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THE 28th INTERNATIONAL CONFERENCE ON LITERATURE

Literature as the Source of Wisdom

July 11–13, 2019
Universitas Syiah Kuala, Banda Aceh, Indonesia

Organized by
Department of Indonesian Education
and Department of English Education
Faculty of Teacher Training and Education
Universitas Syiah Kuala, Banda Aceh, Indonesia

In cooperation with
Association of Indonesian Literary Scholars
(Himpunan Sarjana Kesusastraan Indonesia) Aceh Branch

Published by:
Syiah Kuala University Press

ISBN 978-623-7089-47-5

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03/04/2019

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We are pleased to invite you to participate in the 28th International Conference on Literature: "Literature as a Source of Wisdom" (28th ICL 2019), which will be held on July 11-13, 2019 at Syiah Kuala University, Banda Aceh, Indonesia. This conference is supported by Himpunan Sarjana Kesusatraan Indonesia (HISKI) Komisariat Aceh or Indonesian Literature Scholars Association in Aceh. It will focus on all topics related to literature. This conference will provide an international forum for the exchange of information, ideas and knowledge among researchers, academicians, teachers and students, writers as poets, musicians and artists. The abstracts are designated for the oral presentation and full paper of presenters. The abstracts (**no more than 250 words per abstract**) should be submitted to the scientific committee electronically through the following email: hiskiaceh@gmail.com

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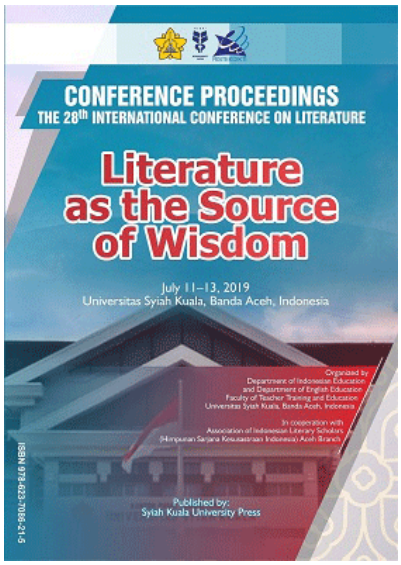

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ANALYSIS OF FOLKLORE TOURISM OBJECT OF BANTAYO POBOIDE IN GORONTALO REGENCY

Moh. Karmin Baruadi, Sunarty Eraku

Abstract

Customhouse is part of cultural diversity as a building with unique characteristics of a region. It symbolizes a certain region, Gorontalo custom house; Banthayo Poboide also has this unique characteristic. This traditional house is located in Limboto sub-district of Gorontalo regency. Currently, this traditional house serves as storage for historical ornaments and tools with no specific activity. Therefore, preservation is needed by turning Bantayo Poboide into one of the cultural performance sites to showcase Gorontalo culture to its community, especially to the young generation. Therefore, there was a need to study the local culture (folklore) and local people's knowledge of the existence and the story behind the establishment of Bantayo Poboide. This study aims at studying the folklore on Bantayo Poboide through folklore approach in Gorontalo regency. The data collected using field survey and interview with descriptive analysis. The result shows that the words Bantayo Poboide were derived from the word *bantayo*, which means hall and *poboide*, which means discussions and deliberation. Governance system within Bantayo Poboide is based on kinship which based on three groups which consist of (a) Wombu and Dile groups who lead the government, (b) Tiyombu group which consists of Baate who mandated to lead the customs and customary law, and (c) Tilo Tiyamo group who are representative of the community. The implication of this study is to preserve Bantayo Poboide as a cultural tourism object so that it can be informed back to the community at this time to be used as learning about the local content of Gorontalo.

Keywords

Culture; folklore; cultural potential; local content

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ANALYSIS OF FOLKLORE TOURISM OBJECT OF BANTAYO POBOIDE IN GORONTALO REGENCY

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DOI: 10.24815/.v1i1.14422

Abstract

Customhouse is part of cultural diversity as a building with unique characteristics of a region. It symbolizes a certain region, Gorontalo custom house; Banthayo Poboide also has this unique characteristic. This traditional house is located in Limboto sub-district of Gorontalo regency. Currently, this traditional house serves as storage for historical ornaments and tools with no specific activity. Therefore, preservation is needed by turning Bantayo Poboide into one of the cultural performance sites to showcase Gorontalo culture to its community, especially to the young generation. Therefore, there was a need to study the local culture (folklore) and local people's knowledge of the existence and the story behind the establishment of Bantayo Poboide. This study aims at studying the folklore on Bantayo Poboide through folklore approach in Gorontalo regency. The data collected using field survey and interview with descriptive analysis. The result shows that the words Bantayo Poboide were derived from the word *bantayo*, which means hall and *poboide*, which means discussions and deliberation. Governance system within Bantayo Poboide is based on kinship which based on three groups which consist of (a) Wombu and Dile groups who lead the government, (b) Tiyombu group which consists of Baate who mandated to lead the customs and customary law, and (c) Tilo Tiyamo group who are representative of the community. The implication of this study is to preserve Bantayo Poboide as a cultural tourism object so that it can be informed back to the community at this time to be used as learning about the local content of Gorontalo.

Keywords: Culture, folklore, cultural potential, local content.

1. Introduction

Gorontalo province has many tourism potentials. These potentials can be classified into several categories of natural tourism, marine tourism, cultural tourism and religious

tourism, which integrated into a tourist area. The tourist area is important to be developed as it implements local community empowerment as business owners in the area.

Cultural tourism is an important tool to unify various tourism concepts and to promote a holistic, flexible, and reflexive concept of tourism (Canavan, 2016). Correia, et al., (2011) described that selection of tourism destination is strongly influenced by culture. Therefore, cultural tourism needs to be sustainably developed. Qian, et al., (2016) described that one of the important factors in tourism sustainability is the development of community-based tourism, which in the long-term will result in sustainable tourism development.

Community-based tourism will increase community income as well as their awareness on environmental preservation, such as how to manage the waste from tourism activity to encourage tourist to stay longer in the area (Vitasurya, 2015; Qian et al., 2016). In addition, local wisdom-based tourism is also one of the foundation for sustainable tourism development as it is supported by the community in developing tourism infrastructure and other tourism supporting facilities (Vitasurya. 2015).

Culture is a way of life that grows and commonly owned by a group that has been passed down for generations (Mulyadi, 1999) There are various elements to support cultures itself, such as religious and politics, customs, language, tools, clothes, building, and arts. Traditional house or custom home is a part of cultural diversity who has special characteristics of a region, used as a symbol. Customhouse, Bantayo Poboide in Limboto sub-district of Gorontalo regency also has these characteristics. In the past, customhouse was built for the elders and leaders to come together to discuss various customs' problems and issues (Baruadi, 2018). Customhouse was also a center of community activity, however, the current function of the customhouse has been far from what it used to be. Customhouse, Bandayo Pamboide was also used as a place for deliberation. This customhouse was used as cultural performance place. It is different from Dulohupa, another customhouse located in Gorontalo city. The interior of the Bantayo Poboide had many partitions, thus its functions were varied. Overall, the architectural design of these customhouses (either Dulohupa or Bantayo Poboide) were influenced by Islamic culture. Today, this Bantayo Poboide is a house to store customary equipment and historical things. Therefore, preservation of Bantayo Poboide is needed as a cultural exhibition place for the community.

The story related to an event, such as the naming of a place or things is closely related to the socio-cultural aspects of the community in the past. Therefore, a study to investigate the link between an event or place and stories related to those places is needed to reveal the legend or history of an event or place as additional information to enrich the community, especially in its cultural and educational aspects.

Grounded on the explanation above, the study on the Bantayo Poboide tourism site in Gorontalo regency becomes crucial. This study used the folklore approach. This approach was intended to describe the legend of the Bantayo Poboide, which recorded within each stage of the folklore.

Folklore is part of collective culture, which spread and inherited for generations, in many forms, traditionally though having different versions, either in writing or orally, with some symbols and signs to help people remember (Danandjaja, 2005). There are two types of folklore based on their forms, oral folklore, and semi oral folklore.

Folklore has nine main characteristics. These characteristics differentiate folklore from other types of culture (Danandjaja, 2005). Based on its characteristics, Bascom (as cited in Danandjaja. 2005) classified folklore into three large categories, myth, legend, and folktale. Myth is folklore considered to actually occur and is sacred for the community. Myth usually features gods or demigods. The events happened in the world that was different from the world that we know or in ancient time. Meanwhile, the legend is sacred folklore and had

happened in the past. The different with myth is that legend is more secular, and happened in the past, and happened in the world that we know now. Legend is often considered as "collective" history (folk history), regardless to the fact that those "history" have been distorted because it was told orally, hence, it may have deviated far from the original story. Legend is usually migratory, which means it can migrate, hence, it is a well-known story in different locations. Baruadi (2014) proposed that Bantayo Poboide is a folk history that told the event in the past on the past governance system in Gorontalo kingdom.

2. Research Method

This study used folklore approach. Data collection was carried out through field surveys and interviews with snowball sampling techniques. The informants in this study were humanist, traditional leaders, religious leaders, community leaders and people who knew the original story of Bantayo Poboide. Descriptive analysis oriented to something that applies in society as Bantayo Poboide is oriented culture as the object of study.

Data were collected through survey and interview with descriptive analysis focused on cultural things among the community, which related to the Bantayo Poboide as the object of the study. The folklore on the naming of a place (*Bantayo Poboide*) as an object in this study was approached from the sociological aspect. This was grounded on Danandjaya (as cited in Endraswara, 2009) who argued that folklore research motivation was part of its cultural existence. Folklore study was intended to study the culture from cultural morphology as well as the culture itself as means to develop knowledge and to show the correlation between oral cultures (folklore) among the community with cultural tourism potential as an effort to develop the Bantayo Poboide in Gorontalo regency as tourism object.

3. Results

3.1 Geographical Condition of Bantayo Poboide Tourism Site

Bantayo Poboide lays within the coordinate of 00^0 37' 41.1" NL and 122^o 58' 51.1" EL. Administratively, the Bantayo Poboide is located in Kayu Bulan village of Limboto sub-district in Gorontalo regency. Based on the result of interviews with Culturists, traditional leaders, religious leaders, community leaders and people who know the original story of Bantayo Poboide, this customhouse was built based on the philosophy of Gorontalo community, where the custom was based on sharia, and sharia was based on the Quran. In the past, Gorontalo was the capital of the kingdom. To bring back the image of this capital city, the customhouse was built. Sadly, its functions have been diminished in today's community. Customhouse is the representation of the king's house in the kingdom era. It served as a place for deliberation and for deciding matters within the kingdom. However, as the kingdom's era was passing. The king's house is no longer a place for the king to live, rather, it becomes Gorontalo customhouse called "Bantayo Poboide". Bantayo means "house or hall", whereas Poboide means "deliberation", overall it means a house for deliberation.

Gorontalo custom house was built in 1979 and was officiated in 1985 by Martin Liputo as the fourth *Bupati* (head of regency) of Gorontalo regency. The custom house was built as the symbol of Gorontalo culture and was expected to serve as a center of cultural activities in the region as well as a museum to preserve Gorontalo cultural artifacts from the time of *Lou duluwo lo pohalaa* and the script that contains historical values for the future generation. It was also expected to serve as the center of development of traditional handicrafts such as *karawo*, and the center of cultural tourism development, where various arts and cultural events were exhibited.

This customhouse has several building components with their own purposes, such as pillars, stairs, and rooms.

3.1.1 Pillars

Pillars serve as the foundation and building's supporter. There were three types of pillars in Bantayo Poboide, 2 main pillars or in Gorontalo language were called "*wolihi*" and 6 pillars in the front verandah and 32 basic pillars called "*potu*". These pillars have their own meanings and purposes:

The main pillars (*wolihi*) are two main pillars in the front part of the building. It was planted in the ground and directly connected to the roof frame. These pillars symbolize the unification oath between two kingdoms, Gorontalo-Limboto (*janji lou duluwo mohutato Hulontalo-Limutu*) in 1084 Islamic Calendar (1664 AD).

The front pillars, 6 pillars, implies the six main characters of Gorontalo community, namely: 1) *tinepo* (tolerance rasa), 2) *tombulao* (respect), 3) *tombulu* (obedience to the leaders), 4) *wuudu* (appropriate), 5) *adati* (obedience to the rules), and 6) *butoo* (obedience to the judge's decision).

The base pillars (*potu*) serve as the foundation of the building, there were a total of 32 *potu,* which represent the 32 wind directions. This *potu* symbolized that the leader should pay attention to all aspects of the community lives equally.

3.1.2 Stairs

There were eight steps in each stair located in the left and right side of the building. These 8 steps represented the 8 small kingdoms (*linula*), wherein 1360 those 8 *linula* were called *Tapalu/Tapahula*, each of which was named as follow: a) *Linula Pantungo*, b) *Linula Panggulo*, c) *Linula Huangobotu Oloyihi*, d) *Linula Dulalowo*, e) *Linula Tilote*, f) *Linuka Dumati*, g) *Linula Lawuwonu*, and h) *Linula Ilotidea*.

3.1.3 Rooms within the customhouse

The rooms within the customhouse were divided into three main rooms, verandah (*sulambe* and *palepelo*), *duledehu* which consists of the guest receiving room, deliberation room, living room, multipurpose room, and *huwali* or bedrooms. The functions of those rooms are:

- *Palepelo*, as a place for watchmen.
- Left and right *sulambe* serve as the place for the patrols officers either daytime or nighttime.
- *Dulodehu* serves as guest receiving room, living room, secret meeting room, dining room, and multipurpose room.
- The secret meeting room is called "duledehu" and multipurpose room is called *"tibongo".*
- There are 10 bedrooms with the following distribution:
- *Huali lo adati* serves as a custom meeting room. This room serves to prepare all the things related to the custom.
- *Huali lo humbiyo*, this room serves as the marriage to take place.
- *Huali lo tulai bala* is a room for the royal family guard. The royal family guards retire in this room.
- *Huali lo isi kaini*, the changing room. The room where the king's and the queen's outfit were stored. *In addition, tributes and precious tokens were kept.*
- *Hulipo* olongiya is the main bedroom for the king and the queen.
- *Huali lo bantapulu* is the room where the prince sleeps.

 ISBN: 978-623-7086-21-5

- *Huali lo wadaka* is the bedroom for the princess. In the palace rule, the prince and princess should sleep in different rooms.
- *Huali lo polamelalo* is the dining room. This is a dining room for the king and the queen. It should be sterile to prevent unwanted intrusion.
- *Huali lo bubaya lai* is the room for male domestic workers.
- *Huali lo bubaya bua* is the room for female domestic workers.

The bathroom for king and queen and their children used to be within their own bedrooms. This customhouse has no specific room for the kitchen, as their people take turns to prepare meals for the palace (king and royal family).

There was also an inscription stone, for the handprint of the *tauwa lo lahua*, during the officiating of the customhouse. On that stone, it was inscribed, "*payu limo totalu, lipu pei hulalu*" which means this country is built based on Pancasila. The *payulipu* (the constitution) of the region was inscribed. It was written *Bangusa talalo* (take care of the nation), *Lipu po duluwalo* (defend your country), *Batanga pomaya* (devote yourself for your country), *Upango potom bulu* (use your wealth for the development of your nation), and *Nyawa podunggalo* (your life is to be sacrificed to defend your country).

3.2 Analysis of Bantayo Poboide Folklore

Bantayo Poboide was derived from the word *bantayo,* which means hall, room, and *poboide,* which means deliberation or to talk. Physically, *Bantayo Poboide* is a building that resembles a house or a hall for deliberation and discussion. However, it also means as a council of government organization which often called as kingdom council (similar to the house of representative today). Thus, *Bantayo Poboide* is a hall where organized talk and discussion about the state matters were discussed, it above the king; it has authority and was an independent body. It has no relation with politics, it works solely for the prosperity of the nation, and it serves to build the morality of the leaders and the people based on custom and sharia. The governance system of *Bantayo Poboide* consists of kinship system which based on three groups of (a) *Wombu* and *Dile* group who lead the government, (b) Tiyombu group who consists of some *Baate* who mandated as the leader in customary law, and (c) *Tilo Tiyamo* group who are representative of the people. These three authorities within the government were taken based on the power philosophy among the Gorontalo people called *Datahu lo Huntu Hu'idu,* which means that the power of the king is based on its people and it means that the stateliness of the king is on its people's support. The member of the Bantayo Poboide served as *Ulil Amri Minkum* (leaders among you). During the reign of King Eyato, he defined members of *Bantayo Poboide*as human without personal intention and ambition who made regulation solely based on public needs. The members of the Banyato were given the attitude of God '*kalam muta kalimum*' which means freedom to speak without any hindrance. Therefore, to control the government, the Bantayo Poboide is situated directly in opposite of the palace. Culturally, Bantayo Poboide is defined as a governance system of the Gorontalo people in the past, and it is still applicable today, regardless of its limited capacity during the customary events only. Therefore, it is clear that Bantayo Poboide as the legacy of the past Governance in Gorontalo needs to be preserved.

Bantayo Poboide is related to the *olongia* or king's palace. Regardless of its fiction nature, in essence, the story about Bantayo Poboide is strongly related to history and legend. Bantayo Poboide, which means the hall for deliberation can also be defined as a representative house or House of Commons in Gorontalo. It implies that Gorontalo governance in the past had known the government system with people's control. All the king's decision has to be made based on deliberation with members of Bantayo Poboide in Bantayo Poboide. King Wadipalapa was the united king of Gorontalo, who initiated the

democratic government system in Gorontalo (around the 14th century). This means before Islam came to Gorontalo in the 16th century, a democratic government system had been known in Gorontalo. It was known as a constitutional monarchy. Wadipalapa's governance was based on cooperation. It was manifested in the following *tuja'i* (rhyme):

Humaya hipo hebila	[if you are to row your boat]
Mei bungga tapila	[row it together]
Humaya dede'o ayu	[if you are to pull a log]
Mei bungga wayu	[pull it together]

From this cooperation principle, there were two main aspects, deliberation and regulation to manage that cooperation. Therefore, it cannot be denied the existence of Deliberation Agency known as Bantayo Poboide. Through the existence of this institution, regulation products for the cooperation purposes were produced.

Another story related to Bantayo Poboide was also related to the governance system and the kingdom's management. To manage the government, public, and national security, an *Olongia lo Linula* (king) was assisted by three government officials, which in Gorontalo language were called "*Buatula Totolu*" (three ropes), consisted of:

1. *Buatulo Bubato*, the government official who manage and try to bring prosperity for the people. The *Buatulo Bubato* is directly held by the *Olongia lo Linula*;
2. *Buatulo Bantayo,* headed by someone called *Baate*, the duty of the *baate* was to make regulations on appointment and abdication of a king. In Suwawa *baate* is called *WuU*.
3. *Buatulo Bala* was headed by a *Pulubala* (the main fence or pillar), whose duty was to protect and defend and maintain the security of the *linula*.

Olongia lo Linula as a government leader in Linula was not an absolute leader, the king was not appointed based on lineage, rather based on the selection and agreement of the Lemboa's representatives. These representatives sat on the *Bantayo lo Linula* with undecided tenure. Therefore, the highest authority within the *linula* was the *Bantayo lo Linula* as the most traditional legislative body within the Gorontalo law community. *Bantayo lo Linula* has a specific place called *Bantayo Poboide*, which means the hall for discussion and deliberation. Members of *Bantayo lo Linula* were:

- *Mongopanggola lo Linula*, or the elders;
- *Tulaibala*, or those who have influenced due to their courage, knowledge, or philanthropic activities (they have);
- *Wali-wali* or important figures within the *Lemboa*;
- *Utolia*, or representatives who were considered to represent the people.

Initially, the kings of Limboto and Gorontalo, regardless to having a family relationship, were involved in tight competitions that resulted in war among these families or within Gorontalonese tradition was called as *lobionga* (getting crazy). It was to be noted that during the reign of King Amai in Gorontalo (about 1525) Islamic influence was started to grow within the community of Limo lo Pohala'a, and in 1565 under the reign of Matolodula Kiki (the son of Amai) Islam became an official religion of the kingdom. The customary law, which was previously based on customs was turned into *Adat bersendikan Syara',* and *Syara' bersendikan Adat* (custom based on sharia and sharia was based on the custom).

The war between Gorontalo kingdom against the Limboto kingdom which had happened for about two hundred years had invited the intervention form Ternate and Goa kingdoms in Gorontalo and had also brought the influence in state politics and socio-cultural of the kingdom. The war was ended with a treaty pioneered by Eyato from Gorontalo kingdom and Popa from Limboto kingdom. This peaceful treaty was signed on Saturday,

12th of Sya'ban 1084 Hijri calendar and was known as *Janji u Duluwo Limo lo Pohala'a (the oath of the two and five pohala'a (kingdoms))* (Baruadi, 2015). Following this treaty, Eyato was crowned as the king, and through the Islamic influence, the term Sultan was used. Thus *olongia Eyato* was then called Sultan Eyato. Due to his effort to bring peace to the two kingdoms, Limboto and Gorontalo, Sultan Eyato was awarded the title of *Ilomata* (from the word *ilomasa* which means a person with extraordinary achievement or services). Based on Gorontalo traditions, there were four figures awarded with the Ilomata title, those are Ilahudu, Matolodula Kiki, Sultan Eyato and Sultan Botutihe. The achievement of Sultan Eyato, in addition to the peacemaker figure between the two kingdoms, also as the founder of Gorontalo customary law called as "*Adat bersendikan Syara dan Syara' bersendikan al-Qur'an*" (custom based on sharia, sharia-based on the Qur'an). Sultan Eyato ruled only for about 6 years (1673 – 1679) because he was against the VOC efforts to colonize Gorontalo. VOC captured and exiled Sultan Eyato to Ceylon (Sri Lanka) and passed away there. Therefore, the Gorontalonese awarded him with the gara'I (title) *Ta to Selongi* (he, who passed away in Ceylon).

Since the Eyato Sultanate era, all kingdoms within the Limo lo Pohala'a carried out their governance based on the law of *"Adat bersendikan Syara' dan Syara' bersendikan al-Qur'an"* (custom based on the sharia and the sharia-based on the Qur'an). However, since the Dutch colonization era, at the end of the 17th century, this customary law system had started to fade away and the colonization time in the Limo lo Pohala'a Gorontalo had begun. It was to be noted that since the beginning of the 16th century, both the Gorontalo and the Limboto kingdoms have implemented dual kings system, *Olongia to Tilayo* (the North king) and *Olongia to Huliya* (the South king) who collegially work and have no separate areas. The other three kingdoms, Suwawa, Bolango, and Atinggola, did not recognize this dual kings system.

4. Conclusion

Based on the description and analysis above, it can be concluded that the Bantayo Poboide was a hall for discussion and deliberation on state matters, which place and authority are above the king; it was an independent body and had no correlation with politics. Its members solely worked for the welfare of the people and built the morality and solidarity of the leader and its people based on the custom and sharia. The governance system in Bantayo Poboide followed the kinship principles based on three groups of kin (a) *Wombu* and *Dile* group who lead the government, (b) *Tiyombu* group who were consisted of the Baate who hold the custom and customary law authority, and (c) *Tilo Tiyamo* group who were the representative of the people. These three authorities within the government were based on the philosophy of power within the Gorontalo community, *Datahu lo Huntu Hu'idu,* which means the king's power comes from his people and it means that the sovereignty of the king was based on the people's support. Therefore, the implication of this study is to preserve Bantayo Poboide as a cultural tourism object so that it can be informed back to the community at this time to be used as learning about the local content of Gorontalo.

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