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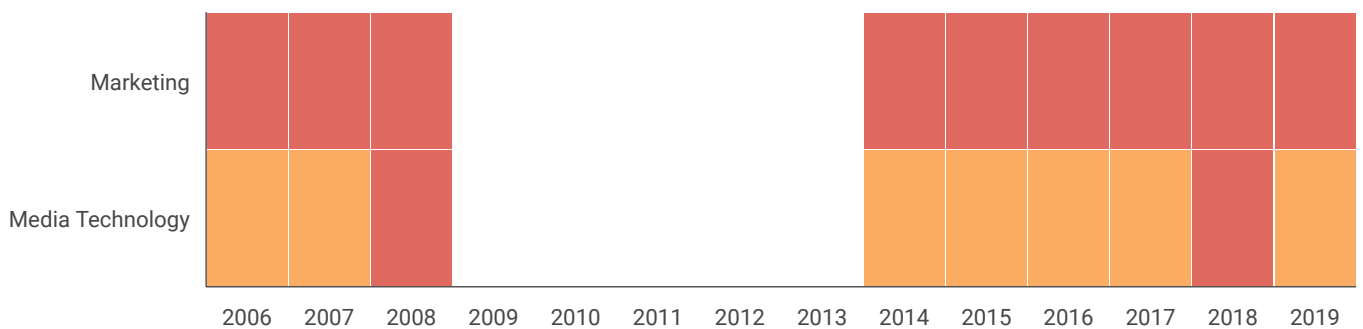
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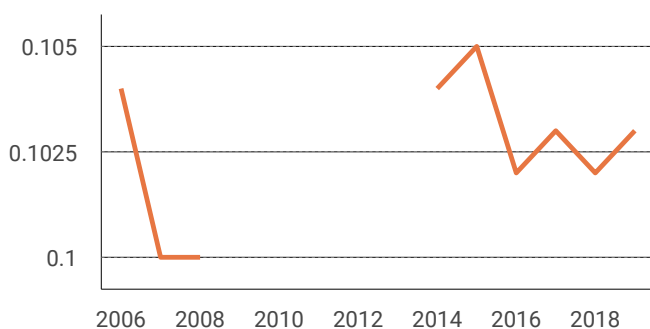
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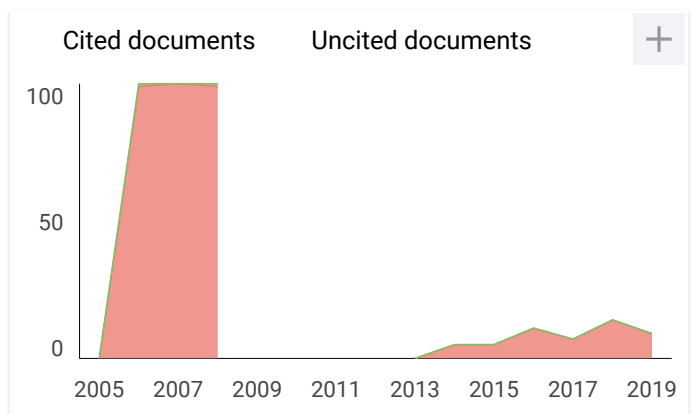
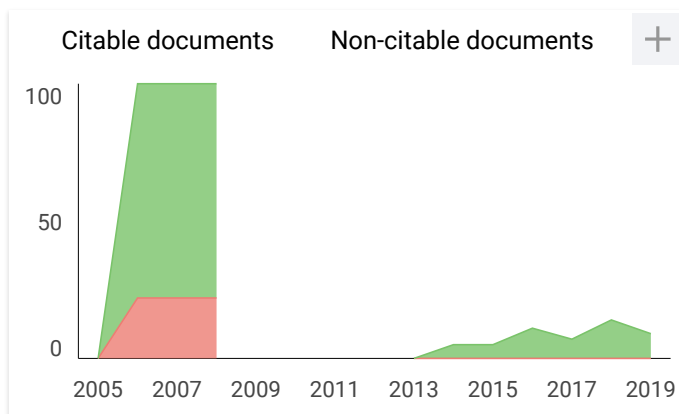
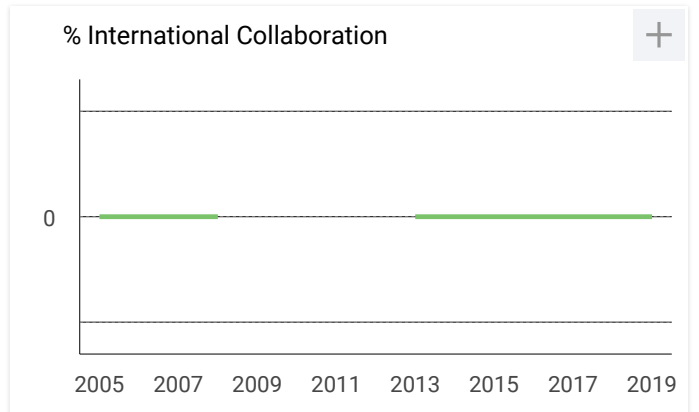
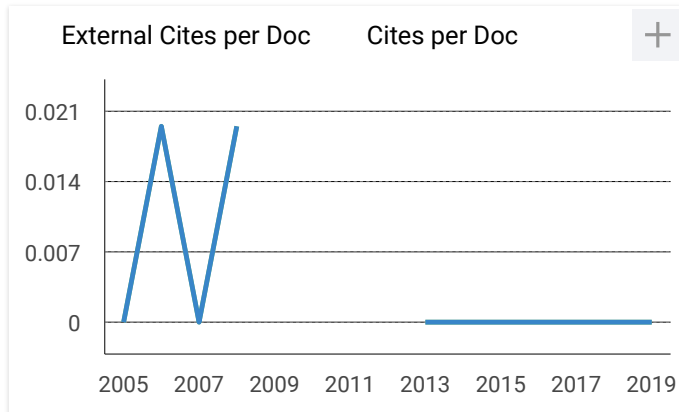
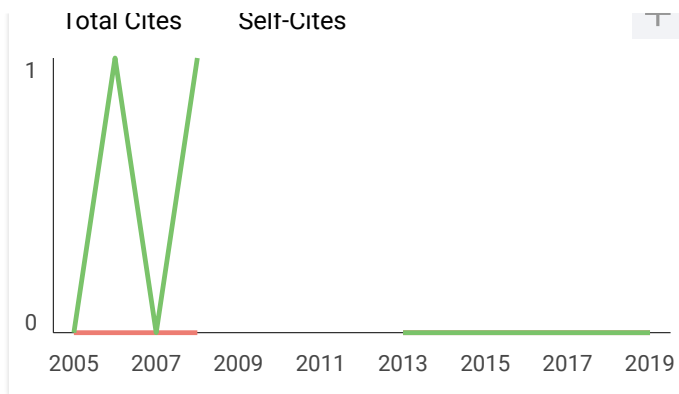


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" The Remote Indigenous Community Empowerment Based on Local Wisdom "

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Abstract:

This paper examines the Remote Indigenous Community Empowerment (RIC) based on local wisdom in the village of Limbula, Wanggarasi, Gorontalo. Communion bag customary these remote lives in the forests and mountainsides, so that makes the community have less access to social services, both in the field of economic, social, and political and less doing contact with the surrounding community. This community lives more below the poverty line and underdevelopment. The lack of communication facilities and infrastructure, road transportation infrastructure, lack of income conditions, low levels of education, and lack of health facilities, thus severely hampering the lifestyle of the community. The community is on average with the existing circumstances and lacks orientation about their future lives. By reason, all parties need to empower the Community. Empowering the community needs to pay attention to local wisdom (local wisdom) and not shift the order of use-values – the values of social and cultural that they have to be hereditary. Local wisdom has been used more by remote indigenous communities so far, because local wisdom has been embedded in their daily lives that they have traditionally carried out, especially in planting and building dwellings in the form of a "Wombohe" hut.

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The Remote Indigenous Community Empowerment based on local wisdom

(Case Study Limbula, Wanggarasi, Pohuwato, Gorontalo, Indonesia)

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Abstract

This paper examines the Remote Indigenous Community Empowerment (RIC) based on local wisdom in the village of Limbula, Wanggarasi, Gorontalo, Communion bag customary these remote lives in the forests and mountainsides, so that makes the community have less access to social services, both in the field of economic, social, and political and less doing contact with the surrounding community. This community lives more below the poverty line and underdevelopment. The lack of communication facilities and infrastructure, road transportation infrastructure, lack of income conditions, low levels of education, and lack of health facilities, thus severely hampering the lifestyle of the community. The community is on average with the existing circumstances and lacks orientation about their future lives. By reason, all parties need to empower the Community. Empowering the community needs to pay attention to local wisdom (local wisdom) and not shift the order of use-values - the values of social and cultural that they have to be hereditary. Local wisdom has been used more by remote indigenous communities so far, because local wisdom has been embedded in their daily lives that they have traditionally carried out, especially in planting and building dwellings in the form of a "Wombohe" hut.

Keywords: Empowerment, local wisdom, culture, Gorontalo

Introduction

Based on data from the Department of Social Welfare and Community Empowerment in Pohuwato 2019, the number of as many as 456 families (KK). Study of Remote Indigenous Communities in Pohuwato, including in the area of the village of Limbula District of Wanggarasi. The community is rarely made social contact or lacked interaction with the outside community, especially with the community at the village centre. Many factors cause this, namely the lack of communication facilities and infrastructure, transportation infrastructure (roads) between the location of Remote Indigenous Communities and the centres of rural community settlements, poor economic conditions, low levels of education, and very minimal health facilities. The condition is severely hampering efforts to improve the welfare of citizens of resigned to the fact that there is, so don't think about how his future.

On the other hand, the rapid development of science and technology today has resulted in isolated communities becoming increasingly left behind and even marginalized. Therefore, it is very important to empower the community life of its Empower remote indigenous communities in rural Limbula very requires a joint effort between the local community and other communities, and most importantly, pay attention to local knowledge at their disposal. Therefore an approach is needed to empower the community, and the approach cannot be done universally, but through cases with cases based on local wisdom so that appropriate planning and approaches can be arranged by the patterns of life of the community concerned.

Empowering citizens by Tumanggor (2013) should pay attention to the potential of the social, economic and cultural of the ideas of local communities isolated citizen (local potencies). This is because in the life custom community was created and embedded culture value is difficult to be abandoned. So that the need to find a new format to empower the life pattern still does not leave people with a culture that has been handed down.

The correlation with this, the Directorate of Remote Indigenous Communities Empowerment Directorate General of Social Empowerment Ministry of Social Affairs, empowerment program. This program is expected to be able to help or change the lifestyle of people who live in mountainous areas, marshes and coastal areas so that they can interact with residents in the village centres. The main objective empowerment program is how to empower every aspect of the life and livelihood in the order remote custom communities or citizens can live decently, both aspects of the physical, spiritual and social aspects, economic, political and cultural. The citizens can play an active role in the problems of the builder's to the benefits of society or citizens in general (Ministry of Social 2011)

Empowerment strategy is done to create environmental conditions that support the Remote Indigenous Communities to develop and the ability to be able to water adaptation to change environmental, social, cultural, economic and political change. To find problems that are both supporting and inhibiting factors in empowering it, it is necessary to conduct a study through research. This is intended so that the lives of remote communities can interact and socialize with people outside the community and can improve their lives in the future.

Referring to the background of that stated above, then go early discussion in this study are: to determine how the dynamics of life and how the pattern of empowering citizens communities Remote Indigenous village Limbula District of Wanggarasi Pohuwato Regency, Gorontalo province based on local wisdom.

The research method is descriptive with a qualitative design approach. The study design with a qualitative approach aims to make a description, picture, systematic, factual and accurate information on the facts, nature and the relationship between the phenomenon studied and observed. A qualitative approach produces descriptive data in the form of written or spoken words from people or observable behaviour. Observations of the study's phenomenon were carried out by researchers on the portrait of K residents in Limbula Village, Wanggarasi District, Pohuwato Regency, Gorontalo Province.

The collected data by informants (perspectives) and the researchers themselves portray themselves as the main instrument (key instrument) that directly into the field to perform deep data collection. This is following the opinions of Bog and Biklen (1992) that: "qualitative research has the natural setting as the source of the data and researcher is the key instrument". The informants interviewed in this study were people who lived and

settled in the location of a remote traditional community in the village of Limbula, Wanggarasi, Pohuwato.

Operationally analysis s qualitative data is the process of compiling data (classify in the theme or the category) to be construed or interpreted. In principle, her analysis against Potet Citizens Limbula is done at any time during the study. Data collection and data analysis activities in this study are not separate from each other. Both take place simultaneously and the process takes the form of the Creswell cycle (1994). Therefore this study uses an interactive data analysis model through three activities, namely (1) data reduction, (2) data display, and (3) concluding / verification of Miles and Huberman, (1984). Interactive models through data reduction, data display and dancers right conclusions/verification a has been described above is used to analyze data from interviews, observation and study of the documentation relating to the cases study focused on the empowerment of the perspective of local wisdom.

Marginalization and Backwardness of Residents of Remote Indigenous Communities in Limbula Village, Wanggarasi Gorontalo

To reach the location of the village of Limbula, Wanggarasi, Pohuwato especially in the infrastructure of the road although it has not been represented as a means of communication between fellow citizens, it can be passed well. can be passed on foot and motor vehicles can be used as a means of transportation, but for community members, the road is the main factor to reach the location of settlements as well as where they work and do business in agriculture and plantations.

Problems early pension of in right in the village Limbula, Wanggarasi own the means of education which is one fruit Primary School of State to form a permanent building with a capacity of six classes. Students are who study at the school also have children. Although in the village now has an elementary school, most of the children, less use of educational facilities for the school. The main reason for them not going to school, other than the distance between the location and the school is quite far, which is about 5-6 kilometres. From the location to the school, it can only be reached on foot. Because the lives in the isolated village of Limbula and lack of social contact with the community at the centre of the village, however, there is still a small number who can get an education in elementary schools. Residents in the village indigenous community residents average Limbula do not continue their education despite the advanced secondary school choice such as junior high school, high school and MTS school in the located centre of Wanggarasi district a distance further than the location.

The remote indigenous community in Limbula Village are 49 families (KK) with 190 people. indigenous community residents generally are Muslim, worship facilities in this village there is a mosque with the conditions of a permanent building and is located in the centre of the village. The distance of the mosque to the residence, approximately 6 kilometres and only can be in by foot. Even though the villagers are Muslim, still have confidence in the supernatural, especially in dealing with problems in their lives, such as illness and so on. They believe more if there are citizens who experience pain, then the assumption they that are sick people disturb by spirits. Therefore, generally prefer to seek treatment at the village shaman by utilizing materials from natural surroundings. and the belief in supernatural powers, as follows".

" Amiyatiya teya bootiee malohihewo daa teya donggo mongodulawa lamatiyatiya mayi talomuo ooyuwa botiye. Amatiyatiya mohaharagawa teta a mbati botiye. " I wo o luwo tamongongoto bohepohamala uhitumulo to pango odelo alawahu wau melito , debo mawoluo olo tamonano de kampungu meiwunemo ".

From the narrative, it can be seen that the lives still uphold the values of belief in the existence of the power of spirits, although Thus, there is also a small part, who came for treatment to health centres Maid in the village centre. Usually, they come to the health centre Maid every once a week, especially in the current market day in the village centre. However, there is also a small number who conduct their health checks to the Parent Community Health Center in the centre of Wanggarasi Sub-district. Who comes to the Parent Health Center are those who experience pain with a type of illness that is serious enough to immediately get medical treatment by health workers at the Parent Health Center. However, KAT residents generally still believe in shamans to treat the pain they experience. KAT residents' confidence in the shaman is more influenced by their level of trust in the existence of supernatural powers. The ingredients used by village shamans in KAT residents are using plants that are available around their settlements, such as turmeric, ginger and others.

Depend on Nature: Economic Living Conditions of remote indigenous community residents Limbula village, Wanggarasi, Gorontalo

Resources are things that have a use-value. Natural resources are all physical, chemical, biological and social factors that shape the environment around us. Hunker (Cutter, et al, 2004) states that natural resources are all that come from the earth, biosphere, and atmosphere, whose existence depends on human activity. All parts of our natural environment (seeds, trees, soil, water, air, sun, river) are natural resources. How does the presence of natural resources is highly dependent on the choices the management from carried out by human beings, including those who live in the area or region remote?

In the remote community life, the natural environment will determine the order of his life, because only with a good natural environment.in the Limbula village, still life and depend on the natural resources available in the environment around them, which generally grow and live in the land around the farm they manage. Some remote indigenous community residents have used their yard to be planted with medicinal plants. As a rural community, of course, with all its wisdom, the community always makes optimum use of their natural potential, starting from farming, gardening and raising livestock. Dependence on land is very thick economic and social nuances, for rural communities including remote indigenous community, because land becomes a source of economic income for the family.

Most in Limbula village plant more crops with various commodities, such as corn, chilli, banana, chocolate and coconut. Beside planting late, another of them who still hunt and go into the forest to collect forest products such as rattan and so forth. Sometimes they stay in the forest for weeks, so they make a hut as a temporary resting place. As the community grows, the rattan in the forest begins to decrease, and so do other forest resources. With reduced s umber of power available in the forest, then gradually people began to switch livelihoods as farmers grow corn, cassava, sweet potato and others.

The management of agricultural land is done traditionally, where they still use traditional farming tools such as axes, hoes, machetes and transducers made of iron and

tugal (*tutuwa*) made of wood with sharp edges to make holes for planting crops and other tools to cultivate or work on agricultural land. More crops are stored for the benefit of family consumption, but some residents sell some of their plantation products to the village centre and the results are intended for other purposes such as the need for clothing. Agricultural processing land in the corn plant is still done traditionally, especially in terms of cleaning the bushes on the land farming. Inhabitant still using hoes or "*Popati*" and there are others still using machetes (*Wamilo*) as a farming tool. In addition to corn, which is a superior community, some also grow bananas, chillies and tomatoes.

Corn plant as the main source of income citizens Limbula, it is caused due to several reasons, namely: (1) The geographic conditions in the presence of soil structure friable (*huta lalahu*) and farmland in the upper slope of 90 °, it is best to plant corn; (2) Seedcorn easily available everywhere, especially fellow the farmers in neighbourhood residents (3) of the plant is to be marketed though not old enough; and (4) for residents corn farming has become the main work and carried out for generations; (5) corn can also be used as a staple food. More corn processed through the manual mill. The communities residents are familiar with the term "*Illa baaloobinte*".

In the life of rural farmers in Gorontalo in general, especially for residents, they are familiar with and utilize traditional agricultural tools such as "*Popadeo*". The use of *Popadeo* for agricultural purposes is carried out by farmers in each season of agricultural land management. Along with the development of development and changes in an area, it will automatically implicate changes in every plant of community life. Utilization of *Popadeo* for Gorontalo farmers has now begun to shift, where farmers already use tractors (mechanical power) in processing agricultural land.

Mechanization in agriculture, especially in terms of utilizing tractor engines, cannot be avoided along with community development, but not all Gorontalo farmers utilize agricultural mechanization. For farmers, many have used machines, more farmers have large agricultural areas, and more agricultural areas are easily accessible by agricultural technology in the form of machinery (tractors). For farmers who live in the rural areas or areas with difficult access or lack of access to both the centre of the village and the District, for example, residents, they mostly still use *popadeo*, even still there are also only use a hoe for land preparation his farm.

In socio-economic life, in general, the lives of residents are still classified as very simple, such as (1); people are not familiar with the banking system or other economic institutions such as cooperatives, gathering and others, so that this condition causes economic development or community are not going well as well, (2); The money exchange process is carried out through traditional markets, where they sell their agricultural products such as corn, tomatoes and chillies, and (3); The average does not have a permanent house like the house of the villagers in general. Houses owned by the remote indigenous community are generally roofed with sago palm and some are in the form of huts (*woombohe*).



Figure 1. 'Popadeo' as an agricultural tool used by remote indigenous community Limbula, as well as Figure 2. "Wombohe" as a temporary resting place for Remote Indigenous Community at lunch (Photo of the research document, beginning of March 2019)

Remote Indigenous Communities: In study system Kinship and Social Relations

The principle of heredity in Gorontalo society is bilateral and parental. In this principle between the male family and the female family (between the husband and wife), there is the same relationship. But in certain cases, the men are preferred, for example in inheritance. The Gorontalo tribe has a certain kinship with specific characteristics that distinguish it from other kin groups.

Generally, the villages that are the location of the remote indigenous community in Gorontalo, especially in the village of Limbula, the population consists of several families who are still related by blood or blood relations. At this location, there are only a few clans as a symbol of interconnected families related to one another. Like the people who live in the centre of the village, the descendant relationships that exist in the village of Limbula have created a distinct kinship group among them which in Gorontalo is called *Ungala'a*. Ungala'a consists of several families who have children and grandchildren called *ngala'a* and generally they have their own clan identity. Kinship remote indigenous community is also seen in the residential system. In general, the dwellings of small families surround the house or place of residence of the elder who is also considered the ends of the family. Parents for the remote indigenous community are role models in their daily activities. For example in terms of processing agricultural products. Especially on the day of planting, residents still believe that the elder is considered to know the problems of the surrounding natural environment. There are certain days to plant corn and crops others.

Social relationships and networking social in between the people in the village, generally remain well preserved. This can be seen by the mutual help between them. Mutual help is seen when there is a person or a family mending house stay, there is the unfortunate like grief, the sick when the accident while logging and activities in agriculture and plantations.

The process of creating good social relations among residents is still the high level of social solidarity among both individually and groups. Solidarity such as grooves Durkheim (Johnson, 1986) social solidarity is a condition of the relationship between individuals and / or groups that are based on moral feelings and beliefs that are shared and amplified by the emotional experience together. Solidarity emphasized on the state of the relationship between individuals and groups, and the underlying attachment along in life with the support moral values and beliefs that live in the community. The real manifestation of a joint relationship will give birth to emotional experiences, thereby strengthening their relationships.

A sense of social solidarity and mutual help to help Their members are known in Gorontalo as known as *ashuyula* (cooperation). Abdussamad (2014) Concepts *Huyula* (cooperation) for Gorontalo public life manifested in some form. As the first; *Ambu* ie please help for mutual interests. Second; *Hileya*; i.e. please help spontaneously; *Tiayo* is a helping activity between a group of people to do someone's work

In Gorontalo community life, the form of *huyula* in the form of *Ambu* is carried out by the community in the form of community services such as cleaning village offices,

cleaning water channels and village roads. This activity was attended by all citizens without knowing their level of education, social status or economic status.

In addition to the *huyula* in the form of *ambu*, the form of *huyula* in the form of *hileya* is carried out by the community when there is a family or neighbour who experiences a disaster in the form of grief or death. The people will usually come to the unfortunate with the aim for entertaining mourners, carrying food for a few days, cook food so that people who are grieved do not need to cook and are comforted. Furthermore, the form of *huyula* in the form of *tiayo* occurs between a group of people to do one's work. Usually, people who are helped only provide food and are obliged to reciprocate if those who have helped will do some work as well, for example on the first day to make a house, process farms such as ploughing with cows or buffaloes, making additional houses (*bantayo*) used for celebration a party.

Surviving: Amid Backwardness and Marginalization

Remote Indigenous Communities in Limbula Village, Wanggarasi, Gorontalo as a community group that certainly has a variety of institutions that regulate the entire wheel of life. Communities who live in the forests and on the slopes of the mountains, see the land and agricultural land for them is very important and useful for their lives. Because of There in the village Limbula, agricultural land as capital to many kinds of can be maintained within a long time so it can be passed on to the next generation. This shows that there is a great dependence on the existence of land or land, both from the aspect of social and economic function. This is as said by DP (48 years) They who live in Tonala hamlet, among others, " *Botiye huta heilengiyo lamiyatiya paralu daa dahaalo ju, sababu boilengi botiye uheputumula lamiyatiya ngokelomomoo*" . agricultural land for the citizens very guarded at both the cause, with farmland da pat family livelihood of their day-to-day. This is in line with the results of Hermawan's (2012) study, that rural areas which are loaded with farming activities are an important starting point for protecting and empowering farmers.

By theoretical in viewing and analyzing patterns of although the portrait of society rural no exception in remote indigenous communities in rural Limbula, then there are two currents of thought which invite debate among experts about the impact of a shift in the order of his life. (1) Geertz's (1983) research on sharing poverty (*Shaer property*) and agricultural involution. Geertz's research results were confirmed by research that is almost the same or similar to research by rural economists from Japan Hayami and Kikuchi (1981). Based on the thought that the influx of capital has changed the social stratification of rural communities. However, this change did not bring damage to the homogeneity of rural communities. From his study found that social polarization in rural areas did not occur because of the traditional ties of the village community that are still strongly intertwined. (2) The second thought flow is that proposed by Coller et al (1996) that; changes in stratification as a result of rural development tend to lead to social polarization which is characterized by uneven levels of economic prosperity and control of community assets.

From this study the authors look at the red line as possible without is connected from two currents of thought; i.e. regardless of whether the remote indigenous communities of Limbula will be empowered in the future, if they will be moved to a

place farther from the initial settlement, then there will most likely be a shift in their cultural, social or cultural values, and if the settlement they occupy remains in the starting position, there is little chance of a change in the order of their daily lives.

On the other hand community life in the village of Limbula does not migrate and move, when they remain poor in disadvantaged situations, they remain bound by kinship and emotional bonds between patrons and their clients which make their lives calm and free from hunger. It is precisely when they move out of the village that their resources are not ready and will be threatened by uncertainty and their daily lives. as shown in the following image:



Figure 2. Condition of KAT Citizens' Houses on the mountain and picture 4. Conditions Remote Indigenous Community Limbula, survive amid retardation (research documents on March 2019)

Efforts to survive for remote indigenous communities of Limbula even though they have nothing, are driven by the existence of (1) a kinship system that is still inherent and strong in the dynamics of their lives, especially for farmers who are still familiar with the "*ungalaa*" system where their settlements are in one community or one region and among them still have family ties that they have traditionally maintained, (2) If they migrate or move to another place, the community is not ready for its resources because it is covered by uncertainty in their lives especially in terms of meeting their daily needs (3) it is difficult to leave their dwellings or settlements because the house even if it is only a minimum of what they occupy and the land that they own is parental land that is hereditary especially if the parents inherit that agricultural land is guarded, in order to meet daily needs and (4) Suffering or poverty is the responsibility and they feel together the important thing is they still live together and do social interactions among themselves.

Empowerment of Remote Indigenous Communities in Limbula Village: In the Perspective of Local Wisdom

Local wisdom (*local wisdom*) in recent decades much discussed. The conversation is often associated with local communities with the understanding varies according to local wisdom in each region which is a tradition of society for generations by customs in various community lives, because these local values are the identity of an area/community which is based on the values of trust, the values of relics, the values of habits in society that are used as a reference in everyday life.

According to Keraf (2002) traditional (local) wisdom is a form of knowledge, belief, understanding or insight as well as human customs or ethics that guide human behaviour in life in the ecological community. So traditional wisdom not only concerns the knowledge, nature, and understanding of indigenous peoples about humans and how good relations between people are but also concerns the knowledge, understanding and customs of human, natural and how relationships among all the inhabitants of this ecological community must be built.

Meanwhile, Wahono (2005) explains that local wisdom is the intelligence and management strategies of the universe in maintaining ecological balance that has been tested for centuries by various disasters and obstacles and human negligence. Local wisdom does not only stop at ethics, but reaches norms and actions and behaviour so that local wisdom can become like a religion that guides humans in behaving and acting, both in the context of daily life and determining further human civilization by the dynamics of development that take place in the life of society in general and in particular the development in the life of remote indigenous communities.

Factually, the problem of development, especially sustainable development, is more focused on the process and consequences of each development activity that provides continuous benefits to humanity by minimizing the losses experienced by humans with natural resources and the environment as a whole. Emil Salim (Brata, 1992) states that sustainable development is a development process that optimizes the benefits of natural resources and human resources, by matching natural resources with humans in development. Triarti (2011) The harmonizing word here is centred on human consciousness to create a balance in human interaction with nature so that both of them will have long-term survival.

In the empirical reality that the failure of development in general, especially development in remote areas, among others characterized by the emergence stagnation of resilience social, it shows also the role of social forces in the construction is very weak. Therefore development according to Korten & Syahrir (1998) must be centred on the power of the people (*people-centred development*). Among the important aspect in realizing empowerment and people-centred development that is how the creation of community participation in all its aspects, with fixed to care the values of their local knowledge, such as Gorontalo communities especially those living in rural areas, no exception have local knowledge in the field of agriculture that is with the term "*Panggoba*" (the belief that is used in determining the day-today both in terms of the plant) and local wisdom with the term "*Lowanga*" (prohibition in doing something on certain days or). From various sources of traditional leaders in Gorontalo, the prohibition is based on the experience of parents from generation to generation as shown in Figure 5.

How important is the partisanship and paying attention to the values of local wisdom in the lives of rural communities, especially members of remote indigenous communities in the Village of Limbula, Gorontalo, in line with the thinking of Chambers

(1987) that in community development in rural areas, the approach taken should be reversed, starting from behind? That is, empowerment starts from the step of prioritizing the poor or putting the last, backward and marginalized groups first.

Gorontalo communities especially those living in rural areas, no exception have local knowledge in the field of agriculture that is with the term "*Panggoba*" (the belief that is used in determining the day -today both in terms of the plant) and local wisdom with the term "*Lowanga*" (prohibition in doing something on certain days or). From various sources of traditional leaders in Gorontalo the prohibition is based on the experience of parents from generation to generation as shown in Figure 5. below:

Month	Lowage	Da y	Information						
Sacred	Sunday	30	1-5	6-11	12-18	19-21	22-27	28-30	
			Light	Dark	Light	Saada h	Light	Cance l it	
Safar	Wednesda y	29	1-3	4-8	9-14	15-20	21-22	23-27	28-29
			Dark	Light	Cance l it	Light	Saada h	Cance l it	Dark
Rabiul Awal	Friday	30	1-9	10- 12	13-19	20-23	24-30		
			Light	Dark	Light	Saada h	Cance l it		
Rabbi End	Thursday	29	1-11	12- 16	17-24	25-29			
			Light	Dark	Cance l it	Dark			
Jumadil Awal	Thursday	30	1-4	5-9	10-13	14-21	22-25	26-30	
			Saada h	Light	Dark	Light	Cance l it	Light	
Final Jumadil	Saturday	29	1-6	7-12	13-17	18-23	24-27	28-29	
			Dark	Light	Cance l it	Light	Cance l it	Dark	
Rajab	Friday	30	1-3	4-8	9-16	17-20	21-24	25-29	30
			Dark	Light	Dark	Light	Cance l it	Light	Cance l it
Sya'ban	Thursday	29	1-3	4-8	8-12	13-20	21-25	26-28	29
			Dark	Light	Cance l it	Light	Cance l it	Light	Dark
Ramadha n	Tuesday	30	1-7	8-11	11-15	16-17	18-23	24-28	29-30
			Light	Dark	Light	Cance l it	Light	Dark	Cance l it
Shawwal	Saturday	29	1-12	13- 14	15-18	19-20	21-28	29	
			Light	Dark	Cance l it	Saada h	Light	Cance l it	

Zulkaedah	Monday	30	1-10	11-16	17-21	22-30			
			G eapy	S aada h	B atal	C-light			
Zulhijah	Wednesday	29	1-6	7-9	10-11	12-17	18-21	22-29	
			G eapy	C-light	B atal	C-light	S aadah	B atal	

Source: Interview Results (2019)

Description: Light (either all the work), Saadah (Good Any job but be careful), Dark (in the upper part of each, if good, then good job), Cancel (Perish All Jobs).

Both local wisdom into a capital of trust that have historically held even believed by Gorontalo people, especially for those who live in remote areas. "Panggoba" is a lot more trusted by farmers in the village in the selection of planting days. This was stated by DA (58 years) KAT resident of Limbula Village, Wanggarasi, Pohuwato "*panggoba debo Donggo hepomake la amiyatiya ti ye, sababu uyiti botiye heepilomake lomonggopangggola umomenngi mai*". This local wisdom is still used or maintained, especially in agriculture, and this practice is also used by their parents when farming, for example, in choosing the days and hours of planting. Utilization of "pancake" is seen from the emergence of stars in the sky, for example, the emergence of stars in the sky near five to eight stars was decided the next day to be able to plant corn or other plants. The meaning of the many stars in the sky is called by them with the term "Taadaata" many stars and it shows the plant will work well.

Furthermore, another form of local wisdom, "Lowanga", for in the village of Limbula, Wanggarasi, Gorontalo, in using this symbol, that is when building a house "Momayango", in terms of building houses, people pay attention to certain days, for example, on Friday ' at the hopes of the home is not a catastrophe, for example, when building a house if unmistakable on a good day or not. Therefore, for the citizens of the Village Limbula strongly believes this culture and things that did not separate with their lives every day.

Based on the description of local wisdom for community remote indigenous community Village Limbula are then seen how important for preserving local knowledge possessed and still believed to be part of their lives because it can become a social capital of retaining the social culture values in their lives. Because for anyone whether government, private or elements of society more who want to empower citizens remote indigenous community Village Limbula, Wanggarasi, Pohuwato, it is very important to pay attention to wisdom values locally which they have traditionally owned. Hal is intended that empowerment will not deprive the social values and culture that they have, and can be used as social capital to build to improve the lives of community members.

Conclusions and suggestions

The community life, most live in the forest- forests and slope-slope late mountain, and less social contact and interaction with the people around them, especially with the community who stay in the village centre and district.

Lack of communication and communication infrastructure (road) between the location and the village centre, lack of economic conditions, low levels of education, and inadequate health facilities, make them still live in simplicity and poverty. These conditions severely hamper existing life patterns, they surrender to reality, so they don't think about how their future will be.

The economic conditions that are less supportive of the daily life of the remote indigenous community, this is because the residents only have a livelihood for hunting, gathering the results of their living and farming in a limited way. Lat-farming tools used in general are still traditional, for example with hoes, machetes and others and have kinship system still attached and strong in the dynamics of life, even more so for these residents still know the system "*ungalaa*" where their settlement in one community or one region and among them still have family ties that go generation to generation were maintained. Residents Komunitas Remote Indigenous did not do the migration or displacement, because if they migrate or move to another place, the community was not prepared for was covered with resources by the uncertainty in their lives all the more so in terms of meeting the daily needs

Conditions livelihoods of the remote indigenous community in the village Limbula generally as farmers corn and plant corn as one of the leading sectors of her, therefor government can potential development residents that the road to empowering citizens through the provision of seed corn is superior, as well as tools agriculture that supports agricultural businesses occupied so far for generations;

Community empowerment is very important, to improve the living arrangements of KAT residents in the village of Limbula, with the hope that they can enjoy the same range of services as the community at the centre of the village such as social services, economic, cultural and political education.

In empowering citizens Limbula, expected to interfere with the values-culture that has developed a take place in their lives, because if the values of the culture will shift as the implications of empowerment, then by itself it will create new problems in community life.

Transportation infrastructure such as opening access roads is important because with the existing road access it will make it easier for them to sell agricultural products to markets in the village centre, and also facilitate citizens in making social contact with those who live in the centre of the village or other villages.

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