



Study on the Assimilation of *Huyula* and *Pogogutat* Culture in the Gorontalo and Bolaang Mongondow Border Areas

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Abstract

This study examines the assimilation of Huyula culture in Gorontalo and Pogogutat tradition in Bolaang Mongondow, with a specific focus on the border regions between the two. Ongoing research is being conducted to investigate the cultural dynamics and alterations that occur due to reduced spatial, temporal, and interpersonal distances. This research used a qualitative ethnographic methodology to ascertain the extent of cultural assimilation in the two adjacent regions, assess the assimilation of the Huyula and Pogogutat cultures, and identify the factors that contribute to this phenomenon. Theoretical framework encompasses definitions, features, components, and the concept of cultural assimilation within the realm of culture. The present paper explores the Huyula culture of Gorontalo and the Pogogutat tradition of Bolaang Mongondow, providing insights into its historical roots, societal practices, and significance within the local community. In order to provide a comprehensive understanding of the subject matter, this study also explores previous research conducted on cultural traditions and local knowledge in both regions.

Introduction

In life transactions cannot avoid the struggle of social life because humans are social creatures that require interaction with others in various aspects. To fulfill the standard of life, the occurrence of association with others requires mutual help and thus in this activity becomes a meeting of different characters and cultures in one interest.

This is the embryo of the birth of certain traditions and cultures that contain values, including the value of cooperation, mutual cooperation, mutual respect in the spirit of high familiarity, traditions and social activities will last for generations and across generations, as the population increases it has given importance to social development for people in Gorontalo began to form what is called Linula which consists of several family groups that Having its own character traits and from several family groups that have their own character characteristics and from the Linula group developed Linula developed into a large group that has strength with the spirit of togetherness and kinship.

Each region certainly has its own groups and clusters that are different from other regions. This is influenced by certain geographies such as in valleys, highlands, this condition animates the spirit of the community in forming its own bonds in its group. These heritages that give their own message of the birth of culture and tradition in the community are the uniqueness of the Indonesian nation because it has a number of tribes that are not small in number, it is said that up to 784 tribes inhabit valleys, mountains, remote islands, the widest, tribes that are alienated by languages and dialects of speech that are mostly untouched by the development and progress of information and communication become its own challenges cultural development that is not only fariative But it still reflects the place and habits where the society belongs.

Of the many tribes, community groups that inhabit this homeland, there are Gorontalo and Mongondow tribes who live side by side and are only separated by geographical boundaries and regional separations, but they have their customs.

The tradition of habits that exist that is carried out in the community is proof that with social interaction in a society there is a culture that binds and aims to meet common interests because in culture there are values that are always menjang achieve the needs and interests of the community, therefore in order for values and norms to be maintained integrated in people's lives, efforts are needed in the form of values and culture in society.

Koencaraningrat (1985, 200-2001) culture can be categorized into three forms, namely (1) The existence of culture as a complex of ideas, ideas, values, norms, regulations and legal systems, hereinafter called cultural systems. (2) The form of culture as a complex of activities and actions of humans and society is called a social system. (3) The form of culture as objects from high works or called physical culture.

Another opinion states that culture or culture is a complex whole in which science is contained in artistic beliefs, morals, laws, customs and other abilities as well as habits adopted by humans as family members (Tailer in harsojo 1984, 92) added that culture includes all the behavior of society which is composed of life and the behavior it causes

Tradition and culture have experienced a shift in value, this can occur due to the development of science and technology, especially information and communication technology and / or cultural erosion with the presence of transportation. In particular, land transportation that has shortened distances and times by providing ease of access and inevitably blurring regional boundaries undermines the sturdiness of territorial fences and values in the anut that are believed to be down and down.

This fact is also experienced by two neighboring regions once separated by territorial boundaries and distinguished by language and dialects of speech and differences in character. Now the boundaries of the region have been stepped over, including overstepping ethical and moral boundaries as cultural fences and have even led to a blurring of identity. On the other hand, people have different perspectives. For example, they argue that it is not the elimination of culture, but that there has been cultural assimilation and/or cultural acculturation. Because assimilation in principle is the intermingling of two cultures accompanied by the loss of the characteristics of the original culture so as to form a new culture.

The process of assimilation is characterized by efforts to reduce differences between people or groups, with the aim of strengthening the unity of actions, attitudes and feelings by taking into account common interests and goals by not eliminating the culture of each region as a characteristic of places, tribes and customs of its people.

The object of this research is aimed at two areas that live neighborly from a geographical point of view, namely Gorontalo and Bolaang Mongondow which are only limited by the Taludaa river in the south and the Atinggola river in the north. Each region has a language and dialect as well as a marker. Gorontalo recognizes and organizes HUYULA culture with the principle of Heluma, Buhuta wawu Walama Lou Ngalaa, while Bolaang Mongondow has the Pogogugat Tradition with the principle of Mototompiyaan Mototabiyen Bo Mototanoban, the initial question "is there still this culture or has there been assimilation and which culture is more dominant.

This is what tickles the minds of researchers who want to find out in research with a universal theme: Studies on the Assimilation of Huyula Culture and Pogogugat Traditions in the Gorontalo and Bolang Mongondow Tapal Regions..

Theoretical Studies

What is Culture?

Culture according to koentjaraningrat (1980) comes from the Sanskrit "*Buddhayah*", which is the plural form of "*Budhi*" (reason). Based on the meaning of this term, culture is everything that is closely related to reason. In addition, the word culture also means consisting of two words, namely, "*Budi*" and "*Daya*". So it can be formulated in other words, namely Culture is the ability to think in terms of creation, taste, and work(Ary H, 2000).

Culture comes from the word *budi* in the form of creation, karsa, and taste. Culture *cultuur* (Dutch) *culture* (English) *tsaqafah*" (Arabic) and comes from the Latin word —*colere*" which means to manage, work, fertilize and develop, especially managing land or farming in terms of this sense develops as human power and activity to manage and change nature. According to the Great Dictionary Indonesian culture means thoughts, reason, results, customs or something that has become a habit that is difficult to change(MNE, 2000).

From the definition of culture above, Culture in general is a way of life that regulates every human being to understand and understand how they should act, behave, act and determine attitudes when socializing with others. All these things have to do with the way of communication or language, customs and customs that occur in the environment.

The Nature of Culture

The nature of culture is divided into four parts, namely: a. Culture is manifested and channeled through human behavior. b. Culture already exists before the birth of a particular generation, and will not die with the end of the age of the generation concerned. c. Culture is needed by humans and manifested their behavior. d. Culture includes rules that contain obligations, obligations, actions, accepted and rejected actions, acts of prohibited acts and acts of permissible acts (Soerjono Soekanto, 1990).

Cultural Elements

Melville J. Herskovits states that the basic elements of culture are divided into four parts: technological tools, economic systems, family, and political power. While Bronislaw Malinowski, mentions cultural elements include: a. A normal system that allows cooperation between community members in an effort to master the surrounding nature. b. Economic organization. c. Tools and educational institutions or officers, keep in mind that the family is the main educational institution. d. Organization of power. Seven elements of culture are considered as universal culture, namely: a. Tools and equipment of human life (housing clothing, household tools, weapons, means of production, transport and so on. b. Living livelihoods and economic systems (agriculture, animal husbandry, production systems, distribution systems and so on). c. Social system (kinship system, political organization, legal system, marriage system). d. Language (spoken or written). e. Art (fine arts, sound arts, motion arts, and so on). Knowledge system. g. Religion (belief system) (Soerjono Soekanto, 1990).

Cultural Assimilation

Cultural assimilation is the *process by which a person or a group's language and/or culture come to resemble those of another group*⁵. It can be understood that assimilation is the process of a certain person or group experiencing cultural intermingling and accompanied by the loss of original culture so as to form a new culture. Cultural assimilation is the process of intermingling two different cultures either individually or in groups but accompanied by the loss of a particular culture due to the strong influence of a particular community culture.

Huyula Culture in Gorontalo

Ridwan Ibrahim (2003, in Rasid Yunus; 2014) in the results of his thesis research described that *Huyula* for the people of Gorontalo can be seen in several types of activities, namely: 1) *Ambu*, is an activity to help for the common interest or better known as community service, for example making village roads, village embankments, bridges and so on. In addition, *ambu* is one of the methods used by the community to solve problems in the community such as fights between residents; 2) *Hileiya* is a spontaneous helping activity that is considered an obligation as a member of society, for example help given to families experiencing grief and other calamities; and 3) *Ti"ayo* is a helping activity between a group of people to do someone's work, for example agricultural activities, house building activities, *bantayo* (tent) building activities for wedding parties (Rasid Yunus, 2014).

Pogogutat Tradition in Bolaang Mongondow

In community and family life, there is a flalsafah that has Iuhur values inherited by the ancestors, namely "Pogogutat". Pogogutat (brotherhood) is very visible in the daily life of the country's children starting from small celebrations to big celebrations. From this pogogutat, operationally the children of the country help each other in all aspects of life, joys and sorrows. This philosophy was later revealed in the three mottos of the children of Mongondow country, namely "Mototompia'an (mutual improvement), Mototabian (mutual love), Mototanoban (mutual remembrance) (Faris Budiman, 2013).

Relevant Research Studies

Research conducted by Faris Budiman Annas. Analysis of the Existence of Huyula Local Wisdom, Bongoime Village, Gorontalo Province. This study aims to analyze the existence of Huyula local wisdom measured by the knowledge, attitudes and behavior of farmers towards Huyula and its relationship with internal and external factors of farmers. The results of this study show that Huyula is the values of mutual assistance found in the community. Farmers have high knowledge, attitudes and behaviors towards Huyula even though in its application Huyula is only found in cleaning irrigation canals. There is a relationship between the knowledge, attitudes and behavior of farmers towards Huyula with the age and intensity of farmer extension so that the age and intensity of farmer extension affect the existence of Huyula (Faris Budiman Annas, 2013).

Research conducted by Herdianto Umar entitled Pogogutat Tradition in the Kinship System of Pinolosian District, South Bolaang Mongondow Regency. The results of Pogogutat's research are a forum to strengthen the kinship ties of the Pinolosian District community. Then the concepts of Mototabian, Mototanoban, and Mototompiaan became the main factor in integrating the community, especially the Mongondow tribe in Pinolosian District. In addition, the Pogogutat tradition has developed in the midst of Pinolosian society, because initially this tradition was only carried out specifically for groups that still have kinship ties, but now this tradition has applied to anyone without discriminating tribes, and can suppress conflicts in the midst of Pinolosian District communities that have various ethnicities and religions (Herdianto Umar, 2014)

Methods

This research uses a qualitative paradigm or approach, with ethnographic methods. Ethnography is a type of research used to study in depth the behavior of people that occurs naturally in a particular social or cultural group from the perspective of the accounter (Zainal Arifin, 2012). This research method belongs to the category of field research. Field research

can also be thought of as a broad approach in qualitative research or as a method for collecting qualitative data (Lexy J. Moleong, 2011).

This research was conducted in two different provinces, precisely the area on the border of Gorontalo Province and Bolaang Mongondow North Sulawesi Province. The subjects of this study were the people of Gorontalo and Bolaang Mongondow in the border area of Gorontalo and North Sulawesi Provinces. In accordance with this type of research, namely Qualitative Research, the presence of researchers in the research place is needed as the main instrument. Researchers as the main instrument intended are researchers acting as observers, interviewers, givers of action and data collectors as well as makers of research reports.

There are two types of data for this study, namely (1) Primary data, namely data obtained directly from the source, observed and recorded for the first time. The primary data in the context of this study is the result of the researchers' interviews with the community at the research location above. (2) Secondary data is data that has been compiled or data in the form of documents, in the context of this study secondary data is taken from historical and cultural documents that may have been used as a book, especially those related to *Huyula* and *Pogogutat cultures*.

Data collection techniques are one of the things that are very important for a study so that the data obtained is really in accordance with the predetermined title. The definition of data collection according to Nazir's opinion quoted by Ahmad Tanzeh is a systematic and standard procedure for obtaining the necessary data. It should be explained that data collection can be done based on experience. Indeed, commonly used data collection methods can be learned, but how to collect data in the field and how to use these techniques in the field (Ahmad Tanzeh, 2011).

Data analysis is an effort made by working with data, organizing it, looking for and finding patterns, discovering what is important and what is learned, and deciding what can be told to others (Lexy J. Moleong, 2005). Bodgan and Taylor have been quoted by Lexy, Moleong defines data analysis as the process of formally detailing the attempt to find themes and formulate working hypotheses as suggested by the data, and as an attempt to provide assistance from those themes and working hypotheses. The data obtained is outlined in a draft concept which is then used as the main basis for providing analysis. In this study, what is used in analyzing the data that has been obtained is in a descriptive (non-statistical) way, which is research conducted by describing the data obtained with words or sentences separated to obtain conclusions. Which means knowing the state of something, namely about what and how, how much, to what extent, and so on.

The process of data analysis carried out by researchers is through the following stages: 1. Data Reduction Data reduction, data is a process of selecting, concentrating, simplifying, abstracting and transparency rough data that emerges from field notes. 2. Data Presentation, Data presentation is a process of organizing data so that it is easy to analyze and conclude. The presentation of data in this study is in the form of a narrative description and can be interspersed with images, schemes, matrices, tables, formulas, and others. 3. Data Conclusion / Data verification, is the third step in the analysis process. Conclusions that were initially still very tentative, vague, and doubtful, then with the increase in data, became more grounded. This activity is a process of checking and testing the correctness of the data that has been collected so that the final conclusion is obtained in accordance with the focus of the study. Thus the data that has been collected, then concluded and interpreted, so that there are various problems that arise can be described precisely and clearly (Winiarno Surakhman, 1990).

Results and Discussion

Description of Research Background

The area of Gorontalo Province, which in the Dutch colonial era was known as "Gorontalo Peninsula" (Gorontalo Peninsula) is located in the northern part of Sulawesi Island, precisely at 0° 19' 00" - 1° 57' 00" N (North Latitude) and 121° 23' 00" - 125° 14' 00" E (East Longitude).

The location of Gorontalo Province is very strategic, because it is flanked by two waters, namely Gorontalo Bay or better known as Tomini Bay in the South and the Sulawesi Sea in the North. In the maritime history records of the archipelago, the Sulawesi Sea is important because it is a shipping route from the island of Sulawesi to the Philippines which also passes through the territorial waters of the Sultanate of Sulu to the east of Malaysia.

While Gorontalo Bay or Tomini Bay has long been the source of life for the residents of the Kingdoms living around it. This bay has long been crowded with shipping and trade traffic, because it became a meeting place for the Kingdom in the "Tomini-Bocht" area (Tomini Bay area), Ternate, Buton, even became the entry point for nomads from Hokkien (China) and from the Arabian Peninsula.

The territory of this province is directly bordered by two other provinces, namely Central Sulawesi Province to the West and North Sulawesi Province to the East. While in the north directly facing the Sulawesi Sea and in the south bounded by Tomini Bay. The total area of Gorontalo Province is 12,435 km². Compared to the territory of Indonesia, the area of this province is only 0.63%. Gorontalo Province consists of 5 (five) regencies and 1 (one) city, namely Boalemo Regency, Gorontalo Regency, Pohuwato Regency, Bone Bolango Regency, North Gorontalo Regency, and Gorontalo City. Pohuwato Regency is the largest area in Gorontalo Province with an area of 35.83%, while Gorontalo City has the smallest area in Gorontalo Province at 0.53%. The land surface in Gorontalo Province is mostly hills. Therefore, this province has many mountains with different heights.

Mount Tabongo located in Boalemo Regency is the highest mountain in Gorontalo Province. While Mount Litu-Litu located in Gorontalo Regency is the lowest mountain. Besides having many mountains, the province is also crossed by many rivers. The longest river is the Paguyaman River located in Boalemo Regency with a flow length of 99.3 km. While the shortest river is the Bolontio River with a flow length of 5.3 km located in North Gorontalo Regency.

The total area of the province is 12,435.00 km² with a population of 1,133,237 people (2016), with a population density of 88 people/km². The capital of Gorontalo Province is Gorontalo City (often referred to as Hulontalo City) which is also famous as the "City of Medina Porch".

Gorontalo Province is inhabited by a variety of ethnicities in the form of Pohala'a (Family), including Pohala'a Gorontalo (Hulontalo Ethnicity), Pohala'a Suwawa (Suwawa / Tuwawa Ethnicity), Pohala'a Limboto (Limutu Ethnicity), Pohala'a Bolango (Bulango / Bolango Ethnicity) and Pohala'a Atinggola (Atinggola Ethnicity) which are all categorized into Gorontalo tribe or Hulontalo Tribe. Predicted, the spread of the Gorontalo Diaspora has reached 5 times the total population now spread throughout the world (Source: <https://www.gorontaloprov.go.id/>)

Geographical Conditions of South Bolaang Mongondow

Geographically, South Bolaang Mongondow Regency is located between 00°22' 545" N and 123°28' 59.2"E. The boundaries of the administrative region are as follows: North ; In the north, it is bordered by West Dumoga District and Sangtombolang District, Bolaang

Mongondow Regency. East; In the east, it is bordered by Lolayan District, Bolaang Mongondow Regency and Nuangan District, East Bolaang Mongondow Regency. West ; In the west, it is bordered by North Bolaang Mongondow regency and Gorontalo Province. South ; To the south it borders Tomini Bay

Physical conditions are relatively tropical climate, day temperature 20°C - 32°C with an average rainfall of 1500Mn. Meanwhile, the number of days of rainfall averages 95 days. The topography of South Bolaang Mongondow Regency is varied between plains and hills. Topsoil soil is quite fertile and crossed by 109 rivers and many tributaries which are sources of water, both for micro life, agricultural water and clean water.

South Bolaang Mongondow Regency has a topographic area in the form of hills / mountains with an altitude of 0 to 1,534 meters above sea level, the length of the coast is 294 Km and a small part is undulating lowland and has main, medium and small rivers. While the area of South Bolaang Mongondow Regency is 3,497.46 Km², namely the land area of 1,615.86 Km² and the sea area of 1,881.60 Km² (<https://bolseikab.go.id/home>).

Gorontalo and South Bolaang Mongondow Border

The border of Gorontalo and South Bolaang Mongondow is right in Moodulio village, Bone District, and Molosipat village, Posigadan District.

A Brief History of Huyula and Pogogutat Traditions

The Gorontalo ethnic community has known the gotong royong system since ancient times. In its development, this mutual aid system is not only in fulfilling the needs of life, but has been more extensive, including in building houses, worship facilities, building / making roads, making public facilities, ceremonial activities, and others.

The nature of mutual assistance or help in the Gorontalo tribe has several terms (Burhanudin Domili, 2015) as follows: *Ambu* is help between groups of people for common interests such as making new paths and others. *Hileiya* is to help when there is grief. People who come to the place of mourning besides comforting, also bring food and stay a few days. They cook food so that the bereaved do not have to cook anymore so that their hearts are comforted. *Huyula* is a help that is almost the same as *ambu*. In *huyula* usually more people are involved. *Tiayo* is help between groups of people to do someone's job. Usually the person who is helped only provides food and is obliged to repay him if the person who has helped him will do something work too. For example, on the first day of making the foundation of the house.

History of the Pogogutat Tradition

Since prehistoric times, Mongondow ethnicity has recognized three types of community life that are still maintained and preserved, including: *Pogogutat*, *Pototolu adi'* means brotherhood in family ties, *tonggolipu* means attachment to a sense of *sekampung* and *posad* or *moposad* meaning the gotong royong system, please help to complete a work both in the family and the wider community such as the harvest for agriculture (Suprijati Sarib & Rosdalina Bukido, 2018).

Conclusion

The results indicate that there are signs of cultural integration between the two adjacent areas. However, it is important to note that both Huyula culture and Pogogutat tradition continue to have relevance and shown resilience despite socio-cultural changes. Theoretical and conceptual frameworks pertaining to culture, cultural aspects, and cultural assimilation provide valuable insights into comprehending the intricate nature of cultural processes. This study provides unique insights on the cultural legacy of Gorontalo and Bolaang Mongondow by analyzing

prior research works and historical contexts. It emphasizes the significance of maintaining and supporting local customs in the midst of globalization and modernity.

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