

EFFORTS TO PRESERVE A DATA MOPOLIHU LO LIMU

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ABSTRACT:

Adat is one of the regulations that govern human life . Adat was first recognized by someone from the family environment, then expanded to become part of society.

Furthermore, in an effort to develop national culture, one of the efforts made by the Indonesian government is an attempt to explore and develop the largest customs in various regions, one of which is the Mopolihu Lo Limu tradition found in the Gorontalo community.

Gorontalo is one of nineteen customary laws in Indonesia which has a variety of customary laws, including the custom of Mopolihu Lo Limu (Mandi Lemon) for girls aged 1 to 3 years. Along with the development and social dynamics, the implementation of this custom is further away from its essential meaning, then what values can be revealed from Gorontalo custom which is increasingly unpopular among the young generation of Gorontalo.

Adat Mopolihu Lo Limumemili ki has a number of meanings relevant to

Strengthening Character Education, including : (1) Religious Attitude, (2) Honest Attitude, (3) Tolerance, (4) Discipline, (5) Hard Work, (6) Independent, (7) Love the Motherland, (8) Friendly, (9) Love Peace, (10) Social Care, (11) Environmental Care and (12) Responsible.

In the implementation of Gorontalo custom, there are stages that are passed in which there are noble values which are a reflection of all activities of community life in Gorontalo.

INTRODUCTION:

Sance A. Lamusu (2019: 93) Culture is a way of life that develops and is owned by a group of people and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings and works of art. language a, as well as culture, is an integral part of the human being so that not many people tend to consider it to be genetically inherited. When someone tries to communicate with people of different cultures and adjust their differences,

it proves that culture is learned as well as customs .

Sance A. Lamusu (2019: 93) Adat is one of the regulations that govern human life . Adat was first recognized by someone from the family environment, then expanded to become part of society. From these two environments, customs also shape human personality, namely as a guide and direction in life. So a dat can be interpreted as a common rule that has been obeyed or implemented since time immemorial, both within the family and in the community.

Furthermore, in an effort to develop national culture, one of the efforts made by the Indonesian government is an attempt to explore and develop the largest customs in various regions , one of which is the Mopolihu Lo Limu tradition found in the Gorontalo community. In the implementation of Gorontalo custom, there are stages that are passed in which there are noble values which are a reflection of all activities of community life in Gorontalo. According to La Ode (2019: 169) mopoliHu Lo Limu or bath in potion water / steam bath, mongadi salawati which is usually carried out by the priest / hatibi or by anyone who is entrusted, and after that it is continued by bathing the child with the prepared ingredients. In practice, the custom of Gorontalo faces the dynamic problems of social life.

Attarbiyah (2016: 6) The rapid social development of the Gorontalo people demands changes in line with the needs and developments of the times. Not much different from the conditions of other customary territories in Indonesia, the implementation of adat in the youngest province has a variety of traditional ceremonies undergoing a shift in values and practice of its implementation, although it is appropriate that traditional ceremonies based on the values of Syara 'and the Book of Allah need to be preserved, one of them is the custom of Mo polihu Lo Limu

(Mandi Lemon). Therefore, the main objective of this research is efforts to preserve the Mopolihu Lo Limu custom in Gorontalo .

LITERATURE REVIEW:

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 guidelines for Mopolihu Lo Limu customary actors in three patent districts in Gorontalo Province supported by secondary data related to research topics. 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:

1. Implementation procession:

The distribution of mopoliHu lo limu (bathing in the water of kaffir lime herb) in the people of Gorontalo, namely: the first is the preparation stage, providing all the equipment or cultural objects needed at the time of the implementation. The two stages of implementation, after providing the objects, are continued with the implementation starting with Bontho, the child and his parents will be in Bonto, then enter the circumcision ceremony, after being circumcised the child will undergo a ritual bath of kaffir lime concoctions or a lemon bath which is commonly called mopoliHu lo limu, after finishing the bath, the lime mixture is continued by setting foot on a plate called mopohuta'a to waiste starting with the right foot then the left foot by doing three rounds and guided by his parents. Mopolihu lo limu is a customary necessity, which aims to cleanse the daughter. While Mongubingo is a must syare 'at, or circumcision for baby girls.

2. The meaning contained:

There are any steps that is, firstly, Bonto stage, meaning a self purification of the child, as well as a prayer blessing of the ancestors or the ancestors of Gorontalo. Second, the mongubingo stage, which means that the child must be clean, because in Islam a boy and girl must be circumcised and it is obligatory. Third, the mopoli hu lo limu stage, which means to scent the child and prepare it for maturity before growing up. Fourth, the mopohuta'a to waiste stage, which means that the child should not take the wrong steps or be careful because it will harm himself.

3. The value contained:

The procession tradition lo limu mopoli hu lo limu namely, first, contain religious values or religion. Religion is an essential requirement for humans, because through religion humans are able to relate to the "world" across space and time. The people of Gorontalo generally recognize the importance of the religious dimension in all traditional ceremonies. Therefore, the procession of the mopoli hu lo limu tradition has high values, because it can be used as a corridor for each of its supporting communities to pursue and obtain the happiness of life in the world and in the hereafter. Second, it contains cultural values. Cultural values are the highest and most abstract level of customs. The mopoli hu lo limu tradition is one of the cultures that exist in the people of Gorontalo which is still being carried out in accordance with religious teachings. By still carrying out this tradition, it means that the people of Gorontalo have a love for their own culture.

DISCUSSION:

For the people of Gorontalo, the tradition of the contents of Mopoli hu lo limu (Lemon bath) is one of the many traditions whose sustainability is increasingly

threatened. The Mopoli hu lo limu tradition, which requires this meaning, has moral messages for the development of national character that can be integrated through formal and informal education channels . The values of character education can be traced in the aspects of completeness of the ornament, the procession of the implementation of the Mopoli hu Lo Limu (lemon bath) to spoken language. The elements of the character's educational value are:

1. Religious Attitude.
2. Honest Attitude.
3. Tolerance .
4. Discipline.
5. Hard work .
6. Independent.
7. Love the Motherland.
8. Friendly.
9. Love peace.
10. Social care.
11. Care for the Environment.
12. To be responsible.

It is hoped that the values contained in the custom of Mopoli hu Lo Limu (lemon bath) can be integrated into formal and informal education. To all stakeholders, including the government, traditional leaders, religious leaders, and community leaders, work together to preserve one of Gorontalo customs, Mopoli hu Lo Limu. Especially for the younger generation who inherit culture.

CLOSING:

In maintaining and preserving the local culture that exists in the community can be done in various ways. Some of the ways that a member of the community, especially us as the younger generation, can support cultural preservation and participate in preserving local culture, including :

1. Want to learn about this culture, either just getting to know it or you can also practice it in our lives.

2. Participate if there are activities in the context of cultural preservation.
3. Teach the culture to the next generation so that the culture does not perish and can survive.
4. Loving one's own culture without demeaning and harassing other people's cultures.
5. Practicing the use of that culture in everyday life, for example discussing culture a
6. Eliminate feelings of prestige or shame with the culture we have .
7. Avoid primordialism and ethnocentrism .
8. Teach culture to others.

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