



The Language Features of the Coronation of "Pohutu Momulanga" in Forming the Leadership Identity of the Gorontalo Community

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Abstract:

The use of language in society is not only limited to reflecting local wisdom, but the language features contained are able to build human character. The aim of this research is to describe the features of the Pohutu Momulanga language in forming the leadership identity of the Gorontalo people. Data was collected using paradox observer techniques and observation techniques. Research data was analyzed using pragmatic aspects by Leech (1983). The results of the research show that there are 5 (five) language features in Pohutu Momulanga's coronation ceremony, including: standard, literary, parable, rhyme, and archaic. Meanwhile, 5 (five) speech acts were found that were reflected in tuja'I, including: respecting, informing, promising, giving a message, and announcing.

Keywords: Features; Language; Pohutu Momulanga.

Abstrak:

Pemakaian bahasa di masyarakat tidak hanya sebatas mencerminkan kearifan lokal saja, tetapi fitur bahasa yang terkandung didalamnya mampu membangun karakter manusia. Tujuan penelitian ini adalah untuk menggambarkan fitur-fitur bahasa Pohutu Momulanga dalam membentuk identitas kepemimpinan masyarakat Gorontalo. Data dikumpulkan dengan menggunakan teknik observer paradoks dan teknik observasi. Data penelitian dianalisis dengan menggunakan aspek-aspek pragmatik oleh Leech (1983). Hasil penelitian menunjukkan bahwa terdapat 5 (lima) fitur-fitur bahasa dalam upacara penobatan Pohutu Momulanga, antara lain: standar, literer, perumpamaan, pantun, dan arkais. Sementara itu, ditemukan 5 (lima) tindak tutur yang tercermin dalam tuja'I antara lain: menghormati, menginformasikan, berjanji, berpesan, dan memaklumkan.

Kata-kata kunci: Bahasa; Fitur-fitur; Pohutu Momulanga.

INTRODUCTION

As a pluralistic country, Indonesia certainly has a variety of cultures, languages and religions. It is indicated that Indonesia is a country that consisting of islands, which are equipped with various cultures and traditions as characteristic of certain regions. The cultural

identity inherent in each cultural variety is a challenge to maintain and pass on to the next generation. However, currently cultural shifts inherent in certain regions must be faced with global challenges which of course can erode local dynamics to become modern. This dynamic changes human behavior and also results in the blurring of human, religious and cultural values, and results in cultural loss or cultural extinction.

The problems above absolutely cause a multidimensional crisis, which leads to a moral crisis and a crisis of self-confidence. It can be reflected in the attitude of a generation that is reluctant and embarrassed to show themselves as Indonesian. As a result, various problems arise in society, such as corruption, instant lifestyle, fighting, consumerist economic life, non-productive politics, and so on. Apart from that, the Indonesian people will lose the biggest asset inherited from their ancestors owned by certain regions.

In connection with the explanation above, character is increasingly important in efforts to develop a nation's human resources.¹ In a sense, a strong character has an impact on a developed nation. Likewise, Japan is able to maintain the internalization of *bushido values* so that it is able to advance the nation. In South Korea, *the semaul undong* culture is able to reflect the nation's values so that it is respected in the Asian region.

The essence of the character values of a region in Indonesia also needs to be internalized by the community so that it has an impact on the quality of human resources in a particular region. Likewise, Gorontalo local wisdom is certainly part of Eastern culture, which has a certain way of life.

Pohutu Momulanga (coronation) is one of the traditional ceremonies that is related to state administration and government.² This form of coronation is a legacy from ancestors to measure someone in their position as a source of role models in every *o'oliyo'o* (movement), as a leader of the country.³ This coronation is Gorontalo's local wisdom which of course needs to be internalized to develop the quality of human resources. Unfortunately, this pattern of practice has been eroded by time, so that many generations do not know or even do not want to know about this form of traditional ceremony.

Moreover, the language features contained in *pohutu momulanga* are implicitly not properly internalized, resulting in unreliable leadership. Therefore, the aim of this research

¹ Muhamad Fatih Rusydi Syadzili, "Model Kepemimpinan Dan Pengembanganpotensi Pemimpin Pendidikan Islam," *CENDEKIA: Jurnal Studi Keislaman* 04, no. 02 (2018): 128–136, <http://ejurnal.staiha.ac.id/index.php/cendekia/article/view/54/54>.

² Moh Ihsan Husnan, "Pohutu Momulanga: Gelar Adat Di Gorontalo," *Al- Ulum*, 2012, <https://journal.iaingorontalo.ac.id/index.php/au/article/view/96>.

³ Lisdawati Muda, "'Pohutu Momulanga': Penganugerahan Gelar Adat Dalam Budaya Gorontalo Untuk Membangun Sistem Tata Kelola Pemerintahan," *Al-Ulum* 21, no. 2 (2021): 244–264.

is to describe the language features in *pohutu momulanga* as a reflection of the leadership character identity of the Gorontalo people.

METHOD

The approach used in this research is a phenomenological approach.⁴ This approach is oriented towards viewing the context of events and their relationships to objects in certain situations. This type of research leads to qualitative research based on post-positivism which refers to the conditions of certain objects where the researcher is the key instrument. Data was collected using paradox observer techniques and observation techniques. Research data was analyzed using pragmatic aspects by Leech (1983).

RESULTS AND DISCUSSION

Research Result

Pohutu Momulanga (Coronation), one of the traditional ceremonies related to state administration and government. It is also called *moodelo*, is interpreted as an indicator of the mandate for every individual who occupies regional leadership.⁵ Giving *pohutu momulanga* carries a heavy responsibility for those entrusted not only in this world but also in the afterlife.

Pohutu, who holds the highest reins of government in a *Lipu*, is celebrated with great solemnity and greatness, which can be compared to a state ceremony, such as the inauguration of a Regent/Mayor which is based on Law No. 5 of 1974 concerning Regional Government. Those who inaugurate are officials of at least a higher level, who are appointed according to the hierarchy of positions in government, which is regulated in the applicable regulations and laws.

O'longia is appointed democratically is through election by the people's representatives in *the Banthayo Pobo'ide* (customary trial council). If an *O'longia* is elected, his inauguration (coronation) will take place. Those who crowned *O'longia* were *Wu'u* in Gorontalo, *Baate* in Limboto, as *Ta'uwa* (chief) of *Bantayo Pobo'ide*.

⁴ Imalia Dewi Asih, "Fenomenologi Husserl: Sebuah Cara 'Kembali Ke Fenomena,'" *Jurnal Keperawatan Indonesia* 9, no. 2 (2014): 75–80.

⁵ Robiyati Podungge and Agus Hakri Bokingo, "Moodelo Leadership : Exploration of Gorontalo 's Philosophy of Leadership" 6, no. 9 (2021): 77–81.

In Gorontalo, the granting of *Pulanga* or traditional titles is not confirmed by a decision or decree, but is based on the Dulohupa of the traditional leaders. Therefore, it is necessary to think about formalizing the Traditional Stakeholder Institution.

Pohutu (Mo Mulanga Ceremony) which is carried out now, is only the giving of traditional titles to the position of Olongia (Regent/Mayor). There are two terms that have different meanings, namely " *wohiyaliyo pulana* and *Ta Pulangaliyo*.⁶

- a. *Wohiya Liyo Pulanga* means being given a title, meaning that the traditional leaders are forced to give *Pulanga*, due to pressure, even though the official in question has not met the requirements.
- b. *Ta heturungialiyo* , meaning officials who are given a rumaha because they have the right to be given a returning home, because they have fulfilled the requirements in all aspects of leadership.

Pulanga is given to an official in the government environment starting from the Regent/Mayor, *huhuhu* (Deputy Regent/Mayor, Kadli, *Wulea Lo lipu* (district head) and *U Dula'a* (head of the village). The location of the ceremony has not changed, namely at the mosque, at the residence of the regent/mayor, sub-district head, village head.⁷

In the *pohutu momulanga ceremony* in Gorontalo society, most of the speeches used by *Baate lo hulontalo* use very poetic forms of language in formal situations. The words or sentences used have characteristics that can only be found in *momulanga*. Words or sentences are rarely encountered or used in everyday conversation. So it can be said that these utterances have a reason and purpose in utterances with a variety of official languages.

Language Features in *Pohutu Momulanga*

The characteristics of language in the *pohutu momulanga ceremony* in Gorontalo society can be categorized into 5 (five) parts, including: standard, literary, rhyme, parable, and archaic forms. The examples below are based on data obtained in the field.

⁶ Salmin Djakaria, "Tahuli Dan Tahuda: Tradisi Lisan Dan Pembentuk Karakter Bangsa Di Masyarakat Gorontalo," *Patanjala* 9, no. 2 (2017): 147–162, <https://media.neliti.com/media/publications/291968-tahuli-dan-tahuda-tradisi-lisan-dan-pemb-9e76d28f.pdf>.

⁷ Nancy Dela Oktora, Muhammad Yusuf Putra, and Nurul Mahmudah, "Family Harmony in Implementation of Pohutu Moponika Tradition in Gorontalo City in the Perspective of At-Thufi's Maslahah," *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, dan Keagamaan* 8, no. 1 (2021): 103, <https://ejournal.iainbengkulu.ac.id/index.php/mizani/article/view/2418/3315>.

Standard

Standards are expressions that are conveyed in a straightforward manner, and are not added with unnecessary things. This standard situation usually occurs in formal situations with the aim of beautifying words or sounds and respecting other people. This speech can be seen in the speech of *Bubato* (traditional leader) conveying *tuja'I* as follows:

Bismillahirrahmanirrahim

Ami mongotiyombuto

Momudu'o momuluto

U ta'eya li yombuto

It means:

Bismillahirrahmanirrahim

We are your grandmother

Invite welcome

The ride that our ancestors used

The standard speech in *tuja'I* above appears in the words *Bismillahirrahmannirrahim*. This expression is the beginning of a conversation conveyed by traditional stakeholders when conveying information to other traditional stakeholders. This speech was not accompanied by other statements, which were intended to start the conversation.

Literary

Literary is the repetition of sounds that occur in sounds, words, phrases, sentences, or even meaning. At coronation events, literature often occurs in speeches delivered by *Bubato* (traditional leaders) with the aim of refining the expressions conveyed by traditional leaders.

Repetition of Sounds Without Reversing Words

The repetition of this ending sound can be seen in *Tuja'I* which is conveyed by traditional leaders to other people. This is seen in the following words:

Ami tiyombu kima la

Hi yolata bala-ba la

It means:

We are traditional holders

Waiting according to custom

The repetition of this sound can be seen in the sound ending *la* in the words *kimala* and *bala-bala*. This happens because the *tuja'I* structure conveyed by traditional stakeholders is in the form of Gorontalo language rhymes.

Phrase Repetition

In *tuja'I pohutu momulanga* there are several repetitions of phrases. This happens in the words *teto teeya*, *teeya teto* (here, there, here, there). The meaning of the word *teto teeya* is repeated again as *teeta teto* referring to the meaning of my lord getting the opportunity. However, the context of the sentence has been changed by repeating the phrase.

Repetition of synonyms

In *tuja'I pohutu momulanga* there are several repetitions of synonymous word forms. One of them appears in the following words:

Maa diila li'u- li'uwa : don't twist it

Wonu bolo oli'uwa : if it is turned

In the word *li'uwa* there are similarities in words formed by the words *li'u-li'uwa* and *oli'uwa*, both of which are oriented towards the same basic meaning, namely turning. Apart from that, repetition of synonymous word forms occurs in the words *bubalata* and *opuluwa* which appear in *tuja'I*

Wu'udiyo opuluwa: established rules

Wu'udiyo bubalata: established rules

The two words *opuluwa* and *bubalata* meaning regulations have been used in different contexts. This is done because the endings of the words *-uwa* and *-ata* are adjusted to the pantun quotations that are present in one stanza. This can be seen in the context of the following poem:

Wonu bolo oli'uwa: if it is turned

Wu'udiyo opuluwa: established rules

This citation shows that the pantun has ended with the suffix *-uwa* which is ultimately symmetrical with the previous pantun citation of the word *opuluwa*.

Parable

The parable is also found in the *tuja'i* which was conveyed by traditional leaders at the coronation ceremony. It aims to emphasize what is conveyed by traditional leaders when speaking.

Didi lonto Allah: A mandate from Allah

Tilumbulo to madala : to be the leader of the country

Patihulawa lo wulu : Become a gold necklace

Diidi lo rasulu : message from the apostle

The simile in tuja'I above is seen in the words *patihulawa lo wulu* (become a gold necklace). In this context, a leader is expected to be like a gold necklace worth its price, who has high morals so that he is not easily influenced by incitement and disputes which can actually damage morals. For this reason, the emergence of the word *wulu* (gold) as a metaphor for morals, so that this forms the metaphor Good Morals = Wulu (Gold Necklace). Thus, in the Gorontalo tuja'I it appears that there are similes presented in the tuja'I as notations to refine the speech.

Pantun

Apart from the literary form as above, the writer also encounters the pantun form. The pantun form contains utterances that function as a cover and utterances that function as content, as in the example below:

Timuhupo to madala

To talohu to hulala

To pray to Alla

To Azza wa jala

Wolo prophet mursala

Mo'opiyo to Alla

Age is prosperous

It means:

Lead the country

Wisely and wisely

According to God's provisions

Who is God's representative

And the holy prophet was right

Pray to Allah

Live long and prosper

Most of the rhyme patterns spoken in tuja'I end with the *aaaa* pattern. In the term above, the rhyme ends with the sound *aaaa*. Just like the word Allah should be pronounced with the sound ending *-h*, but unfortunately in the context above, because you want to equate

quotations with the same pattern, in the end the -h sound *disappears* so you can just hear the vowel *sound* -a. It means that in the context of the pantun that is present is dominated by the *aaaa* pattern.

Archaic

Archaic is a speech conveyed by a speaker but the lingua value is rarely used in everyday life. There are several speeches that feel foreign to the people of Gorontalo and are of course only used in certain areas, such as at coronation ceremonies (*pulala*).

.... *Wow popo biibiya*

.... *Diludupo duuheta*

.... *Wolo prophet mursala*

It means

... and so that it is balanced

... don't imagine anything bad

... and the holy prophet is true

The archaic context above can be seen in the word representation above as in the speech *biibiya* (balanced) where in everyday life the people of Gorontalo say the word *imbangi* (balanced) and rarely use *biibiya*. The same context occurs in the word *diludupo duuheta* (don't imagine anything bad). The context of this word actually has the equivalent of *jaelayi u ja gaga* (don't imagine anything bad) which is equivalent to the everyday speech of Gorontalo people regarding this speech. Apart from that, the representation of the word *mursala* is categorized as part of the archaic because it is rarely used. This arises because it is only an absorption taken from the Arabic *Al-Mursalat* (sent angel). Implicitly, the people of Gorontalo equate this word with a sacred meaning that is equivalent to the character of an angel.

Speech Acts in Pohutu Momulanga

Based on data obtained by the author, there are a number of speech acts found in traditional marriage ceremonies. Analysis of speech acts based on the reason and purpose of using speech for each speech act. In analyzing it, the author uses his own opinion based on the pragmatic aspects put forward by Leech (1983) by paying attention to the illocutionary power in the speech. So it does not rule out the possibility that there are other speech acts in the speech.

Honor

Honor is an activity carried out by Baate to greet other people before conveying information. In *momulanga*, a *Baate* respects several traditional leaders around him before conveying information. This expression appears in Tuja'I. *Eayanggu, eayanggu, eayanggu* (my lord, my lord, my lord). Explicitly, *Baate* greets people around him with the nickname *Tuanku*, even though implicitly this expression is not only aimed at greeting the person who will be crowned but respects the people around him, including the person who will be crowned. This suggests that there is information that *Baate* will convey. This respectful behavior can be seen in *Baate's* attitude of paying respect by sitting in a half-squat while holding his palms together and bowing to the people around him.

A reflection of the character that can be gleaned from this respectful attitude is that Gorontalo people have an attitude of respect for the people around them when visiting someone's house. This attitude is shown through greetings and respectful attitudes towards other people. For this reason, it is hoped that character values like this are expected for leaders to be able to greet other people even though they have a high position.

Inform

Informing is an activity to convey certain information to other people. In the *momulanga* activity, a *Batee lo Hulontalo* informed about the readiness for the coronation to be carried out. This is done through the delivery of the following objectives:

Maa leyi dudulanayi

Maa leyi dulohupa mayi

Mongo wutatonto mongo eeya

Wolo mongotiyamanto eeya

It means:

Everyone has gathered

It's been discussed

All my master's family

With traditional leaders

The information implied in Tuja'I above is the readiness of families and traditional leaders who are ready to appoint someone to become a leader. However, from the interactive attitude above, a common thread can be drawn that when someone is appointed to a position, they must ask for approval from their family to get the family's blessing. Therefore, the

leadership value that can be learned is that Gorontalo people will carry out deliberation or consensus together to make decisions about something that has been planned.

Promise

Promise is someone's expression to convey something that should be kept and of course kept. In the *pulanga* ceremony, this can be seen in the following expression:

Billahi, Billahi, Billahi

Limutu Hulontalo

Dahayi Maawalo

Wonu bolo maawalo

Mowali mobunggalo

It means:

In the name of Allah (3x)

Limboto-Gorontalo

Make sure it doesn't crack

Will be destroyed

The expression above indicates a promise that must be made by the leader when taking office. A *Baate* represents the people to hope for the best for the country. This hope is implied in the people's desire to protect the region so that it does not crack. Thus, the character of the Gorontalo people is that they are able to respect other people and try to fulfill what has been promised, so that goodness will have an impact on the Gorontalo people.

Ordered

Ordered is a speech act conveyed by someone to another person as a form of warning to harmonize the situation so that it is not destroyed because of something. The form of this message is seen in the following expression.

Huta, huta lo ito Eeya

Tulu, tulu lo ito Eeya

Dupoto, dupoto lo ito Eeya

Taluhu, taluhu lo ito Eeya

Tawu, tawu lo ito Eeya

Boo ito eeya dila poluli ya hilawo

It means:

Land, land belongs to my lord

Fire, fire belongs to my lord
Wind, wind belongs to my lord
Water, water belongs to my master
The people, the people belong to my lord
But my lord do not satisfy lust

From the description above, a common thread can be drawn that a leader is expected to be able to maintain good relations and not act arbitrarily towards the *tuwango lipu* (people) and *lipu* (country).

Announced

The speech act of announcing is usually carried out by Baate to officials or to traditional leaders. The purpose of announcing is to inform or report events that will be carried out or have been carried out. This can be seen in *Baate lo hulontalo* announcing to *Taa Tombuluwo*, preceded by *molubo* (notifying), then saying Tuja'I, namely "*Amiyatiya mongotiyamo lo duduulamayi ode talu lo ito eeya mopomaklumu lo'u mamu du'a*" meaning, we, the traditional holders, are announcing to my lord, that the prayer program will begin. The event was marked by the sound of the Hantalo Drum, before the announcement.

DISCUSSION

A leader in Gorontalo certainly has a coronation procession (*pulala*) which is able to depict a dedicated leadership pattern and of course reflects the leadership attitude of Gorontalo leaders in the future. The Tuja'I presented in the coronation process (*pulaga*) becomes a speech of advice addressed to the country's leaders to be absorbed and implemented, which aims to maintain the good name of the region and carry out the mandate of leadership well. Tuja'i is traditional poetry which aims to provide advice to other people in accordance with Islamic teaching guidelines.⁸ The tuja'I speech act in Gorontalo custom is an image that exists in Gorontalo society which has its own meaning and purpose which is organized to express something^{9,10}

⁸ Djailani Haluty, "Nilai-Nilai Kearifan Lokal 'Pulanga' Untuk Pengembangan Karakter," *al-ulum* 14, no. 1 (2014): 211–228, <https://media.neliti.com/media/publications/222665-none-db87f23c.pdf>.

⁹ Rahman Taufiqrianto Dako and Soepomo Poedjosoedarmo, "Tindak Tutur Dalam Upacara Adat Meminang Di Masyarakat Gorontalo:: Sebuah Kajian Pragmatik," 2005, <https://etd.repository.ugm.ac.id/penelitian/detail/27953>.

¹⁰ Mashadi Mashadi and Wahidah Suryani, "Jaringan Islamisasi Gorontalo (Fenomena Keagamaan Dan Perkembangan Islam Di Gorontalo)," *Al-Ulum* 18, no. 2 (2018): 435–458, <https://media.neliti.com/media/publications/276946-none-a06171d3.pdf>.

If this is related to Kaluku's opinion¹¹ that the character values of a leader in Gorontalo are often associated with the leadership of ancient kingdoms which were controlled by the Maharaja (*Olongia*) and the People's Council or *Bantayo Poboide* (=Word of Speech). The requirements internalized in ancient leadership include 1) a noble personality (*bo hale obibia*); 2) noble descent; and 3) elected unanimously or by acclamation by *Bantayo Poboide* (People's Council).

The speech acts implied through Gorontalo's *tuja'I* have inherent value as characteristics of the identity of the Gorontalo people's character.^{12,13,14,15} This can be reflected through the value of appreciation/respect for others. The pattern of respect values appears in the reflection of the speech act of respect as in the speech *Eayanggu, eayanggu, eayanggu* (my lord, my lord, my lord). This speech indirectly illustrates the value of respect for others through Baate's greetings.

Furthermore, the value of Gorontalo people's character can be seen in the refined vocabulary used by Baate when conveying something. This can be reflected in Baate's pronouncing speech act towards the leader. This can be seen in *Baate lo hulontalo* announcing to *Taa Tombuluwo*, preceded by *molubo* (notifying), then saying *Tuja'I*, namely "*Amiyatiya mongotiyamo lo duduulamayi ode talu lo ito eeya mopomaklumu lo'u mamo du'a*" meaning, we, the traditional holders, are announcing to my lord, that the prayer program will begin. Implicitly, Gorontalo people prioritize politeness and ethical values towards other people.

CONCLUSION

Pohutu momulanga is a Gorontalo tradition in the coronation ceremony for leaders in the Gorontalo area. This ceremony was carried out solemnly, reflecting the character of

¹¹ Djailani Haluty, "Nilai-Nilai Kearifan Lokal 'Pulanga' Untuk Pengembangan Karakter," *al-ulum* 14, no. 1 (2014): 211–228, <https://media.neliti.com/media/publications/222665-none-db87f23c.pdf>.

¹² A U Dilo, "Analisa Syair Dan Syariah Adat Peminangan Gorontalo," *Al-Minhaj: Jurnal Pendidikan Islam* 5, no. 2 (2022): 1–11, <https://journal.iaingorontalo.ac.id/index.php/alminhaj/article/view/3474%0Ahttps://journal.iaingorontalo.ac.id/index.php/alminhaj/article/download/3474/1685>.

¹³ Yatno Bangga, "Pernikahan Masyarakat Gorontalo Di Kecamatan Fakultas Ushuluddin Filsafat Dan Politik Universitas Islam Negeri (Uin) Alauddin Makassar" (2014), [http://repositori.uin-alauddin.ac.id/8315/1/YATNO BANGGA.pdf](http://repositori.uin-alauddin.ac.id/8315/1/YATNO%20BANGGA.pdf).

¹⁴ Parha Daulima Medi Botutihe, "Tata Upacara Adat Gorontalo (Dari Upacara Adat Kelahiran, Perkawinan, Penyambutan Tamu, Penobatan Dan Pemberian Adat Sampai Upacara Adat Pemakaman)" (Gorontalo, 2003), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=917114>.

¹⁵ Medi Botutihe, "Mo'odelo: Sifat Dan Perilaku Pemimpin Berdasarkan Nilai Lokal Gorontalo" (Gorontalo, 2006), https://books.google.co.id/books/about/Mo_odelo.html?id=yuthMwEACAAJ&redir_esc=y.

the Gorontalo people through the Tuja'I conveyed by traditional leaders through the speech act of coronation. Speech acts are a form of expression that aims to understand meaning based on the existing context. Speech will have no meaning if there is no context behind it. This means that the speaker and speech partner must have background knowledge that can make them understand each other. The language features used in the *pohutu momulanga ceremony* consist of 5 parts, including standard, literary, parable, rhyme, and archaic. The variety of language is beautiful, emphasizing sound elements, repetition of words and even phrases. Meanwhile, the speech acts used in tuja'i for coronation include several parts, including: honoring, informing, promising, giving a message, and announcing. Various kinds of speech acts expressed using very different language poetic, beautiful with a ceremonial and sacred atmosphere is hope which you want to create in the coronation ceremony so that the coronation itself becomes something important in the leader's life.

This research is only limited to tuja'I *pohutu momulanga* so further research needs to be conducted regarding speech acts in other coronation processes in the activities of *mopohulo'o* (welcoming), *mopodiyaambango* (walking), and others. Meanwhile, many archaic words can be found in this coronation ceremony. Therefore, it is necessary to create a list of terms that can be used explain the meaning of words that.

RESEARCH CONTRIBUTION

This research is expected to contribute to Linguistics and culture study in which covered the contents of local wisdom. It is also addressed to those who learn about English and Linguistics course in order to understand the concept of *Pohutu Momulanga* as the local wisdom of Gorontalo.

FURTHER RESEARCH RECOMMENDATION

This research is recommended to other research that concerned on culture and semantics scope. It is also specifically contributed to the other research that want to integrated the semiotics scope as the focus of research.

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