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Philosophical Values in Traditional Procession of 'Motolobalango' in Gorontalo Society

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ABSTRACT

Motolobalango traditional procession is a cultural activity that has been hereditary done by people of Gorontalo. In this traditional procession, there is a dialogue between the two spokesmen, from the family of the groom and the bride's family. The procession occurred in a sacred custom event. For some people, this procession is only as a part of the procession which must be passed if the wedding is done by customary, so the traditional procession of meaning is often overlooked. From the traditional procession of motolobalango, the interactions of both spokesmen show discourse that reflects the realities of the knowledge of society of Gorontalo namely the relationship between language and culture. The purpose of this study is to reveal and to explain the philosophical values in the traditional procession of motolobalango and also one way of maintain Gorontalo language from extinction. Motolobalango traditional procession has philosophical values that aims to glorify human being. This research data is qualitative data which is derived from dialog of the spokesman of the family of a man called 'Lundu dulungo layi'o (LDL) and spokesman of the woman's family called' Lundu dulungo wolato (LDW). Data were collected through observation and interviews, which are then analyzed through the ethnography of communication that uses units of interaction called Hymes with 'nested hierarchy', i.e the speech situation, speech events and speech acts. The values of philosophy in the traditional procession of motolobalango include worship, sincerity, appreciation, and tolerance values.

Keywords: Gorontalo, Knowledge of society, Motolobalango, Philosophical values.

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1. Introduction

Marriage is the best moment for the couple to be united in the bonds of holy promise for human survival. Therefore, ladder toward marriage should be arranged to be the happiest day in the life of the couple, a man and a woman. Good habits have become a tradition and hereditary done by people of Gorontalo. For the people of Gorontalo, wedding contains human values so that the marriage according to the customs is still maintained well.

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According to Pateda, et al (2008), there are six point of views of the essence of marriage traditionally, those are family, bride and groom, generation (children), religion, society and custom. From six viewpoints of these, two points are important to discuss, namely *religion* and *custom* of society viewpoints. The first one, from a *religious perspective*, marriage is a contract which justifies of the association, restricting of the rights and obligations as well as the mutual love between a man and a woman. Marriage is the command of Allah and His Messenger. Marriage makes two human beings, male and female, courtship by running the religious laws of Islam and avoids sin. The second one, from the standpoint of *custom*, marriage is a breeding and a tribute to the bride, groom and family. Marriage is sacred then it must be honored and respected. Indigenous arranged for breeding and respect for the institution of marriage is being organized by the guidance of the Sharia's Islamic religion.

Prior to the marriage, people of Gorontalo still retain their traditional procession application, which is called *motolobalango* (in Gorontalo Language, next called 'GL'). *Motolobalango* is the process by which a man proposes marriage or asking the girl to be his future wife, or the family of the man crossed to the family of the girl to make their future girl (Djou, 2012). This stage is the process of a formal request, so that the role of spokesman becomes important because possibilities that can happen, the marriage to fail because of differences in opinion on the previous agreement.

In the traditional procession of *motolobalango*, there is interaction between the spokesman of the family of a man called '*Lundu dulungo layi'o*' (LDL = GL) and spokesman of of the woman's family called '*Lundu dulungo wolato*' (LDW = GL). Both spokesmen speak spinning, not directly to the destination, and many use the symbols of the language. Both of the spokesmen are called '*utolia*' (GL) or communicator.

Motolobalango, according to Djou, (2012), is an activity that most need the skills of dialogue, argument and verbal creativity. This stage is the stage of dialogue which will determine the agreement, delay or cancellation of the marriage. By him, further Djou (2012), mentions the tasks of *utolia* (communicators) are (1) as an interpreter mandate of both families, (2) to find a solution that does not happen to differences of opinion, (3) to organize talks so as not to offend certain sides, (4) to take a decision to be agreed by both sides, and (5) to maintain custom process so that no one violated because if the agreement is violated, will lead to clashes and splits.

But for most people of Gorontalo, it is only as a traditional procession sheer necessity. This activity is simply done as a part of the procession which must be passed if the wedding is done by custom, so the meaning of traditional procession itself is often overlooked. '*Buying and selling*' speech in the traditional procession forms a continuous relationship that is interactional discourse.

Interactional discourse emphasizes the function of language to create social and personal relationships to the listener. This discourse is different from transactional discourse that is more concerned with the content of communications (Brown and Yule, 1983). In transactional discourse may also occur bidirectional relationship but not as intensive as that occurs in interactional discourse that maintains an active relationship between the personnel involved in the dialogue. In interactional discourse, the speaker tried to keep the relationship with the hearer included to guard against the opponent 'losing face' because of the interaction in conversation. Interaction and effort to maintain a good relationship occurs in traditional procession *motolobalango* that promote social and cultural factors that exist in the community of Gorontalo.

In interactional, this dialogue is to establish a discourse that reflects the reality of the role of knowledge of the people of Gorontalo, on the relationship between language and culture. The use of speech (language) as this is a hereditary tradition carried out by people of Gorontalo. This phenomenon illustrates that language and culture are intimately connected. Both simultaneously demonstrate knowledge of Gorontalo people who have values of philosophy that aims to honor a marriage.

This condition is similar to *malam berinai* tradition in Malay Society, Tanjungbalai, North Sumatra thas has local wisdom. Malam berinai is giving henna ceremony to the bride and groom before the wedding

party the next day. The local wisdom that appears in *malam berinai* tradition are such as politeness, gratitude, mutual-help, and environmental care (Erwany, Nasution, Sibarani and Takari, 2016). The local wisdom, of course, consist of values.

Values are 1) price; 2) properties (things) that are important or useful to humanity; 3) something that enhance people according to the essence (Rais, 2012). In line with the terms, Ahimsa-Putra (2009) says that as an element of a paradigm, value is a benchmark used to determine whether something is good or bad, right or wrong, beneficial or not.

While philosophical or philosophy is 1) knowledge and inquiry by reason of the nature of existing things, cause, origin and legal; 2) the underlying theory of the mind or an activity (Rais, 2012). So the values of philosophy is the price or the useful properties for humanity in accordance with essentially based on knowledge by the intellect and character on an activity.

In regard to morality or moral values, Endraswara (2012) to create a category of moral values into: (1) the manners of relating between man and God, such as worship, sacrifice, and so forth; (2) manners of relating between man and man, for example, the attitude of mutual cooperation, love one another, and so on; (3) the manners of relating between man and the universe, are not arbitrarily to the universe (rocks, mountains, water); (4) the manners of relating between humans and other creatures, such as animals, plants and others; (5) manners of relating between man and himself.

Norms that exist in people's lives be a guide in behavior. Norms, in which there are values, institutionalized in human life. Hofstede in Zakiah (2005) mentions four overall concepts that can encompass the various manifestations of culture in general, are symbols, heroes, rituals and values. The symbol can be in the form of words, hand gestures, pictures, or objects containing special meaning and that can only be understood by members of the group that are within the respective culture. While heroism usually involve a person living or deceased, whether real or in the form of a picture (imagination), having the characteristics that are considered valuable to the culture in question and later became a model of behavior for most members of the culture. Meanwhile, the ritual is an activity, which has a social function and is done for the sake of culture is concerned. The third element of the above can be seen form of practice, but the value is not visible and its meaning can only be understood clearly by the culture in question. Values are tendencies that are spacious, which is the state or certain things that relate to other people. Value is the core of the culture. So, from this illustration shows that the outer layer is then consecutive symbol of heroism, ritual and the innermost layer is the value.

Stemming from a community perspective and phenomena mentioned above, there is an understanding that the marriage contains the values of philosophy. The values of philosophy are the prices or the useful properties of humanity that according to its nature. The values of philosophy in the traditional procession of *motolobalango* contain values that are not expressed explicitly, so this needs to be done further disclosure and description, so that this traditional procession is not only up in the customary rituals.

2. Literature review

Disclosure of philosophical values is one of the efforts preservation of the language and culture of Gorontalo. The study of the philosophical values in uncovering the meaning of the ritual an activity has been carried out by various parties, both individuals and groups by means of scientific reproduction in the form of scientific papers, dissertations, research, and writing in a journal and book publishing. The fundamental difference is performed in this study with previous research is the concept of disclosure of the values of philosophy in interactional discourse on *motolobalango* procession as Gorontalo language preservation efforts. Below are presented several studies on language and culture Gorontalo itself.

In a scientific oration, Baruadi (2014) considers that the life and death of languages (Gorontalo) is in the hands of its users. His concerns will only be up as anxiety that is worth zero if there is no participation

of the users of the language itself. This oration has provided views on measures to safeguard Gorontalo language from extinction.

Similarly Lihawa (2014b) in his scientific oration view that language as the nature that can be developed and studied which then can be maintained and preserved through the study of meaning. Language can illustrate customary values in the local culture so that it can grow and develop solid by documenting through the study of language, codified vocabulary and lexicon that is customary in these kinds of areas. Two scientific papers have been suffice interesting for further studies in Gorontalo language preservation efforts through disclosure of the values of philosophy.

Previously also Lihawa (2014a) has conducted a research related to preservation efforts of the language and culture of Gorontalo. In a study conducted in two phases, between phase one and two there is no difference in principle to the preliminary data of the meaning and value of the cultural aspects of customs prevailing in the society Gorontalo. Two products are produced from two stages of this research is a collection of poetry Gorontalo local customs and customary terminology dictionaries area.

Research conducted by Djou (2012) related to the function of language showed that language is not just a tool for communicating. He said that language is not something that is free but a system that has a formula that builds the dialogue, which is a suffix, phrase, clause, lines, structures and other elements in the form of particles and group variables. So Djou formulated a hypothesis, that 'there is a positive relationship between creativity speakers to the circumstances of his statement'. In certain parts, Djou did not touched values philosophy. Likewise Dako (2011) which reflected on the Gorontalo language used in proposing traditional ceremonies, he has given the characteristics of Gorontalo language but with the empirical data are limited.

Soleman (2001) has expressed the position of *tuja'i* (Gorontalo traditional oral poetry) which serves as a means as well as advice on marriage customs in society Gorontalo. To reveal aspects of the existing language in oral poetry certainly needs further research in order untapped linguistic facts such as sound, words, phrases, or sentences that will typically unfold. Another function of the aspects of language are seen by Malik (2012) in Gorontalo people are *lohidu* (one of Gorontalo traditional pantun). He has arrived at a definition of a rhyme with a background in ethnographic studies Gorontalo society. This study will be very strategic when equipped with a literal word for word translation, so that particular culture enthusiasts who want to deepen the poem will be easy to understand, including the values philosophy.

The transfer of knowledge occurs when something that appears in real life. Umar (2011) for the study of critical discourse analysis, she presents the knowledge of the public Suwawa in Gorontalo province, which is displayed in '*Wacana Tuja'i* (discourse of *Tuja'i*)' in the traditional procession. Starting from the scheme, actors, setting up the theme explained well. However, there are two things that cause ambiguities disguise the use of the term qualitative approach, (which is more suitable to say as data) and the role of children in narrative discourse. Their involvement in the traditional procession should be clarified. Interpretation of events in society becomes important when a phenomenon that happens.

Books written by Abdussamad, et al (1985), further highlight the customary '*pohutu*' (complete) carried by the upper middle class. On the other side of reality that occurs in people of Gorontalo on customary marriages were not '*pohutu*' and activities that do not conflict with the rules of the religion of Islam has not been accommodated in this book. On the other hand, Botutihe and Daulima (2003) adds ceremonies associated with birth, and provision of customary title. This book provides the basis / rationale implementation from the standpoint of culture, nature and the significance of the cultural attributes of objects and photographs of cultural activities. Another advantage of this book is already accommodate changes in the social system that also affect the implementation of the customs Gorontalo. In another book, style simple language and illustrations seating officials and invited to make written Pateda, et al (2008) to be interesting. In addition to the customary addition of two aspects that do not exist in the previous two books, namely the celebration of holy days of Islam and pick up and

drop officials into force of this book. However, these books need to be equipped with a glossary of terms customary in the appendix to facilitate the understanding of the term indigenous Gorontalo, so that the reader will easily understand the terms customary. In general, these books are complementary, especially information concerning the customary rites Gorontalo.

Likewise, the research conducted by Kasim (2000). In terms of semiotics, she stated that *motlobalango*, is one part of *lenggota lo nika* (marriage stage), contains a number of values. However, the research became unfocused as it includes the stages of marriage should be explained so wide and influential in conclusion. In another section, Baruadi (2012) showed that the Islamic culture in Gorontalo synonymous with cultural and literary activities. Intersection of indigenous concepts and existence of literature is influenced by Islam. He came to the conclusion that there is value: wisdom, honesty, piety, chastity and moral in the intersection. The implication is to provide insight to readers who do not understand the language Gorontalo or Arabic, it is necessary also shown word by word translation. It is yet to be seen in the text. Literal translation may be one option to help the reader's understanding of the concept and existence of indigenous literature influenced by Islam.

Regarding the changes that have been taking place slowly (cultural evolution), a book of Niode (2007) has provided an alteration of society Gorontalo social structure such as behavior and social interaction, social functioning, social institutions and culture that is both material and immaterial. He concluded that the seven things that happen in these changes based on the study of sociology. Phase of a long history that is displayed by Niode seemed to make the reader being nostalgic from time to time until the reform era up to the formation of Gorontalo province. These changes are accompanied by changes in social institutions and culture of people of Gorontalo. Unfortunately, many uses the terms in the local language (Gorontalo) and a foreign language has not been accompanied by a glossary and index vocabulary (in the appendix) which facilitate the reader in searching for key words. Including still many foreign terms are used which actually has no counterpart in the Indonesian articles of Genggong (2012) also describes the knowledge society in North Buton. It reveals that in customary marriages occur Tribe Kalisusu cultural communication are visible through the symbols in the stages leading to marriage. But the stages that must be passed not been accompanied by an explanation of the people who carry out this traditional procession. The same was done by Marjanto (2012) who wrote about local wisdom Moi tribe in Sorong. It reveals two facts of local knowledge when the marriage ceremony Moi tribe, which is currently taking holy water and tree planting. When taking the holy water and tree planting along with the customary terms and spells by indigenous elders. From the linguistic side is becoming very attractive because it usually spells and contains customary terms and values the advice of his philosophy but this has not had time to unfold.

From the standpoint of ethnolinguistic, Walangarei (2013) saw the attitude and behavior of people Tondano, North Sulawesi. He explained the symbols of culture reflected through objects, sound, and motion. The wide scope of the discussion led to no focus explanation, (for example, should be limited only to the cultural symbol of grief or death). Therefore it is necessary restriction of topics, including the relationship with aspects of linguistic symbols, and people carrying out these activities need clarification to avoid ambiguity. Next, Raden's article (2011) on *mematua* (closing ceremony) and *Mandiu Pasili* (shared bath) in a series of traditional marriage are reviewed Kaili tribe with Islamic law and customary law. Comparison of the two study of law (Islamic and customary) is its own advantages for Raden's writing. But the reason for its implementation is still limited to economic factors that allow it because this ritual has become a local tradition. No arguments explicitly in the religion of Islam which allow and prohibit this ritual stated by the authors.

3. Methodology of the study

Motlobalango traditional procession is a socio-cultural phenomenon that occurred in Gorontalo society that has been hereditary. This data uses qualitative data because the data comes from several aspects of human behavior that is seen in depth through observation and participation in everyday life. To get detailed information about the cultural norms and social practices were observed for a long time

(Ahearn, 2012). The main data is speech of dialog between LDL and LDW. When interaction is forming a dialogue between LDL and LDW, their expressions use a lot of symbols, methapor, etc, which are not easy be understood. So it is needed ethnography commucation approach. Ethnography of communication is the development of ethnographic of speaking proposed by Hymes. Ethnography of communication aims to find out ways of how language is used in a different cultural societies. The Study focused on language and communication as cultural behavior (Schiffrin, 1994).

The research location is in the city of Gorontalo and Bolango Bone regency, Gorontalo province. The determination of these two locations are taken randomly and considered that both can represent other regions in the province of Gorontalo because the language used in the traditional procession of *motolobalango* is Gorontalo language. By using the method of observation and interview, data were collected (Ahearn, 2012).

During the procession took place, researcher does not involved in *motolobalango*'s dialog, but as a listener only. In addition, researcher also noted the patterns of behavior among the participants, and noted that recurring events and conditions using the acronym SPEAKING models of Hymes (Wardaugh, 1986; Suwito, 1983; Zakiah, 2008). For the interview method, researchers conducted interviews with a number of key informants (e.g, traditional leaders, or community leaders who know about the customs in society of Gorontalo). This is done to obtain information related to traditional procession of *motolobalango* including the meaning which is contained in the traditional procession.

The data analysis was based on units ethnography of communication mentioned by Hymes 'nested hierarchy' that is the speech situation, speech events and speech acts (Zakiah 2008; Titscher, et al, 2009). These units are used to formulate the values of philosophy in the traditional procession of *motolobalango*. In addition, researchers also provide questions to key informants, which aims to verify the data related to the cultural context, in order to obtain a comprehensive understanding.

4. Philosophical values in traditional process of 'Motolobalango'

An activity with social and cultural background is not understood only partially. This needs to be equipped with analyzing of a philosophy which is not only asking the concrete world but also considered taboo language (Hidayat, 2009). Based on the understanding that the values of philosophy are the price or beneficial properties for humanity in accordance with the nature of its activities (Ahimsa-Putra 2009), then certainly in the traditional procession of *motolobalango*, containing the values of philosophy based on understanding of the people of Gorontalo. Value of philosophy in the traditional procession of *motolobalango* contains useful values are not expressed explicitly. Therefore, it is needed for disclosure and further elaboration, so the values of philosophical values can be known.

The philosophical values that could be elaborated from the dialog between LDL and LDW in the traditional process of *motolobalango* are as follows:

4.1 Worship

Worship is an act to express devotion to God, which is based on obedience work orders and avoid prohibitions of Allah (Rais, 2012). Marriage by the command of the religion (Islam) is a worship. Marriage becomes worth of worship as a sign of devotion to command and move away from the prohibitions of Allah.

Marriage was the testimonial for following the sunnah of the Prophet, as the hadith of the Prophet Muhammad: "Abdullah bin Mas'ud RA, Rasullullah SAW said: all the young people, who are already capable of you to marry, marry !. With the marriage, it will be able to lower his gaze and guard genitals, and who was not able to marry, then let him fast. The fasting is a shield for him "(Bukhari, Muslim, Abu Dawud, Tirmidhi and Nasa'i).

One form of marriage, as a service on the orders of God, is contentment between the two sides of compassion (*Ar-Rahman*) and caring (*Ar-Rahim*) between a man and a woman, as in speech (1) below:

(1)	wanu delo sipati ma' o juriyati	As for the nature lover
	pilomonu lo Allahu ta'ala li pak ...	Allah Ta'ala granted to Mr. ...
	motolodile sipa-sipati	husband and wife who
	lo' u <i>Rahmani</i>	are compassionate
	u isi-isimu u Adamu lo dehuma' o	like Adam
	de' u baanga dilutuwa lioma' o ...	arrives to the world is given name ...
	wanu sipatiya ma' o juriyati	if the nature lover confers
	pilomonu lo Allahu ta'ala li pak ...	given by Allahu ta'ala to Mr ...
	motolodile sipa-sipati	husband and wife who
	u <i>Rahimu</i>	own merciful
	isi-isimu u hawa lo dehuma' o	As Eve arrives
	de ubaanga dilituwalio ma' o ...	to the world by ...

The big hope ideal of marriage are compassionate and loving of couples wishing to put together as the nature of God in the *Asma'ul Husna* (the names of God in Islam). The nature of God *Ar-Rahman* (Compassionate) and *Ar-Rahim* (merciful) manifested through Adam and Eve. Two of these are the characters of God (*Asma'ul Husma*) that need to be applied by man as a devoted servant in everyday life. From the speech (1) the nature of *Ar-Rahman* was tangible in Prophet Adam, and *Ar-Rahim* properties owned by Eve. Both of these characters are the value of worship by both human beings.

Overview unification of these characters are expected to be reflected in the marriage. Marriage is the union of two people of the opposite sex (not the same sex) in a sacred bond that is based on religious laws. Two characters that should be owned by a couple that will feed into the character of *Ar-Rahman* (Compassionate) and *Ar-Rahim* (merciful). The character of *Ar-Rahman* is expected from 'u *isi-isimu to adamu*' (prospective of groom) and *Ar-Rahim* character is expected of 'u *isi-isimu hawa*' (the bride). The real wedding is a gift to the true man (male and female). Nothing in 'custom dictionary' which allows any same-sex marriage, especially in the guidance of religious Shari'a (Islamic). With this understanding, the marriage became a worship as a sign of devotion as a servant to Allah.

4.2 Sincerity

Marriage is justified relationship between a man and a woman through the consent granted vows in front of their parents or principalities and witnesses. Marriage is also the transfer of responsibility from the parents of the girl to her husband in a sincerity. One form of sincerity is the provision of a dowry from man, as a candidate husband, to woman as a candidate wife, as in the speech (2) below.

(2)	otolulio maharu	The third dowry
	<i>maharu malotilani to</i>	the dowry is placed on
	<i>baki cemerlangi</i>	a beautiful container
	<i>wau o barliyani ...</i>	and there are diamonds ...
	aa tiyamola tapahula	The next Tapahula,
	tuwangio bako hati Tapahula	contents of Tapahula
	<i>tiluwa lominya wangi,</i>	accompanied with perfumed oils
	<i>boodiila ohaku ta</i>	none has the right to have it
	<i>hihulo' a hi'ambuwa</i>	including those who attended
	<i>uwito uwoli bulentiti buwa ...</i>	it belongs to the bride ...

In the speech (2) *maharu* (dowry) is usually *malotilani* (is placed) in *baki cemerlangi* (a beautiful container), and usually the dowry is the most valuable gift for selling (diamond, for example). The dowry is also always accompanied by other devices the needs of women in general (*tuwangio bako tiluwa lominya wangi*, etc = the contents is accompanied with fragrant oils, etc). So, the dowry belongs to the bride (*uwito uwoli bulentiti buwa*).

Dowry contained in the value of sincerity. It can be seen from two sides. On the one side, *a candidate husband*, it is given as possible as the best dowry in accordance with his ability. On the other sides, for *a candidate wife*, the dowry is a gift that must be received with sincerity. Number of dowry is not specified and may not be refused. So that both sides have to give and receive a dowry with sincerity.

The basis for assigning a dowry for the religion of Islam is the Qur'an Surah An-Nisa verse 4: 'And give dowry to the woman (whom you marry) as giving the full compliance'. This means that the groom is obliged to give a dowry to the bride as a gift filled with willingness. He should not exert beyond its ability. Likewise the woman must willingly accept the gift from the groom. Between the two sides there must be sincerity.

4.3 Appreciation

Humans are creatures of God who is perfect because of his ability to distinguish good and bad. Good behavior is given through the respect in accordance with the guidance of religion. *Motolobalango* traditional procession is a procession which aims glorified humanity which can be traced through speech and movement.

a. speech

Good speech is describing the contents of mind speakers. *Motolobalango* traditional procession aimed properly, so how to speak good is the virtue of this procession. Harmonization through speech between the speaker and the listener is how to respect the customary session of *motolobalango*. Speech that is worth respect as in the speech below.

- | | | |
|-----|--|--|
| (3) | <i>ma'apu du'ola</i>
<i>Ode mongo'eya teeto wau teeya,</i>
<i>bolo kawuli lo ta'eya,</i>
<i>tuhata polelea</i>
<i>bolo woluo tama o</i>
<i>yintilia meyambola bulemeya</i>
<i>ma'apu lamiatotia</i>
<i>du'ola ode mongolahidia, lahidia</i>
<i>to bilulo'a mulia, bolo woluo tama</i>
<i>bulemeya meyambola o yintilia</i> | apology delivered
to the men who were present,
if the word is redundant,
it would be nice to say,
if there is
sidelined or ignored,
apology from us
to officials,,
in a glorious place, if there is
ignored or sidelined |
| (4) | <i>ma'apuwola ode mongotiambu ode</i>
<i>mongotiamo mongodula'a</i>
<i>mongowutato</i>
<i>malobule lo hima lo hulato diipo</i>
<i>bolo olinga-ngato, amiatotia</i>
<i>tanu molimbato to dula</i>
<i>malolanggato, donggo</i>
<i>lo sadia lodapato,</i>
<i>donggo lo luwa-luwa bako,</i>
<i>dema yilapato</i>
<i>de'uyito malomonggota wau utiye</i>
<i>mamemotidapato to talu lomongo pulu</i>
<i>bubato totalu lo luntu dulungo wolato,</i> | apologize to the elders
fathers, parents,
and brothers
waited and welcomed us, please
do not be angry, we
arrived when the sun
has a high, still
prepare everything,
still filling the box,
after it finishes
then come and
to meet officials
the elders of the land in front of LDW |

The presence of LDL as a messenger is a duty so that he can meet directly with the family of the bride. The seating position which does not allow him face to face directly cause he said (3) by words apology to *mongo'eya teeto wau teeya* (the men who were on both sides), if the words are *lota'eya* (redundant). Similarly, because of the uncomfortable position so that they are sidelined or even ignored, then the LDL through the speech which was repeated twice, '*o yintilia meyambola bulemeya, ... bulemeya*

meyambola o yintilia .., (sidelined or ignored ... ignored or sidelined), he beg forgiveness to the audiences.

In the speech (4), LDL also continued that his arrival *malolimbato to Dula malolanggato* (was late) so that he was apologize. He still prepared everything *loluwa-luwa bako* (to fill the boxes) and then, *dema yilapato* (after finishing) he *mamemotidapato* (was facing) with *lomongopulu bubato* (the authorities of the country) *to talu lo Luntu dulungo wolato* (in front of LDW).

Both speeches (3) and (4) are the efforts of appreciation to the audience who have been willing to look forward to the presence of LDL and his entourage. Although the conditions of limited seating and the arrival of a little late, do not be the main reason for the family of the bride to wait. Both speech indicates the values of appreciation to the audience. Long-speech with exaggerated diction is not something that is taboo. Traditional procession has a noble purpose, namely that both sides is in a comfortable position and revered like a respectable human being.

b. Movement of 'tubo' (to salute)

The presence of the officials and state officials is a manifestation of their responsibilities in the traditional procession of *motolobalango*. They are the leaders who take responsibility as well as a witness in this activity. Seating of the authorities of the country are in the middle between the two parties are being consulted. One person who has the highest position, then he becomes *ta'uwa* (a leader) in the panel of this.

When he got the 'tubo' (salute) from one of the traditional leaders, he pointed upward with speech: '*subhanallah azzawajallah*' (*most holy God almighty and glorious mighty anymore*), if he is moslem. Movement of the hand with index finger pointing upward with clenched fist is a symbol of respect that is forwarded to Allah (Abdussamad, et al, 1985). He is here as the leader who obey His commandments

According to Abdussamad, et.al (1985) movement of 'tubo' is a gesture of respect in the framework of the constitutional offices customary in the community of Gorontalo. *Tubo* is a gesture of respect that comes out of a sincere heart of the people. The hope is that the government must also be able to protect the people and not treat people arbitrarily.

Movement of 'tubo' is different in its implementation, which is based on positions of the award and the number of people receiving 'tubo'. Both hands are open symbolized the five principles of customary and the five pillars of Islam. Five principles of customary symbolized by the left hand, that is:

Agama to talu	religion is put in front
Lipu pe'ihulalu	country honored
Batang pomaya	body is as executor
Harata potombulu	property to be donated
Nyawa podungalo	lives is as a bet

Five pillars of Islam is represented by the right hand, those are: say two sentences confession, establish praying, give charity, fasting int the month of Ramadhan, a pilgrimage for those are able. In the explanation of S.R. Nur (Abdussamad, et al, 1985) the assumption of the left hand is customary and governance (*u lipu* = power), while the right hand is a religion and law (*buto'o* - law). This is called the *payu lo lipu* (country regulation).

4.4 Tolerance

In social life, something that needs to be developed is a good relationship that is created through patterns that are well received in the community. In general, the traditional procession of *motolobalango* accommodate those patterns. Relations in order to guard against the clash or disagreement that may cause offense is tolerance. traditional procession of *motolobalango* is a tradition

of Gorontalo society that promotes the value of tolerance. When there is a request or application process to the girl, adopted ordinances that value of tolerance. It is intended that such applications can be well received and gained a positive response, and does not cause offense, as in the speech below:

- (5) bohulio tonggu, The first is Tonggu,,
 tonggu lo wunggumo Tonggu lo Wunggumo
 tuwoto lo'u mememotihelumo as a sign to agree
 potidulungo boli walo-walodu toyungo is accompanied by an umbrella.
- (6) ito tanu ma timamangolo You've anticipated.
 ma'apu, hulo-hulo'olo sorry, please sit down
 wau mahu'olo and it will be opened
 tunggula ito ma momonggato please you can continue
 wu'udu mapohulato as a sign that you have received
- (7) amiatia kawu-kawuli to talunto wolanto, we speak in front of you,
 olanto wolo mongowutunto You and your brothers,
 kawu-kawulimola lo wumbuta, talk about relationships,
 wumbuta lo aammala lo hubungan the relationship of engagement
 silaturahmi lo banta the relationship between the child
 wau banta and the child
 ... wonu bolo diipoolu if there is no
 tamelumayanga woliluwa that followed
 lonto upilo lahuwa in the storage.
 ... amiatotia mopo ta'e to habari we intend to declare the news
 wanu delo diipolu if there is no
 tame ilo haba-habari who seek news
 meyambola diipoolu tamelekakakali nor that tied.
- (8) deboomawoluo it was there
 tame hiyintu-yintuwa tunggulo who wondered until
 hiwoli-woliluwa remember vividly
 boodiipo melotaluwa, but has not come yet,
 ... deboomawoluo olo tame hipata-patata some were asking
 boodiipo meyilomata, but not yet finished,
 ... deboowoluo olo tame ilohaba-habari there was also seeking news
 boodiipo meyilowali, but not yet finished,
 ... olango tunuhu olanga yesterday and the day before yesterday
 deboowoluo there were also
 tame tile-tile to paango, who were up to the home page
 booilu dungga liomayi but he encountered
 bele boohe'u-he'uto the house was closed
 sababu tio diila delo-delo because he did not bring
 u timbe-timbeluto wau yilintuma'o package and when asked
 jumula diipo number (of the package) was not
 le'amango, reached,
 ... de to sa'ati botiye to jamu botiye and at this moment in this hour
 ito wolo mongowutatunto You and your brothers
 mameilo haba-habari have asked
 de'ilo woliyamayi and the need (we) say to
 olanto wolo mongotatunto You and your brothers
 didu mo'o bule habariyolo no longer need to apprise
 diipoolu tame (Cause) someone has not yet
 lotiminggolo, is binding (to apply),
 tanu boheli ito-itolo other than your own.
 wanu ma tuhata to tayowa If it is true in the step
 du'alololo mayinayowa let us pray that it granted
 tuhata to lapali insya Allah If it is true in word Insha Allah

potala ma mowali,	hopefully it will be
tuhata to bahasa	If it is true in language
insya Allah	insya Allah
potala debooma momata	hopefully it will come true

Presence of *tonggu lo wunggumo* in the traditional procession of *motolobalango* is a symbol of a statement of application and as a gesture to smooth the talks as in speech (5). The talks can be resumed as in speech (6) as a sign of approval of LDW '*matimamangolo ito*' (you have received) '*wau mahu'olo*' (*tonggu* will be opened) '*wu'udu mapohulato*' (as a sign that they're expected). This means that the *tonggu* is a symbol used in Gorontalo society, when the talks start in a traditional procession of *motolobango*. During *Tonggu* unopened and there has been no official statement from the LDW in accepting the intent of arrival, then LDL should not continue the conversation. *Tonggu* is a symbol for a permit to be able to freely express purpose. With *Tonggu*, tolerance is created in order to avoid offense.

After *Tonggu* received and opened by LDW, this shows that LDL has been freely stated purpose of his arrival. In the speech (7), LDL states '*wumbuta lo aamala lo hubungan silaturahmi lo banta wau banta*' (the relationship of engagement, the relationship between the child and the child). LDL intends to unite in one bond friendship relations between the youth and the girl. Nevertheless, he can not impose his will even though the road stretched in front of him. He used the speech of suppositions '*wonu bolo diipolu tamelumayanga woliluwa*' (if there is no that followed) dan '*amiatotia mopota'etohabari wanu delo diipolu teme ilohaba-habari meyambola diipolu tamelekakali* (we intend to declare the news if there is no who seek news nor that tied)'. This speech contains a high tolerance values. LDL is still giving the suppositions speech about the girl who was to be proposed. The speech contains an endeavor not to apply for a girl who is already spoken for. The prohibition in the community of Gorontalo is abstinence applying for girls who already spoken for.

The speech (7) of LDL is answered by LDW with the speech (8). The speech (8) *debo woluwo tamehiyintu-yintuwa tunggulu hiwoli-woliluwa boodiipo melotaluwa* (it was there who wondered until remember vividly but he has not come yet), ... *debo woluwo olo tame hipata-patata boodiipo meyilomata* (some are asking but not yet finished,), ... *debo woluwo tame ilohaba-habari boodiipo meyilowali* (there is also seeking news but not yet finished,), ... *debo woluwo tame tile-tile to pango bo ilo dungga liomai bele bo he'u-he'uto sababu tio dila delo-delo u timbe-timbeluto wau yilintuma'o jumula diipo le'amango* (there were also who were up to the home page but he encountered the house was closed because he did not bring package and when asked number (of the package)it was not reached,). LDW confirms that *diipoolu tame lotiminggolo* (someone has not yet, is not binding or to apply), and *tanu boheli ito-itolo* (other than your own). Suppositions speech of hope was also conveyed by LDW *wanu tuhata to tayowa du'alolo mayinayowa* (If it is true in the step let us pray that it granted), *tuhata to lapali insya Allah potala mowali* (If it is true in word Insha Allah hopefully it will be), *tuhata to bahasa insya Allah potala debo mamomata* (If it is true in language Insha Allah hopefully it will come true).

The Hopes to achieve is the answer to the question about the status of the girl. Suppositions speeches reflect the value of tolerance from both sides as a form of efforts to prevent the offense from one another. Value of tolerance can cause a good impression. If the intention is good, the result will be good too. Tolerance is the best way to keep both sides, did not hurt especially hurt by words.

5. Conclusion

Motolobalango traditional procession contains philosophical values that are beneficial to human life that are not explicitly stated. In the traditional procession of *motolobalango*, there are cultural events that is dialogue between LDL and LDW. The dialogue uses indirect speech and use metaphorical expressions. Therefore, in order to not just being a mere cultural activities, it is necessary to disclose and to explain the philosophical values. The essence of human life is in the value of benefits in a ritual / activities as a philosophical. The value of this benefit is a reflection function of Gorontalo language that used in the traditional procession of *motolobalango*. The philosophical values in the traditional

procession of *motolobalango* include, worship, sincerity, appreciation, and tolerance value. Therefore, the behavior and negative thought patterns regarding the position of the local language (Gorontalo) must be thrown away. In the customary ritual shows Gorontalo knowledge society that aims to glorify the human being. Beside that, by revealing the philosophical values in the traditional procession of *motolobalango*, it hopes that to be one way of maintain Gorontalo language from extinction.

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