Jurnal Administrasi, Manajemen dan Ilmu Sosial (JAEIS)
Volume 3 Nomor 1; Maret 2024
E-ISSN: 2962-066X

TRADISION AND VALUES OF SOCIAL SOLIDARITIES FOR THE REMOTE COMMUNITY OF TAMAILA VILLAGE

Octaviani Suryaningsih Masaguni
Universitas Bina Taruna Gorontalo
Octavianimasaguni93@gmal.com

ABSTRACT

The aim of this research is to determine the traditions and values of social solidarities for the remote community of Tamaila Village, factors that influence the traditions and values of social solidarities for the remote community of Tamaila Village, and efforts to maintain the traditions and values of social solidarities for the remote community of Tamaila Village. This study uses a qualitative method as the method of the research. The result of this research illustrate (1) the traditions and values of social solidarities for the remote community of Tamaila Village have three indicators: first, the tradition of the remote community of Tamaila Village is still the Nomadic or Melangun Tradition, which is a tradition of moving to another place with family members with the aim of changing residence to forget the sadness of the family if there is a member of the family pass away. Though, it also aim to leave the bad luck that will befall them later. But commonly, for the people of Tamaila Village generally still focus on religious activities. Second, the value of social solidarity for the remote communities of Tamaila Village includes the value of mutual cooperation. Mutual cooperation means heavy work will feel lighter if it is done together. Also the values of social solidarities that grows in the community is if there is an occasion whether it is celebration or grief, people will help by giving money or things. (2) Factors that influence the traditions and values of social solidarities for the remote community of Tamaila Village include two indicators. First, the internal factor whihc is the increase and decrease of the population, education, and religion. Second, the external factor which is modernization and economy. (3) Efforts to maintain the traditions and values of social solidarity for the remote communities of Tamaila Village have two indicators. First, community empowerment is aimed at helping people to gain the power to make decisions and determine actions to be taken related to themselves, including to reduce the effects of personal and social barriers to action. This is done through increasing the ability and confidence to use their own resources, among others, through the transfer of power from the environment. Second, socialization, aims at partly conveying information to community groups to provide skills for living in society, developing people's ability to communicate actively, making someone able to restore organic functions through training, and instilling trust values in someone who has a main task in society.

Keyword**: Tradision, values of social solidarities of Tamaila village, remote community**

INTRODUCTION

The dynamics of human civilization in its history always grow and develop and dynamically in line with the changes that occur in every history of human life itself. As creatures who continue to seek and perfect themselves, humans always try and struggle to fulfill their needs to exist and "survive" in the midst of their togetherness among other humans. Indonesia is a nation consisting of thousands of islands and various ethnic groups in it as well as a variety of cultures that are the treasures of the wealth of this nation. There are several regions that have been independent long before Indonesia's independence.

Gorontalo is a region that has been independent long before Indonesia's independence on January 23, 1942, but until now there are still Gorontalo people who live in isolation and they have not even enjoyed the independence of this nation, this community still considers that they have not been released from colonialism. Remote communities especially those in Tamaila village, Tolangohula District have a very high value of solidarity, this can be seen in the attitude of social solidarity or a sense of social solidarity which is spiritual potential, Therefore, social solidarity is the conscience of the Indonesian people which is replicated in attitudes and behaviors based on understanding, awareness, belief in social responsibility and participation in accordance with the abilities of each member of the community with a spirit of togetherness, willingness to sacrifice for the sake of others, mutual cooperation in togetherness and kinship. Therefore, the value of solidarity is a basic value of social welfare, social capital (Social Capital) that exists in remote communities in Tamaila Village, Tolangohula District continues to be explored, developed and utilized in realizing the ideals of the Indonesian nation to state, namely a prosperous society.

In Tamaila Village, Tolangohula Sub-district, the tradition and value of social solidarity is implemented in getting used to helping victims of natural disasters because they have the principle that the life of every human being will be meaningful if life is based on togetherness, because by nature humans are required to live as social beings in addition to being individual beings. Then participate in cooperation for the public interest, for example community service, for example cleaning places of worship, or working together to repair roads and bridges. As well as increasing the spirit of kinship to increase the spirit of kinship, the values of solidarity can be applied through several activities, namely in the family environment, meaning eating with the family, worshiping together and staying in touch with relatives.

In the school environment, activities such as forming study groups, gathering and helping others who experience disasters, community service or other social services. The feeling of a person or group of people stemming from a sense of love for the common life so that it is realized by real charity in the form

of sacrifice and willingness to maintain, defend and protect the common life is the value of solidarity.

But so far the traditions and values of social solidarity that exist in the village of Tamaila have undergone changes, along with the development of the era has brought changes to traditions and cultural values slowly began to shift and began to be abandoned as a form and modernization and modern lifestyle. What used to be the value of mutual cooperation, solidarity carried out selflessly, now some people in Tamaila village do it by expecting service rewards, such as wages or salaries.

This is influenced by the way everyone's perspective will change, especially the view of traditional local culture into modern culture. Of course this has a negative impact on the existing traditions and values of social solidarity. As well as the level of public awareness, the level of education and the economic level that exists in the Tamaila community is still low, which causes a shift in existing traditions and values.

THEORITICAL STUDY

Definition of Social Changes

Kingsley Davis defines social change as changes that occur in the structure and function of society. According to Mac Iver, social change is a change that occurs in social relations or as a change in equilibrium. This means that change according to Gillin and Gillin is considered as a variation in accepted ways of life either due to changes in geographical conditions, material culture, population composition, ideology or due to diffusion or discoveries in society. This means that social change can be envisioned as a change that occurs within or encompasses a social system. More precisely, there is a difference between the state of a particular system in different periods of time. In addition, social change sometimes occurs only in part of the scope, without causing major consequences for other elements of the system.

In traditional societies the family plays an important role in carrying out the function of education. Fourth, changes in the relationship of different structures. Educational institutions in society have the function of preparing labor for industrial interests. This causes an interrelationship between educational institutions and the business world, the substance (content) of education at this time is more directed to adjust the conditions or needs of the world of work. Fifth, the emergence of a new structure, which is the event of the emergence of a new structure to replace the previous structure.

Individual interactions are not as rigid as in the past when interactions had to be done face-to-face. In this era, interactions can be done at any time through social media and various other advanced technologies.

Factors Affecting Social Change

Social change is not a process that happens by itself. In general, there are several factors that contribute to social change. These factors can be classified into factors from within and factors from outside society (Soekanto, 1999).

Factors that come from within the community itself (internal)

Studying social change needs to know the causes behind the change. When examined more deeply, the cause of societal change can be due to something that is no longer considered satisfactory. Or because there is a new factor that is more satisfying to the community as a substitute for the old factor.

Causes that exist within society itself include:

Increase or decrease in population. The increase in population will cause changes in the number and distribution of residential areas, which were originally centered in one kinship area (such as a village) will turn out to be scattered due to employment factors. A decrease in population will also cause social change.

New inventions. New inventions in the form of technology can change the way individuals interact with others. Technological developments can also reduce the number of labor needs in the industrial sector because human labor is replaced by machines which cause the production process to be more effective.

Conflicts in society

The occurrence of rebellions or revolutions within society itself.

Factors that come from outside the community (external)

Causes that come from outside the community include: 1. Causes that come from the physical environment around humans; 2. Wars with other countries; 3. Influence of other people's cultures.

The processes of social change that occur in society can be in the form of parts that are part of a whole in accordance with their respective functions. Disorganization is the process of fading norms and values in society, due to changes that occur in community institutions-society's adjustment to change, channels of change through which a process of change, disorganization (disintegarsi) and reorganization (reintegarsi). Organization is the articulation of. Reorganization is the process of forming new norms and values to fit the changing societal institutions.

Forms of Social Change

Furthermore, Abdul Syani (1995: 128) mentions the forms of community change, namely: 1. Natural changes, namely changes that occur not on purpose or occur by itself. Natural changes can proceed quickly or slowly depending on the level of balance of community life without people or other parties who deliberately influence it; 2. Planned changes, namely changes that are based on careful consideration and calculation of the benefits of these changes for the life of the community. fast or slow this change is greatly influenced by the magnitude of the ability and responsibility of the pembaharunya.

Definiton of Tradision

Tradition is the commonality of material objects and ideas that originated in the past but still exist today and have not been destroyed or destroyed.

Tradition can be interpreted as a true inheritance or legacy of the past. However, traditions that occur repeatedly are not done by chance or intentionally. From this understanding, whatever is done by humans for generations from every aspect of their lives which is an effort to ease human life can be said to be a "tradition" which means that it is part of culture. Specifically, tradition by C.A. van Peursen (in Kanisius: 1998: 11) is translated as the process of inheriting or passing on norms, customs, rules, assets.

Traditions can be changed, raised, rejected and combined with a variety of human actions. More specifically, traditions that can give birth to community culture can be known from the form of the tradition itself. According to Koentjaraningrat, culture has at least three forms, namely: a. The form of culture as a complex of ideas, ideas, ideas, values, norms, regulations, and so on; b. The form of culture as a complex of patterned behavioral activities of humans in society; c. Realizing culture as an object of human work.

Definiton of Community

Koentrajaranigrat, (in Basrowi, suggests that the term "society" comes from the Arabic "syaraka" which means participating, participating or "musyaraka" which means getting along with each other. In English the term "society" is used, which previously came from the Latin word "socius", meaning "friend." Furthermore, Abdul Syani (in Basrowi) 2005: 37 explains that the word society comes from musyarak (Arabic), which means together, then turns into a community, which means gathering together, living together with mutual contact and mutual influence, then getting the opportunity to become a community (Indonesia). In everyday life, people often talk about culture. In everyday life, people cannot help but deal with cultural products. Every day people see, use and sometimes even destroy them.

Value of Social Solidarity

According to W.J.S. Poerdarminta in the Indonesian dictionary comes from the root word "loyal" which means "fixed and firm" (in family, friendship).The attitude of being firm to the stance and obeying the promise of rules or values that are agreed upon together is loyalty. Ratno Lukinto (2008: 352) argues that solidarity is a feeling of complete connection that makes anyone who has feelings become relatives. Solidarity is a feeling of reciprocity. It is a feeling of realizing kindness, which on the one hand binds those who have this feeling so strongly that it overrides all differences that arise due to economic conflict, or social gradiation. On the other hand, it alienates those who do not belong to their group. Solidarity is the desire to engage with other groups. It is the foundation of a stable and democratic state.

Social solidarity is the value, attitude and behavior of the community based on understanding, awareness, responsibility, equality and social participation to overcome and overcome various social problems with their respective abilities with a spirit of togetherness, mutual cooperation, kinship, and willingness to sacrifice selflessly. There are five aspects that characterize the values of social solidarity in society. First, there is a sense of mutual need among community members.Second, the ability of the community to find control of the needs and interests of community members.Third, the ability of the community to direct itself in overcoming its social problems and being able to develop and manage its potential sources.Fourth, the emergence of a sense of community self-identity.Fifth, the ability of internal and external social advocacy in meeting social needs based on the spirit of social solidarity. (www.depsos.go.id).

Remote Indigenous Community

The Indonesian population consists of various tribes, races and cultures. Among these ethnic groups, there are tribes that have progressed in the socio-economic and cultural fields and live in developed areas with relatively good access. However, there are still many tribes that have not progressed in the economic, social and cultural fields. This tribe lives in the interior, has not been touched by the development process, the difficulty of accessibility is out.

The existence of certain tribes or communities that are relatively underdeveloped, remote and isolated has not been much affected by the development process, including remote indigenous communities that are scattered on mountain slopes and in swamps. In general, the issue of "remote indigenous communities" is a response to critics who disapprove of the use of the term "alienated" communities. The concept of remote indigenous communities includes social categories that include communities with wandering, semi-wandering, temporary and settled lifestyles (Bulletin 2002).

RESEARCH METHOD

The initial research location of the researcher is Gorontalo Regency. In this research, the initial observation was taken on February 21, August 2018, and will conduct further research in April-May 2018. The reason the researcher chose this location was because he wanted to see or be directly involved in the social life of the remote community of Tamaila village.

The type of research used in this study uses descriptive analytical methods. "Descriptive research is research on problems in the form of current facts from a population which includes activities to assess attitudes or opinions towards individuals, organizations, circumstances, or procedures" (Sangadji and Sopiah, 2010: 21).

According to Soewadji (2012: 27) "The purpose of descriptive research is to collect detailed actual information that describes existing symptoms, identifies problems or examines conditions and practices that apply, makes comparisons or evaluations, and determines what others are doing in dealing with the same problems and learns from their experiences to establish plans and decisions in the future". Descriptive analytical is examining an object by describing how the implications of local taxes and local retribution based on applicable legal regulations.

FINDINGS AND DISCUSSION

Based on the results of the research that has been carried out, data and information obtained through interviews, the description of the research results obtained by researchers is in the form of data regarding the general description of Tamaila Village, general conditions of the village, demographics, division of the village area, organizational structure of the village government and social conditions of the Tamaila Village community which is the research location also accompanied by the results of research interviews with informants.

Geographically and administratively, Tamaila Village is one of 640 villages in Gorontalo Regency, and has an area of 1,640 km. Topographically, it is located at an altitude of 47 meters above sea level. The position of Tamaila Village is located in the western part of Gorontalo Regency. North side borders Sumalata Sub-district, East side borders Molohu Village and Bina Jaya Village, South side borders Lakeya Village and West side borders Himalaya Village.

In terms of Islamic religious activities, for example, the atmosphere is strongly influenced by the cultural and social aspects of Gorontalo. This is reflected in the tradition and culture of miraji, tahlilan, and others, all of which reflect the acculturation of Islamic and Gorontalo culture.

The more open society is to the flow of information, these old things begin to get responses and interpretations back from the community. This marks a new chapter of social and cultural dynamics, as well as new challenges with the people of Tamaila village. In order to respond to this old tradition, social, political, religious and cultural institutions have mushroomed in Tamaila Village. Of course this requires its own wisdom, because although culturally institutionalized and organized is good, sociologically it will risk presenting social vulnerability and conflict.

In terms of Islamic religious activities, for example, the atmosphere is strongly influenced by the cultural and social aspects of Gorontalo. This is reflected in the tradition and culture of miraji, tahlilan, and others, all of which reflect the acculturation of Islamic and Gorontalo culture. The more open society

is to the flow of information, these old things begin to get responses and interpretations back from the community. This marks a new chapter of social and cultural dynamics, as well as new challenges with the people of Tamaila village. In order to respond to this old tradition, social, political, religious and cultural institutions have mushroomed in Tamaila Village. Of course this requires its own wisdom, because although culturally institutionalized and organized is good, sociologically it will risk presenting social vulnerability and conflict.

Traditions and Values of Social Solidarities for Remote Communities in Tamaila Village

Traditions of the Tamaila Village Community

Something that has been done for a long time and has become part of the life of a group of people, within the same country, culture, time, or religion, is usually called Tradition or custom. The most basic thing about tradition is the information that is passed on from generation to generation either in writing or orally, because without this, tradition will become extinct. In particular, tradition by C.A. Van Peursen (in Kanisius 1998: 11) is translated as the process of inheriting or passing on norms, customs, rules and treasures. Tradition can be changed, raised, rejected and combined with various human habits.

According to the results of research on traditions according to several communities in Tamaila Village, tradition is a habit that exists in the community from previous times for generations and must be maintained by the next generation. In addition, tradition is a habit from ancestors that must be carried out. Tradition is a collection of material objects and ideas that are given special meaning from the past. Tradition also undergoes changes. Tradition is born at a certain moment when people set certain fragments of past heritage as traditions. Traditions change when people pay special attention to certain fragments of traditions and ignore others. Traditions last for a period of time and may disappear when material objects are discarded and ideas are rejected or forgotten. Traditions may also live and reappear after a long period of repression. Tradition is born in 2 (two) ways, there are:

First, it emerges from below through the mechanism of spontaneous and unexpected emergence and involves the masses. For some reason, certain individuals find historical heritage that attracts attention, love and admiration, which is then spread through various means to influence the masses. These attitudes turn into behavior in the form of ceremonies, research and restoration of ancient relics and reinterpretation of old beliefs.

Secondly, it comes from above through the mechanism of coercion. Something that is considered a tradition is chosen and made a public concern or imposed by an influential or powerful individual.

The difference is between "original traditions", which are those that have existed in the past.Artificial traditions may be born when people understand the dreams of the past and are able to transmit those dreams to the masses.More often these artificial traditions are imposed from above by rulers to achieve their political goals.

Once established, traditions undergo various changes, changes that can be seen in the number of adherents or supporters. People can be drawn to follow a particular tradition which then affects the entire people and country or can even affect the global scale.

In general, the traditions that exist in Tamaila Village originate from religion because they see the majority of the Tamaila community, Islam. The tradition or custom for the Tamaila community is isra miraj, maulid nabi and installing lights (tumbilotohe).We all know, isra miraj is the journey of the Prophet Muhammad SAW in just one night. This incident is one of the important events for Muslims because it was on this event that the Prophet Muhammad SAW received the order to pray five times a day and night.

Whereas Maulid Nabi is the commemoration of the birthday of the Prophet Muhammad SAW, whose celebration falls on every 12th of Rabiul Awal in the hijriyah calendar. The celebration of the Prophet's birthday is a tradition that developed in the Islamic community long after the Prophet Muhammad SAW died. Subtly this commemoration is an expression of joy and respect for the Prophet Muhammad SAW. Meanwhile, the Pasang lampu or tumbilotohead tradition is a tradition that is carried out every night before Eid al-Fitr, namely 27 to 30 Ramadan. Initially the implementation of installing lights or tumbilotohe to facilitate residents who want to give zakat fitrah at night with lighting. In addition, this tradition is also carried out as a warning that when welcoming Eid al-Fitr, the heart and soul must be clean and bright as the meaning of installing lights or tumbilotohe.

However, for remote communities, in this case the Polahi Nomadic or Melangun Tradition. Nomadic tradition In the Big Indonesian Dictionary, nomad or nomad is a group of people who do not have a fixed residence or travel from one place to another.To find Kubu Dalam is very difficult. They still use their nomadic tradition (moving places) or what they call the Melangun Tradition.

Melangun is a death taboo. This is why the Orang Rimba must leave their place of residence and look for a new place when a death occurs to one of their

relatives or group members. The melangun tradition is also distinctive and unique because it is not found in other tribes. The melangun tradition begins with the death of a member of the Orang Rimba group. When news of the death spreads, they will wail. Sometimes to the point of hysterics, especially women, and this becomes an emotional peak among them.

Nomadic or Melangun tradition in the Indonesian Dictionary, nomad or nomadic is a group of people who do not have a fixed residence or travel from one place to another. To find Kubu Dalam is very difficult. They still use their nomadic tradition (moving places) or what they call the Melangun Tradition.Melangun is a death taboo. This is what makes the Orang Rimba have to leave their place of residence and look for a new place when a death occurs to one of their relatives or group members. The Melangun tradition is also distinctive and unique because it is not found in other traditions. This causes lay people to view it with various perceptions.

The melangun tradition begins with the death of a member of the Orang Rimba group. When news of the death spreads, they will wail. Sometimes to the point of hysterics, especially women.And this becomes an emotional peak among them.Immediately the penghulu (customary elders) confer to determine the new place to go. And in a short time all the living equipment is packed, before heading to the agreed new place.That same day, about 3-4 people will be assigned to deliver the corpse to another place. The corpse will be carried on a stretcher made of cloth as a base tied to two tree trunks. The corpse will be carried on a stretcher made of cloth as a base tied to two tree trunks and taken to a forest area where humans rarely pass.

This treatment is based on the religious system of the Orang Rimba, who believe that a dead person is not dead in the true sense of the word. This belief means that the person's life and livelihood have indeed ended, but death is a manifestation of the move of halom (nature).

Based on the description above, it can be concluded that the Nomadic or Melangun tradition is a tradition that they have always done, namely by moving places if a family member or group member dies, they do this because they don't want to be sad for too long because of the memory of their deceased family, besides that moving places is one of eliminating bad luck that will later afflict them.

The Value of Social Solidarities for Remote Community in Tamaila Village

According to W.J.S. Poerdarminta in the Indonesian dictionary, it comes from the root word "loyal" which means "fixed and firm" (in family, friendship).

The attitude of being firm in stance and adhering to the promise of rules or values that are mutually agreed upon is loyalty.

For the Tamaila community, the value of social solidarity is an attitude and behavior based on understanding, awareness, belief in social responsibility and participation according to the abilities of each community with a spirit of togetherness, willingness to sacrifice for the sake of others in mutual cooperation and kinship.

Furthermore, the value of social solidarity for the people of Tamaila Village is classified as a medium category. This is because the Tamaila community has understood the meaning of social solidarity and the moral attitudes contained in it. However, they have not been able to apply the value of social solidarity without distinguishing ethnicity, religion and culture in their daily lives. This is due to a small part of the Tamaila community still being apathetic or ignorant of their surroundings. In addition, some Tamaila people rarely communicate with other communities so that the value of social solidarity that exists in Tamaila society is not well established. Whereas we all know the value of social solidarity is from the values, attitudes and social behavior rooted in the values of Pancasila based on awareness, and social responsibility.

On the other hand, a small part of the Tamaila community has a low level of willingness and awareness to instill the value of social solidarity, this is because a small part of the Tamaila community has not participated in social activities such as mutual cooperation, helping, cooperation for the common good. Meanwhile, we all know that in the context of the value of social solidarity as social capital, it has a strategic position to foster a spirit of togetherness, mutual trust, and accept social integration and ties that are expressed in an attitude of mutual concern for community members in need within the framework of realizing Pancasila cultural welfare. That is, the value of social solidarity is essentially a willingness to unite in social solidarity, similarity of fate and the desire to become social beings who care and share in building true brotherhood, brotherhood of Pancasila-cultured Indonesian plural society. Personal interests are placed within the framework of awareness of obligations as social beings in the life of society, nation and state.

Mutual cooperation is a value that has grown and developed in the social life of the community as a cultural heritage that has existed for generations. Mutual cooperation is a form of community group cooperation to achieve a positive result from the goals to be achieved by consensus and deliberation together. The value of mutual cooperation is a characteristic of a society that upholds the value of togetherness and cares about the public interest.

Based on the results of observations and interviews in the Tamaila community, mutual cooperation or what is commonly referred to in the Gorontalo language "huyula" is an activity carried out together or working together to complete something. Mutual cooperation has a positive impact on the community, especially Tamaila Village, because with mutual cooperation activities, heavy work will become light. Most of the Tamaila community still shows and expects the value of mutual cooperation to remain in the community. This is because the Tamaila community has felt the benefits of the value of mutual cooperation, with this value the community can greet each other. Any information in the community can be found out through mutual cooperation activities.

The form of mutual cooperation that exists in the Tamaila community can be seen from the implementation of commemorating religious holidays, such as isra miraj, maulid nabi and installing lights (tumilotohe). In addition, the form of mutual cooperation that exists in the Tamaila community in the form of celebration, here can be seen with the celebration of the community helping to help prepare. They come voluntarily on the basis of kinship, each resident who comes already knows their respective duties without any direction from anyone. Usually male residents do heavy work such as preparing tents, and chairs for guests. Meanwhile, female residents usually prepare the kitchen starting from food ingredients to the cooking stage and preparation of celebration needs.

Furthermore, the form of mutual cooperation activities that exist in the Tamaila community is community service. The community service here is the cleaning of places of worship which is carried out every Friday, because seeing the majority of the Tamaila community is Muslim, so Friday prayers are held. Then the community service is carried out by the PKK women of Tamaila village, this activity includes cleaning the PKK garden, namely, sweeping the grass, planting flowers, and watering flowers. This community service is carried out on Sundays, because Sundays are holidays so that the busyness of the PKK women is less, finally they decided that Sunday is a suitable day to do community service in the PKK garden in Tamaila Village. Another form of mutual cooperation activities can be seen in the community who are planting, because seeing the majority of Tamaila people's livelihoods are farmers.

The shift that appears to occur in the value of mutual cooperation in the Tamaila community lies in the decreasing involvement of the citizens given, so that the contributions made for the benefit of fellow community members are increasingly invisible. The involvement of citizens that is expected to be done together is inversely proportional to the conditions in the community in the form of diminishing enthusiasm. The main reason that is often conveyed is because of

the busy work that takes up time so that there is less free time to socialize with neighbors or other residents.In addition, in the Tamaila community, an individualistic and materialistic attitude began to emerge in the community.This can be seen, not all mutual cooperation activities want to be done for free. If it does not benefit him, why should he do the activity. In accordance with the results of the research, the Tamaila community began to recognize the wage system, they were willing to carry out these activities as long as there was value that they got in the form of material.

Based on the description above, it can be concluded that the value of mutual cooperation for the Tamaila community has begun to shift, in the sense that it has undergone changes. This is because the condition of individuals and the Tamaila community began to weaken, values and common goals began to fade, lost the grip of the values of norms and social frameworks. Social change that occurs unplanned (in a short period of time) has caused the old values that have been a guide and reference in social relations based on the spirit and values of mutual cooperation to begin to weaken. There is a tendency for social relations to be more individualized mixed with materialistic traits.There are also indications that, in social relations, the values of togetherness, morals, ethics, and tolerance are overridden.Social norms and ethics as the glue of national life are ignored.Inevitably, norms are replaced one by one with new norms based on individualistic values.

Social Solidarity Values

Solidarity is a rational human phenomenon that comes together in achieving common interests. This is in accordance with Durkheim's opinion (in Upe, 2010: 95) stating that "social solidarity in society works as a social glue, in this context it can be in the form of values, customs and beliefs shared by its members in the bond of collective consciousness.

According to Durkheim (in Upe, 2010: 95) social solidarity is divided into two, namely mechanical solidarity, and organic solidarity. Mechanical solidarity is characterized by the existence of collective consciousness, where they have an awareness to respect obedience because religious values are still high which marks a simple society. Meanwhile, organic solidarity is solidarity that binds a society that is already complex and has recognized a regular division of labor system so that it is united by interdependence between members.

Organic solidarity occurs because each of them raises a difference.As explained above about social solidarity, the author decided to use Durkheim's mechanical solidarity. Because the author feels that mechanical solidarity is more suitable for social solidarity for remote communities in Tamaila Village.

For the Tamaila community, especially the farming community. They have a fairly high solidarity, because there are activities or activities by helping to help so that a sense of unity is created. This can be seen when the Tamaila community does community service, in this case, repairing the fences of farmers' plantations. This aims to prevent animals from entering the plantation area, such as cows and wild boars. If the fence is damaged, it means that farmers are ready to patrol every night, to anticipate the entry of cows and wild boars into the plantation area. This is usually done when the crops are ready to be harvested.

This means that social solidarity for the Tamaila community is based on the same feelings so that they have a strong desire to improve the surrounding environment by helping each other, especially in terms of repairing plantation fences. Social solidarity also arises because of the social interaction that takes place due to cultural ties.

Changes in society just happen without us realizing that these changes take place continuously. Therefore, social change is a symptom, which is inherent in every society. As a result, the community began to fade together so that the value of social solidarity of the community faded into an individualized society.This can be seen in the Tamaila community, which used to be solid in helping fellow citizens who were in need. But now it is difficult to see this from the repair activities to help if it is not with a wage system. This means that the labor released must be paid with money.

Factors Influencing Tradition and the Value of Social Solidarities for Remote Community in Tamaila Village

The factors that influence the tradition and value of social solidarity for the Tamaila community are as follows

Internal Factors

Internal factors are factors that exist within the community itself

Increase and decrease in population. According to Soerjono Soekanto (1987: 229-308), the increase or decrease in population in a place is caused by the ever-changing birth, death and migration rates. Changes in population in a place cause changes in the structure of society, especially concerning community institutions.

The rapid development of cities encourages urbanization. The number of people in the city increases and in the village decreases. Transmigration and urbanization can result in the number of people increasing or decreasing, changes in the structure of society such as the emergence of various professions and social classes. This results in changes in livelihoods, social stratification systems and levels of community welfare and affects the traditions and social values that exist in society.

In Tamaila village, the population level began to increase due to the presence of migrants who had married with the local community, as a result of this the population began to increase, the more pluralistic the style of culture and life. And because of the interaction between the population in the area, there is slowly a social change that occurs due to the mixing of various customs or cultures. So, the population becomes one of the reasons for social change.

These changes occur through individuals, from these individual changes they can spread to the surrounding environment. The more people move from one place to another, the greater the number of Tamaila village residents and the younger it is for a small part of the Tamaila community to follow the social changes that occur at any time. The greater the population, the higher the risk of social change occurring. Based on this, the mindset and behavior of a small number of Tamaila people have changed, a small part of the Tamaila people are more individualistic, meaning they have become a little indifferent to social activities in their surroundings. For example, community service activities, in this case mutual cooperation, helping out, holding celebrations, as well as activities to commemorate major Islamic religious holidays

Apart from that, the migrant community living in Tamaila village has a social status so that the tendency towards individualistic attitudes is clearly visible, where people with individualistic attitudes have a big influence because of the busyness of the community which actually means that the Tamaila people themselves do not have time for social activities, which do not provide benefits. for society itself. From the description above, it can be concluded that increases and decreases in population will bring about changes in society. In particular, the Tamaila people are starting to experience changes in thought patterns and behavior. Where a small portion of the Tamaila people have a fairly high level of individuality. This individuality attitude is caused by the immigrant community marrying with the people in the Tamaila village. This causes a small number of Tamaila people to not have time to take part in social activities due to the immigrant community having professions that keep them busy with their respective jobs.

Education

Education plays an important role in advancing the nation with the aim of making the nation's life more intelligent by improving the quality of people who have faith, piety, noble character and mastery of science. Ahmed (1990: 195) defines education as an effort made by individuals and society to transmit their values, habits and ideal forms of life to the younger generation to help them continue their life activities effectively and successfully. Education in essence is an effort to pass on values, which will help and determine mankind in living their

lives and at the same time improve the fate and civilization of mankind. In extreme terms, it can be said that the progress and decline or good or bad of a society or nation's civilization will be determined by the education that that society undergoes.

However, so far, it is very unfortunate that education for a small portion of the remote Tamaila village community is still low. This is caused by a lack of teaching staff and educational facilities to support the learning process. This can endanger the level of student education for a small number of remote communities in Tamaila village. Apart from that, the mindset of a small part of the remote community in Tamaila village which is still low and has a traditional feel can be a barrier to advancing education for a small part of the remote community of Tamaila village. Due to the demands of life they choose to work rather than go to school. Many Tamaila people do not go to school, then there are still others who go to school but only reach elementary school (SD) level and then do not continue to the upper level, education for a small portion of the Tamaila people is still relatively low. It can be said that this condition is quite worrying. A small number of people in Tamaila village are of mandatory school age but do not attend school.

This is because the level of public awareness of the importance of education is still lacking. Among them are parents who tell their children not to go to school, their parents tell their children to prefer to work. Apart from that, motivation from parents is still lacking so that children prefer not to go to school. So indirectly education is not a main priority. The views or responses of the remote community of Tamaia Tamaila Village are still lacking because in essence every individual is different, this can be seen in how they respond the importance of education in their lives. Some Indonesian people are not really aware of what education means and the importance of education, especially for people who live in remote areas. Every parent just thinks that if their children can be good at writing, reading and can help in the garden, that is more than enough. Another obstacle they face is inadequate educational facilities and insufficient funds to continue their education. This of course makes it increasingly difficult for a small portion of the remote Tamaila village community to go to school. For this reason, they prefer to work in the fields, do gardening, raise livestock which can make money.

Religion

The role of religion in influencing the traditions and values of social solidarity for the remote communities of Tamaila village is related to the development of human thought patterns, so that religion also plays a very big role in social life in society. In simple terms, through religion people can maintain and preserve traditions and values. social values. As we all know, tradition is the inheritance of norms, cultural values from previous generations to the current generation which must be maintained and preserved. According to Tallcot Parsons in the development of society, religion provides a set of guidelines for human action and religion can evaluate actions. humans. As part of the cultural system, religion provides the meaning of life. In the perspective of functional structural

theory, religion is seen as a source of values on which humans depend in behaving in social life.

For the remote community of Tamaila village, religion is one of the factors that influences the traditions and values of social solidarity. This can be seen that the traditions in Tamaila society are based on religion, especially Islam, because the majority of religions in Tamaila society are Islam. In this case, the traditions that exist in the Tamaila community are Isra Miraj, the Prophet's birthday and installing lights (tumbilotohe). We all know that the tradition of carrying out Isra Miraj, which is carried out by the people of Tamaila on the month of Rajab both individually and in groups and carried out by mosque administrators, educational institutions and government agencies and ministries, is to commemorate the journey of the Prophet Muhammad SAW overnight to receive revelation, namely the five prayers. time.

Then the priest read the manuscript which was read in Gorontalo language which was written in Arabicpegon form. Before and during the reading process, the priest burns incense with the aim of encouraging the listeners to listen specifically to the reading of the text, which is read in a loud tone and with the intonation of the Gorontalo version of the song. Furthermore, in carrying out the birthday of the Prophet Muhammad SAW, the aim is to remember the birthday of the Prophet Muhammad SAW, remember his services which have spread the religion of Islam throughout the world, including to us, and also remind him of his noble qualities, patience, good character and His firm attitude in spreading the message of Islam is something we should emulate.

The celebration of the Prophet's birthday is held every 12 Rabiul Awal in mosques according to the customs and traditions of the local community. Not to be missed, during the celebration of the Prophet's birthday, the Tamaila people served traditional Gorontalo cakes, Kolombengi, Apangi, Tutulu. Next was the installation of lamps or tumbilotohe. This tradition was carried out at the end of the community's Ramadhan, namely 27 to 30 Ramadhan. voluntarily light the lights and provide their own kerosene without subsidies from the government. Initially, the implementation of installing lights or tumbilotohe was to make it easier for residents who wanted to give zakat fitrah at night with lighting. Apart from that, this tradition is also carried out as a reminder that when welcoming Eid al-Fitr the heart and soul must be clean and bright, as is the meaning of installing lights or tumbilotohe.

External Factors

The external factors that influence the traditions and values of social solidarities for the remote community of Tamaila village are as follows:

Modernization

Modernization has basically gone along with the development of society itself, modernization has colored all aspects of the lives of every member of society. As stated by Huntington (1997: 80). The meaning of the word modernization with the basic word modern. From Latin, "modernus" which is formed from the words modo and ernus. Modo means way and ernus indicates the

existence of a present time period. Modernization means the process of moving towards the present or the process towards a modern era. In everyday life, modernization can be seen from traditional culture experiencing marginalization, its position being replaced by foreign culture, so that traditional and original cultural values will fade.

For the people of Tamaila, modernization has influenced the traditions and values of social solidarity, this can be seen from the participation of the Tamaila people in carrying out existing traditions in the community, namely the Isra Miraj, the Prophet's birthday and the installation of lamps (tumbilotohe) in Tamaiala which has decreased. Usually female residents prepare and cook food and traditional cakes. Meanwhile male residents prepare tools and put up tents. Modernization has influenced the attitudes and behavior of a small portion of the Tamaila community. In the past, mutual cooperation and solidarity in preparing the implementation of traditions in Tamaiala village was still high. Now the people of Tamaiala are apathetic or indifferent to these activities. Especially for the younger generation, they prioritize individual interests in this case their heart satisfaction, this can be seen as they are happier with watching together or what is usually called "nobar". In watching events together, the younger generation utilizes the use of technology, including the use of TVs, projectors and LCD monitors. Changes have been directly visible in Tamaiala society, especially the younger generation.

In essence, modernization is a total transformation of traditional living together to modern in technological terms. It cannot be denied that modernization in the sense of technology has weakened and diminished the norms and values that exist in tradition and social solidarity for the remote communities of Tamaila village. Previously, people helped each other, in carrying out the traditions that exist in Tamaiala society. However, conditions now are different. Maysrakat no longer takes the time, especially the younger generation. Meanwhile, on the other hand, "nobar" group viewing events are usually held at night or even late. This has caused the Tamaila people to be contaminated with other cultures so that dividing their time is no longer efficient.

Based on the explanation above, in everyday life, modernization can be seen from traditional culture experiencing marginalization, its position being replaced by modern culture that comes from outside so that original culture is increasingly fading. The use of technology can trigger changes in the mindset and behavior of individuals in society. Where individuals will be indifferent to social activities. Modernization is considered to have negative effects on humans themselves. The development of modernization actually widens the gap of inequality between humans themselves, then modernization is actually considered to have the potential to distance humans from other humans. This flow of modernization can no longer be realized and even because various kinds of external cultural access can enter easily and without any filters, it is difficult for society to control this flow. The value of social solidarity for the Tamaila people, including mutual cooperation and solidarity, whose existence is very common in

society, is still visible. .And the benefits are really felt. Even though we have experienced changes, which have forced us to change our human mindset to a selfish mindset, in reality humans will not live without the help of other people for their survival in society.

Economy

Conceptually, according to Haryanto (2011: 11), socio-economic change is a change in the way a person or society meets their daily needs for goods and services by paying attention to phenomena or events that occur in society. Damsar (2009:17) explains that socio-economic changes are changes that occur in community relations in which there is a social and economic interaction. The socio-economic conditions of each community are different and stratified, those with high, then medium and low socio-economic conditions.

Based on the description above, what is meant by socio-economic change is a change in the order of society that influences each other or there is a reciprocal relationship between individuals which includes social status, includes community work and social roles as well as efforts to meet household needs.

Problems faced by every individual in their efforts to meet life's needs such as food, shelter, education, health services and so on. This is a very common problem and sometimes makes someone more concerned with their personal life than distributing aid to others. As a result, they are starting to emerge. materialist values in people's lives which are a manifestation of social change. Patterns of behavior have become rigid while society is no longer able to adapt to changing situations. Little by little, the ideology of materialism penetrates society without them realizing it. It is very likely that the farmers and sugar cane cutting craftsmen in Tamaila Village also do not understand this ideology of materialism, but they have practiced it in their daily lives. Materialism is an ideology that views that it is not human ideas or values that hold the main source of social change but is driven by economic influences.

The heavy social and economic demands of families mean that people have to work harder so that their needs can be met. The income of farming communities is relatively low while the number of dependents in the family is quite high, sometimes making people prioritize personal interests over the public interest. Some of the Tamaila community are farmers, who are generally field farmers. The harvest results are rice, rica, tubers and vegetables. The income of farming communities in general from each harvest depends on the land they cultivate. Sometimes the income earned is not commensurate with expenses. With this kind of income, of course, it really affects family life, especially for those who have a large number of family members (children), so directly the family economy will be even bigger.

For the remote community of Tamaila village, economic conditions influence the traditions and values of social solidarity for the Tamaila community. This is due to the implementation of the traditions and values of social solidarity. For the remote community of the Tamaila village, the value of mutual cooperation and the value of social solidarity has faded. A small portion of the Tamaila

community expects wages from each worker. which they issued. In fact, in the past, the implementation of traditions and values of social solidarity was carried out based on a sense of volunteerism for the common good. This clearly shows that the Tamaila community has at least experienced a shift in the implementation of traditions and values of social solidarity by the community, both individuals, for the common good. Not only because of materialistic attitudes but also individualistic attitudes also influence the shift in tradition and the value of social solidarity for the Tamila community.

The Efforts to Maintain Traditions and Values of Social Solidarities for Remote Community in Tamaila Village

The efforts to maintain traditions and values of Social Solidarities for Remote Community in Tamaila Village ar presented as follow:

Community empowerment

Conceptually, empowerment or community empowerment comes from the word "power" (power or empowerment). For this reason, the main idea of empowerment is in contact with the concept of power. This concept of power is often also associated with an individual's ability to make other people do what they want, regardless of their interests and desires (Suharto, 2005: 261).

In general, education in remote communities in Tamaila Village is still low, on average their education only reaches elementary school (SD) level. This creates an order in life, such as the ability to read, write and count. The problem of human resources is very determining in all aspects of human life. With the empowerment in the education sector which is supported by the Tamaila Village government, educational services are provided for school-age children and children who have dropped out of school.

This education is implemented through formal and non-formal education. So with education, the understanding of the remote communities in Tamaila Village that going to school is more important than other activities because going to school creates higher knowledge, then with empowerment in the field of education, it will make the remote communities of Tamaila Village more rational and will act logically at least to his own interests. Furthermore, community empowerment in the economic sector is carried out in the process of emphasizing aspects of economic change and changes in income that are oriented towards efforts for growth and equal distribution of income.

Furthermore, empowering the Tamaila community in the agricultural sector is that by having agricultural products available, the remote Tamaila community can sell them so that the results can be used to buy necessities including food, clothing and other necessities. Then empowering the Tamaila community in the field of religion, this was done because the majority of the Tamaila community are Muslims. Empowering the Tamaila community in this field is carried out by providing guidance. Because in this society there is a tradition that is usually carried out which originates from the Islamic religion, namely Isra Miraj, the Prophet's birthday and installing lights (tumbilotohe). By

empowering the coaching process, we can be more involved in this implementation until the activity is complete.

Socialization

According to David A. Goslin, "socialization is a learning process experienced by a person to acquire knowledge, skills, values and norms so that he can participate as a member of his community group. According to William J. Goode, "socialization is a process that young people must go through to acquire the values and knowledge of their group and learn about their social roles that are appropriate to their position there. The socialization carried out for the remote communities of Tamaila Village is in the form of a healthy and intelligent generation program.

Most of the children living in Tamaila village today have begun to realize the importance of education, but there are several factors that cause the village community to not be able to receive a proper education, including the influence of a family environment that does not support their enthusiasm for learning, because most parents in the village think that it is better to shed sweat in the fields than to sit all day at school. This kind of societal paradigm is of course one of the special concerns of the healthy and intelligent generation program. The main aim of this program is to help facilitate access to educational services for the community, especially the poor. Through this program, the community is made aware of the importance of education through meetings. Hamlet or Village meetings (deliberations) held by the generation program, where at these meetings program actors in the Village provide an understanding to the community about the importance of education.

This has of course produced good results, the unemployment rate for elementary and middle school aged children is decreasing. Poor people who have elementary and middle school aged children are intervened by the program. The problems faced were well facilitated. Children with Special Needs (Physical Disabilities) in Tamaila Village who come from poor RTs receive assistance in the form of glasses and hearing aids to help motivate students to stay in school. It is not only children with special needs who are intervened by the program, students who come from poor families who are far from home and far away are given scholarships in the form of transport, school supplies (uniforms and stationery). As well as providing incentives for elementary and middle school teaching staff which aims to improve educational services in Tamaila Village.

Apart from that, additional food is provided with funding sourced from the BLM Healthy Generation program. Other activities at the posyandu are counseling and counseling related to child growth and development, baby care, PHBS, healthy food feeding patterns and the health of pregnant women. Socialization regarding the importance of 1000 HPK is given so that people really pay attention to the condition of babies and toddlers, especially monitoring children's growth and development during the golden period of children's growth. The existence of the Healthy and Smart Generation program has an impact on people's awareness of attending posyandu. To provide an educational atmosphere

at the posyandu, apart from counseling activities, educational games are also provided for children under five. While this program is running in Tamaila village, the posyandu has received assistance in purchasing APE to improve the quality of service at the posyandu. The Generasi Program also provides attention to cadres posyandu, by providing monthly incentives and training activities to increase the knowledge and skills of posyandu cadres. The benefits of the GSC program are felt by the community.

CONCLUSION

Based on the findings and discussion above, there are some conclusion of this research: 1. Traditions and Values of social solidarity for the remote community of Tamaila village consists of a tradition or custom carried out by the Tamaila community which originates from the religious sector including; Isra Miraj, the Prophet's birthday and installing lights (tumbilotohe). The values of solidarities for the remote community of Tamaila Village include the values; mutual cooperation and the value of social solidarity; 2. Factors that influence the traditions and values of social solidarities for remote community in Tamaila Village consist of two factors. Internal factors and external factors. Internal factors include; increase and decrease in population, education, and religion. External factors include; modernization and economy; 3. The efforts made to maintain traditions and values of social solidarities for remote community consist of; community empowerment and socialization

REFERENCIES

Adi, Isbandi Rukminto, 2003. *Pemberdayaan, Pengembangan Masyarakat dan Intervensi*

Komunitas: Pengantar Pada Pemikiran dan Pendekatan Praktis. Jakarta: Lembaga Penerbit Fakultas Ekonomi UI.

Ahmed, Manzoor. 1990. *Islamic Education*. New Delhi: Qazi Publisher

Budiansyah, Dasim. Dkk. 2008 *Pkn dan Masyarakat Multikultural*. UPI

Damsar. 2009. *Perubahan Sosial Ekonomi: Edisi Revisi*. Jakarta: PT. Raja Grafindo

Efeendi, Tadjuddin Noer. 2013. "Budaya Gotong Royong Masyarakat Dalam Perubahan Sosial Saat Ini". Dalam *Jurnal Pemikiran Sosiologi*. Volume 2 No. 1

Gunawan Imam. 2013. *Metode Penelitian Kualitatif*. Malang.

Halim, Julia. 2002. *Pengaruh Perubahan Sosial Pada Sistim Kekerabatan Masyarakat*

Keturunan Cina Di Tangerang.Dalam Tesis Program Pascasarjana. Universitas Diponegoro Semarang

Harper, Charles L. 1989.*Exploring social Change*. London Prentice Hall.

Haryanto, Sindung. 20011. Sosial Ekonomi:Yogyakarta: Ar.Ruzz Media

Huntingtong, Samuel P. 1997. The *Class of Civilization and The Making of World Order*. London. Touchstone Books

Idrus Muhammad. 2009. *Metode Penelitian Ilmu Sosial*.Erlangga. Jakarta

Koentjaraningrat. 2007. *Sejarah Teori Antropologi.* Jakarta UIP

Kurnia, Nurul. Dkk. "Ikatan Solidaritas Sosial Berdasarkan Latar Belakang Pendidikan Pekerja di PT Sari Bumi Kusuma" dalam *Jurnal Pendidikan Sosiologi*. Universitas Tanjungpura.

Martono, Nanang. 2011. *Sosiologi Perubahan Sosial Perspekti klasik, Modern, PosModern, dan PosKolonial*. Jakarta: Raja Grafindo Persada.

Martono, Nanang. 2009. "Upaya Mewujudkan SBI Berbasis Potensi Lokal", dalam *Jurnal Pendidikan dan Kebudayaan*. Vol 15 Edisi Khusus 2. Jakarta: Balitbang Depdiknas.

Merindi, dkk. 2013. Dalam Jurnial *"Pengaruh Komunikasi Antar Budaya terhadap Sikap Kesetiakawanan Sosial"*. Pesawaran.

Moore, Bart and Glibert. 1997. *Postclonial Theory: Contexts, Practice, Polities.* London: Versco.

Moleong Lexy J. 2008.*Metodologi Penelitian Kualitatif*. PT Remaja Rosda karya. Bandung

Nasikun. 1989. *Sistem Soial Budaya*. Jakarta: Rajawali.

Peursen, Van CA. 1998. *Strategi Kebudayaan.* Dalam Kanisius. Yogyakarta: Ar Ruzz Media

Ranjabar, Jacob. 2013. *Sistem sosial Budaya Indonesia Suatu Pengantar*: Alfabeta. Bandung

Rosana, Ellyna. 2011. Modernisasi dan Perubahan Sosial. Dalam Jurnal TAPIs.Vol 7. No 12. Januari- Juni.

Soekanto, Soerjono. 1989. *Teori Sosiologi Tentang Perubahan Sosial*. Jakarta: Ghalia Indonesi.

Soekanto, Soerjono. 2002. *Sosiologi Suatu Pengantar*. Jakarta: PT Bumi Askara

Suryabrata Su madi, 2005.*Metodologi Penelitian.* PT Raja Grafindo Persada. Jakarta.

Sztompka, Piotr. 2007. *Sosiologi Perubahan.* Jakarta: Prenada Medi Grup.

Rismayanto, Ivan. Dkk. Pergeseran Nilai Gotong Royong Pada Masyarakat Kelurahan Gegerkalong Kecamatan Surakarta Bandung. Dalam Jurnal *Pendidikan Sosiologi.*UPI.

Tohopi, Ridwan. 2012. *Tradisi Perayaan Isra Mi'raj Dalam Budaya Islam Lokal Masyarakat Gorontalo.* Dalam Jurnal. Fakultas Tarbiyah IAIN Gorontalo.

Zainuddin.2008. Reformasi Pendidikan Kritik Kurikulum dan Manajemen Berbasis Sekolah. Yogyakarta: Pustaka Pelajar.