



Discourse Analysis of *Tujaqi* Poetry: A local Wisdom of Gorontalo in Respecting Leaders and Honour Guest

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Abstract: This study aims to describe the meaning of *Tujaqi* poetry in the traditional ceremony of receiving leaders or honour guests. The arrangement of words and sentences in *Tujaqi* is a message conveyed by traditional officials to guests or leaders. Appreciation for leaders or guests is expected that leaders and guests try to maintain behaviour from bad habits and maintain behaviour that is beneficial to other people, especially the people of Gorontalo who have been willing to welcome them kindly. This research used discourse analysis to analyse *Tujaqi* meaning. The procedures were collecting data, identifying unit analysis, segmenting the text, identifying language elements, analysing the meaning, and interpreting the context. The research showed that *Tujaqi* poetry was recited in *Pohutu Motombulu*, a traditional ceremony in welcoming a leader or honour guest. *Tujaqi* can be interpreted as the artistic creativity of the Gorontalo people, composed in the regional language which symbolizes that the Gorontalo people are proud of their regional language, and are pleased with their own variety of literature and culture so that they are considered equal to other regions.

Keywords: *Tujaqi*; leader; honour guest; *Pohutu Motombulu*.

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A. INTRODUCTION

Gorontalo is the 32nd province established based on Law Number 38 of 2000 concerning the Establishment of Gorontalo Province (BPS, 2020). The formation of Gorontalo province

was due to seeing the development and progress of North Sulawesi province in general, Boalemo regency, and Gorontalo city in particular. Another reason for the formation of Gorontalo province is the emergence of aspirations in the community, considered important in advancing the implementation of government, development management, and community development in order to carry out the development and prosperity of Gorontalo province in the future.

Like other regions in carrying out government and development, Gorontalo province also organizes government and social development activities based on the laws in force in our country. To support government and development activities in Gorontalo, a number of regional regulations and policies are made in accordance with the circumstances and conditions of the region and the people of Gorontalo, such as development in the fields of economy, education, security and order, social society, including regulations on preserving regional customs and culture.

Gorontalo Regency is one of the regions in Indonesia which has its own characteristics of its culture. also includes one of the cultural regions in Indonesia that has regional cultural components such as the perception of life as a characteristic of Gorontalo society, cultural heritage in the form of royal clothing and traditional officers, and king's weapons. Other cultural components in Gorontalo are the Gorontalo Regional language which is still used, art, literature that is diverse, science about astrology and agricultural land processing systems, and government systems implemented by previous kings and regional leaders (Baruadi, 2013).

Related to the diversity of customs and cultures in the Gorontalo area, the custom of receiving guests in the regional language called *Pohutu Motombulu* is one of the customs and cultures that is often held when receiving visits by state guests or guests of honour (Mohi, 2021; Une, 2021). The custom of welcoming guests is carried out like other regions that hold various stages of traditional rituals in order to welcome leaders, state guests, and honoured guests who come to visit regions in Indonesia.

In addition, Gorontalo is known as one of the regions with a community culture that respects others, especially leaders, state guests, religious leaders, educators, and other guests who are considered role models for the community. As a form of appreciation of the people of Gorontalo for the guest of honour, various efforts were made to appreciate guests who came such as providing food, and drinks, and maintaining safety and comfort for guests including receiving guests traditionally (Mahmud, 2019).

The implementation of *the Pohutu Motombulu* custom is one of the cultures that still prevails in the Gorontalo community and is intended for special guests visiting Gorontalo. There are two main reasons behind the implementation of the *Pohutu Motombulu* custom maintained by the people of Gorontalo, namely: first, the customary system that has been passed down from ancient times until now is considered still in harmony with the times and secondly there is alignment with the laws of Islamic religious teachings (Lihawa: 2014) known as "*Adat bersendikan syarak and syarak bersendikan kitabullah*"

The traditional ceremony of *Pohutu Motombulu* is interpreted as the application of civilized human behavior. The *Pohutu Motombulu* custom describes the attitude of humans who always apply a pattern of discipline to all activities and is reflected in mutual respect and respect for people who deserve respect Absusmad, et al (1985:4).

The two bases for the implementation of *the Pohutu Motombulu* custom as explained above are closely related to the definition of understanding of culture as written by Sutrisno and Putranto (2005: 9): culture as a relic that is passed from one descendant to the next. In addition, culture tends to be seen as a pattern of life that shapes human character and culture that emphasizes the function of the main elements without referring to attitudes.

The attitude of respect shown by the people of Gorontalo, especially to leaders and guests who have privileges, is very visible in the implementation of the *Pohutu Motombulu custom*. Every movement and speech made both by traditional organizers and for traditional recipients in this case leaders, state guests, or guests of honour during the traditional procession of *Pohutu Motombulu* certainly has a specific purpose and purpose (Lihawa: 2014). In addition, there are also a number of benefits that can be taken in the implementation of these customs both in terms of education, law, and so on. More specifically, the *custom of Pohutu Motombulu* is not applied to all guests who come, but only given to special guests whose visits are known to have a positive impact on the region and the people of Gorontalo. Similarly, the understanding of most Gorontalo people about the importance of appreciating guests who have virtues is believed to be in accordance with the teachings of Islam which is mostly adopted by the people of Gorontalo. Gorontalo people's belief in blessings is obtained if they glorify guests as written (Yakin:2020) about the reward of glorifying guests in accordance with the words of the Prophet SAW narrated by Buhari and Muslim, namely "Whoever believes in Allah and the last day, then let him glorify guests."

It is further explained that the person who visits and the person who the guest visits is a symbol of consensus. The meaning is that there is a pattern of exchanging information, relevance, and needs in it. In line with Yakin's explanation of the reward of glorifying guests, an article written by Rafiq (2019) also describes the privileges obtained when respecting and glorifying guests who visit a person, institution, institution, and profit and non-profit organizations that have a specific purpose or solely for friendship, both known and unknown, Muslim or non-Muslim who are invited or not invited. In Islamic teachings, it is explained who is the host, in order to respect the guests who come. Likewise, in the traditional perspective, appreciation does not only focus on gentle words but is applied in the form of actions such as giving seats, giving a good banquet, showing a cheerful attitude and face, being friendly, and sympathetic, and showing pleasure and sincerity (Rahmawati & Yahiji: 2018).

With benefits and kindness in welcoming guests, the most interesting thing during the traditional procession of *Pohutu Motombulu* is every traditional movement accompanied by reading or speaking poetry in the Gorontalo Regional language (*Tujaqi*) (Umar, 2011). Every sentence in *Tujaqi* is delivered in a beautiful language style so that it gives a certain impression and makes people who hear it amazed by the softness of the words and sentences spoken by traditional officers. Similarly, at the *traditional Pohutu Motombulu ceremony*, each *Tujaqi* line spoken with a good sound and rhythm can represent a meaningful message brought by the speaker to be able to make the listeners feel as if they also feel happiness as felt by the welcomed guest (Fatimah: 2010).

Although appreciating guests is always done by the people of Gorontalo, there are differences in the implementation of reception of guests visiting Gorontalo in terms of *Pohutu Motombulu customs* as mentioned earlier, namely not all guests who come to Gorontalo are accepted customarily. The occurrence of differences in terms of reception is interesting for the author to examine each stage of the implementation of the *Pohutu Motombulu* custom. The requirements for a guest who can be received customarily, traditional symbols, meanings, and messages contained in the *Pohutu Motombulu* procession accompanied by *Tujaqi* at every traditional movement and other interesting things from the implementation of the *Pohutu Motombulu* tradition which is always juxtaposed with one form of regional oral literature (*Tujaqi*) pronounced in Gorontalo language through a gentle but firm language style.

Gorontalo oral literature known as *Tujaqi* is one aspect that must be present in every traditional ceremony, including in the implementation of the custom of welcoming guests

(*Pohutu Motombulu*). *Tujaqi* which is said by traditional officers serves as an ideological message for officials, leaders and honored guests who come from visiting villages, sub-districts, and regencies and cities in Gorontalo province basically have uniformity in telling the contents of *Tujaqi* in the implementation of traditional reception of guests (Umar: 2020).

Tujaqi poetry is used not only in welcoming ceremonies but also on other traditional occasions, such as weddings (Kadir: 2012), coronation agendas, and funeral ceremonies (Fatimah: 2010). *Tujaqi* at a wedding or in Gorontalo language is called *Moponika* which begins with a request and between treasures. At the wedding, the groom to the bride's residence is escorted by *Tujaqi* accompaniment until arriving at the bride's house. *Tujaqi* in the traditional procession of welcoming guests is recited as a form of appreciation for guests, *Tujaqi* in the coronation ceremony is spoken in accordance with the prevailing constitutional and governmental system (Dunggio: 2021). The implementation of the coronation custom aims to give the crowned leader or official respect and authority in the eyes of the community to carry out development programs for all interested stakeholders. Furthermore, *Tujaqi* is recited at funerals for officials, former officials, or influential figures who have contributed to national development or regional development. Funeral ceremonies are matched with customs that are in accordance with Islamic teachings and believe in the obligations of the community towards the body, namely: bathing, fanning, praying, and burying the dead. Thus, the role of *Tujaqi* cannot be separated from various kinds of Gorontalo traditional activities as part of Gorontalo regional culture.

The *tradition of tujaqi* owned by the people of Gorontalo must be a common concern to maintain its sustainability, both by the community and by the local government. Research on the meaning contained in *Tujaqi poems* needs to be done. There is still very little research that discusses the values of *Tujaqi* in Gorontalo society. In fact, there has not been a single study that discusses the meaning of *Tujaqi* verses chanted at the traditional *Pohutu Motumbulo ceremony*. This research is here to fill the void of information about the meaning of *Tujaqi* poems in welcoming honoured guests or leaders.

This study answers the question of what the social-cultural meaning contained in *Tujaqi* poetry is chanted at traditional ceremonies welcoming guests of honour or leaders in Gorontalo culture known as *the Pohutu Motombulo ceremony*. Therefore, this study aims to reveal the meaning of *Tujaqi* poetry in the traditional ceremony of welcoming guests of honour or leaders in Gorontalo society.

B. RESEARCH METHOD

This study uses discourse analysis to reveal the meaning of *Tujaqi* poetry, a poem in Gorontalo language. Discourse analysis is a research method used to understand the meaning and structure of language contained in written or spoken texts. This method involves understanding and analysing the elements of the language contained in the text, such as vocabulary, grammar, sentence structure, and the meaning of words and expressions used in the text. In addition, discourse analysis also considers the social and cultural context in which the text appears, so as to provide a deeper understanding of the meaning and purpose of the text. The *Tujaqi* poems analysed are verses used at the *Pohutu Motombulu ceremony*, a traditional ceremony performed to receive a visit from the country's leader or guest of honor. The discourse analysis procedure goes through 6 (six) steps, namely data collection, identification of units of analysis, text segmentation, identification of language elements, meaning analysis, and context meaning. Data analysis using discourse analysis steps.

Data Collection

Data collection is carried out by collecting *Tujaqi poems spoken at the Pohutu Motombulu ceremony* starting from (1) *Mopotupalo*: welcoming guests at the place of origin, for example from the airport, or the house of the leader or guest to be welcomed; (2) *Mopobotulo*: inviting guests to the palace or place where the event takes place; (3) *Mopohuloqo*: guests of honor are welcome to sit in the place provided and honored; (4) *Moduqa* and *Mongabi*: it is a sign that the traditional welcoming ceremony has been completed.

Identification of Analysis Units

Identification of units of analysis is done by analyzing small parts of the text of *Tujaqi* verse, namely words, sentences, paragraphs, or certain parts of the text that have their own meaning.

Text Segmentation

Text segmentation is done by ensuring that each unit of analysis of *Tujaqi* rhymes can be analyzed separately.

Analysis of meaning

Once the language elements are identified, the next step is to perform a meaning analysis. This involves understanding the meaning of the words and expressions used in *Tujaqi* poetry, as well as understanding how the elements of the language are used to convey meaning.

Context imposition

The final step in the discourse analysis procedure is to interpret the context. This involves understanding the social and cultural context in which the *Tujaqi* poem appears, as well as relating the meaning of the *Tujaqi* poem to the broader context.

C. FINDINGS AND DISCUSSION

Findings

Interpreting the Context of *Tujaqi* Rhyme at the *Mopotupalo* Stage

Tujaqi verses are sung at the *Pohutu Motombulu* event. The event was a welcoming event for guests of honor in the traditional traditions of the Gorontalo people. The implementation of the *Pohutu Motombulu* event went through several stages. The first stage is called *mopotupalo*, which is to pick up honored guests at residences, for example at home, in hotels, or airports to the *Pohutu Motombulu* event held. At the moment when the guest of honour was about to board the car, the poet *tujaqi* uttered the verse,

Lose weight tupalo lomayi
Tupalai to dutula
Taluhi hua bulua
A little loliatu
Lose weight tupalai
Tupalai to dutula
Taluhi hua bulua
A little loliatu
Lotutai lo popalo
To delomo lintalo

Once at the gate the leader or guest of honour paused *for a moment*, the poet said *Tujaqi*,

Lose weight tupalai
Tupalai to dutula
Taluhu hua bulua
A little liatua
Lotutai lo popalo
To delomo lintalo
Ode time ipitalo
Ode pines buboqalo
Ode tomula popalo
Ode hulawa putalo

The meaning of the above verse shows that the leader or guest of honour is highly valued and respected. The phrase *Taluhu hua bulu*, *Malo liatua* expresses the meaning that the leader

or guest of honour is the source of life, like flowing water. The leader or guest of honour has a position that must be respected. He is likened to cotton and gold. Cotton and gold are objects that have high selling value in the social life of the community, including in the Gorontalo region. This meaning is contained in the sentences *Ode pini buboqalo* and *ode hulawa putalo*

Interpreting the Context of *Tujaqi* Rhyme at the *Mopobotulo* Stage

The second stage in the *Pohutu Motombulu* event is called *mopobotulo*, which is to invite honoured guests or leaders to enter the palace or place of the event. At that moment, the poet *Tujaqi* uttered the verse,

Banta payu bulai (My noble lord)
Wahu polenggelomai (Come up here)
Wahu laiqolomayi (Move here)
Laiqai odia (Come here)
Puqade malo sadia (The throne is ready)
Uwolo banta noble (To my noble lord)
Bubato hihadiria (The officials have attended)

The poem means high appreciation for the leader or guest of honor who is welcomed. He was invited to occupy a seat of honour reserved exclusively for the revered king. The word *puqade* (throne) describes the meaning of throne or throne. The phrase *wahu polenggelomai* (come up here) emphasizes the meaning of a special position for someone who is respected.

Meaning of the Context of *Tujaqi* Rhyme at the *Mopohuloqo* Stage

The third stage in the *Pohutu motombulu* event is *mopohuloqo*, where guests of honour or leaders are welcome to be seated. At that time the poet *Tujaqi* uttered the verse,

Bantha pulu lo hunggia (My Lord of the nobility of the land)
Malo to dulahe botia (On this very day)
Banta maa toduolo (My lord is welcome)
Wawu motitihuloqolo (And invited to sit)
To puqade wajalolo (On a noble position)
Eyanggu (My Lord)

The meaning of the poem above emphasizes the respect made by the people of Gorontalo to the guest of honor or leader who is visiting. The word *Eyanggu* (My Lord) symbolizes an honorary call to someone who is respected. The phrase *bantha pulu lo hunggia* (lord of the nobility of the land) means that a leader or guest of honor is called a noble call. Nobility is a title given to a king.

Interpreting the Context of *Tujaqi* Rhyme at the *Moduqa* or *Mongabi* Stage

The *Moduqa* or *Mongabi* stage is the final stage of the *Pohutu Motombulu* event when a religious figure recites a prayer. Before the prayer procession, the poet *Tujaqi* recites the verse,

Eyanggu, Eyanggu, Eyanggu (My Lord, My Lord, My Lord)
Maa yilolimomotamaqo (Already perfect)
Adati pilololimo lo ito (Custom of welcoming to)
Eya Woli dilento Eya (if with wife)
Maa mototingole wau momulangatopo (Rest and water)
Ito Eyanggu (My Lord)
Salallahu Alaihi Wassalam'

The context of the meaning of the poem uttered by the poet above indicates respect and appreciation for the guest of honour or leader. Reading prayers for the safety and well-being of the guest of honour or leader being welcomed is a form of appreciation.

The results of the analysis of *Tujaqi poetry using discourse analysis* show that *Tujaqi* poetry is a poem that has social and cultural significance for the people of Gorontalo, namely respect and appreciation was given to honoured guests or visiting leaders. Gorontalo people highly value guests or leaders as reflected in the implementation of the *Pohutu Motombulu* ceremony. *Pohutu Motombulu* is one of the customs and cultures that is often held when receiving visits by state guests guests of honour or leaders of the country. The traditional ceremony of *Pohutu Motombulu* is interpreted as the application of civilized human behaviour. *The Pohutu Motombulu* custom describes human attitudes that always apply discipline patterns to all activities and is reflected in mutual respect and respect for people who deserve respect Absusmad, et al (1985: 4).

The attitude of respect shown by the people of Gorontalo, especially to leaders and guests who have privileges, is very visible in the implementation of the *Pohutu Motombulu* custom. Every movement and speech made both by traditional organizers and for traditional recipients in this case leaders, state guests, or guests of honour during the traditional procession of *Pohutu Motombulu* certainly has a specific purpose and purpose. In addition, there are also a number of benefits that can be taken in the implementation of these customs both in terms of education, law, and so on. More specifically, the *custom of Pohutu Motombulu* is not applied to all guests who come, but only given to special guests whose visits are known to have a positive impact on the region and the people of Gorontalo. Similarly, the understanding of most Gorontalo people about the importance of appreciating guests who have virtues is believed to be in accordance with the teachings of Islam which is mostly adopted by the people of Gorontalo.

Gorontalo people's belief in blessings is obtained if they glorify guests as written (Yakin:2020) about the reward of glorifying guests in accordance with the words of the Prophet SAW narrated by Buhari and Muslim, namely "Whoever believes in Allah and the last day, then let him glorify guests."

It is further explained that the person who visits and the person who the guest visits is a symbol of consensus. The meaning is that there is a pattern of exchanging information, relevance and needs in it. In line with Yakin's explanation of the reward of glorifying guests, in an article written by Rafiq (2019) also describes the privileges obtained when respecting and glorifying guests who visit a person, institution, institution, and profit and non-profit organizations that have a specific purpose or solely for friendship, both known and unknown, Muslim or non-Muslim who are invited or not invited. In Islamic teachings, it is explained who is the host, in order to respect the guests who, come. Likewise, in the traditional perspective, appreciation does not only focus on gentle words but is applied in the form of actions such as giving seats, giving a good banquet, showing a cheerful attitude and face, being friendly, and sympathetic, and showing pleasure and sincerity.

In relation to the benefits and kindness of welcoming guests, the most interesting thing during the traditional procession of *Pohutu Motombulu* is every traditional movement accompanied by reading or speaking poetry in the Gorontalo Regional language (*Tujaqi*). Every sentence in *Tujaqi* is delivered in a beautiful language style so that it gives a certain impression and makes people who hear it amazed by the softness of the words and sentences spoken by traditional officers. Similarly, at the *traditional Pohutu Motombulu ceremony*, each *Tujaqi* line spoken with a good sound and rhythm can represent a meaningful message brought by the speaker to be able to make the listeners feel as if they also feel happiness as felt by the welcomed guest.

Visiting and receiving visits from guests and ushers is one of the customs that has been going on since ancient times. Bramesta, (2021) wrote that in receiving guests, especially honored guests, they must maintain civility and ethics as a form of appreciation to guests and receptionists. Glorifying guests is a comparison of the virtues of each person's faith. One form of appreciation to guests in this case the guest of honor is usually received with a traditional procession that applies in the midst of community life.

Guest of honor is one type of guest who deserves a good welcome from the organization and the region/region visited. Placing the position of the guest of honor in accordance with

religious law and norms applicable at the location visited describes the overall ethics for people, communities, or organizations that receive guest visits, especially state guests or guests of honor. The sincerity of welcoming guests of honor can bring blessings to the organization or community visited. Sharing experiences, sharing knowledge, exchanging information, and others that are considered useful can develop insight into thinking for receptionists and guests who come so as to bring luck to both parties.

The *Pohutu Motombulu* ceremony for the people of Gorontalo has several meanings as follows:

- a. As proof that the people of Gorontalo honor and heed leaders and guests.
- b. Glorifying others, including leaders and guests of honor, means glorifying oneself and respecting the people of Gorontalo.
- c. Caring for leaders and guests of honor signifies the beauty and glory of Gorontalo people's ethics.
- d. In terms of strengthening customs, the people of Gorontalo strive to strengthen the level of customs that have been compiled and inherited by traditional leaders. In Gorontalo regional poetry it is called "*Aadati maa dilidilito, bolo mopoayito, aadati maa dutu-dutu bolo mopohutu.*" (Custom has been designed then connect, custom has existed, then implemented)
- e. The implementation of *Pohutu Motombulu* is the determination of rank for leaders and guests of honor customarily in the community and each region or Gorontalo region as a whole.
- f. The *Pohutu Motombulu* custom is carried out in accordance with religious orders that require every devotee to always respect the leaders and guests who come.

In the ceremony, *Tujaqi* verses are chanted to emphasize that guests or leaders who come are highly valued and respected. *Tujaqi* which is said by traditional officers serves as an ideological message for officials, leaders, and honoured guests who come from visiting villages, sub-districts, and regencies and cities in Gorontalo province basically have uniformity in telling the contents of *Tujaqi* in the implementation of traditional reception of guests. *Tujaqi* is considered capable of forming the love and responsibility of the leader to always love the community, and appreciate the community as given by the community to its leader which is described at every stage of the process of welcoming guests accompanied by *Tujaqi* verses.

The meaning of welcoming guests accompanied by poetry in the Gorontalo regional language (*Tujaqi*) proves that Gorontalo people have their own culture including language, literature, traditional ceremonies, and others just like people in other regions in Indonesia. The culture owned by the community in each region including in Gorontalo basically reflects the ethics of the community itself as written by Niode (2007: 49-50) which classifies cultural forms into three types, namely: (1) Cultural forms are universal forms that include opinions, thoughts, values, regulations, guidelines and so on known as cultural systems; (2) The form of cultures such as the form of activity as a whole and the systematic attitude of humans and society known as the social system; (3) Cultural forms such as objects from works or physical culture. In short, all forms of culture in the world contain seven universal elements: (a) language, (b) technological systems, (c) economic livelihood systems, (d) social organization, (e) knowledge systems, (f) religion and (g) art.

Related to the previous explanation of the form of culture, Tuloli (2001: 188) stated that the existence of *Tujaqi* is one of the forms of literature and culture in the Gorontalo area and has a close relationship with the implementation of traditional rituals in Gorontalo. This relationship can be viewed from two aspects, including:

1. Judging from its relationship with custom, Gorontalo literature has an attachment to civilization. Several varieties of oral literature, one of which is *Tujaqi*, are used in the disclosure of traditional ceremonies which serve to (a) facilitate traditional ceremonial processional activities, (2) give meaning of glory and quality to traditional ceremonies, and (3) to convey information of kindness or guidance for people who listen to both primary and secondary audiences.
2. Associated with the view of life and life order, *Tujaqi* which is recited at the welcoming ceremony of the guest of honour serves as a medium that acts as a forum to reveal the lifestyle of the Gorontalo people in receiving, respecting, and glorifying its leaders and guests of honour who visit the Gorontalo area.

Seen from the implementation of the traditional ceremony of receiving guests, both to honoured guests or state guests who are visiting the Gorontalo area for the first time and for officials (*Olongia*) who are native Gorontalo residents and visiting in a village/family as well as in the sub-district and regency/city areas in Gorontalo province, there is little difference regarding the stages of customary implementation between the two. The differences in these

stages are also followed by differences in *Tujaqi's narrative* in the process of welcoming guests. Especially in welcoming *Olongia* guests, is slightly different from honoured guests who come from outside Gorontalo and honoured guests who come from abroad.

According to the author, the traditional ceremony of welcoming guests *for Olongia* implies happiness and pride for the receptionist or the community present, when welcoming leaders from their own region or region. In the context of *Tujaqi*, it always mentions the guest who is welcomed, in this case, the regional leader or regional leader (*Olongia*), and is different from other honored guests. *Tujaqi* for *Olongia* emphasized that the guests welcomed were state leaders or regional leaders who were respected, respected, and accepted by the community as leaders. *Olongia* who is welcomed as a guest of Honora usually wears a full traditional dress that illustrates the greatness of his position as a regional leader. Welcoming guests for state officials, regional heads who come from other regions, or guests of honour from other countries who visit Gorontalo illustrates that the people of Gorontalo are very caring and highly respect every leader, government official, religious leader, traditional leader, educator figure and so on who are considered worthy of traditional appreciation and welcome. The traditional procession of welcoming guests is identical to the customs of most Gorontalo people who are known for their hospitality to every guest who visits the area.

Meaning analysis using a discourse analysis approach in *Tujaqi* poetry at the *Pohutu Motumbulo ceremony* implies that every culture or tradition has life values that reflect the character of the people who adhere to the tradition. *Tujaqi* poetry that has the meaning of respect for guests or leaders of the country must always be preserved. The character of the Gorontalo people who are friendly and highly value guests or leaders is a character that is in accordance with the values of Pancasila. The younger generation should be familiar with this kind of cultural tradition.

D. CONCLUSION

Tujaqi in the traditional ceremony of welcoming guests (*Pohutu Motombulu*) that applies in the Gorontalo area can basically provide encouragement both to leaders and guests of honor and the community in general to always be disciplined and behave positively. *Tujaqi* is also able to encourage many people, especially for leaders to form individuals who care, are open, and participate in development. Furthermore, *Tujaqi* became one of the da'wah media that spread noble human values in reminding the importance of glorifying guests, and respecting

and loving leaders and others. Likewise, *Tujaqi* is one of the cultures of the Gorontalo people which is arranged according to the Gorontalo regional philosophy which states "*Adat bersendikan syarak, syarak jointed kitabullah.*"

Understanding the meaning contained in *Tujaqi* which is recited at every traditional ceremony, it can be concluded that *Tujaqi* needs to be preserved for the lives of Gorontalo people. In order for the preservation of *Tujaqi* to be maintained, customary officers need to create separate organizations in each region. This is so that the continuity of traditional and cultural activities, including preserving *Tujaqi*, as a form of Gorontalo oral literature can be controlled and evaluated at any time. Customary organizations or institutions facilitate the availability of traditional officers, customary equipment, and so on if needed at any time in the implementation of traditional processions, especially in organizing traditional rituals of receiving guests. The preservation of customs and culture which is inseparable from the function of *Tujaqi* is not only beneficial for culturalists and poets. However, the existence of *Tujaqi*, which cannot be separated from customary activities, has a great influence in raising the honour of leaders and positioning all elements of society to become civilized and cultured people.

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