


## *Pacagoya* Ritual Tradition as a Manifestation of Pancasila Values Character in Protecting the Natural Environment

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### Abstract

*Pacagoya* is imbued with symbols, meanings, and values. This qualitative phenomenological study investigates the significance of rituals within Kalaodis village, serving as a manifestation of Pancasila values that advocate for the protection of the natural environment. The research utilized a combination of interview data gathered from customary officials, as well as scientific journals, books, and pertinent documents. Value theory was employed for the analysis, leading to the reduction, presentation, and synthesis of data to uncover the meanings and values inherent in the rituals. The findings indicate that *Pacagoya* embodies ethical values through the principle of *Bobeto*, which serves as a guiding framework, reminding individuals of the importance of not acting arrogantly toward nature. This principle is further exemplified by the concept of *Legu dou*. *Bobeto*, which represents customary norms, expresses aspects of global diversity, whereas *Marong* reflects the spirit of mutual cooperation in the management of agricultural land. *Pacagoya* integrates the relationships between humans, nature, and the Creator, symbolizing a harmonious balance that aligns with the First Principle of Pancasila. Furthermore, the interactions among individuals, alongside their civic responsibilities to manage and protect their environment—particularly forests—underscore the values associated with the Second Principle of Pancasila. In this context, *Bobeto* exemplifies the responsiveness of the customary community and plays a vital role in social supervision, reflecting the Third Principle of Pancasila. The norms embodied in *Bobeto* are binding for the people of Tidore, illustrating the values inherent in the Fourth Principle of Pancasila by fostering awareness and accountability in decision-making processes concerning environmental protection. Additionally, *Bobeto* functions as a mechanism of self-regulation, promoting equilibrium between rights and responsibilities. Equitable treatment of the natural environment contributes to the welfare of the community, aligning with the values of the Fifth Principle of Pancasila. The mandate of *Bobeto* serves as a representation of prudent behavior, actualized in contemporary practices through the *Pacagoya* tradition, which conveys essential moral messages regarding environmental stewardship. This study offers significant theoretical and practical contributions by emphasizing the values of *Bobeto* and *Marong* within the context of the *Pacagoya* ritual, thereby highlighting the necessity of integrating these values into various dimensions of life, particularly in the development of social values and the enhancement of the Pancasila Student Profile.

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## INTRODUCTION

Located in North Maluku, Tidore is renowned for its rich cultural heritage. The traditions and customs that have developed in this sultanate reflect its noble values, long history, and deep local wisdom. The Tidore Sultanate was once a major maritime power and a key center of trade in the Indonesian archipelago. Amal stated that the 16th century was the peak of the sultanate's glory in North Maluku (M. A. Amal, 2016; Abd. C. Marasabessy et al., 2023, p. 54). The lives of the sultanates in North Maluku were heavily influenced by the sea and the trade in spices, such as cloves, nutmeg and cinnamon, which became the main commodities in trade and contributed

significantly to their traditional economy. In terms of culture, the Tidore tribe has very rich traditions and customs. They also maintain traditional beliefs and rituals that still exist today. Their traditional life reflects a strong connection with the forest, the sea and a rich historical heritage. The Tidore tribe, who live in the beautiful and strategic archipelago of North Maluku Province, has a maritime tradition that includes not only reliable seafaring skills, but also sustainable management of land resources (Much. H. Marasabessy & Baguna, 2020).

From a social perspective, the structure of society in the Tidore region still reflects the values of local wisdom and a hierarchy rooted in the history of the Tidore Sultanate. The Kolano or Sultan plays a crucial role in regulating community life as well as preserving customs and cultural values that have existed for centuries. The Kolano also emphasizes the importance of familial relationships and mutual assistance in daily activities (Hasim & Jailan, 2022). The daily life of the Tidore people is influenced by agricultural activities, although on a smaller scale compared to maritime activities. The community manages agricultural land to produce food crops. Despite having undergone significant changes in social, economic, and political aspects, the people of Tidore remain committed to preserving their cultural heritage. As a region with a long history of resistance against colonialism, the Tidore community strives to balance tradition with adaptation to modern developments, ensuring that their customs and traditions remain an integral part of their cultural identity.

One tradition that continues to be preserved is the *Pacagoya* ritual. In Tidore, the *Pacagoya* ritual is performed in Kalaodi village and has been a hereditary tradition for hundreds of years. Ichsan Teng, mentioned that in the Tidore language, *Pacagoya* consists of two words, namely */Paca/* means 'sweeping' (cleaning), while */Goya/* or */Goi/* means 'visiting a sacred place at a certain time' (I. S. Teng et al., 2021). This ritual involves cleaning areas that are considered sacred by Kalaodi-Tidore residents. This activity is not merely ceremonial, but is accompanied by a series of other rituals that reflect the Kalaodi-Tidore people's ancestral bond with nature. It is also a manifestation of the good intentions and hopes of the ancestors to keep nature as a friend that needs to be preserved (Hasim & Jailan, 2022). The *Pacagoya* ritual tradition is inseparable from symbols that function as a means of communicating information to the community or individuals who embrace the custom. The symbols in the *Pacagoya* ritual contain meanings and values that have been agreed upon and passed down from generation to generation by their ancestors. The *Pacagoya* ritual tradition includes several stages, such as *Tabe Dupa* (burning incense), *Bobeto* (ancestral oath), and other stage (Hasim & Jailan, 2022).

This study is important to bridge local practices with the national framework (Pancasila principles) in order to find a more holistic solution. Because to overcome the environmental crisis, alternatives (solutions) are needed that are not only ecologically effective but also socially and culturally acceptable. Therefore, the *Pacagoya* ritual, which is full of meanings and symbols, is believed to provide a more comprehensive and sustainable alternative in protecting nature. The *Pacagoya* tradition has previously been studied by Much Hidayah Marasabessy & Firlawanti L. Baguna, they stated that in the Kalaodi forest, management is still based on traditions that emphasise the importance of preserving nature. Local people are prohibited from cutting down or taking forest products, known as *Pacagoya*. They believe that this prohibition is important to protect the environment, and the tradition encourages them not to damage or take excessive forest products. Damaging or cutting down trees without permission is considered a taboo, and violations of this norm will be subject to *Bobeto* sanctions (Much. H. Marasabessy & Baguna, 2020). Kamarudin Salim also mentioned that in Kalaodi (Tidore), There are four crucial points in community empowerment based on *Pacagoya* tradition, namely: (1) the application of methods that emphasise active participation from the community, (2) planning that is carried out based on work programs and compiled jointly, (3) rationality that is in accordance with community needs, and (4) a systematic approach in planning that is carried out by taking into account aspects of values and traditions (Salim, 2020).

Similarly, Ichsan Teng stated that the local wisdom '*Bobeto*' of the Kalaodi people in Tidore, a legacy of the ancestors that is maintained and passed on from one generation to the next, reflects an awareness of the interaction between humans and nature. The experience of people who have faced natural disasters such as floods and landslides has changed their perspective on their environment. He further emphasized that the physical aspect of the space that functions as a place to carry out life activities provides benefits that can be felt directly. Residents also pay attention to non-physical aspects by holding traditional activities (*Pacagoya*) to convey meaning symbolically, which reflects the existence of a transitional space that exists at one time in two dimensions, namely the real and the unreal, although both can be felt, this transitional space is manifested in the form of ritual space (I. S. Teng et al., 2021). David Efendi et al. in their study, stated that the eco-spiritual practices believed by residents, known as *Pacagoya*, have succeeded in maintaining environmental sustainability in area, even making it one of the protected forests. This is a positive signal for achieving better climate change, in the midst of public confusion about the threat of global warming (Efendi et al., 2022).

Iksan Hasim & Putri N. Jailan stated that *Pacagoya* is practised on a hill in the middle of the forest (sacred area). The tradition is practised as an expression of gratitude, because the sustenance enjoyed comes from the forest nature given by God. In the *Pacagoya* tradition, there is an important symbol (*bobeto*), which is an ancestral promise that the forest must be cared for for future sustainability (Hasim & Jailan, 2022). The study of Risal Sudirman et al. also mentioned that Kalaodi residents, from an ethno-ecological perspective, have a friendly approach to the forest environment, reflected in their understanding and treatment of the forest. There are two issues that must be considered for the future of the forest in Kalaodi. Firstly, the increasing population of Kalaodi village will challenge the carrying capacity of the environment. Secondly, as cultures are always changing, the norms that currently play a role in preventing environmentally destructive behaviour may change as well (Sudirman et al., 2024).

Some of the studies on *Pacagoya* mentioned above focus on nature conservation (forest), its revitalisation potential and the meaning contained in the tradition. However, there is a gap in the exploration of the application of values from the point of view of the character of Pancasila values in the *Pacagoya* tradition. In this study, the author combines several interacting theories, with an emphasis on theories of value and symbolism, and considers functionalism. This approach ensures an in-depth analysis of both the abstract values and the way these values are manifested through the symbols and functions of the *Pacagoya* ritual in the community. This study analyses the relevance of the meaning and value of the *Pacagoya* ritual tradition to the character of Pancasila values in protecting nature. It is believed that this study provides a contribution from the cognitive aspect (social value formation as a strengthening of the Pancasila student profile) for the nation's people through local culture, considering that the challenges that exist in the global era can threaten the existence of local traditions (*Pacagoya*) which are full of moral messages.

## METHODS

A qualitative approach with a phenomenological design is the focus of this study. This approach is considered relevant for exploring in greater depth the meanings and values embedded in the *Pacagoya* ritual, particularly in relation to the inherent characteristics of Pancasila values in preserving nature. Nasir et al. emphasize that the phenomenological approach seeks to uncover the meanings of human life events within the context of thought and social behavior, as experienced by the individuals involved (Nasir et al., 2023). Data were collected through discussions (interviews) with two Kalaodi-Tidore traditional leaders as ritual implementers and knowing the symbolic meaning, and two community leaders who have knowledge of local values. So that this study can reveal the meaning and value of the *Pacagoya* ritual tradition which is inherent in the character of Pancasila values in protecting nature. In addition, the author uses scientific journals, books, and relevant documents to complement this study. Cawelti revealed that qualitative studies generally go through literature studies and field studies (Darmalaksana, 2020). Literature review is considered

the right way to analyze and record related to the issues raised, then filtered and arranged in a theoretical framework (Jaya et al., 2023).

During the analysis process, the author goes through stages starting from accommodating data that is In a sense, analyzing (discussing) the data of the Pacagoya ritual study and the representation of Pancasila values, referring to a combination of symbolism, value, and functionalism theories, provides a solid framework for this study. Complemented by semiotic theory as an analytical tool to reveal the meaning of various ritual elements so as to contribute to the understanding of these values. In reducing the data, the author proceeds by categorising, summarising, and selecting relevant elements related to the study in question. Data presentation then involved organising the information in a structured way to facilitate the drawing of conclusions and was presented briefly to make it clear and understandable. When analysing, the findings are combined, and conclusions are drawn to obtain new knowledge from this study (Azwar et al., 2024). This matter is as instructed by Miles and Huberman (2020), where the analysis process is a crucial stage that includes data collection, reduction, presentation, and verification in drawing conclusions (Farodisa et al., 2024; Miles et al., 2020). This study also pays attention to careful and systematic data triangulation, so that the author can present the accuracy and legitimacy of the findings regarding the Pacagoya ritual tradition reflecting the character of Pancasila values in protecting nature.

## RESULTS AND DISCUSSION

### *Pacagoya Ritual Tradition of Kalaodi Village*

It is no exaggeration to start with Kalaodi Village on the top of Tidore Mountain. This village has existed since the leadership of Sultan Syaidul Jihad Amiruddin Syaifuddin Syah Muhammad El Mab'us Kaicil Paparangan Jou Barakati Nuku, better known as Sultan Nuku (1797-1805) (Rusdiyanto, 2018). In 1964, under Sultan Zainal Abidin Syah (1947-1967), Kalaodi was divided into two hamlets. Its status changed to village in 1965, and in 2007, Kalaodi was again transformed into a sub-village. There are four neighbourhoods in Kalaodi Village, namely Dola (as the administrative centre of the village), Kola (located in the east), Golili (located in the north) and Suwom (located in the east).

These four neighbourhoods are separated by forests and green clove and nutmeg plantations (Salim, 2020). There are also two forms of government recognized by the people of Kalaodi, namely the state government and the customary government led by *Suwohi* 'customary leader'. In the governmental realm, the *Lurah* leads Kalaodi with the support of the village officials. In the customary sphere, *Suwohi* leads and functions to facilitate the *Simo-Gam* (chief of each neighborhood) (I. Teng, 2017).

Kalaodi village is surrounded by wilderness rich in a variety of conservation plants, which are not only productive but also have significant economic value. The area has a relatively small population, but the economic dynamics in this area are very good. Kalaodi village is still recognized as an indigenous village and one of the best nutmeg and clove producers in North Maluku, with the majority of its residents being farmers. As the oldest village in Tidore, the life of its people is closely related to tradition and customs. Yusep said that customary rules as legal norms produced by the people, applied for the benefit of the people, and implemented voluntarily without coercion, so that it becomes a law that lives and develops together with indigenous peoples (Arliman, 2018).

It is exactly the same as Keebet Von Beckmann, he stated that the accumulation of norms of decency in indigenous peoples, there are customary rules which are norms of decency that have been recognised as true, so that customary law is rooted in norms of decency (Von Beckmann, 2006; Arliman, 2018:178). One of the traditions carried out by residents is the Pacagoya ritual. This ritual is led by *Suwohi*. Mentioned by Hamzah Falila (HF) during the interview session, *Suwohi* is respected by the community because he is a traditional leader and plays a role in activities related to customary traditions and rituals. He is also the one who ensures that *Simogam* 'customary apparatus in each neighbourhood' functions to protect the surrounding environment, and that residents who live around the natural environment (forest) remain committed to maintaining and implementing



*Bobeto* (customary norms) so that the environment and humans run harmoniously. The customs that are upheld make its citizens priorities the protection of the environment. All decisions related to natural resource management are taken together. Even cutting down a tree must be discussed between residents (community deliberation), customary leaders, and village officials.



Figure 1. People Preparing for the *Pacagoya* Ritual

In the study of symbolism, every element within a ritual is viewed as a bearer of deeper meaning, going beyond mere practical function. These meanings are often associated with the cultural values, beliefs, cosmology, and historical background of the community performing the ritual. It is a process in which mutual influence occurs, often manifested through actions. Symbolic elements serve as representations that indicate the meaning of something. Symbolism is a process through which meaning is constructed—between individuals, between an individual and a group, or between an individual and society—where influence takes the form of actions. As a result, interaction takes place, and symbols become interwoven (Atabik, 2020).

As Samsuddin Ali (SA) mentioned in the interview session, *Pacagoya* is a ritual that has spiritual power connected to nature, so it begins with the community led by *Simo-gam* 'customary leader of four hamlets' cleaning the area. Sacred and prepare ritual paraphernalia made of bamboo, eating and drinking utensils made of bamboo and there is *pali* food. *Pali* is exactly the same as *ketupat* using coconut leaves, but *pali* uses old *enau* leaves formed in a circle. In the Tidore language, the word */pali/* means 'circumference'. *Pali* and eggs are arranged on a prepared banana leaf. A piece of bamboo containing drinking water is stuck into the ground.

Furthermore, it is mentioned that this ritual is usually held after a big harvest and is determined by the customary leaders '*Suwohi*'. The *Pacagoya* ritual is performed when it is deemed necessary to cleanse sacred areas, such as hills and mountains, adjacent to the farm and neighbourhoods. Kalaodi residents from all over Tidore Island will attend the ritual. During the ritual, residents stop all forms of daily activities. *Pacagoya* can last for three full days. The cessation of activities is done as a form of respect for the *Pacagoya* ritual. At the peak of the ritual, all residents gather to eat together. He also added that when the *Pacagoya* ritual is performed, it is also followed by *legu dou* 'thanksgiving between valleys' which is part of the *Pacagoya* ritual. In this ritual, the community conveys requests to the guardians of nature through the *legu dou* ritual. Through the ritual, communities intend to clear land by means of *marong* 'group work' always

apply for permission to the guardians of the valley. This is not done out of belief, but as a form of respect to the guardians of nature.



Figure 2. The Procession of Eating Together after the *Pacagoya* Ritual

As such, the process of cleansing a sacred area is not only a physical activity, but also a symbolic one, reflecting the endeavor to purify the ritual space of any form of impurity, negative energy or detrimental influence. A physically clean area is associated with spiritual and mental readiness to interact with the sacred forces or spiritual entities believed to be present in the ritual (spiritual purification and cleansing). The cleansed sacred area signifies the boundary between the profane world and the sacred world. This cleansing process symbolically creates a separate and specialized space, intended for interaction with the divine (God). The cleansing of the ritual area is also a form of honoring and preparing for the presence of spiritual entities or sacred forces. This action reflects the earnestness and seriousness of the community in carrying out the *Pacagoya* ritual. Bamboo as a natural material is often associated with simplicity, resilience and closeness to the environment. The utilization of bamboo in ritual equipment can represent a harmonious relationship between humans and nature, as well as values of simplicity and innocence. Because of bamboo's flexible yet strong characteristics, it can symbolize a community's ability survive in various situations. In a ritual context, it can reflect the spiritual ability to adapt to different conditions.

Furthermore, *Pali* (Rice cake wrapped in woven palm leaves (*ketupat*) is perceived as a symbol of fertility (prosperity in many agrarian cultures)). The use of old *enau* leaves as wrappers has its own meaning. Old *enau* leaves tend to be stronger and more durable than young coconut leaves. This could symbolise strength, resilience, and spiritual or physical maturity. The circular shape of the *pali* is very significant in symbolism. Circles often symbolise unity, wholeness, the cycle of life. Therefore, from the perspective of symbolism theory, the *Pacagoya* ritual illustrates a diverse and interconnected network of meanings. The process of cleansing the sacred area, the use of bamboo as the main material, and the shape and material of the *pali* are not just practical actions, but also profound symbolic communication tools. These rituals reflect values of simplicity, closeness to nature, spiritual purification, community unity, hopes for fertility and prosperity, and respect for tradition and sacred power. Understanding these symbols makes it possible to appreciate the depth of local values and beliefs underlying the *Pacagoya* ritual, as a legacy of their through ritual practice.

SA further mentioned that the essence of the *Pacagoya* ritual procession, led by the *Sowohi* (customary head of Kaloadi Village) is reading the bobeto. In Tidore language, *Bobeto* means 'an ancestral oath passed down from generation to generation'. In another sense, *Bobeto* is a kind of *fatwa* 'agreement' by customary institutions in Tidore. Kalaodi as an unwritten law that should not be violated by its citizens. The customary oath that is believed to be a customary norm, namely; */Nage dahe so jira alam ge, domaha alam yang golaha si jira se-ngon/* 'who damages the surrounding nature will be damaged by nature itself'. So philosophically this *Bobeto* emphasises that individuals must manage the surrounding nature properly and without harming the surrounding nature, because there will be consequences from nature. The consequence is the customary oath (*bobeto*). *Bobeto* is realised through various main activities that focus on protecting nature. Thus, the most guarded aspect of this ritual is to protect water sources, to avoid environmental disasters (erosion or flash floods) that can affect lowland areas, especially Tidore City, where the throne '*Kedaton*' of the Sultan of Tidore is located.

In Widada's view, he stated that forest functions include regulating water systems, preventing and limiting floods, controlling erosion, and maintaining soil fertility (Syarif, 2019). So, affirmed by Kamarudin Salim, that in the *pacagoya* ritual the most prominent aspect is bobeto. Local people have an understanding of *Bobeto* in interaction with nature. In the Tidore language, *Bobeto* is a customary oath from the ancestors and is guided by the Kalaodi community, and they believe that violating *Bobeto* must have consequences, namely disaster. He also mentioned that the content of the agreement (ancestral oath) or *Bobeto* in the Tidore language, namely */Nage dahe so jira alam ge, domaha alam yang golaha si jira se-ngon/* (Salim, 2020:8508).

Thus, *Bobeto* in the *Pacagoya* ritual is not only interpreted as a customary norm, but also a norm of decency which is then manifested in the form of *Bobeto*, which is spoken by *Suwohi* (Kalaodi traditional chief) at the *Pacagoya* ritual to invite humans to remember, reflect on the ancestral oath not to be greedy (arrogant) in managing the surrounding nature. The forest in the view of the Kalaodi community is their home (local knowledge), providing livelihoods so that it needs to be preserved. The natural environment (forest) is not just green trees and fertile land; it is the centre of culture and identity, a place where various rites and traditions come together. The natural environment is crucial to the Kalaodi-Tidore indigenous community, not only as a source of livelihood, but also as a guardian of the local wisdom that has been passed down to their generation.

From the statement (SA), when examined from the perspective of value theory, the *Bobeto* in the *Pacagoya* ritual as an embodiment of unwritten norms contains noble values that are inherited by the current generation. The *Suwohi's* (traditional leader) message in the ritual serves as a reminder and reaffirmation of these values to all community members. As a norm, *Bobeto* instils the value of obedience and discipline in social interaction. *Suwohi's* message emphasizes the importance of maintaining social harmony and order by respecting inherited rules. Violation of the *Bobeto* is considered a threat to the balance of the community. *Bobeto* reflects moral and ethical principles, guiding the behavior of citizens. *Suwohi* messages can be ancestral teachings on honesty, justice, co-operation and responsibility. The *Pacagoya* ritual thus serves as a moment to reflect on and renew commitment to these moral values.

In terms of symbolism theory, the *Bobeto* is not just a string of words or rules, but a symbol that contains deep meaning for the community. Therefore, *Bobeto* in the *Pacagoya* ritual plays a role in articulating and strengthening symbolic meaning. *Bobeto* as a symbol the power and wisdom of the predecessors continue to be present and influence the lives of the community. Through the *Pacagoya* ritual, the *Sowohi* (traditional leader) communicates this authority and reminds the community of the importance of honouring their spiritual and cultural heritage. *Bobeto* as a symbol of obedience becomes a marker of membership in a particular community group. In some contexts, ancestral oaths can also represent a community's understanding of the universe and the relationship between humans and the spiritual world. Violation of *Bobeto* can be interpreted as an act that disrupts cosmic harmony. The *Pacagoya* ritual therefore intends to restore (maintain) this harmony through symbols and ritual activities.



Within the framework of functionalism, *Bobeto* also plays a crucial role in *Pacagoya* rituals to maintain community stability and continuity. It functions as an effective social control tool. The fear of supernatural consequences or social sanctions for violating the *Bobeto* encourages people to comply with the norms (existing rules). Using *Pacagoya* rituals and *Suwohi* messages, the values and norms in *Bobeto* are transmitted to the next generation. This is part of the socialisation process (educational function) that aims to maintain traditions and ensure the continuity of cultural values from generation to generation.

Therefore, *Bobeto* as a representation of ancestral oaths and unwritten laws, conveyed through *Suwohi's* message in the *Pacagoya* ritual, has a complex and essential role in people's lives. From the perspective of value theory, it symbolizes inherited noble values. From the perspective of symbolism, it is a rich symbol ancestral authority, collective identity and the balance of the cosmos. From a functionalist perspective, it functions as a tool of social control, integration, education and preservation of the community's cultural identity. From these three perspectives, the depth of *Bobeto's* roots in the social and cultural order of Kalaodi-Tidore residents can be captured. Borrowing Schwartz's argument, he stated that values are principles held and believed by individuals or social groups, which are related to the goals to be achieved in various situations, and have different levels of importance (Aypay, 2016).

### **The Relevance of the Meaning of the *Pacagoya* Ritual to the Character and Values of Pancasila in Preserving Nature**

As explained earlier, the *Pacagoya* ritual has moral messages, namely *Bobeto* 'customary oath', *legu dou* 'thanksgiving between valleys', and *marong* 'group work'. *Bobeto* as an ancestral mandate '*borero gosimo*' spoken by *Suwohi* 'Kalaodi traditional leader', namely /*Nage dahe so-jira alam-ge, domaha alam yang golaha se-jira se-ngon*/ is recognised as a norm of decency as a guideline and obeyed by residents to protect nature for the benefit of Kalaodi-Tidore villagers.

In Schwartz's (1992) perspective, traditional values are emphasised and these values focus on adherence to norms and traditions and respect for ancestors (Agastya & Tondok, 2024). By referring to Schwartz's view, it can be understood that the *Pacagoya* ritual implicitly contains values that are consistent with the principles of Pancasila in the context of protecting the natural environment. The actions in the ritual and the goals to be achieved reflect instrumental values as well as the dimensions of universal values (Schwartz) which support and strengthen the value of the principles of divinity to, the principles of social justice in human relations with the environment. Secondly, every individual has the right to contribute to environmental management and has the right to enjoy a healthy and supportive environment; ensure the preservation of vegetation around the environment; conduct reforestation and various other efforts (embodiment of the First Principle of Pancasila). Secondly, every individual has the right to contribute to environmental management and has the right to enjoy a healthy and supportive environment; ensure the preservation of vegetation around the environment; conduct reforestation and various other efforts (embodiment of Second Principle of Pancasila). This is because humans have the potential to create, feel, desire and believe as cultured (civilized) human beings. Third, customary law communities play a role in the conservation of biological resources and ecosystems (Article 37 paragraph (3) of Law No.32/2024) (Government of the Republic of Indonesia, 2024).

*Bobeto* is the responsiveness of indigenous peoples in conducting social supervision (as a manifestation of the Third Principle of Pancasila). Implementation the Third Principle of Pancasila can be done by taking inventory, considering local values when making policies in environmental development management in each region. So at this point, indigenous peoples with their traditions have introduced *Bobeto* values that encourage everyone to always be ethical towards the natural environment. Fourth, *Bobeto* 'ancestral mandate' pronounced by *Suwohi* 'customary leader' in the *Pacagoya* ritual is interpreted as a customary decision (customary oath) that must be obeyed, and binds Tidoreans. This is in line with the character of Pancasila values (Fourth Principle of Pancasila), which is to increase awareness and responsibility of decision makers in environmental



management. Fifth, the meaning of *Bobeto* as self-control (self-regulation). There is harmony between rights and obligations which is essential. In this way, fair treatment can be realised in all aspects of life, especially in managing the natural environment and maintaining its carrying capacity, so that it is beneficial to improve the welfare of society (embodiment of the character values of the Fifth Principle of Pancasila).

Moreover, *Bobeto*, as part of the *Pacagoya* ritual, carries educational values for the younger generation that align with the strengthening of the Pancasila Student Profile (key sub-elements), including: (1) personal ethics (caring attitude); (2) environmental ethics (responsibility toward the environment); and (3) civic ethics (prioritizing national interest and safety). Triansyah et al. emphasize that the development of the Pancasila Student Profile serves as a foundation for character building, aiming to convey knowledge about character values in accordance with Pancasila (Triansyah et al., 2024). The Pancasila Student Profile is designed and aligned with the functions, roles, and objectives of national education, in line with the 1945 Constitution (Triansyah, 2024:3). The principles or values of Pancasila, from the First Principle of Belief in the One and Only God to the Fifth Principle of Social Justice for All Indonesians, must be integrated into concrete actions to protect and preserve the natural environment (Anbarwati, 2018).

*Bebeto*, as an unwritten rule that serves as a guideline and is strictly upheld by the local community, can also be interpreted as a form of self-regulation. This aligns with the character values (sub-elements) of the Pancasila Student Profile, namely: (1) an understanding of oneself and the current situation, and (2) the ability to control one's behavior, thoughts, and emotions in alignment with intended goals (self-regulation), as reflected in the independent element of the Pancasila Student Profile. From a psychological perspective, adapting oneself (self-regulation) to the environment is essential. The Kalaodi community realizes that the natural environment has provided many benefits, which has led to their awareness and practice of self-regulation. In Albert Bandura's Social Learning Theory (1986), emphasis is placed on the individual's ability to exercise self-control (Arum & Khoirunnisa, 2021). Self-adjustment as the ability possessed by each individual in realizing what is desired (in accordance with established standards) (Haru et al., 2024).

So that *Bobeto* as their local wisdom plays an important role in improving food security for the residents of Kalaodi-Tidore Village, the majority of whom work as clove, nutmeg and cinnamon farmers, as well as other fruits. They organize and maintain natural resources to support their welfare. The agricultural sector contributes significantly, including as a provider of essential food needs for residents to ensure food security (Sari & Zuber, 2020). The importance of food security in the context of the country's economic development cannot be ignored. A management strategy that can be used to ensure the sustainability of natural food resources is through crop management that focuses on improving natural conditions and protecting ecosystems (Timikasari et al., 2022).

Kluckhohn illustrated that awareness in the context of modern humans, where humans are part of nature, which reflects awareness of the destruction of the environment that is a human habitat. The surrounding nature as a harmonious whole, in which humans are one of the elements (Teng, 2021). Humans need to reflect to find the meaning of their existence as part of nature. The threat of global environmental change that is felt directly by humans encourages individuals to think more wisely in utilizing energy and protecting natural resources. Thus, modern humans return to explore the thoughts of previous generations (ancestors) regarding their attitudes, principles, and views on nature in various places (I. S. Teng et al., 2021). Kamarudin Salim mentioned that the traditional rational practice known as *Bobeto* in the *Pacagoya* ritual serves to preserve the balance of nature and the environment, so that residents do not arrogantly open land for plantations. This shows that the *Pacagoya* tradition upheld by the Kalaodi community is the basis for social action that changes their perspective on the importance of balance between life and the environment they inhabit (Salim, 2020).

In addition, the *Pacagoya* ritual has a significant symbol in creating social space (means of *silaturahmi*), bringing together residents who have been scattered in various regions who live outside their original village (Kalaodi), so that there is a family relationship and mutual assistance

in the ritual. Based on Sulfi's (SU) narration, that the people who migrate and if they are not unable to do so, they will be informed about the ritual. In forest management (gardening), people do it by *marong*. The term */marong/* in the Tidore language means working together, helping each other to work, both in ritual processions and in clearing land for gardening. He also said there is *legu dou* which is part of *Pacagoya*. So, residents who open land for farming in the forest, then perform the *legu dou* ritual (valley-mountain ritual). This ritual is a form of gratitude for the abundant agricultural products harvested from nature.

During the interview, Syamsudin (SA) explained that *Suwohi* (customary leader) has a big contribution in organizing the various community activities in Kalaodi so that they run well. While one group focuses on the land in the north, another group is in charge of the land in the south. There are variations in the formation of working groups, such as youth groups, mothers' groups, and other groups that are tailored to the interests of environmental management. The harvest from the group garden must be managed for the benefit of the environment. If there are problems within a small group or between neighborhoods, the community holds a community meeting on Friday night, followed by *tahlilan*. If there are problems that have not been resolved in the evening meeting, the *Simo-gam* 'customary officials in each neighborhood', will convey the results of the discussion to *Suwohi*. So all parties are obliged to accept the decisions made by *Suwohi* without any opposition.

Thus the *Pacagoya* ritual passes on good values, such as; *Bobeto*, *Legu dou*, and *Marong* to its generation about the ethics of treating the surrounding nature well. The meaning of *Legu dou* 'tradition between valleys or mountains' as a form of gratitude for abundant agricultural products (sub-element of ethics in relation to God); maintaining and defending *Bobeto* as a message from their ancestors (element of global diversity); the tradition of *Marong* 'making working groups' in managing or opening agricultural areas (gardening) without damaging the environment (element of mutual cooperation). This is explained by Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia (Kemendikbudristek Dikti) as strengthening the values of Pancasila and inspiring and contributing to society and the environment (Triansyah et al., 2024).

This is in line with the view of Suryaningsih et al. who mentioned that as the state philosophy (Pancasila) reflects crucial values that reflect the spirit of mutual cooperation, democratic principles, social justice, unity (Suryaningsih et al., 2023). The value of working together (togetherness) is one of the main elements that make up the person of Pancasila, including the values of humanity, unity, deliberation, and social justice (Dewanti et al., 2023). With interactions that encourage mutual support, co-operation 'gotong-royong' is a crucial element for the change of citizens from the past to the present (Wadu et al., 2018).

The *Pacagoya* tradition provides a transformation of values, such as *Bobeto* (an ancestral oath) which is recognised as a customary norm, as a social control. Then *Marong* is the habit of residents working together in clearing new land in the forest (gardening) both for their own property and for the public interest. Meanwhile, *Legu dou* means that they always ask for permission from the guardians of nature (God) through the *Pacagoya* ritual so that activities in the forest can provide benefits for the survival of its citizens. This has an impact on the development of the character of the local community in line with the principles of Pancasila. So the author argues, that the meaning and value of the *Pacagoya* tradition has synergized the relationship between humans, nature and the Creator, so that there is balance. Balance in the perspective of Pancasila; (1) the interaction between individuals and God, is a manifestation of the values of the First Principle of Pancasila (Belief in God Almighty), (2) the interaction of humans with each other, both as citizens of society, as well as citizens of the state, the obligation to the state in protecting and managing the surrounding environment (forest) wisely and not arrogantly, is a manifestation of the values of the second Principle of Pancasila (Fair and civilized humanity). Humans, as cultured entities, have the potential to create, feel, desire, and believe, and (3) the existence of a natural relationship (humans with the surrounding nature), all natural resources and everything that exists, are offered for their survival

This is in line with Hadi and colleagues' explanation that the principles of Pancasila are closely related to nature conservation and can be interpreted with relevance as a reference to

encourage active involvement (Hadi et al., 2024). Therefore, treating the natural environment with care reflects a deep understanding of norms, values, and moral principles, as well as humanity's view of itself, nature, and the interaction between the two (Pudjiastuti, 2025). *Bobeto* of Kalaodi residents as a moral guideline (*Bobeto*) has directed one's actions to love the natural environment for the realization of a balanced ecosystem. This is a manifestation of the character of Pancasila values in protecting nature. The existence of the surrounding nature will experience shrinkage, while human development continues to increase, which has an impact on increasing needs. The *Pacagoya* tradition for traditional communities certainly serves to protect the environment, unfortunately, modernization reduces these values. It is said by Suroyo et al. basically modernization does not have to destroy the existing social order, but rather become a challenge that must be faced. In the process of character development, local social and cultural factors must be taken into account (Suroyo et al., 2022). *Bobeto* inherited by the ancestors serves as a mirror of wise behavior actualized in contemporary life, which is packaged in the *pacagoya* tradition. At the very least, *Bobeto* provides messages and warnings from ancestors to become a reference for residents to always be careful and live a life based on good values in protecting the environment. This is because the transformation of ancestral values is crucial to prevent the behavior of people (humans) who tend to be destructive and aggressive. A lifestyle that adheres to these values will lead individuals to develop harmonious interactions between neighbors, the environment without having to destroy each other.

Thus, the author argues that the *Pacagoya* ritual, understood as *Bobeto* 'customary norms', plays a significant role in strengthening social cohesion through the practice of mutual cooperation '*gotong royong*', the transmission of local values, and social reinforcement. The values embedded within this tradition substantially support the development of the Pancasila Student Profile, particularly in the dimensions of faith, global diversity, collaboration, independence, critical thinking, and creativity. Preserving and deeply understanding traditions like *Pacagoya* is essential not only for safeguarding cultural heritage but also for building national character. Integrating local wisdom (local genius) such as *Pacagoya* into the development of the Pancasila Student Profile framework can be carried out through various methods, tailored to the educational level and school context. The local genius of *Pacagoya*, which embodies *Bobeto* values, holds significant potential for integration within schools as part of development of the Pancasila Student Profile enrichment projects. Through stages such as introduction, value identification, simulation, creative projects, and real-life action, students can comprehensively develop the dimensions of the Pancasila Student Profile. Project-Based Learning (PBL), supported by a contextual approach, serves as a practical framework for achieving this goal. This concept allows students to engage in deep learning and exploration of the *Pacagoya* tradition, while the contextual approach ensures that learning remains relevant to their lives and environment. Consequently, local cultural heritage is not only preserved but also becomes an inspirational learning resource for character development grounded in Pancasila values. The study of the *Pacagoya* ritual, rich in meaning, serves not only as cultural documentation but also as a valuable knowledge investment with broad impact. Theoretically, this study offers a solid empirical foundation for understanding how elements of local culture can be meaningfully integrated into education. The practical implication lies in its contribution to strengthening social cohesion and shaping the character of future generations.

## CONCLUSION

This study concludes that the *Pacagoya* ritual transmits ethical values regarding the treatment of the natural environment, particularly the surrounding forests. The customary guidelines encapsulated in *Bobeto* serve as operational principles that encourage humility in interactions with nature. This principle is exemplified through *Legu dou*, which signifies a tradition of respect among valleys and mountains, representing gratitude for the resources provided by the natural world. Such expressions of gratitude reflect an ethical relationship with the Creator. The adherence to *Bobeto*, or 'customary norms' is indicative of global diversity. The practice of *Marong*, which involves

forming collaborative workgroups for sustainable agricultural management, embodies the spirit of mutual cooperation. The *Pacagoya* ritual enhances the interconnectedness among humans, nature, and the Creator, thereby promoting a state of equilibrium. In alignment with the principles of Pancasila, this equilibrium is observable in the interaction between individuals and the divine, as articulated in the First Principle of Pancasila. Furthermore, the interactions among individuals—both within the community and as national citizens—underscore the obligation to protect the environment responsibly, correlating with the values embodied in the Second Principle of Pancasila, which advocates for fair and civilized humanity. As cultural beings, humans possess the capacity to create, experience emotions, aspire, and hold beliefs; they also maintain a natural relationship with their environment. *Bobeto*, as an ancestral mandate, reflects the responsiveness of indigenous populations in exercising social oversight, in accordance with the Third Principle of Pancasila. Compliance with *Bobeto* binds the Tidoreans together, exemplifying the character values associated with the Fourth Principle of Pancasila, which promotes awareness and accountability in environmental stewardship. Moreover, *Bobeto* functions as a framework for self-governance and regulation, ensuring a harmonious balance between rights and obligations. Equitable treatment of the environment is crucial for the overall welfare of society, aligning with the principles of the Fifth Principle of Pancasila. As human development continues to escalate, the surrounding natural environment experiences significant decline; thus, it is essential for all citizens to acknowledge their responsibility to protect nature, which is vital for the community's survival. The ancestral heritage represented by *Bobeto* serves as a framework for prudent behavior in contemporary life, encapsulated in the *Pacagoya* tradition. It conveys moral teachings and functions as a reminder to engage in wise and value-driven living. The evolution of these ancestral values is critical in mitigating destructive and aggressive attitudes toward the natural environment. *Pacagoya*, understood as *Bobeto*, significantly contributes to the reinforcement of social cohesion through mutual cooperation, the transmission of local values, and social unity. This practice plays a pivotal role in advancing the development of the Pancasila student profile.

The limitations of this study include the author's restricted time dedicated to exploring ritual practices across diverse sub-communities and the dynamics of traditional changes influenced by modernity. Consequently, the author recommends that future research should focus on comparative analyses between sub-communities and the evolution of traditions within contemporary contexts.

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