

A GORONTAO WEDDING MESSAGE

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ABSTRACT:

Dutu in the Customary Procedure of Gorontalo marriage is in line with changes in social, economic, political as well as technology and information changes, nowadays it is very opening up opportunities to see various forms of local culture which are deemed incapable of showing their extensions and are considered to be something of a primitive nature. Influence like this is not something that is impossible to happen, it is proven by the decline in cultural values in almost all parts of the world, including Indonesia, which is more specifically in Gorontalo. The meaning of "Dutu" in the Tabongo people was used as a symbol of the thick cultural values in social life.

KEYWORDS: dutu, wedding.

INTRODUCTION:

The level of culture and customs shows the civilization of a nation. Civilization and

culture are shaped by noble and sacred values by local value institutions. Noble and holy values are passed down from generation to generation. Civilization that is reflected in the order of community life is formed from noble values by upholding the dignity of the nation in community life. Civilization in society develops according to technological advances. Tampa abandons the essential elements. These main elements that we need to preserve and develop in the direction of improvement. The development of civilization from generation to generation is unstable, meaning that it experiences ups and downs in accordance with the socio-economic conditions of the local community.

In any case, the main elements need to get the attention of both the community itself and the government so that demoralization does not arise. One thing that needs to be upheld is that a culture will have its own meaning in the civilization of a nation, therefore it is necessary to preserve regional culture, because regional

culture is a manifestation of ancestral values and is institutionalized in the life of the local community. Apart from being a national comparison, it is also an effort to preserve relevant traditional culture and promote development as well as an anti-foreign culture that does not necessarily match the national personality. The values of life in society are all activities that are reflected in community life, this includes traditional wedding ceremonies. Each region has its own ceremony according to local customs.

Like our country, it consists of several ethnic groups and different customs and wedding ceremonies with their own uniqueness. Culture in any form, especially Dutu culture, in this marriage custom is inseparable from the influence of culture and environment and the level of association of the community concerned. The development of science and technology, either directly or indirectly, can have an impact on the declaration of these cultural values. Like the history that has continued until now, the cultural life of our people in Indonesia has experienced many changes or shifts in the meaning of Dutu in the Gorontalo marriage customary system.

In line with current socio-economic, political as well as technological and information changes, there are opportunities to synergize various forms of local cultures that are deemed incapable of showing their extensions and are starting to be regarded as primitive in nature, this kind of influence is not something this may happen, this is proven by the decline in cultural values in all parts of the world. Furthermore, in an effort to develop national culture, one of the efforts made by the Indonesian government is an effort to explore and develop the largest customs in various regions, one of which is Dutu in the traditional marriage procedures found in the Gorontalo people. In the implementation of Gorontalo custom, there are stages that are passed in

which there are noble values which are a reflection of all the activities of community life in Gorontalo. This fact illustrates that culture cannot be separated from people's lives, especially the people of Gorontalo.

The meaning of "Dutu" in the Tabongo people was used as a symbol of the thickness of cultural values in social life which is now experiencing a shift as a result of rational, practical and fashionable thinking and modernity. If it is allowed to continue, it can be ascertained that the local (traditional) cultural values which are the pride and characteristics of this aristocracy will be lost to modernity. Now, what we often see is the stages that exist in the adat marriage of Gorontalo, especially at the sixth stage in marriage, namely the delivery of "Dutu" or what we often hear with Modutu, whose implementation is a formal forum which is also attended by customary and family stakeholders. This was also attended by elements of the government who witnessed the handover of traditional marriage assets and their costs. This event is usually held a few days before the aqat nikah ceremony, and if it is carried out in conjunction with the aqad nikah day, this event is held in the morning (a few hours before the marriage contract).

LITERATURE REVIEW:

According to Medi Botutihe (2003), modutu expects meaning and work in it, as well as customary values that can be applied in everyday life, but in fact there has been a shift in the real values and meanings in the implementation of this custom. This results in the community being unable to absorb and apply the mana and values in everyday life, especially the bride and groom who live it.

RESEARCH METHODS:

The research method using qualitative methods is more based on the nature of the phenomenon which prioritizes

the *Verstehen* appreciation . According to Sugiono (2018: 55) Qualitative methods seek to understand and interpret the meaning of an event of human behavior interaction in certain situations according to the researcher's own perspective. Research that uses qualitative research aims to understand the object under study in depth .

RESEARCH RESULTS AND DISCUSSION:

Research result:

Depito dutu is a traditional wedding procession of the Gorontalo tribe, in which the groom's family delivers the marriage dowry to the prospective bride . The dutuini traditional procession will be carried out after a negotiation process between the two parties of the bride and groom regarding the dowry fee for the bride-to-be during the Tolobalango event. All of these dowries were prepared using the traditional attributes of Kola - Kola, Ton ggu, Tonelo, Tutu Lo Polidulu, Bunggato, Lu walo, Buwalo lo Umonu, Heyi Lo HuheputoLo O ' Ato, Dudelo, Tilolom, Wulo lo O'Ato, Wu' Adu Ta'Ato. After this procession is carried out, the Dututelah Tradition procession is perfect to be continued at the customary stage of the customary marriage of Su ku Hulondhalo, the next is Bate .

Since ancient times until now , the people of the Hulondhalo tribe have known 4 population groups, namely the first, the kings and their families, which are called the Olongiya; second, a class of aristocrats from his family called Guardians; third , the common people and their families ; fourth, the slave class called Wao. In the context of modernity, the meaning of go longan has changed based on demographics. For the first group at this time, the King was matched with State / Regional Officials such as the President, Governor and Minister. For the second group it is associated with big businessmen and prominent religious figures. U ntuk third group

is figured by ordinary civil servants or self-employed. And lastly for the second group remains the common people .

DISCUSSION:

A nalisis that has been done, the writer can draw the following conclusions.

1. The tinilo dutu structure:

consists of theme, diction, rhyme and mandate. The theme in tinilo dutu consists of four, namely customary agreements, unifying differences, determining the marriage dowry and prayer requests for the bride and groom. Diksi is a choice of words used in tinilo dutu, namely in showing the ancestors, using three different words namely oliyombunto mulo, adati lo tonggota, lontho tiyombu tiuwa. There are two rhymes in tinilo dutu, namely straight rhymes and hugging rhymes. The latter is a mandate taken in tinilo dutu, namely preserving and maintaining culture, unifying differences and requesting prayers.

2. In tinilo dutu:

there are fourteen symbols, these symbols are bismila molumulo, adati lo u mulo, oliyombunto mulo, u malo helihelidulo, adati lo tonggota, bo u ngopilopota, diila hilabo-labota, tou firsto tonggota, banthala wau tahua, dahawa mohilayuwa, maharu tonggu tiluwa, killio bua-bua, ulipu lo ngaturu, to u limo lo linggula, tobanta dua nuru, hemedua sukuru, towombu lai bua, bolo duawo to Rasulu, tinilo pulitio, umayito tinelio. These symbols have meaning, 2 and reflect the daily life of the Gorontalo people towards customs.

CONCLUSION:

The implementation of the "Dutu" delivery in the customary procedure of Gorontalo marriage is the delegation of customary stakeholders during the marriage plus the number of container carriers needed according to the number of containers to be

carried and the tinilo kola-kola carrying personnel, if it is pohu-pohutu or pohu-pohuli. However, many in my village have not used what is called the adat Dutu pohu-pohuli, because the community's economy is weak, so only those with high economies and mowli guardians can use Dutu in the customary system of Gorontalo marriages. There is often a shift in the value of Dutu, which includes traditional tools or objects which have now become modern objects over time. So it is possible that the traditional tools or objects are no longer useful, even though each of these objects or tools has its own meaning, which has been passed down in Gorontalo.

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