



APPLICATION OF DAKWAH VALUES IN IMPROVING THE TRADITION OF GIRLS' ADOLESCENT BEHAVIOR IN GORONTALO DISTRICT

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ABSTRACT

Dakwah is a call to go to the right path, which Allah swt has determined through the book of Allah (the Qur'an) and the Sunnah of His Prophet (hadith). In carrying out the values of dakwah, messages, and methods are preaching delivered by priests and traditional leaders who must noticed by young women. Because Be'at is a requirement of Islamic law, which is an agreement or pledge with the core of the statement of the creed, implementing the pillars of Islam, the pillars of the Imam, and the pillars of Ihsan as a whole, as A Muslim starts from the moment he matures. It is imperative to remember that methods and messages that are correct and appropriate to the place can create young women and implement the advice and guidance of the priests. Based on the results of this research, it can be concluded that in the procession tradition, Improving the behavior of young women does not conflict with religion. As such, Gorontalo's philosophy "customs intermingle with the Sharia and the Sharia intertwines with the Qur'an." Six processions carry out the imposition of young women in Gorontalo: steam bath, giving holy signs, flower bathing, setting foot on a plate, dedication, and khatam of the Qur'an. The values contained in the traditional process of weighting teenage girls are Monotheism by saying two sentences of creed, implementing the pillars of Islam, Faith, and the pillars of Ihsan, maintaining cleanliness, working together, obeying parents and responsibilities.

Keywords: Dakwah values; teaching traditions; adolescent behavior

1. INTRODUCTION

Momeati is a ceremony of maturity and self-purification based on Islamic traditions. The purpose of Moeati is to build a family, especially girls. The hope is that girls will be able to maintain their purity from the beginning until they finally get married. This ceremony has been held from generation to generation by combining several traditional ceremonies. Carrying out the ceremony *Momeati* is carried out at the house of the parents of the girl who has begun to mature (menstruation). Women who have menstruated are obliged to report to their parents,

namely to their mother, that they have entered adulthood. All actions carried out will be the responsibility held by himself.

During the day, the implementers are village midwives, traditional leaders, and sharia officials. A week before the *Momeati* event starts, activities are carried out *Molungudu* (steam bath with traditional ingredients), then continued with the event *Momonto* (giving holy marks) with *alawahu tilihu* (a mixture of turmeric, lime and water). After that, the girl changes her clothes into batik and waits to tie them to her chest. Then, an event was held in the Summertime (sprinkling flower water). The place where the girl used to sit was *duandata* (coconut shell) facing east, under the hanger bull life which has bloomed. Then water was poured from the seven yellow bamboo plants and continued with Take care of yourself (stepping foot on the plate), preceded by the right foot, then the left foot, followed by *thuja'i* from traditional rulers. After completing these stages, you can continue with the *Momeati* and event *Mohatamu* (concluding the Qur'an).

Gorontalo society is where there is never any conflict or dispute between tribes or individuals. The closely-knit kinship system continues to be well maintained so that people are used to working together and solving problems by deliberation and consensus. The majority of the people of Gorontalo are devout Muslims. The people very strongly believe in the religion of Islam of the Gorontalo tribe. Several traditional traditions of the Gorontalo tribe appear to contain many Islamic elements. Only a tiny percentage embrace other religions outside of Islam. In the Gorontalo tribal community, the custom is seen as an honour (adab), a norm, and even a guideline in implementing government.

This is expressed in "Tradition is with Sara" and "Sara is with the Book of Allah". This expression means customs are implemented based on sara (rules), while these rules must be based on the Koran. Thus, it can be understood that the foundations of Gorontalo society's life are very religious and full of noble values. *Momeati* (pembe'atan) is saying two sentences of shahadat, teaching about the pillars of Islam, Iman, and Ihsan as well as cultivating the values contained in the values of the values contained in the three pillars of religion.¹

The girl's seat is *duandata* (coconut size), facing east, under the hanger bull life those that have bloomed are followed by sprinkling with water from seven yellow bamboo plants. After that, continue taking care of yourself (stepping foot on the plate), preceded by the right foot, then the left foot, followed by *thuja'i* from traditional authorities. After completing the above stages, proceed with the event *mome'ati* and *mohatamu*. Its social function is inner and outer self-cleansing, moral education, caution in stepping, and strengthening the teachings of Islam.

From the explanation above, this research's background problem is finding out the values contained in the tradition of carrying out processions for young women in Gorontalo. The initial stage before the procession *mome'ati*. This is critical to research before entering the traditional ceremony process *mome'ati*. First, researchers want to know the messages contained in the young women's investiture procession and the values contained in the young women's investiture procession in Gorontalo.

¹ Sofyan A.P. Kau, Zainul Romiz Koesry, *Beati Tradition Gorontalo (Uncovering Islamic Expressions in Local Culture)*, (Cet.I; Malang: PT.Intan Harmon, 2018), p.70

2. METHODS

The methods used in this research includes cultural anthropological, sociological and dakwah communication approaches. In order to understand this approach, the researcher explains the meaning as follows: Cultural anthropology approach; used in the context of conducting cultural observations, namely researching the local culture of the Gorontalo Regency Muslim community based on cultural anthropology by looking at the reality of social interactions in Gorontalo society. The cultural anthropology approach emphasizes adapting cultural elements that gave rise to local culture into Islamic ritual teachings, such as the imposition of rituals, *aqikah*, marriage, circumcision and death. Sociological Approach: Sociology is a science that studies interactions that occur in society. Sociology is a science that discusses various phenomena that arise in society. Thus, sociology is closely related to discussions of social change. Social change is a change in certain conditions in society. The concept of social change will be essential to see the various changes that occur in society, especially regarding social interaction actions that exist in society.² This approach is expected to reveal the social changes in Gorontalo society and their relationship to local culture in Gorontalo. Dakwah Communication Approach, namely by providing persuasive guidance and counselling to young women who have been beaten to change their behaviour after being *beaten* or making promises in front of Iman and community leaders in Gorontalo Regency. Data source In this research, the researcher collected the necessary information related to the research theme from several literature books and sources that served as samples. Sugiyono said that sources, participants, or informants are samples in descriptive qualitative research. Samples in qualitative research are called data source samples. The sources to be interviewed as data sources were determined purposively. Namely, the sources were selected with specific considerations and objectives, namely (1) having intellectual competence and a deep understanding of the forms of the religious life of the people in Gorontalo Regency, (2) having the ability to adapt to each change in society related to diversity in religious life, (3) the source understands the implications of diversity in religious life. The data sources in this research are Primary Data, namely data taken directly in the field through direct interviews with sources including religious leaders, young women, community and traditional leaders to find out the data and information needed. Secondary data is data taken in the form of library documents, works in the form of scientific books, magazines, research results and other publications related to problems that are relevant to the problem being studied.

The data that has been collected is then processed using interpretive qualitative analysis. Data processing co-occurs with data collection, which goes through stages. Data reduction, data presentation, and data verification. Data Reduction: Data that has been collected, edited, summarized and then selected the things that are necessary from those that are not necessary. Data verification: namely, concluding. Making conclusions aims to test the credibility of the data; this is done by checking the data repeatedly, matching, and comparing data from various sources, including interview results, observations and references.³

² Ary H. Gunawan, *Sociology of Education A Social Analysis of Various Educational Problems*, (Jakarta: Rineka Cipta, 2007.) p. 3–5.

³ Sugiyono, *Understanding Qualitative Research*, (Cet. IV; Bandung: Alfabeta, 2008), p. 22.

According to Bogdan and Taylor, data analysis is a process that details formal efforts to find themes and formulate hypotheses (ideas) as suggested by the data and as an effort to provide support for those themes and hypotheses. Meanwhile, according to Patton, data analysis is the process of arranging the data sequence and organizing it into patterns, categories, and fundamental units of description. From the two formulations above, data analysis is intended First to organize the data. Much data has been collected, including field notes, researcher comments, informant interview results, and documented data in reports, biographies, articles, etc. In this case, data analysis organizes, sorts, groups, codes, and categorizes it. Organizing and managing the data aims to find themes and working hypotheses which are ultimately developed into substantive theories.⁴

3. RESULTS AND DISCUSSION

The researcher observed every process carried out in *the beaten* custom in this customary process. Several preparations were incomplete, such as the preparation for the *molungudu* customary process (steam bath with traditional herbs), the preparation, namely a pot (pot) for cooking the traditional concoction made from the land that is no longer used by the community and the family replaces it with a pot. The pot should still be used not to reduce the meaning of each process because the pot symbolizes one of the elements of human life, namely land. The custom of *momeati* or *mobe'at* is Islamic share'at, which is an agreement/pledge, with the essence of saying the shahada, implementing the pillars of Islam and the pillars of faith thoroughly, as a Muslim, starting from the emergence of maturity. It is the obligation of Muslim women, starting from the onset of signs of maturity (menstruation), to organize themselves physically and mentally, with the knowledge of self-cleaning and maintaining their purity in their lives. Deep levels of civilization. The Gorontalo tribe.⁵ *Momuhuto* is one of several traditional *mome'ati* (*be'at*) processions in the Gorontalo area for women entering puberty.

The *mome'ati* traditional event is an obligation of every Muslim family from the Gorontalo tribe. It contains moral education, self-purification, and deepening religious teachings, becoming a culture in the child's personal life. *Momuhuto* means bathing with flower water to purify oneself from major *hadats*. In this *siraman* event, the girl is seated on a shaved coconut, and the girl's parents are the first to sprinkle the water. During the *momuhuto* procession, there is a ritual of breaking chicken eggs. The girl holds out her palm, and the traditional elder immediately pours the egg yolk into the girl's right palm and alternately into her left hand so that the egg melts while paying attention to how much it melts, then drinks it to the girl.

Breaking a chicken egg means to warn the girl, so she guards herself like guarding an egg on a horn. You can also see the girl's soul mate and fortune from how quickly the egg melts.⁶ The traditional *be'atan* (*mome'ati*) event contains elements of moral education, self-purification, deepening of religious events, so it becomes a culture in the child's personal life. The traditional *be'atan* process has meaning, namely: The meaning in the *traditional be'atan* process is: 1. The process of *molungudu* (steam bath with traditional ingredients). a. A pot (pot) made of soil

⁴ See Lexy J. Moleong, *Qualitative Research Methodology*. (Cet. III; Bandung: Teen Rosdakarya, 1991), p. 103.

⁵ Farhah Daulima, *Mome'ati and Mohatamu Ordinance*, (Mbu'I Bungale Regional Cultural Gallery, Limboto, 2011), p 1.

⁶ www.Gorontalo.tumblr.com/post/momuhuto, accessed June 9, 2024

symbolizes one of the elements of human creation, namely soil. b. The traditional potion consisting of seven types of ingredients means that it melts the seven properties out so that the brain will become fresh again because of the impurities from within.⁷ 2. The traditional process of *momontho* (giving a sacred mark), essentially *bontho* means the girl's statement that she has promised herself that she will leave her *mazmumah* nature and officially become a teenage girl who is growing into adulthood and is also a sign of the whole family's approval for the change in status. 3. The traditional process of *momuhuto* (sprinkling flower water) has meaning. a. *Taluhu yillonuwa*, or flower water, which consists of seven kinds of fragrant herbs, means that the girl will have commendable qualities expected to enhance the princess's smoothness. b. *Bulowe (upik pinang)* means that the princess will have fragrance from birth, adolescence and adulthood until the end of life, and be fragrant in eternity both physically and mentally, and the principles of human life and its existence as someone who Allah trusts. c. The seven yellow bamboo pots mean that to gain glory, it is necessary to purify oneself from the sins of birth committed by the seven body parts: 1. A mouth used to lie or slander. 2. Eyes that are used to seeing what is illegal. 3. Ears that usually listen to bad stories. 4. A nose that is used to hate. 5. Legs that are used to walking and committing immorality. 6. Hands that usually cause damage. 7. The genitals are usually filled with lust or adultery (meaning the stomach is usually filled with haram food). d. Breaking a chicken egg means reminding the girl/princess to care for herself, like taking care of an egg on a horn. e. Coconut shaving as a place to sit is meaningful, protected from human evil, and is usually beneficial for humans, and hopefully, it will provide more benefits to other people. 4. The traditional process of *mopohuta'a to pingge* (stepping your feet on a plate), has meaning: Seven plates mean seven aspects of a girl's defense in her life. a. The first plate contains soil and the *po'otoheto* plant, meaning life on earth symbolized by the soil, and it needs to strengthen the stance, faith, and piety symbolized by the *po'otoheto* plant. b. The second plate contains corn, meaning the princess must maintain purity and honour. c. The third plate filled with rice means humility, symbolized by rice; the fuller, the more bowed. Similarly, girls, the more beautiful, the better their behaviour. d. The fourth plate contains *tala'a ngala'a* or money of various values, meaning that saving money is a necessity humans seek; if saved, the owner can enjoy the results. e. The fifth plate contains croton leaves (*polohungo*), which have a traditional meaning, meaning a girl needs to understand traditional taboos from adolescence to marriage. f. The sixth plate contains *bakohati umonu* (a fragrant scrub/powder concoction), which means self-organization from adolescence to marriage. g. The seventh plate contains *bulewe*, meaning that the fragrance of your name and family must be maintained, whether you are still a girl or married.⁸

Then, both at *the momuhuto* event and at the *mopohuta'ato pingge* event, there were seven remaining fruits that each contained: 1. The first tray of one comb of plantain means food from the beginning to the end in human life, with the term "*donggo unge he po'alolo lo lutu, sambe ma panggolo bolo hemenga lutu*", meaning from when a baby eats a ripe banana until old age lives to eat bananas. 2. The second tray contains coconut embryos (*tumula*), which is a sign when the girl is *be'at*, meaning that God willing, her life will be like the life of a coconut

⁷ Farhah Daulima, *Mome'ati and Mohatamu Ordinance*, p 9.

⁸ Farhah Daulima, *Various Gorontalo Traditional Ceremonies*, (Limboti: MBUI Bungale Women's Voice Forum, 2006), p. 30

plant, long life and useful for many people. 3. The third tray contains *Hulante*, which contains three litres, which means three stages of human life with seven human dignities, on top of which there are seven lemons each, which means "getting rid of bad qualities", seven eggs, meaning personal integrity or wholeness and quality. , seven nutmegs and cloves mean inner cleanliness and seven coins mean continuing to seek wealth to support life. 4. The fourth tray contains glasses, a *tohetutu* lamp, and five cup plates containing five kinds of rice, which means *Tohetutu* means *tinelo Batanga*. Red rice symbolizes red blood in the body. · White rice symbolizes white blood in the body. Black rice symbolizes the flesh of the body. The yellow rice symbolizes the oath to the body. Green rice symbolizes the veins in the body. 5. The fifth tray contains *bulowe*, a sprig of "*malongo'alo*" that has already bloomed, meaning the bloom of a girl, carrying the fragrance of the family name. 6. The sixth tray contains seven *bakohati lo umuno*, meaning organization and self-care. 7. The seventh tray contains seven meaningful pieces of body; the sweetness of life is the final goal, like sugar cane juice the first meal at birth, so it is hoped that at the end of life, it will be remembered in the sweetness of mind for everyone. The process of *mome'ati (be'atan)* activities. a. *Pu'ade lo be'ati*, the customary seat for those who are betrothed, means honouring the honour of girls who enter the realm of youth and vow to obey the provisions of custom and religion.

Implementation. As stated by Mr. *Romin Yusuf* that: the *be'atan* event appointed as the event organizer is *Hulango* (Village Midwife) and is assisted by a supervisor (a mother who is experienced in traditional *mome'ati* procedures), and has fulfilled the requirements: a. Be Muslim, b. Know the sequence of activity stages; c. Know traditional ingredients, d. Knowing the pronunciations handed down by the ancestors during their implementation from the beginning to the activities and right up to *the be'atan* event.⁹ According to *Mr Moh's* explanation. *Ilyas Cono* that: in the *be'atan* event, there must be traditional officials and village midwives, who are given responsibility for the continuity of the event, and implementers of the *be'atan*, namely sharia' employees (Imam and *Hatibi*), and workers who prepare the equipment and supplies. Cultural objects, as well as traditional clothing, are needed.¹⁰ Preparation. In observations made by researchers before the implementation of the *be'atan* in Gorontalo City, according to Mrs *Hadijah Abas*, who carried out the traditional process for her child, "the first thing to prepare for the *be'atan* event is *molungudu* (steam bath with traditional ingredients), which is carried out thirty the day before the *be'atan* event, the *molungudu* event carried out behind the house (to *dibalaka lo'bele*), a stove is made, on top of the stove is placed a pot made of earth containing traditional ingredients in the form of 7 kinds of traditional ingredients that will be boiled consisting of: 1. The usual and fragrant *timbuwale* (lemongrass) has its stems and leaves mossed, 2. *Totapo Talanggilala* (egg bark), which is coarsely ground, 3. *Humopoto (galangala galangala)*, leaves and flesh are coarsely crushed, 4. *Tapulapunga (sembung leaves)*, leaves, stems, and roots are coarsely ground, 5. *Linggoboto (galangala)*, the leaves and flesh are coarsely ground, 6. Fragrant *Dungo Meme* (dedap leaves), 7. The flesh of the nutmeg and clove leaves.¹¹

⁹ *Romin Yusuf, Biyonga Religious Figure*, interview 7 June 2024

¹⁰ *Moh. Cono, Traditional Leader of Gorontalo Regency*, interview June 20 2024

¹¹ *Hadijah Yusuf, Gorontalo Regency community*, interview June 1 2024

The response of the people who carry out the *be'atan* custom is that in every customary process that is carried out there is its meaning and value which influences the child's self, so that in her life the girl will become a better child according to her parents' expectations. Mrs. Fatma Abdul added that after the *molungudu* process was continued with *momontho* (giving a sacred mark), initially the elders used *balung* chicken blood for the *momonto* ceremony. However, chicken blood caused warts (*bangalo*) to appear on the marked body, so they replaced it. The chicken's blood is mixed with yellow, lime and water, rubbed on a scrap stone (*botu pongi'ila*), and the colour becomes red. Then, place it on the forehead, neck, bottom of the throat, shoulders, curves of the hands and the top of the soles of the feet. In essence, *bontho* means the girl's statement that she has promised to abandon her *mazmumah* (disgraceful) nature and officially become a teenage girl growing up.¹² According to Mr H. Yusuf Podungge, *Momuhuto* means bathing in flower water. This traditional *momuhuto* (*siraman*) ceremony intends *aqidah* to purify oneself from *large hadats* and remove body odour. Besides, it is required that all the princess's *mazmumah* qualities are carried away by the water. Moreover, the material used is unique: the seven pieces of yellow bamboo *perian*. the *Puring* leaves (*dayoh*) called *polungo*. the *Mayang Pinang* (*bulowe*). The One chicken egg. The Coconut shavings are a seat for the princess. *Taluhu yolonuwa* (flower water) with the following ingredients: a. The skin of *limutu* is finely sliced. b. *Limutu* fruit that is cut in half, a total of 7 seeds. c. Slice 7 kinds of *puring* (*polohungo*) leaves. d. A finely ground ingredient called *tilonta*. e. Added with jasmine flowers. Other preparations are: 1. *Bulewe* or upik areca nut two sprigs, a sprig still closed and a sprig that has bloomed. The blooming bulbs were hung above the princess's seat when she was being bathed. 2. Seven yellow bamboo *perians*, covered with croton leaves (*polohungo*), inside containing 100 coins 3. 1 village chicken egg, which is still fresh. 4. *Dudangata* (coconut shell) was used as a seat for the princess when she was bathed.¹³ Mrs Irma Abdullah added that after the *momuhuto* event, it was continued with the *mopohuta'a to pingge* (stepping feet on the plate) event, until in front of the prayer chair, which was in the form of a *pu'ade* which passes through 7 (seven) plates, which contain: plate containing a handful of soil and *po'otoheto* grass. Plate containing corn (*milu*). The plate containing rice. The plate containing *tala'a ngala'a* (metal money with various values). The plate contains croton (*polohungo*) leaves. Plate containing *bakohati lo umonu* (a small box containing fragrant herbs). 7. 1 plate containing *bulewe* (betel nut leg). The seven balances contain: tray contains one comb of *tofumelito* (king) banana. Tray containing coconut embryo (*tumula*). The tray contains Tulane. The tray contains a *tohetutu* lamp plugged into a glass containing rice (five colours of rice: white, black, green, red and yellow). The tray contains *bulewa* stalks. The tray contains seven pieces of *bakohati lo umonu*. The tray contains seven pieces of sugar cane (*patodu*).

Then the girl/princess is guided by the female guide or *hulango* (village shaman) to place her foot on the plate with the right foot leading.¹⁴ Followed by the *be'atan* or *mome'ati* event; according to Mr Salim Yasin, "the event was carried out with Gorontalo traditional grandiose ceremonies where in the Gorontalo traditional position we recognize the three series of traditional government apparatus, namely: *Bubato*, (level of government officials) starting from

¹² Fatma Abdullah, *Gorontalo City Village Midwife*, interview July 14 2024

¹³ H. Yusuf Podungge, *Gorontalo Regency Community Figure*, interview June 12 2024

¹⁴ Irma Abdullah, *Gorontalo Regency Community Figure*, interview August 2 2024

Olangia (King), is now equated with the position of Regent/Mayor extends to *Pululayihe* (hamlet head). 2. *Syara'a*, (levels of religious implementing apparatus). 3. *Bala*, (levels of state religious apparatus) starting from *Apitalawu* (sea captain) to *Taludiyo* (palace security guard).¹⁵ After that, it was continued with *mohatamu* (*khatam kaji*) while the *mome'ati* officers returned to their original place. 3. Traditional Be'atan Procession The traditional be'atan procession is carried out in the morning at 08.00, and a week before the be'atan event, a *molungudu* activity is held. *Molungudu* can be interpreted as taking a steam bath with traditional ingredients. Every morning and evening, the girl being guided is given a steam bath, then drinks the *mato lo umonu* herbal medicine, then powdered. After powdering him, he then fumigated his body with *totabu* (incense) smoke in his room (*Huwali lo wadaka*).¹⁶

Before the *momonto* event, the girl finished *molungudu*, and took a regular bath. After that, wearing a long kebaya/blouse, the *momonto* event was held at *Huwali lo wadaka*, and carried out by *Hulango*. After the *momonto* event, the girl became a *tunggohu* batik tied at the chest level. *Hulango* and her assistant then guided her to the place prepared for the *momuhuto* event. As a seat for the girl who is doused with flower water, is a *dudangata* (shaving coconut), facing east, under a hanging *bulewe* that has already bloomed, and at the back there is a sugar cane plant (*patodu*), as well as a ripe banana which the person is holding. The water was splashed through the gaps in the *bulewe* blossoms above the girl's head. The first splash, from the pan of *taluhu yilonuwa* (flower water), started with the mother, then continued with the father's bar, without *tuja'i*, just *Bismillahirrahmanirrahim*, then continued with the traditional authority using the seven yellow bamboo perian. Finished pouring water from the seven leaves of yellow bamboo, followed by splitting the young *bulewe* (upik areca nut), and carried out by *Hulango* or the supervisor, with the palm of the right hand until it is open, then removing the contents, then squeezing and rubbing on the child's palms girls, and in certain parts of their bodies.

Then, break the free-range chicken egg into the girl's palm. On the egg yolk, there appears to be a white spot called the eye of the egg, which *Hulango* researched; that is, if the white spot is slightly in the middle, then the girl's soul mate is still within the family circle, but if it is on the edge, then her soul mate will be someone far away. Alternatively, "*Tawu ngopohiya*" means not from the family environment. Copy the egg yolk from the right palm to the left palm so that the egg yolk melts. After the egg yolk had melted, the girl drank it until it was finished. The bathing event continues with bathing in flower water in a baking dish, rubbing the body with traditional concoctions, and then rinsing with plain water. After the *momuhuto* event, after bathing, the girl entered the dressing room to give birth in traditional *Wolimomo* clothing, waiting for the *mopohuta'a to pingge* event; her seat was on the edge of the bed. After that, the child stepped out of the room and in front of the lined plates. In *pu'ade* o be'ati the girl is guided by *Hulango* or her mentor mother, placing her feet on the plate, first with the right foot, then the left foot and so on three times.¹⁷ What are the preparations for carrying out the sacrifice? Materials prepared: 7 pieces of yellow bamboo, Bunga *Dayo*, *Buloyo* (areca nuts that

¹⁵ Salim Yasin, *Traditional Figure (bate lo limutu) Gorontalo Regency*, interview 14 July

¹⁶ Irma Yusuf, *Gorontalo Regency Community Figure*, interview June 22 2024

¹⁷ Hawa Madina, *Hulango, Gorontalo Regency*, interview 3 June 2024

are still closed and those that have opened), 12 plates, Paddy, Corn, Grass *Huhuliali* spices and grass *Potoheto*, seven candles, Pale *yiluwo* (Colored Rice), Fragrance oil blend (lemon peel, *pandan*, garlic), Hulande which consists of (rice, seven eggs, seven nutmeg, seven lemon, seven cloves, seven pieces of coins) 2. What is the process of implementing the acquittal?

Before the bathing process, the woman who will be beheaded is applied with a concoction made from eggs and whiting and then applied to the forehead, neck, arms, elbows, palms, knees and soles of the feet while lighting an oil lamp/candle, in Gorontalo language it is called *BONDO 'Oh*. This aims to ensure that the woman who will be beheaded will avoid illnesses caused by *WAWALO LO BELE*, or aims to expel the devil who resides in the house. After that, entering the bathing process, the woman who will be beheaded sits on a shaved coconut; this means that in the future, her fortune and soul mate will be easy to obtain even without looking for it; it will come by itself. After that, they are doused or bathed with *yilonda* water (fragrant water) in yellow bamboo containing coins and dayo flowers to purify and fragrant the body of the woman being *be'at*. After finishing bathing, a *HULANGO* or person who is in charge of the bequeathing process opens the betel nut *pelepak* by patting it, and this has a meaning or symbol for the woman who is beheaded so that later she can guard herself so that she does not take the wrong path and maintain her honour so that not taken away prematurely.

Next, it was continued by breaking one free-range chicken egg and drinking the yolk to the woman who was beheaded, and this meant that her good fortune would not be wasted and would not provide any benefit to her. The following process is stepping on the plate; in this process, the beheaded woman is dressed in traditional Gorontalo clothing (*BILI'U*) and gently steps on plates containing ingredients such as rice, corn, money, *paota* grass, *dayo* flowers, *mayang* flowers, every plate that is stepped on each has its meaning such as rice and corn which means good luck, so that later you will not have trouble with food Coins mean that everyone wants money, the reason why they are stepped on is that money can make us do anything and doing things can lead us to the wrong path, that is why these coins are stepped on so that we do not enslave ourselves. *Huhuliali* spice grass and *potoheto* grass mean strengthening one's position as a woman to maintain her honour as strong and tough as the grass. Moreover, the final process is sacrificing the woman who is bequeathed to sit in *PUADE*, and a priest will teach her the *sahadat* and give her religious advice. 3. What is the age of a woman who is betrothed. It depends; there is no age/age requirement for women to be beheaded. What is certain is that when a woman has entered her first menstrual period, she can already be girded. But usually between 5-7 years. 4. What is the difference between circumcision and *be'at*? If circumcision is on a boy and does not require much material in its implementation, while *be'at* is on a girl and requires much material as mentioned above. 5. Why should women be beheaded? Because *be'at* is a Gorontalo cultural custom that must be carried out, especially since Gorontalo has the motto "customs are based on *syara'* and *syara* is based on the Book of Allah" so there is a connection. Between customs and books, we must follow all cultural traditions in Gorontalo.¹⁸

After the *mopohuta'a to pingge* event is finished, the girl is invited to go to the *pu'ade lo be'ati*, and the traditional authority will invite the *be'atan* event to begin immediately. A set of incense is prepared in front of the Imam or *Kadhi* and takes place in front of the girl who will be

¹⁸ Fatma Abdul, Hulango, *Gorontalo Regency*, July 23, 2024

beaten. Through the scarf that connects the Imam's hands with the hands of the girl who will be *be'at*, with the rising smoke of *Makadi* incense, the preamble to the *Bayiat (be'at)* begins with praise to Allah SWT and the main thing is to say the shahada. Moreover, in every traditional *be'atan* process that has been carried out from ancient times until now, it is still the same, in every procession there is nothing different because it can be seen that every culture owned by every region can keep up with the times.¹⁹

The origins of *Be'at, Pembeatan* were carried out after King Motolodula converted this area to Islam and a people's party was held for 40 days and 40 nights. Pork is the food of the Animus people, so King *Motodula* ordered his people that at the people's feast, all pigs without any remains should be slaughtered, and the blood collected in wooden sticks and containers. Then, the shelter is kept on stilts in the middle of the stage in the house. At the coronation, King *Motolodula* instructed two stairs to be made so they could go up and down the stage. At the time of King *Motolodula's* coronation, everyone who wanted to congratulate him and shake hands, the king dipped his finger in pig's blood. He pressed it on each person's forehead, saying that you should end eating pork and other unclean things so that you do not get scabies that will not heal. It was at that time that the entire country converted to Islam. Chicken blood was taken as a substitute because there were no longer any pigs whose blood would be taken to purify them. However, it did not last long because chicken blood caused warts, so it was replaced with a mixture of turmeric, lime and water. So from that, the mark on the forehead is a statement not to worship other than Allah and Muhammad, the messenger of *Allah*. The mark on the throat part of the throat means that he will not eat haram food, the mark on the shoulder and the folds of the hands and soles of the feet mean that he will not do blasphemy (*mazmumah*), and for parents and families are responsible for the children's welfare as God's trust.

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¹⁹ Ridwan Pantulu, *Community Figure (bate lo limutu) Gorontalo*, interview 14 September 2024

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