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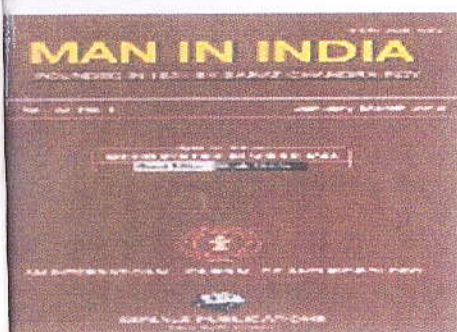


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BUILDING AND CONSTRUCTION CUSTOM TERMS DICTIONARY WITH COMPUTATIONAL LINGUISTICS: AN EFFORT TO PRESERVATION CULTURE AND LOCAL LANGUAGE (A CASE OF GORONTALONESSE LANGUAGE)

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Elsje L. Sambouw*

Abstract: The objective of this research is producing customs terms dictionary by analyzing Gorontalo language data in linguistic computation program of True Basic. The data are taken from the poems related to Gorontalo customs or traditional ceremony, besides its documents. The methods used is descriptive qualitative. All custom terms from the data are analyzed in two ways of using linguistics competence and manually. Finally, it is found customs terms dictionary in two languages (Gorontalo-Indonesian and Gorontalo-English).

Keywords: Language, local, gorontal, culture, custom dictionary, linguistic, computation.

BACKGROUND

A very alarming fact, many people began to leave the regional language, including Gorontalo society that many children and adolescents are not familiar with the local language, especially indigenous language of traditional poetry. There has been a tendency to use Indonesian in the family circle. On the other hand, children and adolescents have been and are taking action utilization of written language by changing its own character and structure as desired individuals or groups against Indonesian and foreign language even mixed with local languages with the same way or system through SMS communication and facebook. We can imagine: (i) how the use of third-language problems associated with the utilization of technological advances become familiar and intimate partner alongside the teenage community life. It is quite an impact on the problem of three languages. (ii) the possibility of the extinction of the local language at a certain time in the future. (iii) On the one hand, the presence of regional languages and foreign languages as a means of supporting culture and the development of Indonesian, but instead all three need to be handling the problem.

To minimize the language issue as it was intended, to occur positive maintain efforts of regional languages and protected from extinction, then the effort of documenting the language and cultural values Gorontalo area can be done through a dictionary term research and manufacture of custom area in two languages, the language Gorontalo-Indonesia and Gorontalo-English.

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To obtain the ease of making the dictionary, the preparation should be assisted by computational linguistics program. But due to the preparation and publication of the dictionary requires a data set of poetry in all aspects of the local communities in the region of Gorontalo, the early stage research has produced a research report meaning the value of poetry customary in general according to the sequence of events in each aspect of customs and their rituals and product results collection of poems Gorontalo local customs. The product becomes a means of making the customary terminology dictionary. Today, the dictionary is still in the editing phase and not yet published, because other issues are still associated with the necessary uniformity Gorontalo Regional language standardization. This issue concerns the morphological spelling and phonological still very varied which must be followed up with research on an ongoing basis.

LITERATURE REVIEW

Language preservation in principle is that the positive efforts of the public speakers of all languages, as Wittgenstein (2005, p 7) states The effects of language maintenance programs can be extremely positive for threatened cultural groups. Dealing with the problems of language-maintenance, many languages in the world became extinct, this is caused by several things as said Ken Hale (in Wittgenstein (2005, p 3) that the number of languages in the world has been dropping for at least half a millennium. Apparently this is at a rate of this in inverse proportion to the tide of intercultural exchange from mass migrations, trade, industrial growth, education, and communication revolutions.

The effort of maintaining the language of both minority and majority language which already has a characteristic in danger of extinction, (e.g., Indonesia is rich in local language), many ways to do that the community can play a more active use of local groups of their language as a form of consciousness love their language and culture. Fishman (1991, in Potowski 2013, p 13) proposed that minority languages, to the extent that they belong to minority groups, would benefit greatly from group-based legal protection, similar to the Americans with Disabilities Act, as well as a more proactive stance by community members toward Reviews their preservation.

The information quoted from the Internet on January 6, 2013 on the thinking of a healthy about the culture and the language it is said that a healthy irregularities or problems in our country have been documented. The provision of appropriate services is cultured and linguistics (culturally and linguistically Appropriate services, CLAS) is a strategy to help remove irregularities or problems. To follow the way the services concerned need to take the culture and language of the individual as this may help lead to positive results for the overall population variation within a region. Such services can be categorized as healthy services, valued, and valuable. With this service, users of language communities can be responsive to the healthy confidence.

It says that the appropriate services are cultured and language, (CLAS) provide a framework for all service organizations healthy to the best service to the community was mixed, rising in a region Standard CLAS as a collection of one unified mandate, guidelines, and recommendations are intended for information, fostering and facilitating the requirements and rules in the form of service-related warnings healthy culture and language. CLAS Standards to prepare guidance improvement of service quality on three things: a competent service culture, language access services, and support-support organizations. It was published in 2001.

Associated with the formation and development of Indonesian language and literature as well as language and literature region, it has had a constitutional basis. It has already amended in 1945 in Article 32, paragraph 2, that "the State respects and preserves local languages as national cultural treasures" (Depdibud 2003).

The Languages in Indonesia

In Indonesia there are many regional languages (Muzhab in Mahsun, 2000) "The presence of regional languages in Indonesia is not less than 670". Mahsun (2000, 44-45) illustrates that the regional languages is helping to provide empirical evidence to inspire intense contemplation as well as being the same starting point to foster a shared commitment. For example the data kinship terms of equivalence rules, sounds, and grammar is a testament to broaden understanding of the state of diversity in unity.

In this case Mahsun discuss the Constitution No. 22 of 1999 on the granting of authority to the widest for those areas that developed by utilizing the potential which exists in its own area optimally. On the one hand, it is becoming a threat to the survival of the nation Indonesia because there will be competition in the area including encouragement for certain areas for want of free software, but the diversity in the condition that their similarities and differences, on the other hand suggested the emergence of competition needs to be managed either by the government.

In this discussion, Mahsun focuses on efforts to improve the quality of the use of regional languages through the teaching and development of local content material dimension of diversity. It is daid that from the side view, local languages were derived from the same family and clumps are not the same will result in two things namely that local languages were from the same family have good prospects for the teaching of regional languages, otherwise if languages it is not from the same family, the development of local content material dimension all-ikaan binekatunggal be less promising. For that Mahsun suggest need to do research, for example related to dialectology and comparative historical.

The previous description, Mahsun leads to increased use of quality local languages to support Indonesian. If we follow carefully this desire, it contained meaning there needs of activities to maintain the regional languages but it is only

implied in the descriptions on the implementation efforts of the local language in teaching activities as local content.

In an evidence, meyatakan that language teaching in general has not been able to improve the skills of learners in language both orally and in writing; examples of English proficiency of our children or students.

To perfect, that the preservation of regional languages is not only seen from one side, but more than that. In terms of the role and functions of the local language, the local language preservation efforts more clearly stated. The role of regional languages in accordance Indonesian congressional formula VIII in Jakarta, 14-17 October 2003 stated that the role of regional languages (including script) as a means of fostering and development of culture, education, art, and traditions of the region to strengthen the identity and cultural resistance nation. In addition to strengthening the role of the local language is used as an introduction at the beginning of education, can also be done through the cultural realm, the realm of customary and religious realm. So the local language can survive when communicated with the family environment, culture, art and traditions of the area, also to transfer to regional languages into Indonesian, even necessary in a foreign language.

Following the formulation of BI VIII congress, we looked the efforts of the establishment and preservation of regional languages in various forms of activities. In the realm of culture, customs and religion, it is possible to do the preservation of regional languages through the efforts of producing and publishing a dictionary term local customs and moreover the dictionary was expressed in two languages, regional languages - Indonesian and local languages - English. It anticipates the more depressed the use of local languages may be extinct if the speakers have started to abandon the use of regional languages in the family and community level communication. In addition, the local language with culture began to be affected by the assimilation of foreign cultures in the world of globalization and sophisticated communications.

Studied the function of regional languages, (Alwi and Sugono, 2000: vi) there are three (3) functions of regional languages in the national language politics. (1) as the pride of the region, (2) the symbol of regional identity, (3) as a means of transport in the family environment, and local communities. There are two other functions mentioned in congress national languages namely (1) as a means of supporting local and Indonesian culture, (2) as a supporter of regional literature and literary Indonesia.

English as Foreign Language: Roles and Functions

The presence of regional languages according to its function formulated in congress, other than as a means of transport, the regional languages have common goals with the functions of a foreign language in Indonesia. The function of a foreign language

in Indonesia is PBN (National Language Centre) and KBN (National Language Congress) has the same formulation, namely as a means of transportation between states and foreign language as a means of strengthening the modern science and technology, for moral development. One function again in PBN is a foreign language as a tool to help Indonesian development into a modern language. This function in KBN's Congress (National Language) into two more items that is associated with both English and Arabic. English preferred as a source of Indonesian development, especially for the development of scientific terminology and the Arabic-language placed as religious language and Islamic culture (Alwi and Sugono, 2000: xi).

Building and Construction Custom Term Dictionary with Computational Linguistics

When preparing the dictionary is addressed to the owner of the language itself, then compiled are mono-lingual dictionary, if the dictionary was intended for someone who does not own the language, then compiled a dictionary of the language is itself. Mono language dictionary definition is not enough synonyms, but a bilingual synonym is sufficient (Chaer, 2000: 212). The benefits of mono language dictionary is emphasized by Chaer is to broaden the knowledge of the owner of that language. When viewed in terms of objectives, preparation of a bilingual dictionary is beneficial to use another language, it interpretes the meaning of synonyms only. To interpret the term derived from traditional poetry, so it is closely related to culture, such as Koentjaraningrat (1993: 11) argues that it is the ideal form of the indigenous culture of a society, which shall govern the community's attitude.

The Kinds of Dictionary

As we see the results published by the dictionary describes a number of types of dictionaries, dictionaries in one language only, dictionary in bilingual or dual language and dictionary in three languages or multiple languages. The entire dictionary is the type of target language dictionary (Chaer 2000 p. 196), whereas other dictionaries say 1) Dictionary by size; big dictionary, the dictionary is limited (limited to entry and meaning), a pocket dictionary, a dictionary of students (entry is determined by the level of education). 2) Dictionary based content; dictionary pronunciation (special pronunciation and no one has been found in Indonesian), dictionary spelling (spelling and decoding of words on syllables), synonym dictionaries, dictionaries antonyms, (the dictionary opposite words and for the Indonesian language yet exist), dictionary homonym (explanation of the word and concept for several different meanings), dictionary idiom (word or combination of words whose meaning is not predictable from the elements formation), a dictionary of acronyms/abbreviations, dictionary etymology, dictionary terms, and dictionary idiak (dictionaries that many of the conditions and complex formulation).

Definition of Term Dictionary

We have seen much dictionaries term widely used by each person in his field of expertise, such as linguistic terminology dictionaries, dictionary terms of biology, chemistry terms dictionary, a dictionary of medical terms and dictionary of economic terms. Dictionary of terms according to Chaer (2000: 205) is a description of the entry, there is just a synonym of the entry, there is also the form of a brief description or explanation is quite long.

To produce a dictionary of terms, one is confronted with problems of lexicography and the problems will be taken into consideration in drafting. The problem in general is that the wording is based on morphological system with affixation system which has many words derived. Gorontalo language *teteo* word "run" may be drafted by an alphabetic derivative of the word.

teteo, Hitetea - is being run

Matumeteo -will run

Teteolo - run (please)

The issue compose the word is the suffix, repeated words, inserts and meanings. All of this requires a way of placement and the right space in a sequence in the dictionary.

Linguistic Computation Process in Drafting the Custom Terms Dictionary

One computer program that can process language data into a sequence of words and can be used to compile or create a dictionary is True Basic Program. The program according to Kemeny and Kurtz (1985: v) is "True BASIC which attempts to combine the power of a large language with the convenience and ease of use of a personal computer" more say "There are more features of the language that we can discuss here. For example, True BASIC Allows you to use the full memory in your computer. And help, when you get stuk, is readily available directly on your screen".

In the program there are instructions to calculate how many words are put into True Basic screen, then ordered to arrange the words in alphabetical form and so ready to be printed. A researcher can combine the data manually each language with words in alphabetical order production. Merging is done by reordering alphabetically all the data printed.

MATERIAL AND METHOD

The method in this research is descriptive qualitative. Data from the field have been obtained by gathering documents of writing poetry and video of custom implementation, besides the direct observation in the field. The techniques used are interview, recording, and recording. The results of data analysis of two direct

observations and recording of activities in the field of poetry, and 7 documents (4 document video, and three documents written data) are described as below.

The sample of terms customary obtained from the custom implementation process in Gorontalo includes birth custom, marriage with the order of its implementation, funeral customs, welcoming guests, and traditional coronation. All customary terms selected is a sample of this research.

The sample of region used is one city and five counties in Gorontalo. Data of poems were found, then have the same contents for two or three regions, the researcher simply choosed any one of the aforementioned data. It is based on the mind of Surakhmad (1980, p. 7). Researchers should conduct observations of everyday experience, and see the reality that is happening around us.

Processing of the data from the field is done with a few steps: (1) transcription / transliteration language data. (2) translation, (3) data classification of indigenous language, (4) Preparation of indigenous poetry systematically into four aspects of Gorontalo customary so that it becomes a collection of Gorontalo local indigenous poetry that has been translated.

The process of analyzing research data has its steps, those are: (1) Classifying the language data from six regions (1 cities and 5 counties) in accordance with the customary aspect in Gorontalo area; (2) Transliterating spoken language into writing form of Gorontalo language; (3) Translating into Indonesian; (4) Preparing all indigenous poetry that has been transliterated and translated then to be a product and (5) Describing the general meaning and values that exist in traditional poetry.

For data processing techniques, namely indigenous language dictionary made through the process of computational linguistics program. With this program, the data typed on the windows program, included in the True Basic program through the screen notepad. In this position True Basic program can bring up all the words in alphabetical order. Because of the True Basic screen can only accommodate a limited line, the discourse of poetry or any other language data are divided into several sub discourse. Then the work of True Basic arranged separately manually by reordering all the pieces to form the alphabet as a whole.

The form of the word order is translated into English by google translation on the internet and then corrected manually.

The process of analyzing research data includes the steps as follows: (1) Copying the language data into windows; (2) Dividing data into True Basic screen in the form of a short piece of discourse; (3) Processing the data in the display True Basic with its commands to arrange all the words to be alphabetical order of data; (4) combining each alphabetic sequence of pieces short of discourse manually to each alphabetical order, then it becomes a customary term overall arrangement; (5) Checking carefully alphabetical order; (6) Interpreting the possibility of the appearance of the word in different contexts. Transferring meaning from Indonesian

to English conducted by the help of the assistance of the computer program and the manually and (7) Making research report. (8) Composing Gorontalo custom term dictionary.

FINDINGS AND DISCUSSION

The findings of the research on the activities of *momeqati* 'advised' *pohu-pohutu* "the application complete custom" in Suwawa Bone Bolango generally have; (a) the value of religion in poetry *tujaqi momuhuto* 'bath water spray poems', (b) the value of cultural and historical of Gorontalo customs, (c) the value of aesthetic / beauty, and sanctity in the poems of set foot on plates custom, and (d) the value of ethics.

Values on the activities *moponika* 'marriage' includes custom making a proposal of applying for girl, conducting treasure, wedding day, and *palebohu* 'advised' are: (a) the value of the social/solidarity in making a proposal of applying for girl, (b) aesthetic value in making a proposal, (c) the historical value in the activity of the conducting property, (d) historical value and appreciation to the bride and groom at the wedding day, (e) social values and manners in *palebohu*. In the event *motombulu* 'welcoming guests' dominated by such a value appreciation of reception poems towards *olongiya* 'leader' and invited poems to walk.

For activity as *molalunga* 'funeral' is dominated by (a) the value of religion, (b) the value of respect, and (c) an appreciation of the services of the bodies of the deceased during his lifetime. Furthermore, the meaning and value of poetry for seven yellow bamboos filled with water for bathing the corpse is to receive a request for forgiveness from Allah SWT. Seven yellow bamboos on customs *pembeatan* 'advised' have the same meaning and sanctity, but different in purpose. Bath with water in seven yellow bamboos on *pembeatan* is the cleanliness and purity of the girl.

Exposure oral poetry and the contents of the document, it is found differences which were influenced by (1) the condition of the area; as in (a) events when making a proposal, (b) the current state of advising, (c) the current state of funeral. (2) the effect of the nature/human characters and the message body of poetry in a custom implementation i.e., (i) an impromptu poetry to change the nature / human characters and (ii) the effect of the content of poems on a custom implementation.

Based on the purposes of research described previously, the important things that can be revealed are: (i) the information a large number of terms customary Regional Gorontalo in the form of poetry, (ii) a general description of meaning and value of each custom area of Gorontalo, and (iii) a description of differences in the content of oral poetry on custom activities and are in the document.

The Information of Custom Term Dictionary in Gorontalo Province area

Customary terms gained in Gorontalo Province consist of two parts; which is triggered directly in cultural activities in the community and memorized by the

traditional authorities as a condition of customs duties. Both are applied in local cultural activities.

The customary terms found in the field of research that uses the language of poetry are as follows.

Momeqati 'advance girl' activity of *pohu-pohutu* 'implementation all indigenous', *moponika* 'marriage' activity which consists of custom making a proposal of applying for girl and conducting treasure, wedding day ahead of the ceremony of marriage contract, and *palebobu* 'marriage advice' activity, *motombulu* 'welcoming guests' activity, *momulunga* 'coronation / granting customary title', and *molalunga* 'funeral' activity.

These activities are carried out by using traditional poetry that can not be separated from the value of cultural and religious life in the community. Description of the values can be seen in the following description.

General Description Meaning and Value of Each Gorontalo Regional Indigenous

The principle of the implementation of the Indigenous Gorontalo area reflects a lot of values and norms of public life. To understand the meaning and value that exists in every aspect of the five activities are described as follows.

***Momeqati* 'Advance Girl' Activity of *Pohu-pohutu* 'Implementation all Indigenous'**

Momeqati is one of the cultural activities that applied in the Gorontalo Province. *momeqati* activity consists of (Lihawa, 38-39: 2012) two types in terms of the level of implementation, namely *pogu-poguli* 'custom application' in the sense of applying custom cores in a process (or custom events) and *pogu-pogutu* 'custom event lively' consisting of three levels, namely customary; *pogu-pogutu* ordinary is lively usual custom events, *pongo-pongoqabu kiki* 'vibrant medium' and *pongo-pongoqabu daqa* 'lively upper level / more lively'.

From the two types of *momeqati* activity, the first indigenous type does not use traditional poetry and is generally accepted in Gorontalo society. However, the second type of this custom has delivery poetry event with meaning and value which are very meaningful to the lives of teenagers. All poems are delivered in customary activities imply advice, instructions and guidelines for the life of a teenager.

The values reflected in the traditional poetry of *pembeatan* 'advising girls include: (written documents)

Religious Values

Religious values here are the poems flush/shower begins with the words Bismillah. Bismillah *momuhuto* 'with the name of Allah I flush (with Perian/first yellow bamboo).

Cultural and the History Values

Cultural and historical value, namely in the poem: (first yellow bamboo)

<i>Adati toyumuta</i>	Indigenous has been perfect
<i>Taluhu Mbu'I Bungale</i>	Mbu'I Bungale's water
<i>Lumonggiya lumontalo</i>	spread everywhere
(The second yellow bamboo)	
<i>Tiya taluhi Bintelo</i>	This water from Upstream
<i>Wali li Mbu'I Bungalelo</i>	From ancestral Mbu'i Bungale
<i>Tilime to butu delo</i>	Taken from the spring
<i>Tujaqi Mopohuta'o</i>	(set foot on poem)
<i>Hulalata lo hunggiya</i>	The authorities of the country
<i>Molunggumo to ladiya</i>	Deciding ceremony
<i>Adati lo hunggiya</i>	This country rule
<i>Dila he kati-katiya</i>	Do not undifferentiated
<i>Adati lo Madala</i>	Rule this country
<i>Dilaha wawu tilaala</i>	Preserved and respected
<i>Adati lolahuwa</i>	Indigenous inherited
<i>Hidudu'a hi pakuwa</i>	Has been soldered and forever
<i>Adati lo data</i>	Indigenous to Community
<i>Hitimenga hidapata</i>	Has been styled to perfection
<i>Adati lo Linggiwa</i>	custom in country
<i>Lonto tiyombu ti'utwa</i>	From the ancestors
<i>To dula pilohutuwa</i>	the day of today
<i>Ongongala'a hiambuwa</i>	The whole crowd gathered
<i>Ulipu lolo taluwa</i>	Attended by magnifying country
<i>Hipapade hiwonuwa</i>	In an intimate atmosphere

The Value of Aesthetics/beauty, Sanctity

These values are to educate girls cherish and maintain the beauty in life. (Poetry mean that the second stanza connection above).

<i>Tilalu'o lo pingge kelo</i>	Taken with beautiful plates
<i>Lo pingge dedelo</i>	Plate of our heritage
<i>Meyi polihu wonelo</i>	For the bath an purify

The values of softness, happiness / luxuries including aesthetic values in poetry as follows:

Poems for inviting girl to walk

<i>Lengge ahi motiyale</i>	Grand daughter please step
<i>Taluhi Mbu'I Bungale</i>	Mbui Bungale's water/ancestry
<i>Wali li bintelo lale</i>	Descent leading man
<i>Talu de'o timbuwale</i>	Personal flawless
<i>Lipu duluwo lumale</i>	Honored by both countries
<i>Lumonggiya lumontale</i>	Daughter of the great please step
<i>Lumontale Lumonggiya</i>	With an authoritative step
<i>Tolipu duluwo tiya</i>	In both these country
<i>Tombulu tadidiya</i>	thou hailed

The values of vigilance and softness in poetry of advising girl of the implementation all indigenous

<i>Pogo piyohe ayuwa</i>	Arrange temperament
<i>Dapatiyo piohio</i>	The rule is the kindness
<i>Lumuneto tinelio</i>	Looks light rays
<i>Mobubuheto pinggelio</i>	really heavy plate
<i>Dahai pingge motiya</i>	Keep cracked plate
<i>Wonu mopia</i>	If it is good
<i>Ito mopiya</i>	we are good
<i>Dahai mayi olo amiyatia</i>	and also keep us all
<i>Pogo piyohe ayuwa</i>	Arrange temperament
<i>Dapatiyo piohio</i>	The rule is the kindness
<i>Lumuneto tinelio</i>	Looks light rays

Many values and norms contained in advising girls poem. In general, these values include religious values, aesthetic and ethical values. All of those are educating the teens so that they can get along well and can be accepted by an environmental community. advised

Moponika 'Marriage' Activity

This activity consists of custom making a proposal of applying girl, carrying treasure, the ceremony before marriage contract, the day of ceremony, and *palebobu* 'marriage advice'.

The poem of *tujaji* in marriage custom are too many. It is caused by many steps in it. Each step has its objective of well tendency of applying values and norms. Values that stand out on the stage of making a proposal and carrying treasure are the values of social and aesthetic. Poetry on the wedding day activities reflect a

lot of historical value, the award to the bride. While on stage palebohu 'marriage advice', the value of which more later are social values and manners in marriage.

Social Value in custom making a proposal of applying girl:

<i>Amiaatia botia lonto huli</i>	We come from the south
<i>Wau debo lonto pitango gunggia</i>	And part of this country
<i>Maa mai mopotaqua loloqia</i>	Heightening social status
<i>Moduqa oporajia</i>	Discussion and pray
<i>Putungo bunga sambako</i>	flower buds
<i>Longoqalo to wumbato</i>	Blooming on a pedestal
<i>Moonu pata-patato</i>	Fragrant scent everywhere
<i>Putungo bunga kanari</i>	Kanari flower buds
<i>Longoqalo to huali</i>	Blooming in bedroom
<i>Moomu kaka-kakali</i>	Fragrant of all time
<i>Debo woluo taa ma ilo-ilohabari</i>	Already there who find
<i>Bo dipoolu ta leekakali</i>	But nothing is settled captivate

The Historical Value of the Conducting Property and its Activities on the Occasion of Marriage

The historical value of the conducting property:

<i>Aadati to hunggia</i>	Gorontalo custom area
<i>Maa leedungga mai</i>	arrived in the place
<i>Maa popotupola mai</i>	ready to be included
<i>Yio popobotulalo buai</i>	We are so invited in
<i>Baangi woi baangi</i>	Please open road
<i>Baangi wau hiangi</i>	Open road and give chance
<i>Popodutua pohuntala</i>	To serve the conducting treasure
<i>Tapahula bilotala</i>	conducting treasure has been prepared
<i>Wolo ayua sagala</i>	With all the custom symbol
<i>Ami Baate lo u duluo</i>	We are the traditional authorities of the two regions
<i>Moloqopu moloduo</i>	Pick up and invite
<i>Moloduwo moloqopu</i>	Invited and pick up
<i>Aadati li pagi pusaka dotu</i>	With indigenous ancestral greatness
<i>Banta pei bulai</i>	Nobility noble child
<i>Wahu polenggelomai</i>	Please step up
<i>Wahu molaiqolimai</i>	Move here

<i>Laiqai odia</i>	Come up here
<i>Puqade malosadia</i>	Aisle already provided
<i>Uwolo banta mulia</i>	For you noble child
<i>Bubato hihadiria</i>	Officials have been present

Value Appreciation to the Bride at the Wedding Day:

<i>Mbuiqi payu bulai</i>	Nobility noble Queen
<i>Ontode-ontodepomai</i>	Attention here
<i>Podiambangi pomai</i>	Step into here
<i>Ode huali lo humbia</i>	To customary room
<i>Wombu tuoto lomai</i>	Grandchildren invite entry
<i>Tuotai odito</i>	Come here
<i>Wombu payu bulai</i>	Nobility noble Queen
<i>Wahu tuotolomai</i>	Silahkan masuk saja
<i>Tuotai odito</i>	Come here
<i>Wahu malo popohualia</i>	and will be applied
<i>Lo aadati lo hunggia</i>	with greatness cust

Social Value in Palebohu 'Marriage Advice' Activities:

<i>Wawu utia palebohu</i>	This is <i>palebohu</i>
<i>Otodu wau loqohu</i>	guidance and advise
<i>Toduolo modungohu</i>	Hear please
<i>Alihu moqotapu piohu</i>	In order to get the goodness
<i>Ti mongoli lonika mopoomua</i>	You got married on the basis of affection
<i>Huhuala pogaaturua</i>	Set well marital relationship
<i>Dula bolo wuwuhua</i>	Do not harass each other
<i>Wonu bolo owuhua</i>	If tease each other
<i>Muli loqo hilipu-lipua</i>	Back like islands separated

Manners Value in Palebohu 'Marriage Advice' Activities:

<i>Wonu dila oquqaalo</i>	If there is no food
<i>Diila bolo pojalo-jalo</i>	Do not get angry
<i>Tunggulo huungo dalalo</i>	Up on the streets
<i>Moqohina to hiala</i>	Causing contemptible for husband/wife
<i>Tunggulo tio momeentalo</i>	She/he would ask for a divorce
<i>Wanu dila okaaini pomake</i>	If no clothes
<i>Dila bolo pomate-mate</i>	Avoid hitting

<i>Lo oluqo wau wuate</i>	With hands and iron
<i>Mobunggalo tuango olate</i>	Scattered fish in nets
<i>Didu motapu tunggulo u mate</i>	Do not come until the dead end of life

Motombulu 'Welcoming Guests' Activity: Motombulu activity is an activity of the Regional Indigenous Gorontalo. Requirements for those who are welcomed with the customary (Botutihe and F Daulima, 2003: 238) (1) guests who have a job title / position high like Presdiden, Minister, and the Governor. (2) Government officials who will be crowned as regents and mayors.

Reception is performed when the arrival of high-ranking government officials, or guests from abroad as ambassadors, consul, and Guest Country. In addition to an official visit the first time in Gorontalo indigenous territories. The values contained in these activities is a welcomed guest appreciation for, example is the poem:

Welcoming the Leadership of the Country Mopotupalo 'Invited in' Activity:

<i>Wombu tupelo lomayi</i>	overlord, welcome please
<i>Tupalai to dutula</i>	Come in through this
<i>Malo loliyatuwa</i>	be unified
<i>Lotutayi lo popalo</i>	Come out of inside
<i>Delohe lintalo</i>	unhesitatingly
<i>Odelo time ipitaloi</i>	as pure lead
<i>Odelo pinibuboalo</i>	Like gold sparkles
<i>Lengge ahi motiyale</i>	Son of the great moves
<i>Taluhu li Mbu'I</i>	Highborn noble
<i>Wali lo banta lo lale</i>	leading highborn
<i>Taluhu ode otimbuwale</i>	We were all without exception
<i>Lipu duluwo lumale</i>	Two countries exalt
<i>Lumonggiya lumontale</i>	Carefully walk
<i>Lumontale lumonggia</i>	Walk carefully
<i>To lipu duluh tiya</i>	Both these countries
<i>Na'o lomayi de yiladia</i>	Come on this palace
<i>Eyanggu</i>	overlord

Momulanga Activity 'Coronation/Granting Customary Title Activity': Guests greeted requirement is for a government official who will be crowned. After welcoming guest customary implemented, then the leader who crowned executed with his wife sitting in the aisle, the customs officer Gorontalo or customary head starts to crown the leader and shaking his hands and holding his thumb as he is a person who will be crowned while the officer is conveying the poetry admission hold

positions. The coronation poem has meaning and value of religious, recognition, awards, such as in the poem below.

Religious and Recognition Values: Our overlord, our overlord, our overlord,

<i>Maa leyi dunggamayi</i>	All had gathered
<i>Maa leyi dulohupamayi</i>	All have been consulted
<i>Mongo wutatunto mongo eya</i>	All of your relatives
<i>Wolo mongo tiyamnto eya</i>	included your parents
<i>Wolamiyatiya mongo tiyombunto eya</i>	With the traditional leaders
<i>Teeto, teeya, teeya, teet</i>	There and here
<i>Ito eya maa mololimo patatio lo pulanga</i>	You will receive real crown
<i>Ito eya maa pudu'olo</i>	you are welcome
<i>Wawu ito eya ilodunga lo paalita u Hrwatolo</i>	You are invited to stand
<i>Wawu ito eya maa dungohela to palenta</i>	And you followed all instructions
<i>Ito eya maa lowali Ta'uwa lo madala 3x</i>	You have been a leader 3x
<i>Wallahi, Wallahi otutu</i>	For God's sake, for the sake of the true God
<i>Hulontalo limutu</i>	Gorontalo Limboto
<i>U tutuwawuwa otutu</i>	real united
<i>Dahai moputu</i>	Take care not to drop out
<i>Ode janji to buku</i>	As promised in the book

Value of Awards: Molo'opu onlongia 'To sit the leader on the lap by custom'

<i>Patila pulotato</i>	The position of the chairman
<i>Ami tiyombu kimala</i>	We are indigenous stakeholders
<i>Hi yolata bala-bala</i>	Waiting with customs
<i>Hi wuluwa hitaata</i>	United and maintain
<i>Mo'opiya madala</i>	For the good of the country
<i>Ami tiyombu ti'uwa</i>	We are the oldest indigenous stakeholders
<i>Hibubuwa mo'opiyo lahuwa</i>	Quiet improve country
<i>Mopohwalo</i>	We invite let out
<i>Wombu Luwalo lomayi</i>	Granddaughter please exit
<i>Lu Walayi to dutula</i>	Out the room please
<i>Bu'I wawu huhuntula</i>	beautiful girl

<i>Panggeta lalante bula</i>	Unleash the curtain
<i>Wali limato lo dula</i>	Descendant of King
<i>Wumbu li Tolangohula</i>	Grandchild of King Tolangohula
<i>Hulawa detilihula</i>	Gold is unmatched

Mopodiyambango 'let go custom':

<i>Wombu payu bulayi</i>	The noble grandchildren
<i>Otande-ntade mayi</i>	Come in please
<i>Otile-tile Pomayi</i>	Step into here
<i>Ontade Pola 'ayi</i>	Come in and step up here
<i>Timile potuwotayi</i>	Walk and come in
<i>Mato no tingga kolano</i>	My lord the king a glorious
<i>Ita do Woduwa</i>	We came here to enthrone host
<i>Wu'udi mayi panuwa</i>	On the side of mother we are standing
<i>Ita tai no dutuwa</i>	Excellency inherit
<i>No lipu mata-dewa</i>	Both thses country
<i>Ominango odebuwa</i>	There headwaters and seaport
<i>Omomata diyambuwa</i>	Many societies gathered
<i>Mata no tinggo Kolono tugu'uwa</i>	My lord the king a glorious
<i>No leboto lo tamuya</i>	You command from Leboto to Tamuyo
<i>Mata no tinggo boli po'o limoto</i>	Be kind the Lord decency
<i>No Tamuyo Leboto</i>	from Tanuyo to Lebato

Molalunga Activity 'funeral Activity': In the document of Gorontalo customary rites (M. Botutihe and F. daulima 2003: 349 as informants status), meaning the funeral consists of two: (1) in connection with the customs are: (i) the corpse buried is as a government official, (ii) the corpse is respectable and contributed a lot to the people and the country (including retirees), (iii) other meanings of the funeral is a request to the Almighty so that the spirit in question is accepted with Him, because the regular practice is good. (2) The meaning funeral in terms of some of the parties; (i) For the bereaved family is an activity *Duliyalo* 'entertaining', (ii) to those who died are *u tilomungo* 'submissions in the form of prayer', (iii) For a country *Toheto u lipu* 'resilience' state (endurance training needs of the State), (iv) *Lamahiyo lo agama* 'glory to religion'. In principle *Molalunga* or *Baya lobulilo* 'customary funeral rites' is a symbol of humanity that contains the meaning of human life in this world and hereafter. The poems in this ceremony generally contain meaning and religious values, values of respect and appreciation for the services of the corpses, cultural values, and constitutional. This can be seen in the verses of the poem 'tjajaq'.

In the procedure of bathing the corpse, there are seven Perian or yellow bamboo, and it begins with a splash first perian done by *wu'u* or *baate* 'customary official leader', and accompanied by presenting poems by the implementing custom as follows.

Perian I

<i>Botiya taluhiyumbutho</i>	That's grandma's wellhead
<i>Talu dipo lobutho</i>	Water unused (as original customs)
<i>Tiya maa pomuhuto</i>	Now, it is splashed
<i>Taluhuntho lonto Makah</i>	Like water from the holy land of Mekkah
<i>Tilimemayi to data</i>	Taken from the country
<i>Botiya ma pomata</i>	Now, it is splashed
<i>Bilohi tau daata</i>	Watch O attendees
<i>Eeyanggu</i>	Our overlord

The water spray from the second yellow bamboo with its poem of:

<i>Taa pulu lo hunggia</i>	Her majesty lord of a glorious country leaders
<i>To'u yito to'u tiya</i>	There and here
<i>Lo'u limo lo hunggia</i>	In five ereas
<i>Malo to dula botiya</i>	The day of today
<i>Longuli lo awaliya</i>	have passed away
<i>Eeyanggu</i>	Our overlord

Perian III by *Baate* 'the custom leader of county' towards who sorrow.

<i>Utiya taluhe mau hayati</i>	The is water of water life
<i>Polimengo barakati</i>	Expect a blessing
<i>Piduduto liyo zati</i>	Defined in substance
<i>To lipu lo akhirati</i>	In the land of the hereafter.

Perian IV by *Baate* 'the custom leader of county' from Bulango district

<i>taapulu lo hunggia</i>	Princess of country
<i>louwito lo utiya</i>	From all corners
<i>Malo to dula botiya</i>	The day of today
<i>Longuli lo awaliya</i>	Back to the beginning of the event

Perian V by *Baate* 'the custom leader of county' from Atinggola district:

<i>Ito eeya to dulabotiya</i>	My overlord, today
<i>Maa ledungga janjiya</i>	you have arrived death
<i>U lipu limo lo pohala'a tiya</i>	Five land indigenous stakeholders

<i>Hiyambua hadidiya</i>	Has come up with the perfectly complete
<i>Hipalita to ladiya</i>	Had been sitting and orderly
<i>Pulito taluhuntho tiya</i>	End of my overlord's water
<i>Maa pomuhuto botiya</i>	will be splashed now
<i>Bilohi taa hihahadiriya</i>	attention the audience

Perian VI by Baate from Linula:

<i>Ati modulyalo</i>	Pity the pathetic
<i>Timbuolo didiyalo</i>	Now do the ceremony
<i>Tiya maa bulutalo</i>	will be flushed
<i>Otaluhu wepitato</i>	With filtered water

Perian VII by Baate from Linula: *big leader*

<i>Utiya taluhe ngotutulu</i>	This the special water
<i>Tilimemayi to luhu</i>	Taken from the source
<i>Duwa'u umokabulu</i>	prayed to be granted
<i>Mo'otinelo kubulu</i>	Being light in the grave

Each end of poem is connected with the word rhyme *eeyanggu* 'my overlord' or *mbu'i* or *tuani* 'Sir' or *Apita* 'custom leader' in accordance with the position of the corpse of a woman or a man. And specifically for person gain of honorary, the poem is connected to *tapulu* 'traditional authorities'.

Seven traditional yellow bamboos contain water have its meaning of our prayers to God so that the bodies or corpses would be bathed gaining forgiveness.

In general description of the meaning and value of each customs area Gorontalo noted previously had the kinds of values that religious values, cultural values and customs historically Gorontalo, aesthetics / beauty, ethics, and values the sanctity of the advisory activities; namely poetry is to educate girls cherish and maintain the beauty in life.

In the event *moponika* 'activities marriage', the values are as follows: (i) the value of social, aesthetic and the value of social/solidarity in making a proposal of applying girls, (ii) the historical value of the activity in conducting property and at the wedding day, (iii) historical value and the value of the award to the bride and groom at the wedding day, (iv) the value of manners and social to the activities of *palebohu* 'marriage advice', (v) religious values, recognition, and appreciation.

Activity *motombulu* 'welcome guest custom' dominated by the value of the award. Coronation activity has meaning and value of religion, confession led the people have an appreciation of the value of which is crowned. For the funeral activities, there is value to the corpse meritorious award, the value of the request forgiven, the value of comfort to those who left, the value of cultural resilience in

the country, the value of the glory of religion. Similarly, the general description of a number of values contained in the appropriate ceremonial aspects of the prevailing custom in the province of Gorontalo.

The Description Differences of Poems Contents Presented Orally on Indigenous and that's in the Document

Based on observations in the field, the cultural activities carried out in the community has a lot of variety, although there is a strong indigenous documents and still used as guidelines by all stakeholders and local customs. An indigenous stakeholders should follow and submit poetry because poetry is a guideline and it has become a customary provision to be implemented. But because of different conditions customary implements selected regions, it appears that significant variations specialized in the delivery of traditional poetry. The best-performing variations show differences is very important to be known and understood by all of us. It is caused by two factors, as described below.

The Influence of Regional Conditions or the Atmosphere of a Custom Implementation

To deliver custom poetry, the indigenous stakeholders do not always follow the pattern of the poems in the document. Poetry in the document is a standard poetry, no change in cultural activities, but the change was an impromptu poetry. So, this impromptu poem should be documented and preserved.

Conditions when Making a Proposal of Applying Girl

Poetry that many times shows up is an impromptu poem at the time of making a proposal of applying girls. Example is in the following circumstances (Dr. Dakia Djou observations, Hum in 2011 in his dissertation research)

<i>Wonu bileheha moli janela</i>	When viewed from the window side
<i>Taa bo 'o-bo 'o lo u meela</i>	He is wearing a red shirt
<i>Wonu bilehela mato-matò lodulahu</i>	When viewed from the rising sun
<i>Taa bo 'o-bo 'o lo u molalahu</i>	He wears yellow dressed

This poem will not be repeated in the atmosphere and a place in the same activity.

Condition of Advisery Girl Activity

The observation of *advisery girl* activity which implement all rules of the custom in Suwawa Bone Bolango via video, indigenous actors systematically implement

customs, but there was the delivery of a poem that is not found in the document. Sample poem is when set foot on indigenous plate/dishes:

<i>Mopohutaqo to pingge</i>	Set foot on the plate
<i>Botiya pingge hipapade</i>	This is a line plate
<i>Hipapade hidutua</i>	lined located
<i>U mopiyo hiqambuwa</i>	Good is also gathered
<i>Pohuli hidupapawa hitaluwa</i>	Indigenous arranged in front
<i>Wanu to bohulio</i>	When at the beginning
<i>Dahai pingge mopoqo</i>	Take care not to rupture plate
<i>Dapatiyo mototoqo</i>	The sequence was solid
<i>Mohungguli motihuloqo</i>	Revealing sit together
<i>Dapatiyo motoloqo</i>	The sequence is depth
<i>Dahai pingge mohuli</i>	Carefully plate cracked
<i>Utiye u mowali wungguli</i>	This will be a story
<i>Dahai motowuli</i>	do not retreat
<i>Poqo piyohe ayuwa</i>	Arrange temperament
<i>Dapatiyo piohio</i>	The rule is the kindness
<i>Lumuneto tinelio</i>	Looks light rays
<i>Mobubuheto pinggelio</i>	Really heavy plate
<i>Dahai pingge motiya</i>	Keep cracked plate
<i>Wonu mopia</i>	If it's good
<i>Ito mopiya</i>	We're so good
<i>Dahai mayi olo amiyatia</i>	And also keep us all

Conditions during the Funeral

All cultural activities area refer to the documents, it means that all customary sequence should not deviate from the provisions. However, special delivery at a funeral poem is determined by existing conditions. Examples delivery of video poetry funeral of former headman of Limboto Biyonga village in Gorontalo Regency namely Mr. Zakaria Pilomonu, the order of 'notification poetry' and 'bathing poetry' inserted by two poems of 'poetry of longing' and 'poetry of recalling the events of man'. Both poems were not found in the document. Here is the poem as is: (Source: molalunga video recorded by Dr. Asna Ntelu, Hum, in 2011 when drafting the dissertation is concerned)

Notifications: meaning; customary strength

<i>Maa loduudula mai</i>	The delegation has arrived
<i>Maa lodulohupamai</i>	we have consulted

<i>Mongo wutatonto</i>	Our relatives
<i>Wolo mongo tiyamanto</i>	The father of our
<i>Wolomongotiyombunto</i>	And the grandfather of our
<i>Teeto teeya, Teya teeto</i>	here and there
<i>Ito madepitala wuudu 3x</i>	Our overlord will be buried in customary 3x
<i>Taabiya buli taabiya</i>	Pity really loved
<i>Henewali lo ladiya</i>	A beacon of hope of heaven
<i>Li dotu bala mahiya</i>	Mighty ancestor derivative that targets we cuddle
<i>Malo to dula botiya</i>	The day of today
<i>Mayilolola dunia</i>	Have passe away
<i>Syukurua sabaria</i>	Grateful and be patient
Given human events	
<i>Dile banta wombu posabari</i>	Wife, children, and grandchildren to be patient
<i>To dunia dila kakali</i>	The world is impermanent
(Bathing wit first yellow bamboo by wu'u/ baate 'customer head officer')	
Sanctity	
<i>Utiya taluhi yamata</i>	This is the water of honor
<i>Tilimemayi to data</i>	Drawn/taken out of the country
<i>Botiya ma pomata</i>	now will be splashed
<i>Bilohi tawu data</i>	Look, O crowd

Effect of the Nature/Human Characters and the Message Body of Poetry in a Custom Implementation

In the implementation of customs, there are differences in the delivery of a poem by indigenous stakeholders. The influence of the difference as the results of interviews with indigenous stakeholders in North Gorontalo District that poetry appears adapted to human nature. For example, when poetry marriage advice delivered to groom who are irritability, indigenous stakeholders created the poem as follows:

<i>Ulu'u mopo letu-letu</i>	Hands can be shifted
<i>Dila pomanggawa Bulingo dudet</i>	Do not give priority an ax of the needle
<i>Baya mop mili-milingo</i>	Face /head can be shifting

The Influence Poem on a Custom Implementation

Based on the change in the poetry of the document or an impromptu poetry creation capability by indigenous leader, then there is a mutual response between traditional authorities and the people who were given a poem. This happened at the coronation ceremonies such activities 'coronation' of the Head East Bone Bulango District Mr. Abdul Hamid Hatlah, S. Pd, MM. (Source: The coronation video in Bone Bolango).

Because that was named a district head, the number of indigenous stakeholders are required to deliver the poem containing advice. One of the traditional authorities deliver advice poem later to be crowned that Bulango Head East, concerned reply to poetry. Two poems were used between traditional authorities and district heads created its own and is not customary in the customs documents. The poem can be seen as follows.

<i>mi ode ta'uwai</i>	We face the leader
<i>Hipipide hitaluwa</i>	we lined faces
<i>Tonula hidutuwa</i>	Anything that lies in front of
<i>U ode tauwa</i>	for leaders
<i>Wonu bolo tala to ayuwa</i>	when awkwardly
<i>Mohuwalingo o'ayuwa</i>	Back so forest
<i>Ito maa motapa du'a</i>	We beg prayer
<i>Tuwoto u maa moponuwa</i>	a sign of love each other
<i>Dahayi bolo moputu</i>	Take care not to breaking up
<i>Wonu woluwo u pohutuwo</i>	If there are negative to do
<i>Didi maa wola-wolatolo</i>	just waiting for the rain (calamity)
<i>Ode taa didiyolo</i>	like destroyed
<i>Maa dapa-dapato</i>	So, it's real
<i>Dahayi bolo olipata</i>	Not to forget the land
<i>U lipu mali masasa</i>	People became afflicted
<i>Bode buiya o'apo</i>	became chaotic
<i>Ito tiya mohutato</i>	We are intimately friend
<i>Bolo mohunuhe mola ba'ato</i>	Just follow the customary rules
<i>To jati maa pata-patato</i>	On the substance real
<i>Taa me lopo'opatato</i>	that gave reality
<i>Wawu me lodapato</i>	And we have declared
<i>Wonu bolo woluwo momaso</i>	And if there injection
<i>tulapo</i>	
<i>Dila ma'o tunggulo mato</i>	do not enter into the eye
<i>Wawu ode hilawo</i>	do not enter into the heart

Replies poem:

<i>Watiya maa tilombulu</i>	I've crowned
<i>Lo'u limo lo linggulu</i>	With five custom rules
<i>Adati bolo mokabulu</i>	Indigenous beg granted
<i>Watiya molahuli</i>	I advised
<i>Tahuda to wungguli</i>	Messages in the story
<i>Wonu wutatu to pohuli</i>	If I on customary rules
<i>Moharapu tahuli</i>	I hope the warning message
<i>Tahuda ode bubato</i>	The message to government
<i>Harapu wolo mongowutato</i>	hope to all
<i>Wonu bolo motilanggato</i>	If in the high acting
<i>Po'ela ode Kadato</i>	Remain the goverment
<i>Tahud ode tulaibala</i>	Message to officers
<i>Ila mototaala</i>	We keep each other
<i>Wonu woluo u tilala</i>	if there is misktake
<i>To huwata towula</i>	on behavior and action
<i>Tahuda mayi lapato</i>	The message has been completed
<i>Bolo woluo u wola-wolato</i>	If there's happened
<i>Bolo woluwo u le huwato</i>	If there are jerks
<i>Wawu dila mopatato</i>	and not clear
<i>Maapu mongo wutato</i>	Sorry to all

In the custom activities and are in the document, the difference between the two; each has its own illustration. Others, it is because of the influence of the region events or the atmosphere of custom implementation and the effects of human nature and content of the message of poetry on a custom implementation.

This research has brought together the customary terms of Regional language Gorontalo in 6 regions. There are nine groups of data of poetry in Gorontalo indigenous languages, namely 2 data observation and recording of the poem (custom making a proposal of applying girls and conducting treasure and coronation custom), four video documents; 1 video of advise girl, two videos of funeral custom, 1 video of coronation custom, and three documents written data.

In the event momeqati 'advisory girl' Pohnu-Pohnu 'implementation of complete custom' in Suwawa Bone Bolang generally have: (a) the value of religion is poetry bath begins by saying bismillah, (b) the value of cultural and historical customs Gorontalo namely with examples of poetry (first yellow bamboo), (c) the value of aesthetic/beauty, sanctity; namely poetry to educate girls cherish and maintain the beauty of his life in poetry set foot on traditional dishes, (d) the value of ethics.

Marriage activity which consists of custom making a proposal, conducting treasure, wedding day ahead of the marriage ceremony, and advising girl, it is found (a) the value of social/community and aesthetics in making a proposal, (b) the historical value of the activity of the conducting property and the value of the award to the groom on the wedding day event, (c) social values and manners in palebohu 'advice'.

In the event welcoming guests, it is dominated by the value of respect for the guests in the reception of poetry and poetry inviting leaders walk.

For molalunga activity as 'funeral' is dominated by religious values, respect, and value appreciation of the services of the bodies during his lifetime. Furthermore, the meaning and value of poetry for 7 perian water for bathing the corpse is to receive a request for forgiveness from Allah SWT.

Exposure differences in the contents of oral poetry in traditional activities and are in the document, discovered differences are influenced by (1) the condition of the area; as in (a) Events when making a proposal, (b) at the time of advisory girl, (c) at the time of the funeral. (2) the influence of nature / human characters and the message body of poetry in a custom implementation i.e., (i) an impromptu poetry to change the nature/human characters and (ii) the effect of the content of poems on a custom implementation

CONCLUDING REMARKS

This study describes the general meaning and value of indigenous poetry in its aspects. To better understand the meaning and value of poetry in depth Gorontalo local customs, language lovers areas need to study every aspect with a different approach.

After doing research for each aspect of customs with a different approach, other researchers can gather all the results of such research into a book about the cultural values Gorontalo area, so that the content of the meaning and value of culture can be read and applied in a teenager's life, and local communities. In addition, community residents and put it into practice in order to better appreciate the cultural values intended to remain sustainable on earth Gorontalo.

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