

# GORONTALO PEOPLE'S INTEREST IN LOCAL WISDOM OF DIKIL CULTURE

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## ABSTRACT

The cultural tradition of "dikili" is a culture of local wisdom of the Gorontalo tribe that has been carried out by the people of Gorontalo for generations in commemoration of the Birthday of the Prophet Muhammad SAW. However, today the existence of this culture is less attractive to the public to learn it. Therefore, the purpose of this study is to provide an overview of the interest analysis in question while trying to provide several scientific solutions.

The method used in this study is descriptive with a qualitative approach. Research techniques are interview, observation, and document study techniques.

The results showed that the community still has a considerable interest in organizing dikili culture. Similarly, officers are still represented to have a high enough interest to carry out their duties. However, public interest in learning to be represented and become officers is still low.

**Keywords:** interest, local wisdom, culture represented.

## INTRODUCTION

Customs that have been firmly held by the community for generations with mottoes: *adat berjointed syara'* and *syara' jointed kitabullah*. The term *adat bersendikan syara'* means that *adat* is based on the religion adopted by the community. Because the religion adopted by the people of Gorontalo is Islam, the Gorontalo custom is based on Islam. Furthermore, *sharia 'jointed kitabullah* means that Islam is based on the book of Allah, namely the Qur'an (the holy book of Islam). Thus, the implementation of Gorontalo customs is guided by the joints of Islam adopted by the community and refers to the provisions in the Qur'an and the Prophet's Hadith. One of the religious celebrations that became the focus of discussion in this study was the celebration of the Birthday of the Prophet Muhammad SAW.

The commemoration of the Birthday of the Prophet Muhammad SAW as a commemoration of the birthday of the Prophet Muhammad SAW which falls on every 12th of Rabiul'awal, by the people of Gorontalo is enlivened through two activities, namely national activities and traditional activities. National activities are carried out through lectures containing the Travel History of the Prophet Muhammad SAW. Furthermore, activities are traditionally carried out according to Gorontalo customs through remembrance activities which in Gorontalo language are known as *dikili*.

The term zikr is widely used in Malay. Heijer suggests that in Malay the word zikr is more dominantly used besides the word dike or jike (Baruadi, 2014, Piah, 1989). Furthermore, according to Heijer, dhikr in Malay tradition is used as praises to Allah pronounced with or without songs with repeated intonation, songs or songs with pantun mean an activity of praise to Allah, pronounced without songs, prayers or hymns, usually delivered in the celebration of the Prophet's birthday, as well as a cluster of words in the form of prayers expressed (Baruadi, 2014).

According to Gorontalo custom, the classification is *represented when* viewed from the function, classified into (a) mawlid remembrance whose implementation is when commemorating mawlid day, (b) parading remembrance, used when parading brides and honored guests and (c) tambourine remembrance which is carried out using tambourine drumming tools when walking to the ceremonial place (Baruadi, 2014; Piah, 1989). There is a prioritization of artistic elements in remembrance, so that it is known (i) remembrance that is in accordance with the provisions of the requirements of remembrance and meaning and (ii) remembrance that is freely arranged and meaningless. In addition, it is known Zikir barjanji which is the remembrance of the Prophet of Allah translated in Malay Arabic. Barjanji words take the form of free poetry, of the type of qasidah (Arabic poetry) that uses a single rhythm (monorhyme) not only in one strand, even in one book from beginning to end.

Conceptually, the activities *represented* that accompany the Maulidan ceremony (commemoration of the birthday of the Prophet Muhammad SAW) every month of Rabiul Awal (Hijri year) are relics of Gorontalo ethnic ancestors and have been carried out since ancient times for hundreds of years by the people of Gorontalo. *Dikili* is carried out every month of Rabiul Awal where that month is the month of birth of the Prophet SAW. Its implementation starts on the 12th of Rabiul Awal until the end of the month of Rabiul Awal. Furthermore, the duration of *the dikili* is carried out, at night after Isha prayers and lasts about 16 to 17 hours by singing (chanting) approximately 318 words of worship towards the Prophet Muhammad SAW in 87 variations of songs in addition to reading 16 stories about the birth of the Prophet Muhammad SAW and other religious advice. The performance begins with a prayer led by the ahlul. After the prayer, the first variation of the song (asala) is sung by ahlul then followed by others. This is valid until the next day. The final activity of *being represented* is a joint prayer by the Kadzi or Imam.

Generally, Gorontalo people carry out *representation* in the mosque. This is because *it is represented* synonymously with praises to God, praise to the prophet Muhammad SAW, and prayer. However, some community members carry out the event *represented* in their own homes. This indicates that there are community members who realize that *dikili* is a religious activity in the form of prayer because *it* contains worship and stories about the Prophet Muhammad. Pujaan and the story consist of two forms, namely poetry and narration (story) (Baruadi, 2014).

If viewed in terms of content, *it* is represented as a worship of the Prophet, containing the story of the Prophet Muhammad since he was still in the womb of his mother Siti Aminah until birth, then breastfed by Halimatus Sa'adiyah and his enemies to his struggles (Baruadi, 2014). In addition, *it is also represented* by telling the nature of the Prophet when he was a child. Furthermore, the notes *are represented* in the form of a script "*dikili*" written in Arabic script and even Arabic script that does not use dignity (Arabic Pegon). The documents *represented are* written in three languages, namely Arabic, Indonesian, and Gorontalo (Baruadi, 2014). That is why some "*dikili*" scripts are written in Arabic script

without dignity. Furthermore, the pronunciation or recitation *is recited* by the pilgrim (*ta modikiliya*).

Personnel who chant *dikili* (*tukang dikili* or *ta modikilia*) *are only carried out by special officers who understand and are able to chant the dikili*. Singers *must* meet certain criteria and requirements (Baruadi, 2014). These requirements include being able to read Arabic characters including Pegon Arabic script (Arabic script without lines), understanding the content *of the spoken dikili*, being able to memorize *dikili* verses, and finally being able to sing them. Therefore, it seems that not everyone can chant verses on the *dikili*. The use of Gorontalo language is often impure and mixed with Arabic. It is often used in cultural events in Gorontalo including *dikili*. This also causes *dikili* to be referred to as part of Gorontalo regional literature as *pantun* which uses a mixture of Malay and Gorontalo when used in Gorontalo cultural activities.

A thing that is quite unique in the celebration of the Prophet Muhammad's Mawlid apart from "*dikili*" *is the provision of Gorontalo specialties as a form of love contained in the strains of dikili*. The food is filled in containers in the form *of Tolangga, Walima, and Toyopo* which are decorated with several types of cakes, chicken eggs, and fried chicken meat. Along with the development of the era, decoration in Tolangga was created by the community by adding drinks in the form of sachets. The food is provided by the community which is then distributed to pilgrims, traditional leaders, the Government, Kadzi, and the surrounding community. Furthermore, for pilgrims who have carried out *no activities represented* overnight, alms (*sadaka*) are also given. Alms is money or goods provided by the executive committee that are given to people who *are represented*.

From the description above, it can be concluded that several values contained in *dikili*, including: religious values, economic values, social values, and cultural values. Based on the concept of represented value, *represented* needs to be preserved. According to the survey results, it appears that public interest in "*dikili*" is still quite high. But the problem is that public interest in becoming officers is starting to wane. If the officers *represented* are decreasing and regeneration is not carried out, the preservation of the represented culture will be threatened. It is predicted that in a short period of time the culture *will be* extinct and only memories. That is why in this study it is tried to analyze people's interest in culture *represented* in the sense of community interest to become *dikili* officers. This effort is carried out in order to preserve and maintain the existence *represented* as the cultural and religious heritage of the Gorontalo community.

The discussion about community interest in local cultural wisdom is represented in three ways, namely: (i) community interest in organizing *dikili* activities, (ii) officer interest is *represented* in carrying out *dikili* activities (*modikili*), and (iii) community interest in learning *dikili*. Furthermore, the interest of the community is analyzed through interest theory. In this study, one theory about interest as a reference is the opinion of Safari (2003). Furthermore, through the theory of interest, the factor of interest of community members in culture *was analyzed* in one of the villages in Gorontalo Province.

Interest is a state or tendency that remains to be interested, reminiscing and paying attention to a feeling, field, activity or activity with the desire to know and pay attention accompanied by feelings of pleasure and consistency (Riadi, 2020). The existence of interest in someone can cause enthusiasm in carrying out activities to achieve goals. Great interest in achieving goals. Furthermore, Poerwadarminto (Riadi, 2020), suggests that etymologically,

interest is defined as attention, liking (tendency) to something desired. Interest can arise by itself without any coercion.

According to Safari, interest that someone is interested is shown by three aspects, namely: feelings of pleasure, attention, and interest. Someone who has feelings of pleasure or likes for something, then the individual will continue to learn the knowledge he likes. There is no feeling of compulsion in students to study the field (Safari, 2003, Riadi, 2020). The desire to learn begins with his knowledge of what he likes. Because feelings of pleasure generally arise due to the process of observing, considering, remembering or thinking about something (Utami, 2013). Therefore, community members who are interested in the culture *are represented*, then the citizen knows about *dikili*, *what he will learn* *dikili* for, and is happy with *dikili* culture. Even these residents will try to want to know more about *dikili*.

Attention is the concentration or activity of the soul towards observation and understanding, to the exclusion of others than that (Safari, 2003, Riadi, 2020). Someone who has an interest in *dikili* culture, will naturally pay attention to the culture. Furthermore, Utami (2013) suggests that attention is closely related to sacrifice, meaning that someone who pays attention to an object is able to sacrifice time and energy for a learning activity, then the individual seeks to sacrifice time and energy for an activity from the object. Someone who is interested in *being represented* and pays attention to the culture *represented*, then the individual will sacrifice for the preservation of the culture.

The aspect of attraction is related to the impulse that encourages to tend to feel attracted to people, things, activities or it can be affective experiences stimulated by the activity itself (Safari, 2003, Riadi, 2020). According to Utami, (2013), interest is closely related to a person's seriousness in carrying out activities that interest him in a certain period of time.

People's interest in represented culture needs to be realized in their activities. It is hoped that with the public's interest in *dikili*, they will try to learn it. Furthermore, it is expected that support from various parties such as community leaders, youth, educational institutions, especially the Government both Village and Regional Governments to support the preservation of culture *is represented* in the land *of Duluwo Lomo Limp Lo Po Hala'a* Gorontalo.

## METHOD

Research activities are carried out with stages of preparation, implementation, data analysis, and report making. The implementation of research activities begins with a field survey followed by the preparation of research design, research implementation by means of instrument distribution, interviews, and *Focus Discussion Group*.

The method used in the research is a descriptive method with a semi-quantitative qualitative approach. Furthermore, the data collection techniques used in this study are interview, observation, and documentation techniques. Interviews were conducted with community leaders, PKBM, youth leaders. Furthermore, field observations were also carried out, and finally researchers obtained several training documents *represented* from PKBM.

Data analysis techniques use qualitative analysis by listening to the results of interviews assisted by observations and documentation. Researchers basically seek to

understand the domain of the focus of the problem or the target of the study through consultation with sources who are able to provide accurate data. Furthermore, in this study, checking the validity of data using the triangulation method was carried out with the aim of checking and determining validity by analyzing from various perspectives

## RESULTS AND DISCUSSION

### Research Results

#### *Happy Feeling of Culture Represented*

In accordance with psychological theory, feelings of pleasure are seen through four indicators (Darwin, 2013), namely (i) participation in an activity from beginning to end, (ii) making activity record documents, (iii) being active in communicating the activities followed, and (iv) efforts to tidy up the equipment used. In accordance with the results of the interview that so far those who have participated in many cultural activities are the officers *represented*. The general public participates in these activities only at the time of prayer at the beginning of the *dikili activity*, in this case the evening after Isha prayers. After that, the community will go home tomorrow morning before the final prayer *is represented*, which is in the morning. Furthermore, officers *were represented* when participating in the *event* by chanting verses *represented until the end of the event* was represented in the morning. There was a feeling of pleasure from the officer *who* was represented because he had been able to chant the verse to completion and received toyopo / walimah and alms rewards (*sadaka*). It is still expected that officers *represented* can communicate to friends, family, colleagues, and those closest to them to preserve *the culture of dikili*.

Furthermore, if someone feels happy about an activity then there is no sense of compulsion to learn it (Slameto, 2010). It seems that the officers did not *feel forced to participate in* the activities even *though they did not sleep overnight*.

For the feeling of pleasure to learn *dikili*, as the results of interviews have not grown among the community. This can be seen in the public interest to study *is* quite low.

#### *Attention to culture Represented*

The aspect of attention is shown by four indicators (Darwin 2012), namely: (i) seriousness of attention to the object of interest, (ii) work without disturbing others, (ii) discuss with others, and (ii) understanding of the object. From the results of observations and interviews with community leaders, generally the seriousness of the community towards cultural implementation *is represented during the* commemoration of the Birthday of the Prophet Muhammad SAW is still quite high. This is evidenced by the existence of mutual assistance in the implementation of *dikili culture*. Even community members are willing to help with the cost of organizing including providing *tolangga*, *toyopo*, and *walima*. Even some mosques formed organizing committees. For officers, *dikili also has seriousness in chanting dikili verses* last night without sleeping for a second. Furthermore, *to organize ideas* from several community leaders, but to work to implement these ideas, the community spontaneously helps according to their abilities. The executors do not interfere with each other but neither can they be carried out alone by a particular person. The community must work together. It seems that the value of togetherness is awakened during the implementation of *dikili culture*.

In order to implement culture, *discussion is needed*. To carefully plan the implementation of the represented culture *requires the selection of several people so that the implementation of the represented is smooth as expected*. Finally, people's understanding of dikili culture, *it seems that only a few people understand dikili culture*. From the results of the interview, information was obtained that people who wanted to be offered to participate in cultural training *were represented on average wanting to know the ins and outs of dikili culture*.

### **Interest in culture Represented**

Attraction is related to impulses that encourage to tend to feel attracted to people, objects, activities or can be affective experiences stimulated by the activity itself (Riadi, 2020). From this argument it also appears that interest is also related to motivation. Motivation comes from The word motive is defined as the driving force from within and within the subject to carry out certain activities in order to achieve a goal. (Riadi, 2020) Someone does activities because someone pushes them. Motivate as the driving base that encourages someone to learn. When a person is motivated to learn, he will carry out learning activities within a certain period of time.

The motivation of the community towards culture *is represented as a motivation for religi*, where commemorating the birthday of the Prophet Muhammad SAW is worship. Because of this motivation, the community flocked and worked hand in hand to carry out the warning. This is the attraction of the community in organizing *dikili culture*.

For officers, the motivation to follow *the dikili culture is represented*, in addition to being a religious motivation, as well as a motivation for togetherness. As a result of their involvement in the culture *of being represented*, according to tradition the officers *represented* will obtain *toyopo*, walima, or tolangga, and alms (*sadaka*). To study *dikili* it seems that there are some people who feel interested. From the results of interviews with the manager of one of the Community Learning Activity Centers (PKBM) that carried out the *dikili* cultural training, *that most people to take part in the training were only to want to know about the ins and outs of dikili culture and not to become dikili officers*.

### **Discussion Results**

As already stated that in commemorating the Birthday of the Prophet Muhammad SAW, the people of Gorontalo celebrate it through traditional cultural activities known as *dikili*. By analyzing the interest of the community in the culture represented, *as the results of interviews with several respondents about public interest in the culture of dikili, it was informed that the interest in public attention to the implementation of dikili was still quite high*. This can be seen in the enthusiasm of the community who work hand in hand and even jointly seek the cost of organizing Mawlid celebrations, as well as providing *tolangga*, *toyopo*, and *walima* both individually and in groups. In addition, at the time of prayer, both at the beginning of the activity is represented *after the Isha prayer and prayer at the end* of the activity is represented *in the morning, people flock to the place of implementation represented in this case to the mosque to join in praying together*. This interest is based on religious motives where Muslims who participate in celebrating the anniversary of the Prophet Muhammad SAW are considered worship. Similarly, the interest of officers *is represented to carry out dikili activities*. It seems that they remain enthusiastic in carrying out *the dikili*, even though at night and bushmembers do not sleep. Thus, public interest in cultural implementation *is represented* and the interest of officers in chanting poetry *is still quite high*.

However, the problem is that public interest in learning is *represented* as the interview results are still lacking. Officers *are being represented* day by day. From interviews with community leaders, officers *represented* an average age of 50-60 years, both men and women. Not even a few are over 60 years old. Naturally, where the older the human age, the weaker the officer, the officer should be *represented* to need cadre, however, it is rare for community members, especially young people, to be invited to learn *dikili*. Therefore, the sustainability of the culture *represented* in the future is difficult to predict.

## CONCLUSION

Based on the results of research and discussion, it was concluded that the community still has a considerable interest in organizing *dikili* culture. Similarly, officers *are still* represented to have a high enough interest to carry out their duties. However, public interest in learning to be *represented* and become officers *is* still low. It is hoped that in the future there will be efforts to recruit and regenerate officers *to be represented* in order to preserve *the culture of dikili*.

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