

TYPES OF CULTURAL TOURISM IS PAYANGO LIKE IN LOCAL WISDOM

NINING LASANDO

Departement Nonformal Education
Post Graduate Program Universities Negeri Gorontalo
nininglasando@gmail.com

YUSDIWATY R.S. DUKALANG

Departement Nonformal Education
Post Graduate Program Universities Negeri Gorontalo

ABDUL RAHMAT

Departement Nonformal Education
Post Graduate Program Universities Negeri Gorontalo
abdulrahmat@ung.ac.id

ABSTRACT:

Gorontalo has many cultural performances that have the potential to become tourist destinations, such as traditional weddings, birth ceremonies, religious rituals, and festivals. This cultural performance is closely tied to the time of implementation which refers to the seasonal habits of the Gorontalo people, which unfortunately have not been well informed to tourists who visit or want to travel to Gorontalo. It is very important that there are efforts to inform the best times to visit Gorontalo as a form of support to the Gorontalo provincial government in encouraging the development of the regional tourism sector. This research is a development of previous research that has produced books and digital season calendars for the people of Gorontalo, and is aimed at deeper exploration of the algorithm for determining recommendations for tourists in determining the time and destination of cultural tourism in Gorontalo appropriately, as well as carrying out system design information on cultural tourism destinations based on the Gorontalo season

calendar that is globally accessible and easy, especially for prospective tourists.

KEYWORDS: traditional weddings, birth ceremonies, religious rituals, festivals.

INTRODUCTION:

Provincial Gorontalo has a very diverse tourist destinations such as the building of heritage, religion, sea, lakes, forests, mountains, Pagel aran culture, ceremonies, celebrations, festivals and cultural carnival which attracted many tourists. Since 2017, the number of tourist visits to Gorontalo Province, both local and foreign, has shown an increasing trend each year .

The increasing popularity and development of tourist destinations and cultural events in Gorontalo province also provide many alternative choices for various types of tourists. Not a few prospective tourists have an interest in more specific types of cultural tourism, for example local traditional practices such as traditional weddings, traditional ceremonies and other tourist destinations in Gorontalo Province which can only be enjoyed at certain times. Therefore, potential tourists need

information and explanations, especially regarding the best time to visit Gorontalo .

LITERATURE REVIEW:

In Ernawati (2019: 4) studies of Gorontalo tribal building forms have been carried out several times by observers of Gorontalo culture, namely; first year 1972 by Mr. I. Dj. Daulima (former cultural observer for the Kwandang and Sumalata regions, now North Gorontalo district), the second in 1975 as a result of a workshop for elementary school art teachers with cultural observers in Gorontalo district , third in 1992 by Mrs. Tjirna Monoarfa (former staff of the Gorontalo Education Culture section) . The fourth is according to the narrative of the elders and customary leaders in every customary meeting in the Gorontalo area. The four types of houses include wombohe, bele Huta-Huta, Bele Yilanthongo, and Bele Kanji. In line with the subsequent developments, it was termed Bele Puluwa and Bele Pitu Palata.

Building a house for the people of Gorontalo is a ritual process and an important activity in life because it will determine the survival of the inhabitants of the house where in the process of its establishment there are a series of stages of activity that must be passed. The first step when going to build a house is to contact the nearest customary leader who within the social strata of the indigenous community has the responsibility and position as well as a role model for the community, which is commonly called ta momayanga to discuss matters relating to the readiness of the home owner and the determination of a good day . and exact time based on the count of the months in the sky. In addition, calculations are also carried out by matching the names of the occupants of the house (head of the house without gga) with the calendar and notes that are owned by the ta momayanga.

In Ernawati (2019: 5) After finding the right time to start the work of building a house, a stage of the process of building a house (mopotihu lo bele) begins which is carried out with a series of rituals. The first ritual is momato'o, which is the selection of a point for the first sticking of a pole by taking a piece of bamboo which has been measured based on the house owner's front, then hitting it on the ground several times until it arrives at a blow that ends in kindness based on certain rules and vision ta momayanga so found the main point.

After the work of building the house is complete and ready to be destroyed , a series of motita'e to bele bohu rituals are carried out again, namely a series of ceremonies to climb the new house, first by hanging ripe bananas in a bunch right at the entrance to the ta mu room (for everyone who enters the take the banana), then provide various kinds of snacks, mainly a kind of onde-onde cake, all of which contain the meaning of a hope so that the life of the inhabitants of the house is as sweet as bananas and various snacks . On the first night entered the house, which can sleep first only men while reading incantations Islamic mantera. Sign reading spells tradition is replaced by the azan at the four corners of the house as well as the reading of sacred chant verses alqur "an inside. Then all the residents of the house can stay.

RESEARCH METHODS:

This qualitative research was conducted using a phenomenological approach. Primary data were obtained through in-depth interviews conducted with traditional actors as well as document collection that became the guidelines for Momayango traditional actors in three districts in Gorontalo Province (Bone Bolango District, Gorontalo District, and North Gorontalo District), supported by secondary data related to the topic. research. Data are analyzed inductively by arranging units / units

of information, categorization to form substantive theories or what is called themes (findings).

RESEARCH RESULTS AND DISCUSSION:

Research result:

The majority of Gorontalo people are Muslim. They internalize Islamic values in their daily lives, including the implementation of their customs. The symbol "aadati hula-hulaa to saraa, saraa hula hulaa to Kuru'ani (there are t bersendikan syara, syara with the Qur'an) means, all actions of your Goronta people must be based on syara, the source of which is the Koran. Whenever there is a custom that is contrary to it, it is declared invalid (Niode, 2007: 69). If this is the case, the Payango tradition is one of the customs that has fulfilled the intended requirements, because until now, this tradition has still survived, even though the people are in a modern era, every time it is more dominant to the mindset of the people practice, principles of effectiveness, computability, and efficiency.

Build a house for the community gorontalo not only se cedar to build the house / assemble the house, but to build a home is a process rit ual and important activities in life because it will determine the survival of the occupants of the R ome which includes a variety of activities that are not only technically, but ju ga accompanied by various activities and rules of a non-technical nature. The process of building a house is a series of activities which in principle can be grouped into 3 phases : (1) the planning stage, (2) the design-build stage, and finally (3) the occupancy stage.

Building a house for the Gorontalo people is a ritual process and an important activity in life because it will determine the survival of the inhabitants of the house, where in the process of its establishment there is a series of activity stages that must be passed. There are various series of activities

that have the same main purpose, namely to get physical and mental happiness.

DISCUSSION:

The tradition of building a house to live in Gorontalo which is examined based on cultural and environmental elements in traditional aspects, can be seen, among others:

1. Culture which is visible from the side tek nis on the implementation of building a house to stay in Gorontalo Dimu lai of the stages of deliberation Sampa i to the stages of implementation (including the process of determining the land, procurement of materials / material) to form hubun gan good cooperation between the leader (Bate-bate and -call oba) and the people (owners ruma h and expert / general and for goodness rakat around the neighborhood home to be banned gun) so what is desired running as the dih arapkan and run in accordance with the norms and balance.
2. Implementation of building a house to stay in Gorontalo visible manifestation of a k ebudayaan with the implementation of the deliberations (Duloh upa) are arbitrary terminaon obedience, obedience and pe nghormatan to parents Maup un ancestors in determining the location, building materials, measurements and shape of the building Which is a form of consistency customary customs that are continuously maintained and carried out from generation to generation.

This makes it clear how important a home is for humans, and for people living in traditional environments who still follow the prevailing rules and patterns that have been followed since ancient times.

CONCLUSION:

The value of the trust of the Payango tradition must be preserved and sacred, as long

as the belief remains in line with the ideological principles it adheres to. The payago tradition gives real benefits to the comfort of residents and visitors / guests, so that certain parts or activities can be maintained as an effort to preserve local culture (Gorontalo).

REFERENCES:

- 1) Eventri L, Imran. 2013. Social Solidarity Study. Thesis, Department of Sociology, Faculty of Social and Political Sciences, Hasanuddin University. Makassar.
- 2) Frick, H., 1997, Structural Patterns and Building Techniques in Indonesia, Kanisius, Yogyakarta
- 3) Muhammad Idrus Ramli, 2010. Dissecting Heresy and Tradition in the Perspective of Hadith Experts and Salaf Ulama, Surabaya: Khalista, 2010.
- 4) Esten Mural, 1992. Tradition and Modernity in Theater, Jakarta: Intermedia.
- 5) Ernawati, 2019, Payango's Value in Architectural Tradition in Gorontalo, Journal of Gorontalo State University.
- 6) Amrudin Yunus Dako. 2019. R square Build Prototype System Inf ormasi Travel Destinations Culture -Based Seasonal Calendar Gorontalo.