagi Jere* tradition may undergo changes throughout time, it is crucial for human efforts in cultural preservation to evolve in order to prevent negative impacts on tradition caused by these changes. The preservation of the *Tagi Jere* tradition in Foramadiahi is achieved through the active participation of all segments of society, including both genders, different age groups, and individuals from various educational backgrounds. Terjemahkan ke bahasa indonesia "The preservation of the *Tagi Jere* tradition in Foramadiahi is achieved through the active participation of all segments of society, including both genders, different age groups, and individuals from various educational backgrounds. Another definition of "bari" refers to active involvement in festivities, encompassing the preparation of rituals and cuisine without any distinction based on gender.

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