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Tradition and Culture Tumbilotohe Community in North Sulawesi

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Abstract

This research does not have a specific focus in one area or a place, but correlate between the Tumbilotohe tradition in North Sulawesi, as in Manado, Gorontalo and Kotamobagu which becomes interesting discussion in this article. It's just that in three areas and this tradition places a slightly different name in Manado on the call with night Light, Plug in Monuntul and Kotamobagu in Gorontalo Tumbilotohe, meaning the same, namely Night Lights pairs, each year the end of the month of Ramadan or its always celebrated traditions lit the kerosene lamps at the end of Ramadan. The results of the Studies found in the Research Community are enthusiastic in welcoming Idul Fitri which is very full with an atmosphere of worship and traditions that has become customary attached to every passing year

Keywords: Tumbilotohe Culture, the tradition of Tombilotohe, North Sulawesi

1 Introduction

The desire to want to know a different man with a passion to want to know the stars and plants, because besides humans have instinct as wholly owned plants, animals and humans also have a mind that is capable of creating culture. Tradition in certain communities is part of the culture as creative, resourceful, budi, of the human mind, and works created by the community. With the tradition, the public can behave that apply within a group that are the moral values of a certain ethnic group that eventually became the customs of a particular ethnic group or tribe is also the culture and customs.

Born from curiosity about the phenomenon of a tradition of its own regions began to shift from its authenticity which encourage research to obtain the answer. If viewed from the understanding, tradition comes from another language i.e. tradition which means forwarded or habit. In a simple sense is something that has been done since a long time and become part of the lives of a group of people. The most fundamental of the tradition is the existence of information that is passed on from generation to generation both written and spoken often. Because of the absence of a generation who carry on this tradition, then someday it will become extinct. Means that for the sake of maintaining the presence of the extinction of a tradition is defined by an adult human.

One of the areas that have the tradition or custom that inherited the ancestral tradition of beauty is the area of Gorontalo with the tradition of *Tumbilotohe*. This ancestral

tradition which should be known by the entire community as a whole is good history or Gorontalo purpose and meaning contained in it so that it will be able to be maintained by all walks of life Gorontalo and will not result in the presence of Oprah or even become extinct over time. The research did not mean researching on Oprah in the tradition of *Tumbilotohe*, but the researchers realized that the occurrence shift the value in a custom, culture or tradition it is not because reason has to be the times offset especially the difficulty of getting the kerosene and now is the time of electric lights flicker, but because the community has yet to find out the meaning of the actual *Tumbilotohe* tradition that is part of the regional identity of Gorontalo. The glittering lights of electric that match today is just another reason to keep up with the times, and the reason of difficulty of acquiring petroleum resulted in increasingly *Tumbilotohe* extinct tradition and away from the true meaning and definition.[2-8]

Then the philosophical tradition in *Tumbilotohe* by researchers not just interviewed, then poured in a research article or as a mean to resolve lecture, but it is realized by researchers that in the implementation of each Customs and culture and traditions in an area should be known so that its meaning can be infused meaning of each action in each tradition.[9]

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2 Methodology

Data collection methods that will be used in this research was Depth Interviews or Interview deep as we needed a Speaker that instantly feel from this tradition. The approach used in this study is a descriptive approach which we strive to describe a symptom, events, event, which occurs when the right now.

Research Descriptive research was carried out at the Location of Manado by Interviewees was the public or residents who felt directly by *Tumbilotohe*. The source of the data used in this study come from the IAIN Students live in Student Unsrat, Kotamobagu residing in Indonesia and some residents who live in the surrounding and Banjar.[10-13]

3 Results

Tradition is the tradition of *Tumbilotohe* *Tumbilotohe* in marfologi comes from two words namely *Tumbilo* means install or turn on. *Tohe* means lamp *Tumbilotohe* mean pairs of lights. The lamp is at the time of the lamp is *Tuhetutu* or *lampai* original (*Tohe* = lights, *Tutu* (*Otutu*) = the original) [13]. *Tumbilotohe* tradition is a tradition that is already widespread in Gorontalo area every year end of Ramadan or its always celebrated traditions lit the kerosene lamps at the end of Ramadan in Indonesia. (Faisol Regime: 2001 : 120)

History is a sequence of events that took place in the life of human societies. The sequence of these events did not happen by chance, but takes place in a deliberate action [5]. According to the history of this *Tumbilotohe* tradition since XV century AD. In ancient times the lights used to *Tumbilotohe* still made of *wamuta* or *selundang* that sharpened then burned. This tool is known as the *Wango-wango* which probably comes from the word *Bango bango* which means it is ablaze [14].

The *Tumbilotohe* was made to build the solidarity of mankind, where Muslims in Indonesia are taught about the importance of helping others through charity. The triumph of Islam in Indonesia in the past, the *Tumbilotohe* became an activity is phenomenal because it coincided with the month of Ramadan, the month of Ramadan are required to pay "zakat". Where local wisdom in 3 (three) last night ahead of the Eid al-Fitr is the culmination of payments made through zakat zakat administrators. Then the function of the lights used in the *Tumbilotohe* tradition is to light up the streets that bypassed the community to set up the charity.[17]

As time goes by, then used *Tohe* started having shifts using *Tohetutu* or resin, which is a kind of solid SAP will turn on for quite a while when it is burned. It grew again with the lamp that uses axis of cotton and coconut oil by using containers such as Clams, i.e. a type of scallops and papaya cut two or sometimes also made from herbs or *Hulapayang* all of it known by the term *Padamala* [6]. The tradition of the early *Tumbilotohe* actually originated from Alikusu. That is the hallmark of *Tumbilotohe* inherited ancestor of Gorontalo. Alikusu is a framework that forms such as the dome of the mosque was made from bamboo or *Talilo* and a kind of tree called *Wawohu*, as well as a framework that uses wood to resemble the dome of the mosque.

The tradition of the lit kerosene lamps at the end of Ramadan in Indonesia, is believed to be very thick with religious values. In each of these traditions, the community

voluntarily provide the required purposes especially kerosene. Society in General has sincerity in implementing it, "Abu Hurairah R.A, *Abdurrahman bin Sakhr* said that *Rasulullah SAW* said, *Verily, Allah will not look at the body and your face. However, he sees your heart.*" (HR. Muslim) [4]. In connection with the foundation above, the installation of lights starting from Maghrib until dawn aims to illuminate the road to the mosque because in those days lighting was still lacking. The reason for the implementation of the *Tumbilotohe* tradition also has moral values. In connection with the above reasons, *Tumbilotohe* also intends to encourage citizens to remain in crowds of mosques so that the fasting will truly be perfect, complete so that the fasting service truly reaches its totality, [3] performs tarwih and tadarus worship throughout the night.

Tumbilotohe night celebration gives meaning as a lighting for Muslims who want to worship at the mosque and worship to get the night of Lailatul Qadar, people flock to the mosque to listen peacefully in order to get lighting which is identified with the lights installed for lighting. Installation of the lamp reminds that the holy book of the Qur'an brings a bright path for humanity to return to life in truth while illuminating the people around them.

Tumbilotohe is a Gorontalo tribal tradition as a series of activities in the month of Ramadan and in the *Tumbilotohe* era, zakat fitrah began to be delivered by each personal self to those who deserve it.

Tradition is an achievement of human creation which means material in the form of psychological achievements such as science, belief, art, and so on. This is evidenced by the *Tumbilotohe* tradition being a tourism magnet and in 2007, the night *Tumbilotohe* entered the Indonesian Record museum (MURI) for successfully lighting 5,000,000,000 lights.[10]

The purpose and benefits of the *Tumbilotohe* Tradition

1. Facilitate the communities to come pay or distribute zakat Fitrah at night. Because in the past there has been no street lights as the lighting and at the same time this gives gifts on people fast.(Kotamobagu),
2. as at the end of Ramadan because it will hasten in Shawwaal and Ramadan will have been completed,
3. The concept of environmentally friendly ,
4. Users of waste plastic and glass as the lights from the former menirai bottled water and energy drinks.

And in Manado, Gorontalo and Kotamobagu this tradition is becoming a highly awaited by the community, not least we see Community enthusiastically come with family and take a moment with photo. And in this tradition of Gorontalo is almost the same with a race that was created by the Government.[18]

4 Conclusion

In the month of Ramadhan, the community was very happy about this tradition, so that enthusiastic people flocked to carry out this tradition in a way that was in accordance with their region. And every community in an area must have a way to welcome their feast, as well as those carried out by these three regions, which carry out the *Tumbilotohe* Tradition. The values we can take in the *Tumbilotohe* tradition include the following:

- a) Historical Value, is a part of the history of the development of Islamic syiar in Gorontalo society.
- b) Cultural Value, that is a tradition that is entrenched for Muslim communities before Eid al-Fitr.
- c) Social Value, that is starting from 27 Ramadan the community carries out the submission/discovery of zakat fitrah.

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