



## Model of Disintegration Prevention in the Tidore Community Based on Social Capital (Dama Nyili-Nyili Tradition)

Putri Nurdiana Jailan<sup>1</sup>, Burhanudin A. Muhammad<sup>2</sup>

<sup>12</sup>Universitas Bumi Hijrah Tidore, Indonesia

Correspondent: [putrikieraha30@gmail.com](mailto:putrikieraha30@gmail.com)<sup>1</sup>

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**ABSTRACT:** Tidore is an archipelagic region that faces challenges in achieving equitable development and is characterized by a multi-clan social structure. At certain times, inter-clan fanaticism can lead to domination and social conflict. Therefore, research on a Social Capital-Based Model for Preventing Disintegration in the Tidore Community through the Dama Nyili-nyili Tradition is essential, as the values embedded in each stage of this tradition are considered sacred and play a significant role in maintaining social harmony and mitigating the risk of disintegration. This study aims to provide a stimulus for the Tidore community and relevant stakeholders to preserve and utilize the dama nyili-nyili tradition as a reference framework for fostering unity and cohesion within a heterogeneous society. A qualitative research approach was employed, with the research conducted on the islands of Tidore, Mare, and Maitara. Data were collected through in-depth interviews with traditional leaders, religious leaders, and community leaders as primary sources. The study specifically focuses on a disintegration prevention model derived from the traditional values of dama nyili-nyili, distinguishing it from previous studies in terms of analytical substance. The findings indicate that the Dama Nyili-nyili tradition continues to exist and is actively preserved by the Tidore community. The proposed model for preventing social disintegration consists of three key elements: tolerance education as a fundamental social value within the Tidore community, strengthening customary institutions as symbols of traditional governance, and reinforcing mutual cooperation as a foundation of social cohesion.

**Keywords:** Model, Prevention, Disintegration, Tidore Community, Social Capital.



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## INTRODUCTION

Tidore is geographically an archipelago. Therefore, it is somewhat difficult to create an equitable distribution of development on all islands that are its administrative areas. This certainly gives rise to social jealousy that has an effect. In addition, this area is inhabited by various ethnic tribes which

have many clans, including *the Sangaji, FolaSimo, Marsaoly, Mabifa, Kalabo, Maraja Besi, Alting, Dano* clans and many other clans. The dynamics that develop from diversity in Tidore give rise to ego dominance over the story of historical justification in each clan so that it has the potential to also have an impact on social distancing.

Disintegration can result in the breakdown of unity, trigger prolonged horizontal conflicts, and hinder economic development and political stability in all regions including Tidore, to minimize such a thing, the traditions maintained by the community are used as a control of the potential for disintegration. Societies often have traditions that are a source of value and a reference for norms for the lives of their citizens ([Haryanto, 2018](#)).

The value of the tradition is a cultural wealth and is believed to be an important element that can strengthen social cohesion among the people of Tidore. One of the principles of usefulness of a tradition embraced by the community is to maintain the social solidity of the community. Tradition is a sacred phase that is believed by the community to be a supernatural binding force, and the content in these rituals is used as a handle by the adherent community. Social capital is a norm, a network and a trust so that it forms a harmonious cooperation. ([Antonela, 2021](#); [Ayu, 2022](#); [Hanik, 2022](#); [Najamudin, 2023](#)).

The *tradition of Dama Nyili-nyili* is carried out in several stages starting with ritual ceremonies, such as *sagorobo gonyihi, iron spurs, and the city of paji*. And one of the stages that attracts attention is *gosa obor* (Carrying torches) from one region to another. The *tradition of Dama Nyili-nyili* in its implementation also involves the government, the Sultanate and all residents of the Tidore community, because they in each village also welcome the torch with special rituals from each stage, and this torch continues or is *relayed* from one region to another and is kept burning. Each procession of stages in this tradition has social capital full of sacred meaning that is strongly interpreted by the community so that it forms a solid and complete mindset that they are "one" who are "bound" by the *custom of the toran*. On this basis, the problem of local disintegration of the Tidore community can be stopped.

Efforts to prevent local disintegration in Indonesia have been carried out such as equal distribution of social participation, strengthening education of Pancasila values, cultural literacy, and several other efforts. This is certainly different from this research, because the main focus is to study and construct the *Dama Nyili-nyili* tradition into a systematic and operational preventive model. This research does not wait for conflicts to occur, but aims to identify and strengthen local wisdom mechanisms that can be a "steering wheel" and an "early warning system" to anticipate and dispel the potential social disintegration of contemporary threats. In other words, the focus is on *social engineering* on how to transform traditional values into a framework that can be adopted in governance and communities to build sustainable social resilience.

## **METHOD**

This research is located in Tidore Islands City, which consists of several islands, namely Tidore, Maitara Island, Mare Island, and several sub-districts on Halmahera Island. Methodologically, this research lies in Integration of ethnographic qualitative approaches with design-based social engineering approaches to produce an applicative model. The Qualitative Method is used to analyze and understand more deeply the meaning of several individuals and groups that are considered to be humanitarian or social problems ([Jailan, 2023](#)). In addition, the research is to find meaning and understand a phenomenon experienced by the object being studied ([Creswell, 2015](#)).

As a basis for obtaining accurate data, of course, the right way is needed. Therefore, in the study, the techniques used include the following:

- a. Observation, this activity the researcher made direct and objective observations of the various processes and stages in the implementation of *the Dama Nyili-Nyili tradition*, and also made observations on the response of the Tidore people to the tradition. With this technique, the researcher also conducts periodic and irregular recordings, and the recording is carried out based on the sequence of processes and times in the implementation of the tradition.
- b. The next data collection is by interview, the researcher seeks truly accurate data in the study by conducting in-depth interviews with actors who are directly involved in the implementation of the tradition, including *the Sultanate Jojau*, traditional leaders, community leaders, Hali elders, and several people who are considered competent to explain the problem.
- c. Documentation, Data collection by conducting documentation studies is by studying written documents related to the *tradition of Dama Nyili-nyili*, the documents are in the form of notes in the sultanate archives, writings published through the media. In addition, there are also supporting documents in the form of photos.

Primary data is data obtained directly by researchers at the research location, the data is obtained from 1 person *Jojau* Sultanate and 3 people *Stuart*, 3 traditional leaders, 5 community leaders, 2 elders *Hali*. The 14 informants were determined because the researcher assessed that they were traditional actors so that they understood the ins and outs of the implementation of the Dama tradition *Nyili-nyili*. Meanwhile, the data that is used as a secondary source is in the form of a study of literature materials such as journals, books, and documents in agencies related to the problem being researched ([Suharto & Tando, 2025](#)). This data analysis is certainly with the aim of providing significance to the data, explaining the description pattern, and exploring the relationship between these dimensions. While the technique used to check the validity of the data in the study is triangulation, which is to test the credibility of a data is carried out by checking the data that has been obtained from various sources and checking the data that has been obtained from the same source using different techniques, then testing the credibility of the data by checking the data that has been obtained from the same source using different techniques, such as data obtained by observation is validated using interview data. Other things done by researchers besides triangulation

to increase the validity of the data include ([Emzir, 2011](#)) *Peer Debriefing*. In this phase, the researcher conducts a discussion with competent resource persons (experts) and understands the research problem well

## **RESULT AND DISCUSSION**

### **The Implementation of *the Dama Nyili-nyili* Tradition as a Model for Preventing Disintegration**

The implementation of the *Dama Nyili-nyili tradition* began with a ceremony at the center of the government of the Sultanate of Tidore, which was attended by the Sultan, bobato, and all levels of society in a spiritual space in the context of offering prayers and preparing for the procession ([Gholizadeh-Cholmoradi et al., 2026](#)). This initial stage was then followed by a solemn journey involving traditional leaders, the younger generation, and community members in general who carried heritage torches and sultanate banners.

The procession took place with the *Squirrel* and Torch full of symbols, this stage is colored by the reading of traditional verse prayers full of sacred meanings that symbolize the unity and prosperity of Tidore. Along the route, the group was greeted with a welcoming ritual in each area they passed. The active participation of the local people of Tidore in the procession changed the tradition into not just a mere ceremony, but oriented itself as well as for its environment. Thus, symbols are the concrete manifestation of various thoughts, ideas, decisions, longings, attitudes, and beliefs ([Geertz, 2022](#)).

Not limited to ancestral heritage, *Dama Nyili-nyili* contains a deep symbolic dimension. The torch below is not limited to illuminating the road, but a representation of the light of wisdom that shines on the path of unity, while the banners of the sultanate as a sign of the identity and majesty of the Tidore civilization are still maintained despite the shifts of the times. The raising of flags in various territories of the Tidore sultanate is an uninterrupted historical affirmation. The relevance of these inherited noble values is their form in the contemporary context. Where *Dama Nyili-nyili* has been transformed into more than just a cultural ritual.

The Dama Nyili-Nyili tradition represents and at the same time strengthens the social capital of the Tidore community, where this ritual is not only a sacred ceremony but a vital forum for knitting and expressing collective bonds ([Hanell, 2026](#)). In its implementation, all elements of society are voluntarily involved with roles that have been regulated from generation to generation, which in turn strengthens social networks and activates reciprocity norms and a sense of interdependence, while prayers and offerings offered collectively emphasize shared values such as harmony with nature and group solidarity ([Zhang et al., 2024](#)). Thus, Dama Nyili-Nyili functions as a cultural mechanism that periodically reproduces social capital such as cohesion, trust, and mutual cooperation norms that are essential for the resilience of the community, both in the face of natural challenges and social change ([Wang et al., 2026](#)).

The implementation of this tradition is considered to have the "strength" of capital as a model for preventing disintegration in the Tidore community, including:

### **Tolerance Education**

Dama Nyili-Nyili as a local cultural heritage represents the principle of community acceptance and solidarity. In its implementation, this tradition serves as an educational medium about the essence of respecting diversity and building peaceful coexistence. Various ritual activities and social interactions in the Dama Nyili-Nyili tradition act as a vehicle for character formation to respect each other across identities, covering religious, ethnic, and cultural dimensions. Strengthening the education aspect of tolerance is an urgent element needed to fight intolerance in the midst of society.

The philosophy of Dama Nyili-Nyili emphasizes the importance of the collective involvement of all components of society in each ritual. This traditional procession inclusively invites the active participation of every citizen without discrimination on social background. This kind of mechanism effectively fosters community solidarity while reducing stereotypes, because all Tidore residents have equal rights to participate in accordance with the provisions that have been set by their ancestors. With these characteristics, this tradition not only functions as a preservation of cultural heritage, but also acts as a social glue in the context of a multicultural society. Strengthening tolerance education has the function of fostering a spirit of togetherness and peace at the level of society. Because every community will feel interaction in the environment where they live ([Samiyono, 2017](#)). Peace and togetherness for the community will grow harmoniously if in the hearts of the community the values of tolerance are instilled with cultural values and diversity into social activities ([Atmanto, 2018](#)).

Dama Nyili-Nyili internalizes tolerance education through the development of a participatory dialogue culture ([Zhang, 2026](#)). The community is guided to respond to differences with a deliberation and constructive communication approach, as an alternative to confrontational resolution. This kind of interaction pattern has high relevance in the context of pluralism, where tolerant attitudes play a role as the main foundation of social integration. Through this tradition, people learn to view diversity not as a challenge, but as a collective social capital that needs to be maintained. The prevention of social disintegration is certainly a manifestation of sociocultural understanding and tolerance between ethnicities and socio-cultural adhesives ([Raga, 2013](#)).

Dama Nyili-Nyili often integrates various symbols of unity, this kind of activity serves as a means of cultural education for the next generation to appreciate cultural plurality. Through participatory experiences, young people directly understand that heterogeneity is a valuable asset that should be preserved, not used as a source of division.

Mindes explained that the method to resolve conflicts is by compromising and negotiating and prioritizing a sense of justice in the implementation of this tradition by prioritizing tolerance education. In this context, traditional leaders and community leaders play a central role as educational figures who demonstrate the values of tolerance through concrete actions at every stage in the dama nyili-nyili tradition. Their example transformed the understanding of tolerance from a mere abstract

concept to a real life practice. This tradition is certainly used as a foothold for alternative education that successfully forms a mentality of an open society and accepts differences. Local wisdom such as conflict resolution is a form of reliable peace. This social capital is the basis for the community to unite their ability to solve social problems ([Saheb, 2013](#); [Salim, 2021](#); [Yusriadi, 2018](#))

Holistically, Dama Nyili-Nyili represents empirical evidence on the potential of traditional wisdom as the basis of multicultural education. More than just the preservation of cultural heritage, this tradition creates a platform for learning to coexist harmoniously in diversity. Facing the challenges of globalization that has the potential to trigger social disintegration, the fundamental values in Dama Nyili-Nyili deserve to be maintained and integrated into various contemporary education models to strengthen national cohesion.

### **Strengthening Customary Institutions**

As a community that inherits the tradition of a sustainable sultanate with a solid community structure, the people of Tidore are currently faced with the risk of eroding unity as a result of global modernization, economic disparities, and the thinning of the internalization of traditional values. In this context, the optimization of customary institutions based on the doctrine of Dama Nyili-Nyili (spirit of collectivity and mutual cooperation) emerged as an alternative solution. Local customary institutions, especially Jou se Ngofa (customary consultative bodies) and Kimelaha (traditional chairs), have clearly become community binders that combine customary norms (Sara) with contemporary realities. The philosophy of Dama Nyili-Nyili, which emphasizes the spirit of unity and cooperation, is the main foundation in maintaining social harmony in Tidore. By strengthening customary institutions, these noble values can continue to be preserved and used as the glue of community solidarity.

In the implementation of the dama nyili-nyili tradition, customary institutions are positioned as a symbol of traditional government and central command in every stage of tradition, therefore customary institutions in Tidore have an important role in maintaining values, customary laws, and local wisdom that have been inherited from generation to generation to regulate the order of people's lives. In the application of the principles of Dama Nyili-Nyili, this institution is not only a cultural representation, but also plays a role as a mediator in handling disputes while strengthening social relations. Therefore, strengthening the existence of customary institutions can be a solution to prevent division by providing an inclusive and fair dispute resolution system, thereby minimizing the risk of conflict.

The role of customary institutions in this case is to organize various programs that involve the participation of the Tidore community as a whole, including traditional rituals, gotong royong activities, and cross-community discussion forums. These forms of activities not only serve to strengthen cultural identity, but also foster mutual trust and social solidarity, fundamental elements that are able to inhibit the division and disintegration that occur in the people of Tidore. One of the



concrete steps in preventing latent conflicts and divisions in the community is the need for dialogue between indigenous institutions and communities ([Munir, 2020](#)).

In the face of the times, customary institutions have transformed by utilizing technological advances to promote the teachings of Dama Nyili-Nyili to young people. Various digital channels such as social media can be optimized to convey messages about the importance of unity and mutual respect. In this way, young people will not lose their cultural identity, but instead play the role of successors who will maintain the preservation of traditional values as a bulwark against the threat of division.

Indigenous institutions serve as a catalyst that ensures the representation of all parties, while also acting as a mitigator of communal tensions. A clear example can be observed in the resolution of agrarian conflicts, where customary institutions are not fixated on positive regulations alone, but apply the *fugado* (communal wisdom) approach as an essential manifestation of Dama Nyili-Nyili.

The revitalization of customary institutions based on the Dama Nyili-Nyili philosophy has proven to be the right approach to minimize the threat of social division in Tidore. By positioning customary institutions as the axis of integration, communities can maintain harmony, resolve disputes constructively, and strengthen cultural identity. Collaboration between the government, communities, and the next generation is absolutely necessary so that this spirit of togetherness remains sustainable and becomes a strong foundation for the progress of the people of Tidore in the future.

Not only playing a role as a mediator of conflict, customary institutions also function as the main protector of cultural heritage that strengthens the common identity. Traditional activities such as *Tulude* (a ceremony of expressions of gratitude) and *Dabengi* (cultural gatherings) have a deeper meaning than just formal rituals - both serve as a means of strengthening community bonds while fostering a spirit of togetherness. To involve Generation Z who are increasingly influenced by an individualist mindset, innovations such as the organization of virtual cultural events or educational programs based on local wisdom are needed ([Cao et al., 2022](#)). This kind of strategy ensures the sustainability of the inheritance of noble values while ensuring that the principles of Dama Nyili-Nyili remain relevant in the modern era.

### **Maintenance of the Value of Mutual Cooperation**

Dama Nyili-Nyili represents a form of traditional wisdom that internalizes the spirit of collaboration in the implementing community. This traditional activity is generally held as a form of gratitude and supplication to God, by involving the participation of the Tidore community from the planning stage to its implementation. The spirit of cooperation is manifested when the community voluntarily participates in providing various ceremonial needs, decorative equipment, and ritual equipment. The essence of this collectivity is a fundamental prerequisite for the continuity of the tradition. Through this mechanism, Dama Nyili-Nyili functions as a strategic means in strengthening social cohesion.

Social capital is a series of informal norms whose shared ownership by a group of people allows for cooperation between them ([Mudana, 2017](#)).

One of the stages in the implementation of the Dama Nyili-nyili tradition is *Sogorobo Gonyihi* (cleaning the place), which refers to preparing the main location where the tradition is carried out. At this stage, traditional leaders, governments, and community members work together to clean up the site and place torches in front of homes or along roads in Tidore. In addition to the *Sogorobo Gonyihi stage*, there are other sacral stages that are carried out in the tradition, namely *the City of Dama* and *the City of Paji*. At this stage, of course, it involves many parties to deliver *Dama* (Torch) and *Paji* (Flag) to villages that have been determined and are relays. This stage will not be realized properly if there is no collective participation from the people of Tidore.

The principle of togetherness in Dama Nyili-Nyili can also be seen from the system of division of roles that have been inherited by the ancestors which is inclusive and voluntary among all citizens of the Tidore community. Every society, without being constrained by social strata, actively participates according to its predetermined capacity and role. Some are responsible for preparing the dishes, others take care of the decoration of the ceremony site, while those with spiritual knowledge guide the course of rituals and prayers. This mechanism runs organically, driven by a collective awareness of the importance of shared contributions ([Zhang et al., 2026](#)). This phenomenon proves that Dama Nyili-Nyili is not only a symbolic ritual, but also an instrument to strengthen the solidity of the community. Not only as a tradition, Dama Nyili-Nyili functions as an effective intergenerational learning medium in instilling the spirit of collectivity. The next generation is actively involved in various activities, ranging from helping family members to interpreting the philosophy of each traditional procession. This direct involvement allows them to internalize the principles of collaboration and mutual support as essential elements of social life. This kind of cultural transmission mechanism ensures the sustainability of the values of mutual cooperation as a pillar of civilization that remains actual throughout the ages.

([Riyadi, 2017](#)) Local wisdom is one of the manifestations of allegenerative conflict resolution, which is more towards inviting the parties to dialogue by relying on emotional and cultural closeness. Conflict cannot be avoided in a society, but conflicts can be managed so as not to cause violence. Based on this, the tradition of dama nyili-nyili has an instrument that also functions as a conflict resolution and strengthening relations between citizens. Through the principle of Dama Nyili-Nyili, all elements of society gather in one dialogue room, share experiences and knowledge, and unite prayers to achieve a common vision. This kind of interaction process is able to build strong collective bonds while minimizing the risk of social disintegration. The essence of mutual cooperation in practice in the implementation of the tradition of dama nyili is not limited to mere material aspects, but includes psychological and transcendental dimensions, where each individual and group strengthens each other for the realization of a harmonious and peaceful social order ([Suparman Abdullah, 2018](#)).

The sustainability of Dama Nyili-Nyili as a form of communal cooperation is also supported by the active contribution of traditional elders and community leaders. Their strategic role as facilitators ensures thorough participation as well as a deep understanding of ritual philosophy among citizens. The presence of these charismatic figures deepens the internalization of the spirit of togetherness in



social life. This participatory leadership model is the determining factor for the survival of the principles of collectivity in local traditions (Kline, 2015).

In the midst of an increasingly individualistic flow of modernity, Dama Nyili-Nyili emerged as an antithesis that reaffirmed the urgency of the spirit of collectivity, this is evidenced by the high spirit of mutual cooperation among the people of Tidore in completing work such as building houses and other heavy work without strings attached. In addition, the community in carrying out this tradition has been embedded in their minds that not everyone has enough money to build a house, therefore for those who have not had time to help with physical help then they help with money.

The tradition of Dama Nyili-nyili in Tidore continues to exist in the midst of globalization due to the strength of local wisdom values that are rooted as cultural identity, supported by the active role of traditional and family institutions in the transmission of knowledge between generations. In addition, this tradition is able to adapt while maintaining its ritual essence, integrated into modern contexts such as cultural tourism and social media, while continuing to carry out its social function as the glue of community solidarity in the midst of changing times (van Ninh & van Tam, 2026). The value of mutual cooperation instilled in the implementation of the Dama nyili-nyili tradition is certainly a foothold for the people of Tidore to build strong social relations, from this relationship gives rise to a sense of togetherness and a strong sense of kinship between the residents of the Tidore community so as to create a peaceful society and avoid the influence of disintegration that threatens the social order of the Tidore community.

## CONCLUSION

The *Dama Nyili-nyili* tradition carried out by the people of Tidore has sacred values at every stage of its ritual, therefore the tradition is used as a social foothold for the people of Tidore in carrying out social activities in maintaining relationships. The threat of disintegration in the Tidore community has the potential to occur with modern economic and political transformation, but this can be minimized through several prevention models that exist in traditional values, including: First, strengthening the value of strong tolerance as a form of mutual understanding of the heterogeneous conditions of the Tidore community, Second, strengthening customary institutions as the center of manifest and latent conflict resolution. Third. The model of strengthening the value of mutual cooperation as a support for the social cohesion of the people of Tidore. The model of disintegration prevention based on local wisdom by the people of Tidore through the tradition This tradition intrinsically teaches the value of solidarity and equality which functions as a cultural mechanism that strengthens cohesion and collective identity (Astutik et al., 2025). By mobilizing networks of *trust*, mutual norms, and deep-rooted cooperation networks, *Dama Nyili-Nyili* not only maintains harmony at the micro level of society, but can also be adopted as a macro strategy to reduce potential conflicts and divisions.

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