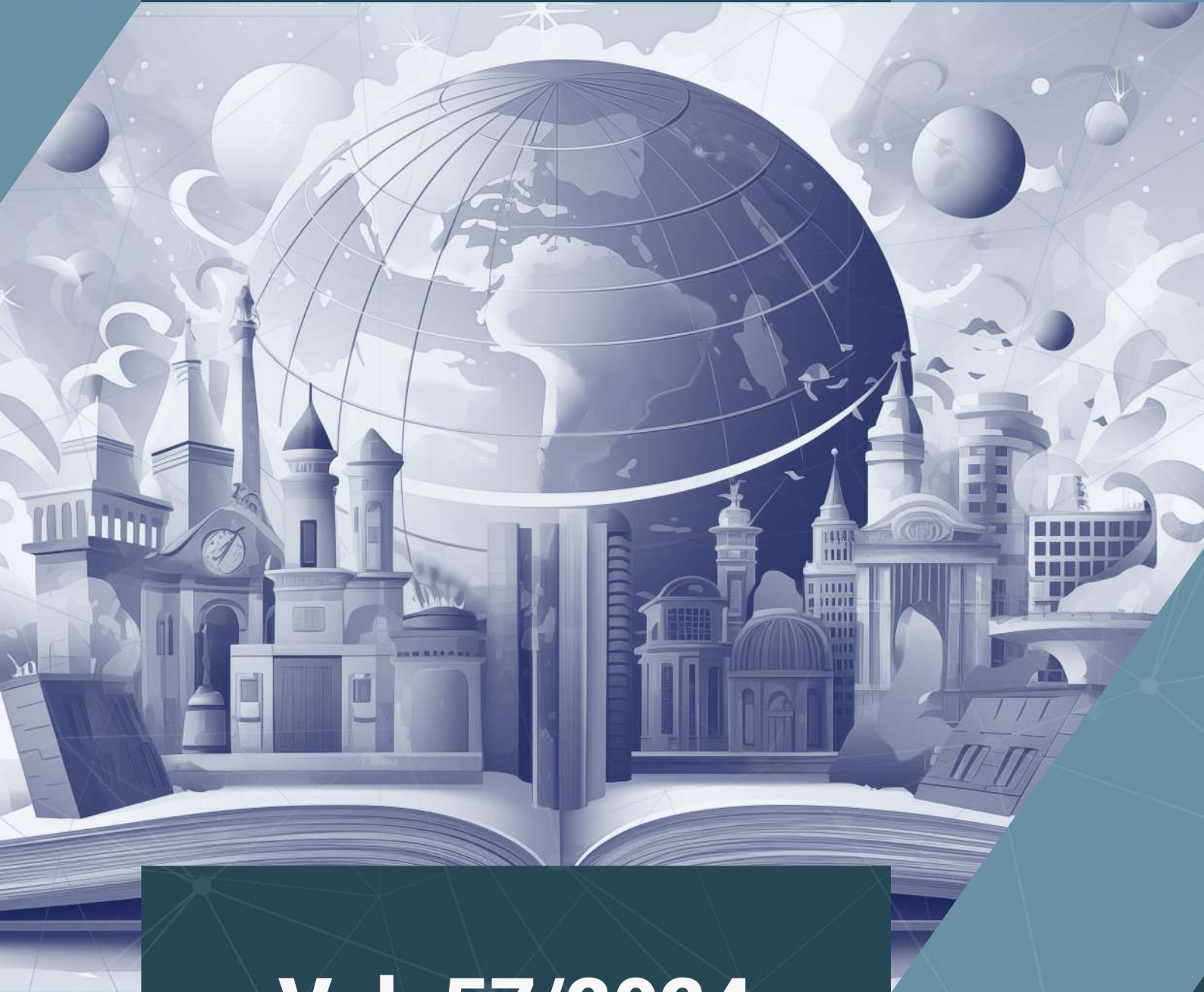




TECHNIUM
SOCIAL SCIENCES JOURNAL



Vol. 57/2024
A New Decade for Social Changes

PLUS
COMMUNICATION P



International
Communication & PR

The symbolic meanings and values in the Momayango Bele procession of the Gorontalo community and its implications on the learning of local wisdom in school

Supriyadi

Indonesian Language and Literature Education Study Program, Universitas Negeri Gorontalo, Indonesia

supriyadi@ung.ac.id

Abstract. This research is intended to obtain a description of (a) the meaning of verbal and nonverbal symbols of the values contained in the *Momayango Bele* process, (b) the meaning of nonverbal symbols in *the Momayango Bele* process, and (c) the implications for learning local wisdom in schools. The study employed a descriptive method with a type of qualitative research that is used to reveal and describe how the *payango* tradition determines people's houses in Gorontalo and the extent to which the *payango* tradition is applied as well as the stages of traditional procedures in building a house. The data were obtained from informants/speakers through the interview, the recording and observation of data obtained then analyzed. Based on the research results, the *Momayango Bele* procession is a process of measuring and making foundation patterns and laying the first stone for house building in the Gorontalo community. The symbols in the *Momayango Bele* procession contain complex and deep meanings. The impact of the *Momayango Bele* procession on the local community is to preserve their cultural identity.

Keywords. *momayango bele*, values, symbols, meaning, local wisdom

Introduction

According to Machmud (2007:180), customs are beliefs, values, behavioral patterns, norms that regulate actions that are passed down from one generation to another. Custom literally means practices based on the habits of individuals and groups.

The development of houses in Gorontalo is becoming more diverse day by day. Based on needs, changing the type of housing becomes important. Alim Niode (2007) in his study stated that the people of Gorontalo in ancient times lived nomadic lives or were called nomads. Before the introduction of planks or wood, they used tree branches as shelters known as *wombohe*. With the tools to cut wood, they began to build houses with pillars but still with earthen bases and walls made of leaves, which were called *bele huta-huta*, which were then replaced with split bamboo, known as *bele tolotahu*. Along with the times, the development of technology has begun to change the mindset and behaviour of society. Houses that originally used bamboo were replaced with wooden boards ranging from *bele yilandongo*, *bele kanji*, *bele dupi*, *bele lo tidulu*, *banthayo po bo'ide* to *iladia*.

Research by Irham et al (2003) states that the orientation of the building should face east, with the rooms facing north. This is according to the belief of Gorontalo people that all fortune always comes together with sunlight, and the position of the room facing north because fortune always flows like river water from north to south. Apart from that, the position of the house to the right is a mosque, to the right of the house there is a luyu (a place to store agricultural products) and in front there is a field.

In the implementation of Gorontalo customs in *Momayango Bele*, there are symbols both verbal and non-verbal. Verbal symbols are expressed in the form of mantras while non-verbal are in the form of equipment such as coins, brown sugar mixed with coconut, *kemayang* and the second symbol is found in mixed coconut, *polutube*, *kemayang* and water. The *Momayango Bele* culture has many meanings in the Gorontalo community. During the *Momayango Bele* procession, there are many things that must be revealed and there are also objects used in the *Momayango Bele* process.

All matters concerning life in the traditional Gorontalo community are always carried out according to customs. Customs in Gorontalo traditional society become a guideline in acting and controlling the pattern of people's lives, both in daily behaviour and in social life arrangements related to physical activities such as housing construction. The strong customs in the life of Gorontalo's traditional community means that houses built without the customs in mind are not ideal and not good for living in.

Local wisdom is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in fulfilling their needs. Etymologically, local wisdom consists of two words, namely local and wisdom.

According to Yudie Apriyanto, local wisdom is a variety of values created, developed and maintained by the community that guide their lives. These guidelines can be classified as types of social rules, either written or unwritten. However, what is certain is that every community will try to comply with it.

Local wisdom is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in fulfilling their needs. Local wisdom is all forms of wisdom based on good values that are believed, applied and always maintained over a long period of time (from generation to generation) by a group of people in a particular environment or region where they live.

According to Van Vollenhoven in Kadir Abdussamad (2000: 760), Gorontalo is one of the nine customary regions in Nusantara. Like other regions, Gorontalo has regional customs that are somewhat different from other regions. Gorontalo people have a strong progressive cultural background, this can be seen in the many customs that exist and are still maintained by the Gorontalo people until now.

The emergence of local wisdom (local genius) in Gorontalo is closely related to the process of cultural acculturation. This cultural acculturation is obtained from the ability of humans to form, utilize, change things that best suit their needs (Nani Tuloli, 2004: 75). In Gorontalo, there are two value systems that live and are maintained and preserved in Gorontalo (Ibrahim Polontalo, 1993: 44). The two life value systems are (1) the value system given by the Islamic religion. This set of values is considered very noble by society. Because the value system of Islamic teachings is recognized as the most basic value that comes from the absolute truth, namely Allah SWT, (2) the value system given by custom. This system provides measurements and provisions for how humans should act and behave. The value system provided by custom is the result of deep thought from previous kings. The purpose of this customary value system is to create a harmonious system among humans.

These two value systems have given birth to the philosophy of life of the Gorontalo people, as a region that has a very famous philosophy of life, namely: "*adati hula hula'a to syara'a, syara'a hula hulo'a to kuru'ani*" or "Custom rests on *Shara*, *Shara* rests on the Book of Allah". (Zohra Yasin et al, 2013: 108). This philosophy of life has given birth to Gorontalo as an area that earned the nickname "*Serambi Madinah*" city.

Momayango bele contains the value of local wisdom. This tradition is a cultural heritage that has existed for a long time and continues to be preserved by the people of Gorontalo. *Momayango bele* symbolizes Gorontalo's cultural identity and serves as a reminder of their precious cultural wealth. This local wisdom value is important to be maintained and passed on to future generations so that Gorontalo cultural values remain alive and are recognized by others.

Method

The method used in this research is the descriptive qualitative method, which is used to reveal and describe how the *payango* tradition in the establishment of residential houses in Gorontalo people and the extent of the application of the *payango* tradition as well as the stages of customary procedures in building a house. This method describes the meaning and value of symbols in the procession of *momayango bele* in Gorontalo society and its implications in character learning at school. The meaning found in this research is the value of symbols through the *momayango bele* procession. This research is a process of measuring, making foundation patterns and laying the first stone of building houses in the community as well as implications for character learning in schools.

The data sources come from traditional leaders, community leaders and other sources who have knowledge about *momayango bele*. The data collection techniques in this research are observation and interview. In making observations, the researchers need to follow some steps regarding what will be researched in the field later. There are some steps that need to be considered when going to the field to conduct research. The first step in the research process is listing the questions.

Interviews are one of the ways to obtain data about the meaning and value of what symbols are contained in the explanation of *momayango bele*. Interviews are addressed to traditional leaders and community leaders who know the concept of performing the *momayango bele* custom.

In analyzing the data, researchers followed the steps, namely, identifying the meaning contained in the *momayango bele* procession, identifying the value contained in the *momayango bele* procession, identifying the meaning and value contained in the *momayango bele* procession, analyzing the meaning and value contained in the *momayango bele* procession and concluding the research data.

The type of data needed to answer the extent to which this *payango* tradition affects the determination of the main door layout in a residential house is data on the procedure for building a house in Gorontalo in the form of writings and notes on the customs and the procedures of building a house as well as data obtained from interviews with house owners and traditional leaders and community leaders in Gorontalo.

Findings and discussion

Findings

The Meaning of Verbal Symbols in the Momayango Bele Procession

The meaning of verbal symbols discussed in this section is the result of interviews with community leaders. The community leaders who became an informant in this research is one of the customary leaders in North Dulamayo village, Telaga Biru District, Gorontalo Regency.

In this research, the data obtained is speech in the form of mantras uttered by customary leaders. The mantra is in the form of *hihile* (begging) to the almighty to be given ease in carrying out household activities.

From the results of the interview, the following data were obtained:

The procession of measuring the land by the customary leader by taking the tools that will be used in the *Momayango bele* procession. This tool is known as *Pintaloakan*. The *pintaloakan* used in the measurement is a *pintalo* or often known as *dunula* which has been recycled into a tool used to measure the place where the house will be built. The mantra that is recited is in the form of *hihile ode eya* (supplication to Allah) which makes preparations for measuring the land, after which *the payango bele* begins.

Land is an important symbol because *Momayango Bele* is carried out in rice fields which are believed to be a symbol of life. The land is a source of life that provides food and sustenance for people. In *Momayango Bele* moments, the land symbolizes the abundance and bountifulness of life. Land is also considered sacred and respected as the bearer of life. Apart from land, water is also an important symbol in *Momayango Bele*. Water is a vital element that is needed by plants and humans as a source of life. In *Momayango Bele*, water is used to water rice which is still in the form of grain planted in paddy fields. Water symbolizes fertility and abundance of harvest expected by local people. Water is also considered a symbol of existence and continuity of life.

The prayer recited by the customary leader is verbal because of the speech during the measurement. The prayer recited by the customary leader when placing the brown sugar mixed with coconut together. *Assalamu'alaikum wuju sarani alihu aisani kum, ubisa ubuheli kum, kabalia kum, kapala dibatu hile ute le Ali iluntiya li Mohammadi kawasa Allah kawasa ti Mohammadi*. The meaning born from the mantra recited above is a request to the Almighty, so that families who live at home are kept away from problems and dangers that will befall families left at home.

The Meaning of Nonverbal Symbols in the Momayango Bele Procession

The customary meaning of the tools used in the *momayango bele* procession:

a. Brown sugar mixed with coconut. Based on the results of the research, this means that the life of people live in the house to be built does not often have problems. Brown sugar mixed with coconut symbolizes that family life will always live in harmony in the household. In the procession of laying brown sugar and the first stone simultaneously, a prayer in the form of *hihile ode tolowali mayii* was also recited.

b. The term used in Gorontalo people is having a good day, this is something that has become a tradition for Gorontalo people who will do the work. This worker must choose a good day which determines the best day for work or carrying out cultural activities. It means that in the process of building a house, a good day should be decided that will not be affected by bad luck in living life.

c. *Taluhu salawati*. *Taluhu salawati* is one of the customs required in the momayango bele customary procession, which is the meaning of life in a household that must remember the Almighty.

d. *Denggu-denggu* is a Gorontalo custom that is used in the Momayango Bele procession. This denggu-denggu is the meaning of life from being free from problems that come, like the water that is stirred, always turning and there will definitely be beautiful results in life.

e. *Bilo-bilo* is an object that uses symbols in the momayango procession in the Gorontalo community so that those who will occupy the house will be in a harmonious situation and have lasting relationships with family members. The reason for using this object is that as a symbol in the Momayango procession in the Gorontalo community, it is hoped that those who will occupy the house will always be in a harmonious situation or condition and have lasting relationships with family members.

f. *Pintalo* is a tool used to tie a place or corner in the house to be built. The measurement process must be in accordance with the customs used in the momayango procession, the position of the customary leader or who acts as the imam who leads it.

g. Main Pillar (*Tiang Raja*). In this traditional house building tradition, several things need to be paid attention to such as the placement of the main pillar or door. In this process, the tiang raja is in the middle position, or on the right and left sides. In addition, the placement of the door must be taken in consideration, such as the position of the front door to the next door. Based on the custom that has been believed by the people of Gorontalo, placing a door in one direction is associated with the arrival of good luck into the house.

Momayango Bele in Gorontalo society contains many symbolic meanings. Starting from hand and body movements that describe human relationships with nature, the use of symbolic objects such as cloth, boats, and water that symbolize cultural values and natural beauty, to color symbols, movements, and steps that reflect the character and values of Gorontalo people. The Momayango Bele procession is not just entertainment but also has a deep meaning for the people of Gorontalo. Through this momayango bele, the people of Gorontalo maintain and respect their culture.

Values Contained in the Momayango Bele Procession

a. The values that emerge in the process of placing brown sugar mixed with coconut include the values contained in the custom, namely brown sugar mixed with coconut, which is a family that maintains harmony in household life.

b. The value taken in the selection of a good day for the momayango bele procession has become a tradition in the Gorontalo community for generations. The value that can be taken is that where a good day is a family that will maintain a social life.

c. *Bilo-Bilo* is a measuring tool that measures one of the buildings of a house that will measure where brown sugar mixed with coconut is placed with *tala'a or coins*, this tool is a measuring tool that measures the place of the house or payango bele which is first done by the head of the village or religious value because there is a prayer of blessings by the imam before doing payango.

d. Coins (*tala'a*) This value is contained in the customs of the Momayango Bele procession, namely the meaning of a selfless life. This value comes from coins which are one of the socio-cultural values.

e. *Polutube* The shape of the polutube must be round, this is because of the meaning of the polutube. Reading from the family is a symbol of helping each other.

f. *Tabongo* This custom is used in plants that are often used in the customs of the gorontalo community, one of the customs of momayango bele is a custom or tradition that survives in remote areas. This value is contained in tabongo which includes socio-cultural values.

g. How to place coins, this method is the same as using brown sugar and coconut, namely determining the packing in the foundation by determining the size of the foundation pattern that has been made previously, this goal is the same as measuring the foundation.

Momayango bele is a cultural tradition originating from the people of Gorontalo. This tradition has deep values and has important meaning for the people of Gorontalo. In momayango bele, there are several values contained, such as togetherness, mutual cooperation, the value of simplicity, and also the value of local wisdom.

Momayango bele also contains the value of simplicity. This tradition teaches about the importance of living simply and not excessively. In *momayango bele*, the ingredients used to make *bele* (sticky rice) are not luxurious or expensive. This shows that happiness does not lie in material things, but rather in togetherness and inner satisfaction.

Overall, *momayango bele* carries many values that are very important for the people of Gorontalo. From togetherness, mutual cooperation, simplicity, local wisdom, to exemplary hard work, creativity and gratitude, *momayango bele* has become a symbol of the strength and beauty of Gorontalo culture. These values become guidelines for living daily life and become a valuable legacy that can be passed on to future generations.

Local Wisdom in the Momayango Bele Procession in the Gorontalo Community.

Momayango bele contains the value of local wisdom. This tradition is a cultural heritage that has existed for a long time and continues to be preserved by the people of Gorontalo. Momayango bele symbolizes Gorontalo's cultural identity and serves as a reminder of their precious cultural wealth. This local wisdom value is important to be maintained and passed on to future generations so that Gorontalo cultural values remain alive and are recognized by others.

Momayango bele is a unique tradition in Gorontalo society, especially in traditional ceremonies. Local wisdom is reflected in every step of the momayango bele procession, from preparation to implementation. This tradition reflects the rich culture and values upheld by the people of Gorontalo.

This procession involves careful preparation, such as carrying out customs, selecting a sacred place, and the involvement of traditional leaders. Local wisdom is reflected through the choice of symbols and meanings that involve local beliefs and a close relationship with nature and the surrounding environment. *Momayango bele* also reflects the solidarity of the people of Gorontalo, where collaboration between residents is highly emphasized. Apart from that, values such as honesty, togetherness and respect for ancestors are also an integral part of this procession.

In *momayango bele*, local wisdom is not only visible from the ceremonial aspect, but also from the use of traditional language, traditional clothing, as well as traditional art and music used during the procession. All of these elements come together to celebrate and preserve Gorontalo's unique cultural heritage.

Discussion

Momayango Bele Concept

A house is a building that serves as a residence or dwelling and a means of family development (Law No.4 of 1992). In a broad sense, a residence is not only a (structural) building, but also a dwelling that meets the requirements for a decent life, viewed from various aspects of community life (Frick and Muliani, 2006).

Priyono (1992) in his discussion stated that there are 2 (two) aspects that show the construction of a house, namely those that are processual and those that are the final result of the processual aspects. The processual aspect is the process of building a house which concerns the house builders who build the house according to a certain organizational structure.

Previous studies have shown that residential construction in traditional communities is a work of art carried out by and from traditional communities to meet the needs of families and the environment now and in the future (Susetyarto MB, 2016).

Gorontalo society is a society that is strong in customs and is also a very religious society. This is characterized by the life of the Gorontalo people who adhere firmly to their philosophy, namely "customs based on sharia, sharia based on the Qur'an" (Daulima, 2004). The highly religious life of the Gorontalo people also has a big influence on the process of building houses.

The process of building houses carried out by traditional communities contains cultural values that are adhered to by the community so that in this process there are three main activities that support each other, namely activities related to technical, ritual and custom which provide a symbol or meaning that is used to express the cognitive map of the community concerned (Amel, 1995; Lumempouw, 2014).

The concept of payango is an integrative need as part of the cultural traditions of the Gorontalo people which have been created and expressed both individually and in groups within society. Because of this, the payango tradition was born, grew and developed in harmony with the needs of society.

Momayango bele is a process in building houses for the people of Gorontalo. The momayango procession can be found in many areas, but the methods and implementation are different. For example, in the province of Gorontalo, each region in Gorontalo province has a different implementation, so in this case the traditional stakeholders have different opinions on carrying out the momayango procession. Researchers explain the differences in each of these regions.

In the momayango procession, one of the local traditional leaders takes things called objects that will be used in the momayango bele, and a mantra is recited. This mantra is recited when the head of the family who will live in the house has dug the ground to plant polohungo flowers, after that money and coconut mixed with brown sugar will be planted in the house.

Bapu pama noci, wonu mamenggu dungga dulahe umopiyohu waktu po mayangala bele, deuwoyito ito m sama-sama mohuyula mamota mongukuru huta upotitomeleyalo. Delo uwito yito jamodehu todulahe moleto, delouwololo jamowali dulahe lolowanga. Tita lotita ta mangukuru t dulahe mole jaenggila lo sababu wau jamoolapu pikirangi mopiyohu. The explanation from the Gorontalo language above is "when the right time has arrived to take measurements in the place that has been provided, then all the necessities that will be used in the moyango bele procession must have been provided. From the informant's explanation above, this is an obligation that is carried out when the momayango bele procession is carried out. Carrying out the momayango bele procession requires choosing a good day to build the house.

The measurement method is done using a type of rope, namely pintalo. The measurement is based on the size of the home owner's helping hand, because he is the one who lives in the house. According to myth, everything related to what happens in the house is something that only the owner himself knows. In this sense, bad or good events only impact the homeowner himself. In this discussion, researcher Mayango Bele discusses the processions in Gorontalo society which are equipped with customs during the procession.

This tradition is known as a symbol made from several signs, such as coconut and brown sugar which are combined as a symbol of family harmony that will later live in the house. These items are used during the Momayango procession, viz. when the first stone is laid. The first stone is laid by digging the place where the stone will be placed.

At the beginning of the construction of the house, which is known as Momayango by Gorontalo residents and is the object of semiotic research in this research, measurements begin based on the size of the outstretched hand. If the owners of the house being built are a married couple, the size of both hands will be measured. However, if the owner of the house to be built is an unmarried woman or an unmarried man, then the basic measurement is the size of his own hand.

The size of the rope that has been obtained from a husband and wife will be put together. This does not apply if the owners are not a married couple. Measurements are taken with an outstretched hand. Then, after stretching the arms, the right hand is clenched into a fist and the left hand is opened, which is the basis for the size of the rope. After that, the rope is divided into three parts of the same length. One third must be thrown away because that part represents something that is not good. At the same time, two-thirds of its size is divided into eight more parts. Each part is given a name, each of which has meaning in the construction of the house. The names given to this part of the rope are grace, woe, fortune, loss, birth, death, age, loss. For example, when making a house with architectural dimensions of 6x7 m², this size is not appropriate when making the basic pattern for the foundation of the house. Because, the size of the house must match the size of the rope which is divided into eight parts and their names. The size of the eight ropes and their names can be transferred to a long, straight piece of wood making measurements become easier.

The next activity is digging the soil to make the foundation for the house. Excavation is carried out to strengthen the foundation. After the excavation has been carried out, the foundation begins, and at this stage the brown sugar and mix of grated coconut are combined with the first foundation stone, better known as laying the first stone. In this process you will use coins in addition to brown sugar and coconut. The way to arrange the coins is the same as when setting the coins using brown sugar and coconut. Determining the height of the foundation is the same as determining the size of the foundation pattern created previously. The aim is also the same as the aim of measuring foundations.

There are several things that need to be considered when building a house, such as the placement of the main pillar and door. In this process, the main pillar should not be right in the middle of the top of the door. The main pillar should be placed to the right or left of the center position of the door. Apart from that, the door arrangement must also be considered, from the front door to the next door or to the kitchen door, the arrangement should not be in the same direction or the same size. The reason is, according to custom based on Gorontalo people's beliefs, placing a door in one direction is associated with the arrival of good luck into the house. If the doors are in the same direction, luck will run out quickly.

The house construction process is complete. According to Gorontalo people's beliefs, before the host takes over the house, the priest or payango actor must first sleep in the house to

find dreams. The purpose of this dream search is to find out what events will happen to the property manager in the future. If the dream is good, then the future is also good. But when the nightmares happens, bad things happen. However, according to the experience of many people, priests who sleep the night before usually have sweet dreams, which means the momayango process was carried out well. The dream quest has conditions, namely that when the priest sleeps in the house, the host must offer him a bucket of water and a Mayan flower decoration. Then in the morning, the water and Mayan flowers are sprinkled in every corner of the house.

The host can hang a bunch of bananas and provide nuts at his doorstep according to custom. This banana is specifically used to welcome every guest who enters the house. Meanwhile, the host is not allowed to eat the banana. A bunch of bananas symbolizes that the bananas taken by guests are a blessing for the host. This method of collecting bananas is not haphazard, namely after eating, the banana skins are left in the banana area. According to Gorontalo people's beliefs, bananas that have reached their bunches are hung in the attic (a Gorontalo people's term). However, in other places, it is believed to be the opposite, already used bananas are no longer hung. This stage is the end of the lo momayango tradition.

Momayango bele traditional equipment

a. Brown Sugar Mixed with Coconut

Brown sugar mixed with coconut (*Wowolinga*) is one of the customs used in the process of building a house, meaning that brown sugar is a sign in the life of the household that will occupy the house. The next activity is digging the soil to make the foundation for the house. Excavation was carried out to strengthen the foundation. After the excavation work begins, construction of the foundation begins, and at this stage the brown sugar and grated coconut are collected and put together to become the foundation stone or what is usually called first stone placement.

b. Coin (*Tala'a*)

Tala'a is one of the tools used in the *momayango bele* procession, the meaning of *tala'a* is that family members do not need to hide their good fortune from other people when someone comes to the house who needs material assistance or good fortune because during the momayango bele procession there is *tala'a* which is placed during the house construction process. The meaning contained in the *tala'a* which is placed during the house building process is to prohibit family members from being stingy towards neighbors who need assistance or help.

c. *Polutube*

Polutube is one of the materials used in the momayango bele procession, where *polutube* is a place for burning coals that will be spread incense if it is carried out by an *imam* or *hatib* who knows the prayer. In the reading of the prayer, there is *taluhu salawati* which will be drunk by the family living in the house. The family who is reading this prayer must be at the place where the prayer is being carried out. The shape of the *polutube* must be round, this is due to the meaning of the *polutube*, namely that family members must help each other in trouble because the round shape is a symbol of helping each other.

d. *Taluhu salawati*

Taluhu salawati is one of the materials used in the *momayango bele* procession, where the procession in *taluhu salawati* is the first process in placing the objects that will be placed in the *momayango bele* procession. The beginning of the whole *momayango bele* procession is the reading of *taluhu salawati*. The meaning of *taluhu salawati* is that household life always remembers the power of Allah SWT.

e. *Tabongo Motolohiyalo*

Tabongo is one of the tools used for the *momayango bele* procession, the way it is carried out with *tabongo* is when the water is in the container (*penji*). *Panji* is a place of water (*taluhu*) *lo salawati* (sholawat prayers). *Tabongo* is one of the plants that is often used in customs in Gorontalo, one of them is the *Momayango Hele* custom. The *Momayango Hele* custom of the Gorontalo people is a custom or tradition that still survives in remote areas.

f. *Denggu-denggu*

Denggu-denggu is one of the tools placed in the *taluhu salawati* and this water will be drunk by the people who live in the house. The function of drinking this water is to avoid bad thoughts and always remember the Almighty in life in the world. *Denggu-denggu* is a material used in the *momayango* tradition because *denggu-denggu* is placed in water or what is known as *taluhu salawati*. *Taluhu salawati* will be used to water the place where the brown sugar mixed with coconut will be placed with several other customs that will be placed in that spot. Semiotics or what is often called semiotics comes from the Greek word *semeion* which means "sign". The term *semeion* seems to be derived from hippocratic or asklepiadic medicine with its attention to semiotology and inferential diagnostics Sobur (2006:95). Signs are one explanation of the meaning used in the *momayango bele* procession.

g. *Bilo-bilo*

A *bilo-bilo* or measuring instrument is a tool used to measure the area of land on which a house will be built. The *bilo-bilo* is used to measure the place where brown sugar mixed with coconut is placed with *tala'a* or coins. *Bilo-bilo* is a measuring tool for measuring the location of a house or *payango bele*. *Payango* is the starting point for measuring the first stone laying. The first stone is laid by the traditional leader or priest who has finished performing the *salawat* prayer.

h. *Pintalo*

Pintalo or known as *durula lowa olo* is a rope that will measure curves in the process of building a house, where the *momayango* procession must use a rope whose size is taken from the couple who will live in the house. The first measure is taken from men.

i. Main Pillar

The main pillar should be to the right or left of the center position of the door. Apart from that, the door arrangement must also be considered, from the front door to the next door or to the kitchen door, the arrangement should not be in the same direction or the same size. The reason is, according to custom based on Gorontalo people's beliefs, placing a door in one direction is associated with the arrival of good luck into the house. If the doors are in the same direction, luck will run out quickly.

j. Hanging Bananas

According to Gorontalo belief, a priest or *payango* performer must sleep in the house overnight to seek dreams before his master takes over the house. The purpose of this dream search is to find out what events will happen to the property manager in the future. If the dream is good, then the future is also good. But when the nightmares happens, bad things happen. However, according to many people's experience, priests who sleep the night before usually have sweet dreams.

In relation to the values believed by the people in Gorontalo regarding the *payango* tradition, according to the views of Alisyahbana (in Niode: 2007: 167), in general the values that are usually believed in try to formulate the identity of each object or event, values that try to maximize the utility and usefulness value of something, the value of holiness (the holy), the value of beauty (expressiveness), the value of power which is incarnated in political relationships and the value of solidarity which is incarnated in relationships of love, affection,

friendship and mutual cooperation. These values are interpreted differently by the supporting communities from each region so that culture is considered not absolute.

Of course, it is nothing new for the people of Gorontalo, implementing a tradition that has been around for generations. The application itself is based on a study of experiences and signs from previous people, so Johnson, 1986: 199-201 believed that beliefs are able to shape people's perceptions and interpretations and have an influence on people's behavior in the future.

Conclusion

Culture is something that can be used as an object of semiotic study, because at first glance culture uses a lot of symbols for things. If this is linked to existing semiotic theories, the meaning of these symbols can be studied using a semiotic approach.

The same study has been conducted on the *Momayango* process (the process of measuring and making foundation patterns and laying the first stone in building construction) in Gorontalo society. There are many symbols in this process, including grated coconut and brown sugar. However, this symbol does not apply to society as a whole in the Gorontalo area. In some areas of Gorontalo this symbol is replaced with a coin. The difference in symbols is only a small difference, but the purpose is the same. This difference is only based on myths believed by certain people who understand and master this process.

The process of building houses carried out by traditional communities contains cultural values that are adhered to by the community so that in this process there are three main activities that support each other, namely activities related to technical, ritual and custom which provide a symbol or meaning that is used to express the cognitive map of the community concerned (Amel, 1995; Lumempouw, 2014).

Momayango bele contains the value of local wisdom. This tradition is a cultural heritage that has existed for a long time and continues to be preserved by the people of Gorontalo. *Momayango bele* symbolizes Gorontalo's cultural identity and serves as a reminder of their precious cultural wealth. This local wisdom value is important to be maintained and passed on to future generations so that Gorontalo cultural values remain alive and are recognized by others.

References

- [1] Barried, B. 1994. *Pengantar Teori Filologi*. Yogyakarta: Badan Penelitian dan Publikasi Fakultas Sastra Universitas Gajah Mada.
- [2] Didipu, Herman. 2010. *Sastra Daerah*. Gorontalo: Ideas Pubhllis
- [3] Didipu, Herman. 2013. *Teori Sastra*. Gorontalo: Deepubhlis
- [4] Jauhari, 2010. *Nilai Religi Dalam Sastra*, Jakarta: Pustaka Utama
- [5] Ghazali, Adeng. 2011. *Antropologi Agama*. Bandung: Alfabeta
- [6] Liliweri. 2003. *Makna Budaya dalam Komunikasi Antar Budaya*. Jakarta: LkiS
- [7] Manners, Robert. 1999. *Teori Budaya*. Yogyakarta: Pustaka Pelajar.
- [8] Mulyana, Rahmat. 2004. *Mengartikulasikan Pendidikan Nilai*. Bandung: PT. Remaja Rosdakarya.
- [9] Pateda, Mansoer. *Kamus Bahasa Gorontalo-Indonesia*. PT Balai Pustaka
- [10] Taryono. 2012. *Gambar dan nama Rumah Adat Daerah di 33Provinsi*. (<http://senibudaya12.blogspot.com> diakses 16 Nov 2023)
- [11] Syafrilia, Nabillah. 2013. *Defenisi dan Pengertian Analisis Menurut Para Ahli*. (<http://www.academia.edu>/diakses 16 November 2023).
- [12]

- [13] Maria. Upaya Kearifan Lokal dalam menghadapi tantangan perubahan kebudayaan. https://simdos.unud.ac.id/uploads/file_penelitian_1_dir/094c38353e4aaa6691067abc34c1d5c.pdf diakses pada 26 November 2023
- [14] Adhuri. 2021. *Jurnal Masyarakat dan Budaya*. <https://jmb.lipi.go.id/index.php/jmb/issue/view/84> diakses pada 26 November 2023
- [15] Ernawati, Heryati. *Nilai Payango Dalam Tradisi BerArsitektur di Gorontalo*. <file:///C:/Users/USER/Downloads/nilai-payango-dalam-tradisi-berarsitektur-di-gorontalo.pdf> diakses pada 26 November
- [16] Susanti. *Keberadaan rumah sederhana dalam konteks pemenuhan kebutuhan bagi Masyarakat ekonom menengah kebawah*. <https://media.neliti.com/media/publications/326007-keberadaan-rumah-sederhana-dalam-konteks-ba51b302.pdf> diakses pada 26 November 2023.
- [17] Laente. *Makna dan Nilai-nilai kearifan local arsitektur rumah Tradisional Bugis (Bola)*. <https://journal.uny.ac.id/index.php/imaji/article/viewFile/25733/pdf> diakses pada 26 November 2023.
- [18] Nurjaman, Rusmana, Witro. *Filosofi dan Nilai-nilai Islam dalam Gaya Bangunan Rumah adat Kampung Naga Tasikmalaya: Sebuah Analisis Terhadap Rumah Adat dengan Pendekatan Studi Islam*. <file:///C:/Users/USER/Downloads/258-1021-1-PB.pdf> diakses pada 26 November 2023
- [19] Wiranata, I Gede A.B. 2002. *Antropologi Budaya*. Bandung: PT Aditya Bakti
- [20] Njatrijani. 2018. *Kearifan Lokal Dalam Perspektif Budaya Kota Semarang*. <https://media.neliti.com/media/publications/285944-kearifan-lokal-dalam-perspektif-budaya-k-67e452fc.pdf> diakses 26 November 2023.
- [21] Ernawati, Heryati. *Nilai Payango Dalam Tradisi BerArsitektur di Gorontalo*. [file:///C:/Program%20Files/Downloads/nilai-payango-dalam-tradisi-berarsitektur-di-gorontalo%20\(1\).pdf](file:///C:/Program%20Files/Downloads/nilai-payango-dalam-tradisi-berarsitektur-di-gorontalo%20(1).pdf) diakses pada 26 November 2023.
- [22] Ernawati, Heryati, Ataufiq. *Penerapan Tradisi "Payango" pada Rumah Tinggal Masyarakat Gorontalo sebagai Upaya Pelestarian Budaya Lokal*. https://www.researchgate.net/publication/328257340_Penerapan_Tradisi_Payango_pada_Rumah_Tinggal_Masyarakat_Gorontalo_sebagai_Upaya_Pelestarian_Budaya_Lokal diakses pada 26 November 2023.