

✉ [editor@resmilitaris.net](mailto:editor@resmilitaris.net)

ISSN : 2265-6294



Login

Register

[Home](#)

[About Us](#)

[Archives](#)

[Instructions to Authors](#)

[Publication Ethics](#)

[Contact Us](#)



# Social Science Journal

## A Multidisciplinary Journal

provide an independent publication outlet and forum for a growing European scholarly input in the military field.

[Submit Your Paper](#)

## CURRENT ISSUE NUMÉRO EN COURS

vol.13, n°1, Winter-Spring 2023

### Articles

Barkah Rosadi

[Understanding the Driver of Customer Purchase Decision: The Role of Customer Engagement and Brand Attachment](#)

Barkah Rosadi

[PENGARUH KOMPETENSI SATUAN PENGAMANAN TERHADAP KINERJA PELAYANAN PADA SEKRETARIAT BADAN GEOLOGI KEMENTERIAN ENERGI DAN SUMBER DAYA MINERAL BANDUNG](#)

Rezky Afiahtul Barokah

[EMPLOYEE PERFORMANCE IN CIBENDA VILLAGE, CIPONGKOR DISTRICT, BANDUNG BARAT REGENCY](#)

Betty Wargadinata

[PERFORMANCE EVALUATION OF AREA CLEANLINESS COMPANY USING BALANCED SCORE CARD \(Analytical study of waste management in Bandung City\)](#)

ENTIN KARTINI

[POLICY IMPLEMENTATION OF CHILD PROTECTION IN BANDUNG CITY, INDONESIA](#)

### Conjunctions In Iraqi Media EFL Classroom

Nadia Hameed Hassoon

2943-2956

[PDF](#)

### Ayua: The Symbol of Hope for the Gorontalo People in the 'Modutu' Traditional Procession

Rahman Taufiqrianto Dako, Moon Hidayati Otoluwa, Jolanda Hulda Debora Pilongo, Mery Balango, Herlina Usman

2957-2967

[PDF](#)

### Online Reading Strategies Developed By Students During The Covid-19 Pandemic. A Case Study on the Fifth-Semester English Literature Study Program (Eisp) At Hasanuddin University

Dian Nauwala Putri, Abidin Pammu, Nasmilah

2968-2979

[PDF](#)

### The Struggle of the Working People of Karakalpakstan against Social and Colonial Oppression in 1916 in Chimbay

Kudiyarov Alisher Rametullaevich, Utegenov Khakim Makhsetbaevich

2980-2984

[PDF](#)

### Traditional Transport among the Peoples of the Aral Region (1800-1873)

Matjanov Aman

2985-2988

[PDF](#)

Submit Your Paper

## EXPLORE

Open Access Articles Free

Read & Download

### Res Militaris

Q4

Political Science  
and International  
Relations

best quartile

SJR 2021

0.11

powered by scimagojr.com

## Access previous issues Archives

- [vol.13, n°1, Winter-Spring 2023](#)
- [Vol.12, No. 4 \(2022\)](#)
- [Vol. 12, No. 3 \(2022\)](#)
- [vol.12, n°2, Summer-Autumn 2022](#)
- [vol.12, n°1, Winter-Spring 2022](#)
- [Hors-série ! "Parachutistes" - 1 ère Partie, Décembre 2021](#)
- [Vol.11, n°1 | Winter-Spring / Hiver-Printemps 2021](#)
- [Vol.10, n°2 | Summer-Autumn / Été-Automne 2020](#)
- [Vol.10, n°1 | Winter-Spring / Hiver-Printemps 2020](#)
- [Hors-série ! "Gendarmerie", novembre 2019](#)
- [Vol.9, n°2 | Summer-Autumn / Été-Automne 2019](#)
- [Vol.9, n°1 | Winter-Spring / Hiver-Printemps 2019](#)
- [Special Issue ! "Defending Israel's Borders March 2019](#)
- [Vol.8, n°2 | Summer-Autumn / Été-Automne 2018](#)
- [Vol.8, n°1 | Winter-Spring / Hiver-Printemps 2018](#)
- [Vol.7, n°2 | Summer-Autumn / Été-Automne 2017](#)
- [Special Issue ! "Recruitment & Retention - Part Two](#)
- [Special Issue ! "Recruitment & Retention - Part One](#)
- [Vol.7, n°1 | Winter-Spring / Hiver-Printemps 2017](#)

### SEARCH

Search

### RES MILITARIS

- About this journal
- Présentation de la revue
- About us
- Qui sommes-nous ?
- Notice on authorship
- Avis sur les droits d'auteurs
- Publication Ethics
- Normes éthiques de publication
- Instructions to Authors
- Avis et consignes aux auteurs
- Contact us - Contact
- Privacy policy - Protection des données personnelles

Res Militaris



EBSCO



DOAJ



## **Ayua: The Symbol of Hope for the Gorontalo People in the 'Modutu' Traditional Procession**

**By**

**Rahman Taufiqrianto Dako**

English Education Study Program, Faculty of Letters and Culture, State University of Gorontalo, Province of Gorontalo, Indonesia

Email: [rmtdako@ung.ac.id](mailto:rmtdako@ung.ac.id)

**Moon Hidayati Otoluwa**

English Education Study Program, Faculty of Letters and Culture, State University of Gorontalo, Province of Gorontalo, Indonesia

**Jolanda Hulda Debora Pilongo**

English Education Study Program, Faculty of Letters and Culture, State University of Gorontalo, Province of Gorontalo, Indonesia

**Mery Balango**

English Education Study Program, Faculty of Letters and Culture, State University of Gorontalo, Province of Gorontalo, Indonesia

**Herlina Usman**

Elementary School Teacher Education Program, Faculty of Education, State University of Jakarta, Jakarta, Indonesia

### **Abstract**

The traditional modutu procession is one of the local traditions that still survives and is still practiced. Modutu is part of the ceremonial steps leading up to the wedding. In this period, the groom-to-be gives numerous deliveries to the bride-to-be. It is called 'ayua.' Ayua refers to the fruit. Grapefruit, pineapple, sugar cane, jackfruit, and sprouting coconut are the five fruits that must be present for delivery. This article aims to explain the fruits in ayua and the meaning of the symbols in modutu. This study employs a qualitative descriptive methodology. Observation and interviews were used for data collection, while Hymes' theory on speech components and an ethnographic communication methodology were used for data analysis. The result shows that despite their rough exteriors, grapefruit, jackfruit, sugar cane, and sprouting coconut, they have numerous life-enhancing benefits. Limu bongo (grapefruits) signifies the controller-functioning brain, while nanati (pineapple) represents the regulator-functioning heart. Patodu (Sugarcane) ribs protect the body's sensory organs. Langge (Jackfruit), shaped like a stomach, represents storage space, and tumula (sprouting coconut) represents prosperity. The benefits of this research are expected to reveal the five kinds included in ayua and the meaning of the ayua symbol in the modutu traditional procession. With this topic, it is intended to become an accurate representation of Gorontalo's local culture, which encompasses cultural meanings and values and symbolizes hope.

**Keywords:** Ayua, symbol, hope, modutu, Gorontalo

## Introduction

According to the Gorontalo people's traditions, *modutu* is one of the steps in the traditional procession to the level of marriage. The prospective groom has made some deliveries to the prospective bride. At this point, the discussion focused on the technical aspects of the marriage's execution. The idea is to conclude all of the negotiations before the wedding day. All issues will be thoroughly investigated. The step is where the public is formally notified and informed.

*Modutu* can also mean sending. At this point, *Luntu Dulungo Layi'o* (LDL, or male spokesman) and his entourage brought (a) kola-kola = traditional terminology for transportation which brings deliveries), (b) betel nut, (c) *tonggu* (particular item for negotiation for proposing), and (d) *ayua*. *Ayua* refers to the fruit

*Ayua* is distinguished by the following:

- (a) three grapefruits,
- (b) three pineapples,
- (c) two jackfruits,
- (d) sugarcane in three colors: yellow, maroon, and green, which a total of six trays containing twenty pieces,
- (e) the sprouting coconut (Abdussamad, et al., 1985).

LDL will offer these traditional objects to the bride's family through the intercession of *Luntu Dulungo Wolata* (LDW, the woman's family spokesman). LDL will explain the significance of each object provided to LDW during his remarks. The things listed above have their relevance in the Gorontalo culture. *Ayua* has a profound meaning and has cultural values in the Gorontalo people's indigenous culture.

However, gradually and realistically, the presence of these things becomes a needed rite in the traditional procession. There is a shift in perception that '*ayua*' is merely a compliment. Hence the messages contained in '*ayua*' are frequently neglected. Additionally, there is a notion that cultural objects such as "*ayua*" are not required as a legal requirement for marriage under Shari'a (Islamic religion). Assumptions like this are frequently contested, and as a result, they effectively overlook these cultural objects.

During the traditional *modutu* procession, there is a handover of "*ayua*," which has a broad symbolic meaning as an attempt to compensate for being human. This tradition has become a way of life for the inhabitants of Gorontalo. The symbolism of "*ayua*" should be further investigated to reinforce Gorontalo culture. So, the suggestive messages inside '*ayua*' will be decoded and made public.

This article's urgency is intended to contribute to the strengthening of Gorontalo culture. Naturally, the research is focused on Gorontalo culture, with an ethnographic communication method emphasizing language features. By grasping the meaning of *ayua*, it can ensure the survival of Gorontalo culture and prevent it from being abandoned and forgotten.

## Methods

Qualitative research methods emphasize problem-solving by analyzing the object under study. The aspect given is the definition of *ayua* as it appears in the *modutu* step. According to Bagdan and Taylor, qualitative research generates descriptive data, specifically written/oral statements from individuals or observed behavior (Moleong, 2002). The study was conducted in some steps namely: the first step is field assessment. The next step is data collection. Observation and interviewing are used to acquire data. The researcher listened to the talk between LDL and LDL using a recording technology (video) and transcribed the data. To fully understand '*ayua*,' the researchers interviewed traditional leaders and community leaders familiar with the meaning of *ayua* and its values. In the analysis step, the researcher applies the assumptions developed in the ethnography of communication to identify social communication patterns. *Firstly*, cultural members will create shared meanings. They possess the same level of comprehension. *Secondly*, members of an artistic community's communicators must coordinate their efforts. As a result, the community's communication will be governed by rules or systems. *Thirdly*, both meaning and action are idiosyncratic. Each community has a distinct set of values and steps from the others. *Fourthly*, each society is particular in substance and activity and understands the rules of intention and action (Zakiah, 2005). The components abbreviated SPEAKING is employed to determine speech occurrences for analytical sharpness. SPEAKING is an acronym that stands for Scene and setting, Participant, Act, End, Key, Instrumentalities, Norm, and Genre (Wardhaugh, 1986). Some ritual *modutu's* terminologies are utilized to maintain the meaning and emphasize Gorontalo's ritual symbol.

## Result

It is essential to describe the speech component, abbreviated as SPEAKING, delivered by Hymes to clarify the explanation of meaning and symbols. This section intends to reaffirm the *modutu* traditional procession speech components examined in this study's ethnography of communication. Then, SPEAKING is designed in the following manner.

The setting and scene (S) refer to the location and time of the conversation. The traditional Modutu procession takes place at the residence of the prospective bride's family. As guests, LDL and the prospective groom's family sat opposite LDW and the prospective bride's family. Cross-legged on a mat or rug, both parties sit down. LDL and his entourage sat facing the bride's room while the LDW group had their backs to it.

Participants (P) are speakers, speech partners, and listeners. In the traditional *mudutu* procession, the only people entitled and able to speak are male LDL and LDW. According to the informants, there are no women with LDL or LDW. LDL is often accompanied by *palabila* (helper or assistant). His job is to assist LDL in bringing and handing over the custom devices.

End (E) is the final intention of an utterance, namely to propose. In the traditional procession of *modutu*, both parties (LDL and LDW) try to maintain their speech, politeness, mutual respect among community members, and generally respect their culture. The exchange of turns without interrupting one another demonstrates the level of formality.

Act (A) denotes the actual form and content of the subject under discussion. The Gorontalo language spoken during the *modutu* traditional procession is distinct from the

Gorontalo language spoken in daily life. The variety of languages employed is Gorontalo's indigenous variation (GIV). Lengthy utterances and traditional nuances characterize GIV, and tones with figurative and set meanings are typically conveyed orally in their unique manner and style (Djou, 2012).

The term "key" (K) relates to the tone, attitude, and spirit with which a message is communicated. By tone, attitude, and spirit, both parties are obligated to submit submissions by LDL and accept offers by LDW. Due to the official and formal nature of the event, LDL and LDW's discourse must adhere to the traditional Gorontalo language, using the appropriate phrases and avoiding offending.

Instrumentalities (I) refers to the method by which communications are transferred. LDL and LDW communicate verbally, face to face, and without interruption. LDL and LDW speech are more courteous since they are lengthy, indirect, and rhythmic. If a desire is to be conveyed, or if there is discomfort or offense, the way used is satire.

Norm (N) refers to the norms or language conventions that members must follow and interpret the interlocutor's speech. Both LDL and LDW sat cross-legged and faced each other while giving their remarks. The atmosphere is formal and sacred, as it should be at a holy assembly. In the traditional *modutu* procession, the interaction between LDL and LDW did not occur while standing or seated in a chair. If the event is held on the floor, it is feasible that a spot can be provided by simply sliding and inviting additional participants if someone arrives late.

Similarly, both parties must adhere to not interrupting one another. Both have equal rights and opportunities to express themselves. They are not permitted to interrupt one another. The two can communicate using the term "*tabi*," by lowering the head slightly forward or pointing with the thumb with the four fingers clasped and the palm facing up.

The final component of speech is genre (G). The term "genre" refers to the various styles of speech employed. During the customary *modutu* procession, utterances can be classified into multiple lovely languages and pieces of literature. The diction utilized can determine the declarations of LDL and LDW with GIV. GIV is situational and interactive, with the rhythmic speech rich in allegories and parables, indirect and dynamic.

Situations and interactions in the traditional procession of *modutu* occur in a formal setting, resulting in a quantifiable and figure-of-speech-filled choice of words said. According to the study's findings, based on the LDL speech provided during the traditional *modutu* procession, there are five distinct types of *ayua*, each with a symbolic value, as indicated in the table below.

**Tabel 1.** *Ayua* and the symbol's meaning

<i>Ayua</i>	Symbol
Limu Bali (Grapefruit)	Brain
Nanati (Pineapple)	Heart
Paodu (Sugar cane)	Ribs
Langge (Jackfruit)	Stomach
Tumula (Sprouting Coconut)	words (Opening)

As illustrated in Table 1, *ayua* comprises five fruits: *limu Bali* (grapefruits) represent the brain, *nanati* (pineapples) represent the heart, *patodu* (Sugarcane) represents the ribs, *langge* (Jackfruit) represents the stomach, and *tumula* (sprouting coconut) represent the words (the beginning of life).

## Discussion

The five kinds of fruits called *ayua* are described below.

### *Limu Bali (Grapefruit)*

When LDL handed over the *ayua*, he said:

- (1) *Tiyama'o limu, limu Bali* (This is an orange, grapefruit)  
*ilodutuwalio to wuto'o* (instill it in the brain)

LDL compares grapefruit to *wuto'o* (brain) in his utterance. Grapefruit has the shape of a head, and within the skull is a human brain. It demonstrates that the presence of grapefruit serves as a metaphor for the human senses' command center. This grapefruit is quite popular due to its color and aroma. The orange symbolizes the skin's firmness and resistance to external influences, the ability to safeguard the contents contained within.

Additionally, each item's pure white colour symbolizes the heart's purity. The brain is located at the top of the human body in the head. So this demonstrates his high, protected, and strategic position while issuing commands.



The brain takes on the role of the command centre, symbolizing the presence of grapefruits in the traditional *modutu* procession, implying a philosophical significance, meaning a strategic position within the family. The husband's strategic role as household captain is expected to safeguard his partner (wife) and uphold the family's good name. Similarly, the wife's status is just as significant as the husband's. The wife must be tender and willing to serve all family members, particularly her husband, without disregarding other family members. It is the husband and wife's obligation to maintain calm and tranquillity.

Similarly, marriage adds a delicious hue and perfume to the family, including the neighbors. Green has traditionally been associated with serenity and tranquillity. The residence to be constructed is anticipated to resemble a green grapefruit, brimming with a



refreshing and serene atmosphere for its residents. A delectable perfume always exudes from the household, such as grapefruit, which provides a sweet aroma to people who desire it. Additionally, grapefruit can not be plucked before fully mature due to its sour and astringent flavor. It means that the expectations of a marriage, particularly for the girl, must be feasible to the maximum extent. The girl is similar to a grapefruit; she will be "selected" later at the wedding. The goal is for the fruit to be fully ripe and ready to be "picked." After the traditional ceremony, the grapefruit will be distributed to the officials present. It represents that officials are witnesses to and protectors of the couple who will marry.

***Nanati (Pineapple)***

Pineapple (*Ananas comosus*) is a tropical plant that may be found in Indonesia. Pineapple is a meal that nearly everyone enjoys. Pineapple resembles a pine tree in form, and its upwardly arranged leaves resemble a crown. When it is almost ripe, the golden yellow hue of this fruit adds to its charm. Pineapple is a delectable and sweet fruit that it can only be enjoyed after it has reached full ripeness.

When this pineapple was handed over, LDL said:

- |   |   |
|---|---|
| (2) <i>Tiyama'o nanati</i><br><i>Limadiyo nanati</i><br><i>dilutuwa lio to putu</i> | (This is <u><i>pineapple</i></u> )<br>(Pineapple analogy)<br>(put it in the <u><i>heart</i></u> ) |
|---|---|



In his utterances (2), pineapple is compared to a *putu* or heart (Lihawa, Talib, & Helingo, 2020, p. 107). Despite its small size, the heart is an essential organ that continuously pumps and distributes blood throughout the body. Adults' hearts drain 14,000 liters of blood every day. In addition to oxygen, the heart circulates blood containing all of the necessary nutrients for the body. The heart is divided into four sections: the right atrium, the left atrium, the right ventricle, and the left ventricle. Each portion of the heart is separated by a septum-like layer of a wall (Florenca, 2019).

The expression "*apple of my eyes*" metaphor demonstrates how important "s/he" is to a person. If the liver represents love, the heart represents connection and intimacy (Bele, 2020). The exquisite pineapple emblem represents the desire of wanting to be close and close. The "large" heart represented by the pineapple represents elegance. The pineapple's beautiful beauty represents the whole spirit that the balanced acid and salt have forged in life. Marriage

is carried out according to the established rules (religion and state). The sophistication of a wedding would appear attractive when complemented with the golden yellow hue. Elegance requires proportion. It can only be retrieved at the appointed time, as determined by permission and acceptance following state and religious legislation. In the customary procession of *modutu*, the employee of syara' will get the pineapple when the ceremony is ended. It signifies that they serve a part in sustaining the elegance of a wedding, as indicated by the pineapple's symbolism.

***Patodu (Sugarcane)***



Without exception, everyone adores Sugarcane (*Saccharum officinarum*). Everyone from youngsters to adults like its sweet flavor. Numerous items are invariably associated with sugar cane. As the Indonesian proverb: *habis manis sepah dibuang (leaving after having fun)*. *Sepah* refers to the lingering sweetness after consuming sugar cane. *Sepah* or bagasse is analogous to a person who has been abandoned after providing aid or support. Sugarcane plants, the primary components of sugar and Monosodium glutamate, monosodium glutamate (MSG), are indigenous to tropical regions, including Indonesia. It is a species of grass. Depending on the kind of sugar cane, the age of the plant from planting to harvest may be less than one year. It is simple to prepare sugarcane juice so that nutrients are preserved.

According to [alodokter.com](http://alodokter.com), one hundred millilitres of sugarcane juice includes approximately 80 calories and a variety of nutrients, including carbs, sugars (sucrose and fructose), protein, calcium, magnesium, and iron. In addition, sugarcane juice contains antioxidants, sodium, zinc, and manganese (polyphenols, flavonoids, and carotenoids) (Adrian, K, 2020)

When this Sugarcane was handed over, LDL said:

- (3) *Tiyama'o patodu putu momodu,*                      This is flat-cut sugarcane,  
*ilotumulalio to timantahu putodu,*                      his life is close to the heart,  
*ilo dutuwa lio to datala.*    (Sugarcane) put on the ribs.

In utterance (3), *patodu* or Sugarcane is compared to **ribs**. The ribs are curved, yet they function to protect the sensitive body components. The ribs are located in the body's centre, so protecting the liver and heart is crucial. Like Sugarcane, the exterior is challenging, yet the within contains something sweet: the flavour. Sweet sugar cane is representative of God's natural creations. When others are experiencing difficulty, a helpful hand should be

available to alleviate their load. It is anticipated that the value of the benefits of sweet sugar cane would also exist in humans, bringing a sense of security to the surrounding environment so that it will never be discarded, even if it is left as "bagasse." Although harsh, sugar cane has a sweet flavour. Good traits (such as sweetness) are one example. Personal "sweet" is challenging but not impossible. (Adrian, K, 2020).

The nature of the rib that serves as a metaphor for the sugar cane is *strong* and *bent*. It is vital because it functions as a support or shield against external forces. While bent, it follows the body's contours and keeps the organs behind it. It means exhibiting a proportionate disposition. There are times to be complex and others to be soft. A proportional balance of characteristics is necessary to represent human attitudes. Eliminating greed is an example of a kind personality. Enjoying something following God's design but without excess. They are the characteristic of sugar cane that can be included in marriage. A household is also supposed to possess the qualities of sugar cane, which can sweeten the lives of spouses, relatives, and neighbors. This amiable disposition will always be emulated and serve as a model, especially for family members, so they never become "bagasse." In the *modutu* ritual step, Sugarcane is also a sign of conserving nature in moderation. At the end of the traditional ceremony, children will receive green sugar cane, village leaders (village heads) will receive yellow sugar cane, and traditional stakeholders will receive red sugar cane.

### *Langge (Jackfruit)*

*Langge* or jackfruit, also known by its Latin name *Artocarpus heterophyllus*, is a plant with a similar outer skin texture to durian. Although not as abrasive as durian skin, it has a slightly chewy, golden yellow texture when ripe. According to *health.kontan.co.id*, jackfruit contains vitamins A, B, and C. In addition, jackfruit includes fibre, magnesium, potassium, phosphorus, and calcium. This fruit has a sweet flavour and is widely available and popular with the general populace (Sulistiowati, 2021).

In addition to being consumed as a mature fruit, jackfruit is processed into foods such as the Jogya specialty '*gudeg*.' Similarly to its unusual appearance, jackfruit frequently leaves a trace of sap. The sap is tough to remove with water. Jackfruit leaves a lasting effect on those who consume it, from its aroma to its color to its juice. Whoever drinks jackfruit will be readily apprehended.

When this Sugarcane was handed over, LDL said:

- |  |   |
|--|---|
| <p>(4) Tiyama'o <u>langge</u>,<br/>langge lo oto tilipulio lamiatia<br/>wopo-wopoto boli molo'opo,<br/>ilodutuwalio to <u>ombongo</u>.</p> | <p>(This is <i>jackfruit</i>),<br/>(we pick Jackfruit)<br/>(slowly and also (has) matured,)<br/>(Jackfruit) is like a <i>stomach</i>.</p> |
|--|---|



In (4), jackfruit is compared to *ombongo* (stomach) in the speech above because it resembles of a **stomach**. If tended to properly, jackfruit will yield a pleasant flavor and scent. The jackfruit, compared to the stomach, is a location where food is stored. The stomach must be adequately nourished, guarded by faith, and maintained by piety as a storage space. The purpose is to generate goodness, truth, and godliness. If, on the other hand, it is full of evil, then all that comes out is blasphemy, insults, and insults, as its contents are simply envy and hatred. Therefore, what goes into the stomach must be picked to produce something of value.

In addition to the word "*ombongo*" (stomach), two other words require attention: *wopo-wopoto* and *molo'opo*. *Wopo-wopoto* is equivalent to slowly, while *molo'opo* is equivalent to mature. These two words convey to the bride's family that plucking jackfruit should be done with "*wopo-wopoto*" conduct. The antonym of the word is derived from *aliali* (hurried). It is done for the jackfruit to be *molo'opo* (perfectly ripe).

The goal of a marriage is to make a favorable impression on neighbors, relatives, and parents. The jackfruit's interior has a lovely, chewy feel and vibrant hues despite its prickly exterior. People should not just be evaluated based on their physical appearance but also their hearts and emotions. According to the adage, one *should not judge a book by its cover*. The appearance of the exterior does not necessarily reflect the interior. After the traditional ceremony, jackfruit was distributed to the government officials in attendance. If the marriage is unlawful, they will be exposed to the sap. Additionally, the testimony of government personnel validates a marriage.

### ***Tumula (the Sprouting Coconut)***

The coconut, or *Cocos Nucifera* in Latin, is a multi-function plant. Almost all coconut sections are beneficial to humans. All plant parts, including the roots, stems, leaves, flower clusters, immature fruit, endosperm, and old flesh, are helpful.

LDL stated, concerning the *tumula* (the sprouting coconut) that were presented at the traditional *modutu* procession, specifically:

- (5) *Tiyama'o bohu lo tumula,*                    this is the beginning of a *sprouting coconut*,  
*bohulio pilotumula*                                beginning of life  
*pilodutu lio to kalamu.*                            Put it in *words*.



From the above statement (5), *tumula* can be associated with **words**, implying pen. Human language is infinite, much like the multi-function of coconut. One informant compared *tumula* to the **buttock** based on its appearance (Delatu, interviewed on October 23, 2021). Coconut represents a prosperous life because it is a plant that offers numerous benefits. Coconut is durable, long-lasting, and loaded with advantages. The construction of the house is meant to represent the characteristics of the coconut stated previously. The nature of coconut applies to oneself and the real world. It implies that generosity extends beyond the house's tenants to all of humanity. It is wealthy but not miserly because everything he possesses is beneficial. Coconut can also represent vigor and height. Strength symbolizes a strong soul, bringing advantages throughout life and the pinnacle of ideals in the middle of violent winds. The coconut shoots presented to the customary procession at the *modutu* step symbolize the characteristics mentioned earlier.

The expectations above are the perfect depiction of marriage. It should be understood that sailing a family ark is comparable to sailing a ship in the middle of the ocean. The ocean's waves will strengthen the household ark. The husband is the captain of the household ark, while the wife is the person who is responsible for maintaining its harmony.

Further, the symbolism of the *ayua* is elaborated upon in the table below.

**Tabel 2.** *Ayua with its symbol and hope*

<b>Ayua</b>	<b>Symbols</b>	<b>Hope</b>
Limu bongo (grapefruit)	Brain (controller)	Responsible for a nature of calm and tranquillity
Nanati (pineapple)	Heart (regulator)	Elegant and charming
Patodu (Sugarcane)	Ribs (protector)	Sweet proportional
Langge (Jackfruit)	Stomach (storage)	Generosity includes faith and piety.
Tumula (sprouting coconut)	Words (opening)/ buttocks	Multi-functions that foster prosperity

According to the above table, the '*ayua*' displayed in the '*modutu*' procession step has profound philosophical values and connotations. The presence of these things not only enhances traditional ceremonial occasions but also brings **hope** to those who carry them out

## Conclusion

Each cultural object exhibited in the traditional *modutu* procession has a function and symbolic significance. These things are undoubtedly the result of an intention to exalt marriage. The objective of marriage is to ensure the existence of humanity so that it may become a boon to all of nature.

The significance of the symbol '*ayua*' is the desire for this couple to be sweet regardless of how bitter life may be. Grapefruit, pineapple, jackfruit, sugar cane, and sprouting coconut have a lovely/soft nature and many life-enhancing effects despite their harsh exteriors. *Limu bongo* (grapefruits) represents the controller-functioning brain, whereas *nanati* (pineapple) represents the regulator-functioning heart. The rib-like *patodu* (Sugarcane) serves as a shield for the delicate bodily sections. Langge (Jackfruit), which is formed like a stomach, represents a space to keep things, whereas *tumula* (sprouting coconut) is a word that signifies a symbol of prosperity.

During the *modutu* step, groups of men present these cultural objects to women's families. These emblems symbolize the Gorontalo people's cultural values and human hopes. Therefore, the younger generation must be educated and informed to prevent identity loss. They must recognize and comprehend that the ideas of their culture are intended to exalt humanity.

## References

- Abdussamad, K., Dali, T., Tuloli, N., Dujo, D., Musa, T., Kasim, M., . . . Wahidji, H. (1985). Empat Aspek Adat Daerah Gorontalo (Penyambutan Tamu, Penobatan, Perkawinan, Pemakaman). . Jakarta: Yayasan 23 Januari 1942.
- Adrian, K. (2020). Jangan Lewatkan, Ini 6 Manfaat Air Tebu untuk Kesehatan. Retrieved from Alodokter.com: <https://www.alodokter.com/jangan-dilewatkan-ini-6-manfaat-air-tebu-untuk-kesehatan>
- Bele, A. (2020). Filsafat Hati dan Jantung. Retrieved from Kompasiana.com: <https://www.kompasiana.com/belanto/5efefd05097f3621af479962/filsafat-hati-dan-jantung>
- Djou, D. (2012). Penggunaan Bahasa dalam Upacara Pernikahan Menurut Etnik Gorontalo. Manado: Pascasarjana (Disertasi) Universitas Sam Ratulangi.
- Florencia, G. (2019). "Ketahui Fungsi Jantung ini pada Tubuh Manusia. Retrieved from Halodoc: <https://www.halodoc.com/artikel/ketahui-fungsi-jantung-ini-pada-tubuh-manusia>
- Lihawa, K., Talib, R., & Helingo, A. (2020). Kamus Istilah Adat Gorontalo. Gorontalo: UNG Press Gorontalo.
- Moleong, L. J. (2002). Metode Penelitian Kualitatif. Bandung: Remaja Rosdakarya.
- Sulistiowati, T. (2021). "5 Manfaat Buah Nangka untuk Kesehatan yang Jarang Diketahui". Retrieved from kesehatan.kontan.co.id: <https://kesehatan.kontan.co.id/news/5-manfaat-buah-nangka-untuk-kesehatan-yang-jarang-diketahui>
- Wardaugh, R. (1986). An Introduction to Sociolinguistics. New York. New York: Basil Blackwell Ltd.
- Zakiah, K. (2005). Zakiah, K. . 'Penelitian Etnografi Komunikasi: Tipe dan Metode . Mediator , 9 (1) 181–188. .