

# Preservation of Yellow Bamboo, as an Effort to Maintain the Cultural Tradition of Gorontalo (Case Study of Communication Situation in *Dikili* Tradition in Gorontalo)

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**Abstract.** Gorontalo people have an identity towards indigenous plants, one of which is yellow bamboo, as one of the plants that are always used in every cultural activity, it is important to maintain and carry out planting in a sustainable manner in order to keep the plants from disappearing so that they can be used sustainably. The use of yellow bamboo (*bambusa vulgaris var. striata*) is one of them is used in the tradition of *Dikili*. In this study, researcher focused on communicative situation in *Dikili*, by using Hymes' theory about situation, event, and act of communication. The data of this research are from the video documentation and interviewing several people that involved in those cultural activity. This is a qualitative research, to conduct the research, researcher used qualitative approached to describe the communicative situation. The result of this research is there are several communicative events that occurs in *Dikili* tradition, such as; *mopoma'lumu*, *momuata bohu*, *mopoloduo*, and *mongabi*, *Dikili* script is a manuscript of dhikr in Gorontalo language, the manuscript is in the form of narrative or poetry. The content of the manuscript is a story about the life of the Prophet Saw.

## 1 Introduction

Tradition is one of the cultural heritage of a society that deserves to be preserved. Tradition comes from Latin (*traditio*), which means to be passed on, so that tradition can be interpreted as an activity repeated from one period to the next. According to (WJS Poerwadaminto, 1976) [1] Tradition is all something inherent in living in a society that is carried out continuously, such as customs, culture, habits, and beliefs, so it can be concluded that tradition can be carried out in various forms.

Each tradition in various regions has various natural components that are also utilized in carrying out a tradition, as is the case in the city of Gorontalo. This city, known for its religious values, customs, and modesty, earned it the nickname the port city of Medina. Judging from this aspect, Gorontalo has many traditions and cultures still preserved and maintained by the community. Many traditions and cultures are closely related to various

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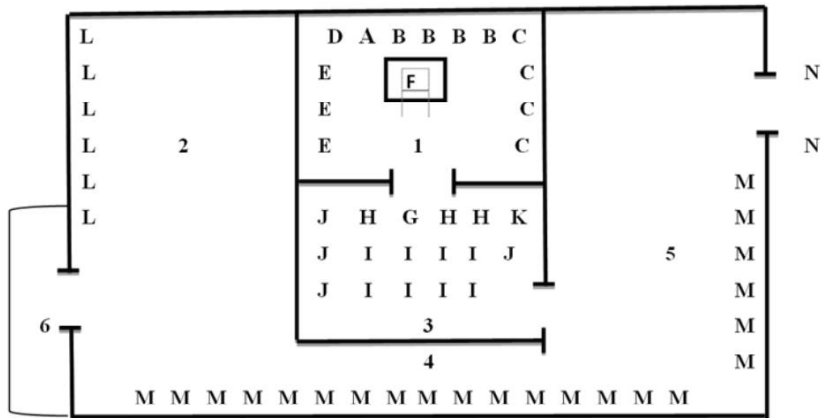
natural components in the city of Gorontalo, so there are traditional plant nicknames on some plants that are always used in the various implementation of traditions, one of which is yellow bamboo.

One of the gorontalo traditions that makes excellent use of the yellow bamboo plant is Dikili tradition. Dikili is a tradition that has emerged since the days of the kingdom around the year (1663-1669). This tradition is carried out every 12th of Rabiul Awal or carried out on the date of the birth of the Prophet Muhammad SAW. Dikili is taken from the local language of Gorontalo, which means dzikir; this dzikir activity is carried out to commemorate the birthday of the Prophet Muhammad SAW.

Religious leaders conduct the implementation of Dikili, and community leaders who live in Gorontalo will carry out judgments. The implementation of the dikili starts after the evening prayer or around 21:00 local time until the morning according to the specified time. This dikili activity took place in mosques in the city of Gorontalo and was followed by the Muslim community in Gorontalo.

In its pronunciation, dikili is sung in the Gorontalo regional language and is conveyed in the form of poetry or narrative, so that dikili may only be chanted by a dikili craftsman (ta modikilia). A dikili craftsman is a person who has known dikili, both memorizing its contents and at the same time singing it (Baruadi, 2014) [2]. The contents of this dikili are the stories of the Prophet Muhammad SAW, dikili in terms of content is a worship of the Prophet, contains the story of the Prophet Muhammad from the stomach of Siti Aminah to birth, the Prophet was introduced by Halimatus Sa'adiyah and also told the nature of the Prophet when he was a child (Baruadi, 2014) [2].

Dikili, which is a customary tradition, everything is regulated based on the prevailing customs, such as the seat of the judiciary executors has been arranged based on their interests and social status;



**Fig. 1.** Custom seating schemes in modikili events.

Information :

- 1 = Huhulo'a lo Bulita (Male Main Room)
- 2 = Bulita Utama Wanita (the seat of the wife)
- 3 = Room of Dhikr
- 4, 5 = The room where the common people
- 6 = Consumption space
- A = Caliph (Regent, Mayor / State Authority)

- B = Mowali guardians / Terrace officials
- C = Head of service agency
- D = Kadli / Religious Leader
- E = Agencies / Services / Community Leaders
- F = Table
- G. = Baate (traditional leader)
- H = Village Head / Kimalaha
- I = Prayers
- J = Priests
- K = Apitalau / Customary Security Leader
- L = Wives
- M = Listening Society Dikili
- N = Mayulu / Customary Security Officer

In Fig. 1, There are several mapping of the implementing seats of Dikili; this mapping is done in every mosque in Gorontalo city. In the mapping, yellow bamboo is used as a sign of the boundary of each room. Yellow bamboo is formed to resemble a building with several rooms. The aim is that the implementer dikili can easily find the sitting location based on the implementer's function. Given the importance of this plant in preserving a tradition, it takes efforts from both the government and the community to preserve this plant which is also an effort to preserve tradition and culture.

Implementing this dikili which used the Gorontalo regional language, made researchers interested in conducting research related to the communication situation during the dikili procession. (Hymes, 1974) [3] divides the communication situation into three communicative forms; communicative situations, communicative events, and communicative actions. A communicative situation is a context in which communication occurs, such as at stations, places of worship, and communication. The communicative event is the basic unit for descriptive purposes. A particular event is defined by a set of integrated components, such as having the same communication goals and objectives, the same communication topic, the same participants, the same language variety, the same rules for interaction.

The breadth of knowledge value from various aspects in the Dikili tradition led researchers to research this tradition, including Moh. Karmin Baruadi (2014) entitled literary tradition is dikili in implementing maulidan traditional ceremony in Gorontalo. In the study, researchers conducted a study of dikili tradition based on the socio-cultural aspects of the tradition. His research showed that based on reality, social, and cultural Gorontalo people put dikili as something essential and contain religious values in regulating people's living behavior.

Subsequent research, verbal and nonverbal symbols in maulidan rituals as the context of Gorontalo oral tradition by Ellyana Hinta (2012) [4] in the study researchers focused on how the essence of diikili (meaning, variety, purpose, benefits, form, content, language, and rhythm diikli), the procedure of ritual implementation, and how verbal and nonverbal symbols in tradition are explored using several theories one of which is linguistic-anthropology theory Seong (1977). The results of this study showed that maulidan rituals in Gorontalo identified many verbal symbols, among others, that the morpheme pointer has been functioning as a place direction indicator. However, it turns out that in the text diikili morpheme direction also serves as a time indicator. Meanwhile, nonverbal symbols reveal the presence of symbols of objects, shapes, colors, and numbers. As a suggestion, it is

expected that the public can apply the values conveyed through this maulidan ritual symbol (both verbal and nonverbal) to be used as a guideline in public life.

Research related to the dikili tradition was also conducted by Muhrizal H. Rahman (2014) [5], which focuses on implementing the walima tradition. Walima is a tradition whose implementation is combined with the implementation of dikili tradition. This research aims to find out how the process of celebrating walima tradition and the role of society in walima tradition. The study showed that the public's understanding of the cultural values of walimanampak reflected in the process of celebrating the tradition of walimadan the role of the community in the walima tradition. These values are implemented in the process of celebrating the tradition of walima and in the social life of the community.

A life that helps others who are experiencing disasters and need help is one of the implementations of these values. This is because the values contained in walima culture have become the personality of the local community.

Further research was conducted by Anden Nayiu (2012) [6] related to the descriptive study of walima cultural values for the empowerment of bongo village community to batudaa beach in Gorontalo regency. This research aims to describe people's understanding of walima cultural values and describe the forms of walima implemented by the community. So this research shows that people's understanding of the elements related to the implementation of walima culture is seen in the value of the spirit of sacrifice, namely willing to sacrifice in public life. The importance of the implementation of walima culture is reflected in the community's sincerity to make walima then bequeathed to their children who are already married. Community harmony is relatively good; this is reflected in daily life full of family, familiarity, and peace.

Furthermore, Agusfriyanti Toonawu (2012) [7] researched the form and meaning of *tolangga* in *walima*. This research aims to find out the form and meaning of *tolangga* in *walima*. The study showed that (a) *Tolangga* is a container or place to arrange various types of cakes with a large number. The meaning of *tolangga* form is to symbolize the vital teachings of the Prophet Muhammad followed by Muslims. (b) *Lilingo* is a round container. (c) *Toyopo* is a container that forms an integral and inseparable, brightly decorated variety of food and pastries. (d) Rice placed in *tolangga* is white rice, yellow rice, and *bilinthe* rice. White rice has a sacred meaning (*qalbi*). Yellow rice has the meaning of a traditional symbol. While brown rice (*bilinthe*) arranged like a neat building, sturdy and robust has a bold meaning.

## 2 Research methods

This study is a qualitative method by using a descriptive qualitative approach. According to Sugiyono (2016) [8], the qualitative descriptive method is a research method based on the philosophy of postpositivism used to examine the natural object conditions (as opposed to experiments) where the researcher is as a critical instrument of data collection techniques done in triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization. The qualitative method is scientific research that aims to understand a phenomenon in natural social contact by promoting a deep communication interaction between researchers and the phenomenon under study (Moleong, 2009) [9]. So that in data collection, the researcher collected data through video documentation and information from the parties involved in the procession at the dikili. According to (Boghdan & Taylor, 1975) [10], qualitative research is a procedure that produces descriptive data in the form of words or writings and the attitudes of the people being observed. This aims to obtain data in the form of communicative situations, communicative events, and communicative actions that occurred during the implementation of the court in the city of Gorontalo.

## 3 Result and discussion

### 3.1 Communicative Situation in the Dikili tradition

The implementation of the tradition of dikili is carried out in commemorating the birthday of the Prophet Muhammad. This tradition is carried out in mosques in the Gorontalo area by the Islamic community in Gorontalo.

### 3.2 Communicative events of the Dikili tradition

The tradition of dikili is carried out by the Muslim community in Gorontalo; the prayers in the chanting of the Dikili are sung by religious and community leaders of Gorontalo. This dikili tradition starts at 21.00 or after the evening prayer and continues until after dawn prayers or sunrise. In the dikili tradition, the prayers are chanted using the Gorontalo language, or Gorontalo language poetry, all of which have a meaning as a form of praise and the Prophet's life story.

Implementation of dikili, following the sequence of events as follows:

- a) *Mopoma'lumu*, Announcement to the state officials that the reading program will begin
- b) *Momuata bohu*, to pick up coals of fire for a jug of water and a container of water (pan) decorated with dayo flowers as proper equipment. Furthermore, the embers of the fire are placed in a rather large place covered with areca nut (buloyo) and then placed on the table. On the table, the manuscripts of the dikili were prepared to be read.
- c) *Mopoloduo*, inviting religious leaders to start, which usually will be preceded by Kadli as the first reader, then, in turn, will be carried out by priests and other religious figures.

*Mongabi*, Mongabi is usually referred to as molomela hulo'a (changing the traditional way of sitting). Mongabi is a sign that the traditional ceremonies have been completed. With the completion of the Mongabi event, the participants are free from the bonds of worship. This is done because not everyone who sits in huhulo'a lo aadati will last until the reading of the manuscript is finished. Therefore, after the first reader has finished and will be followed by the second reader, this mongabi event is held, which will be continued later after the customary trial is dissolved. After that, usually, the caliph and the service offices are allowed to rest. Those who want to listen to dikili until it has finished can stay in the mosque.

### 3.3 Communicative acts in the tradition of Dikili

#### 3.3.1 Traditional texts of Dikili

The following is a text used in the implementation of the Dikili tradition;

*Allohumma Sholli wa sallim 'ala sayyidina Muhammad*

*Totondahulo uma botimihe hulala tinelo Nabi Muhammad Saw, todelamo dunia batia wawu maila lamemetolo ma'a Nabi Muhammadi yilo titidupapa totalu to Allah huta'ala, ta laba-labalo tutu molanggata wawu uda-uda'a, wawu diyadu tapilopo wali liomai tailo huhumayawa wolio totonulola tapilotutu.*

*Yiyo tomomaoli lioma'o mailopo tomayalo mola nabiullah Saw, lo tutunulio ade hulunga, tu udu'utio mailopo tuwau lo Allahuta'ala. Wawu to uma pilotutulio mai Nabi yullah yitoma isi-isilamu lomai wawu ma yide-yide tolomai lohuta lomaka biihu mat olio mohu-mohu walia, wawu malihu-lihu mailoumoonu mabo moyungengeta opipiyohu bolio.*

*Wawu laba-labalo tutu molanggata wawu uda-uda'a. wawu uhelumuwalai todungito Rasulullah yito botinela malo'o bangoloma'o totonulala maalihe lo longia lo busyra ma'o tohuta tolipu lo syamu, wawu mayilo lolohubulo tuulu yiloohe lo Nabiullahi Saw.*

*Totoonulola bu'i keke inga wawu wolo toonulala bui dudula'a, wawu mayilowalilo totonulala tamotiti uda'a lobatanga lio. Tomomooli lioma'o mamola mowalihina, wawu dilalo lo'otoduwo tonulolaa lati tutu lio tutu lati boito mola hipotota'owa hipodungohe tohulunga, tomomoliliyo ma'o lati boito dilalo ta hettunggulamela ode hulunga boito.*

*Bo totondahulo uma lopatatolo mai tinela mabo timihe hulala todehupio, wawu mailo otilangolo ma'o mato lodulahe paladio, wolo ulaba-labalo tutu molanggata wawu uda-uda'a, wawu mailo'o tilangoloma'o tu'udu upilotutuwalio to Rasulullah Saw toonulola uhui madioloma wawu motondoyo'oma, wawu mailo pipitangolo totonulola bu'I hetutubo lo longia lo Kisra.*

*Wawu ma yilo popo watelo tulu uhe tutuba lota tolipu lo paarisi boito, sababu ilowalia lio lonabiyyullahi Saw talaba-labalo tutu malanggata wawu uda-uda'a, wawu du'olaa timongolio boito mobalo hi wuwa-wuwati'ala totoo nulola bilulo'a limongdio tu'udu uma hemo'o wuwati'a olimongolio boito modaha ubulo maa mowali ummatilio li Muhammadi du'ola to'olanggatio wolo ulaba-labalo tutu ololabotio.*

*Wawu matilanggula liomai tiyo lo Eya lo'u;*

*Sebo lioma'o; uwalo faramaanullaahi ta'ala; wu nabiyyullah ami ma mopo ahu demu wawu mamola timihula tuwota, mola mohungguli io opipiyohu syoroga wawu ololeeto naaraka; wawu modelo mola umopatuwawu lo Imani, wawu yi'oyi'olo muhammadi tamaa mola mowali'odelo tohe laba-laabala tutu motinela.*

*Wawu mola wunggu-wungguliyamu ode taito timongolio to paracaya, tutuulio tutu timongolio boito delo dee monalo Eya Allahuta'ala upo'otoduwowa limongolio ponu wawu palade laba-labalo tutu uda-uda'a.*

### 3.3.2 Analysis of communicative acts in dikili tradition

In its implementation, the tradition is carried out by all Muslim communities in Gorontalo. However, dikili text can only be read by religious leaders and indigenous elders (in this case, the customary elders in question are people who understand religion and the tradition of Dikili itself). Because in proclaiming the script Dikili, the reader must be able to recite every vocabulary clearly, so that the reader of the manuscript is very concerned about the length or short pronunciation of a word in Gorontalo language, considering the many similarities of words in Gorontalo language such as leeto 'badness' and leto 'handkerchief.'

Dikili manuscripts are usually in the form of narratives or poems. In each manuscript, Dikili contains meanings about the stories of the Prophet Saw, starting from before the creation to how he has given instructions to all beings while in the world. The purpose of implementing this Dikili is a form of gratitude of the local community for the birth of the Prophet Muhammad Saw to the earth. It is expected that his people can follow and exemplify his nature and attitude. In addition, the implementation of this tradition is also a form of self-introspection to attitudes or traits that do not resemble the exemplifier, The Prophet Saw.

## 4 Conclusion

Dikili is a tradition of Islamic society in Gorontalo which is carried out every 12th of the early rabiul, as a form of community gratitude for the birth of the Prophet Muhammad Saw. Dikili is carried out in mosques in the city of Gorontalo; the implementation of Dikili is usually done at night, starting from after the prayer of Isha until after the fajr. From the findings, several rituals are performed before Dikili begins, conducted in communication events, among which are; *mopoma'lumu*, *momuata bohu*, *mopodulo*, and *mongabi*. *English translation*. *Mopoma'lumu* has the meaning of dikili activities will soon begin, *momuata bohu* is a traditional ritual of Gorontalo in the form of a ceremony as the opening of dikili activities, then followed by *mopodulo* activities that allow religious leaders to start the dikili event, then read the dhikr dikili sequentially and alternately by priests and religious figures. This dikili is then closed with *mongabi*, which is a sign of the end of the activity; this is marked by changing the sitting sign; this indicates that the reading of the dhikr by the first reader has been completed continued with the next reader. Dikili script is a manuscript of dhikr in Gorontalo language; the manuscript is narrative or poetry. The content of the manuscript is a story about the life of the Prophet Saw; the manuscript must be spoken aloud and clearly and pay attention to every length and short of each word, considering that many vocabularies in Gorontalo are similar or have the same writing so that the manuscript can only be chanted by dikili (elders and religious leaders).

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