

VALUE IN EXECUTING *TUMBILO TOHE* (PAIRS OF LIGHTS) EACH END OF RAMADAN AS ONE MANIFESTATION OF THE PRACTICE OF PANCASILA BY PEOPLE OF GORONTALO

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ABSTRACT

The prevalence of implementation tumbilo tohe (pairs of lights) by the people of Indonesia at the end of the month of Ramadan, is a cultural heritage which is formed in the Pancasila. This practice was based on: (1) religious zeal that has been imprinted in the soul of citizens, (2) a mix of custom and Islamic teachings (3) the agreement of the leader. This practice was intended to: (1) graced the month of Ramadan, (2) motivating the public to improve understanding of the teachings of Islam, (3) preserve culture (4) enhance the spirit of mutual help, please, and (5) promote the spirit of hard work and creativity. Foundation and purpose of existence value reflects tohe tumbilo Pancasila especially value: 1). the Godhead (spirituality), 2). Humanity (help help), 3). Unity (interaction and hospitality), 4). Democracy is visible from a range of model arks (5) justice is visible from the spirit of hard work preparing the implementation of the community tumbilo tohe. This is one of the culture values of the practice of Pancasila by society of Gorontalo. Globalization tumbilo tohe even modified as an instrument of regional increases in revenue through optimization of tourism sector.

Keywords: values of Pancasila, tohe tumbilo habits

INTRODUCTION

In Indonesia there are hundreds of tribes, whose culture must be multi-faceted and should still be preserved according to the sound of article 18 B Amendments to the Constitution of 1945 to the effect that: the State recognizes and respects the unity of the community in customary law and traditional rights are all still and in accordance with the development of society and the principle of unitary State.

The provisions of the mandate can be realized only when there is a planned program of coaching and consistent within the framework of unity and oneness. Taneko (1981: 1) asserts that "then off on deceiving yourself and covering up the reality that ethnic groups should we accept with good sense and fostering the unity of our nation with more respect and acknowledge the cultural variation that exists in our country and then try to reach understanding as much as possible a variety of human and cultural color Indonesia.

The term Culture comes from the word meaning develop compound from is a reserved and flavor, in Sanskrit: "budhayah" as the plural form of mind or intellect

is the result of inventive and flavor (Widagho, 2001: 18). According to Tylor (in Tilaar, 2000: 39) culture or civilization is a complex relationship of overall knowledge, belief, art, morals, and customs law of capabilities and habits acquired human as other members of the community.

The habit as a manifestation of culture according to Koentjaraningrat (1993: 11) is divided into 4 levels, namely: (1) the level of cultural values (2) legal norms (3) (4) special rules. The habit is identical with the customary, in contrast to the customary law. Customs is a good deed, and is continuous with no favored sanctions firmly. While customary law is really perceived as something that was already supposed to be obeyed the command, contains restrictions and capacity along with strict sanctions (Soekanto, 1981: 14)

Custom *tumbilo tohe* as one aspect of culture, present since the century XVI when Islam began to spread in the region of Gorontalo (Karmin Baruadi, 2014: 26) has been merged with people's lives until now although in practice, according to David Bobihoe of meaning are likely to start being eroded. At a time when the price of oil rising land and there are no government subsidies, the public was reluctant to carry out *tumbilo tohe* (in Gorontalo Post, 2014: 14). Custom *tumbilo* for symbol specific perceived *tohe* Shariah, Shariah symbol the Qur'an, was pioneered by the first King of Amay and amplified by his successor (Mattolodulakiki). When King Eyato rule (1673 – 1676) of Islam's peaceful process continues, the Eyato initiative that gives a more explicit spiritual spirit into the principle of constitutional monarchy Indonesia: Culture symbol by making Shariah, Shariah symbol Al-qur'an (Medi Botutihe, 2003: 5). Acceptance of Islam in Indonesia the Royal surroundings give a new spirit to the habit "*tumbilo tohe*" practiced by Gorontalo ethnic hereditary until now, contains the value as the embodiment of the practice of Pancasila. Therefore needs to be an in-depth examination of this habit to show any relevance between the values of Pancasila and the value in the *tumbilo tohe* so that citizens will continue to better understand, respect and always maintain and preserve the habit is.

The Implementation of “*TUMBILO TOHE*”

1. The Concept of

Tumbilo tohe etymologically comes from the word *tumbilo* meaning plug or turn on and light means *tohe*. *Tumbilo tohe* does install or turn on the lights (Karmin Baruadi, antro-po-linguistic expert, interview, February 16, 2015). Plug the lights started 27 Ramadan Eid ul-Fitr until night. Relevant with the length of the number of days of Ramadan. If Ramadan is only 29 days old then plug the lights into 3 (three) nights. While Ramadan is 30 days, putting up lights into four (4) nights starting from the 27th of Ramadan (Nani Tuloli, in Jasin, 2003: 41).

D. k. Usman and Bari Hasiru, (interview October 15, 2014) agreed that suggests that "*tumbilo tohe*" is the habit of community, one part culture Indonesia implemented since 27 days into Ramadan to Eid night to welcome the descent of

laylat Al-Qadr and widths but not the Islamic jurisprudence. In the phrase implied meanings of religious belief/value in the habit of "tumbilo tohe". The value is set on the laylat Al-qadr trust. The Qur'an tells us that in the month of Ramadan there is one glorious night (laylat Al-Qadr), a night better than a thousand months. Laylat Al-Qadr means (1) the determination and arrangement of God Almighty for the journey of human life, (2) the glory, as the night was selected as the descent of the Holy Qur'an and became the starting point of all the glory that can be earned. (3) Narrow, since that night, the angels will descend to Earth and meet the nature (<http://jaringanilmupengetahuan.blogspot.com/2010/08/makna-malam-lailatul-qadar.html>, accessed February 14, 2015).

This view shows that the laylat Al-Qadr is the night full of goodness and glory. By him that residents need to greet him with positive activities such as: read and understand the qur'an, Dhaka, prayers in Congregation in the mosque prayers, sunnah, reproduce and perform other activities to closer to the creator of heaven and Earth and its contents. This positive activity was followed by custom tumbilo tohe to illuminate the road that traversed the citizens toward the mosque, as well as the activity of the community meet its alms and infaq to help citizens who are unable, as a form of awareness of the value of each other.

2. A Brief History "*Tumbilo Tohe*".

This practice was originally done by the King of Gorontalo first embraced Islam that ruled since 1575 (Taulu, 1997: 5). Sultan Amay execute "tumbilo tohe" when on the 27th of Ramadan particularly many at home, the roads leading to the mosque so that appears to be ablaze. In this context of Mohammed Van Gobel (Azhar in Jasin, 2003: 43) States that King Sultan Gorontalo 1575 Amay entrusted to hold and carry out customs control "tumbilo tohe" custom made suit and place three stacking as a symbol of Buwatulo Towulongo (three cord thread) governing principle of the Government, consists of: (1) Bubato, representing the Government of (2) Bantayo, the symbol of the House of representatives, (3) Buto'o, as a symbol of the Court.

The controller of Government carry out the ceremony "tumbilo tohe" (pairs of lights) at Government officials ("yiladia"). Then "bubato/udulaa" or Government officials to prepare for the implementation of arkus night "tohe" tumbilo in the mosque of Jami, houses – the House of officials and other places deemed important. The lights will be installed consists of three flats: (1) the first Order consists of 11 eye lights; (2) the second Arrangement consists of 9 eye lights; (3) the third Order consists of 7 eyes lights. Mounting the lamps at the mosque and House "yiladia" (Government officials) as Mayor/Regent, and the head is performed by the priest after the Maghreb prayer and then simultaneously followed by pend

The initiative involves elements of Amay Buwatulo King Towulongo (three cord thread) governing principle of Government and the community at large to

implement "tumbilo tohe" relate to the condition of the Kingdom when it was still a forest of Gorontalo, the inhabitants are living in groups, separate, mutually far apart and isolated. The residence of the citizens of hard to reach while walking only course of infrastructure is the lowliest shrub, and darkness. Therefore the King of Amay as "Olongia tolowolingo" (the King endeared) ordered the people to be at the end of the month of Ramadan to install lights on all of the trails in order to facilitate residents to places of worship to pray tarawih in congregation, and read Qur'an of the qur'an and other religious activities such as delivering religious obligatory, infaq, sadaqah (Azhar and in Jasin, 2).

3. The principle, function and purpose of Tumbilo Tohe

Before Islam in Indonesia, people cling to old beliefs such as: "huta" (ground). "Taluhu" (water), "dupoto" (wind) and "tulu" (fire) that affect people's lives. Such belief relevant to Islamic teachings which confirms that the fourth element of the last was a creation of God Almighty for the benefit of humankind so that human life survival on this earth (Amali, interview, August 20, 2013). This fact led to the religion of Islam is easily received by the people of Indonesia, so going on a mix of old beliefs, habits with the teachings of Islam. That combination is indicated by the appearance of the King Eyato (Medi Botutihe, 2003: 5) in principle: Figure hulo – hulo'a tosaraa, hulo'a tokuru'ani – sara'a hulo (culture symbolic Shariah, Shariah symbol the Qur'an), informing the entire community including custom "tohe tumbilo". Thus the principles informing the implementation of custom "tumbilo tohe" implied in the teachings of Letter Al-qadar in Islamic verse 1 – 5 and letter Anni'sa verse 36. According to D.K. Usman and Bari Hasiru (indigenous people) the principles underlying tumbilo tohe is: the deal "tauwa lo linula (group leader) and syare'at associated with the decline of the laylat Al-qadr. The principle implied in the phrase "customary and Shariah symbol Al-qur'an (the interview, October 16, 2014). In addition to the habitual principle, "tumbilo tohe" has a variety of functions such as: light up the darkness of night time community groups perform night prayers (tarawih, tahajud), activities at the mosque or read Quran All the House (Karmin Baruadi, interviews: February 16, 2015). Also serves as a towing tourists visiting this to Village, because tumbilo tohe again just in front of the homes of government officials, citizens and the mosque, now running through the streets, fields and waterways are even competing (Lukman Katili, interview 17 March 2015). Pay attention to the description of the history, principles and functions of the above, the authors in tumbilo saving tohe, implied the following functions: (i) assist and facilitate the social interaction of citizens in understanding and implementing the teachings of Islam; (ii) as a unifying tribes in spreading the word about syiar of Islam; (iii) Utilize the potential of natural resources in an efficient because it uses a resin material energy efficient and environmentally friendly (iv) reminds the public that the month of Ramadan will be over soon and inspiring victory for residents who

carry it out (v) as momentum contemplate yourself as human beings who were obliged to worship to God Almighty.

The habit of "tumbilo tohe" end of Ramadan has a specific purpose. According to the City tourism agency of Indonesia (1992) the aim is: (a) Enhance and preserve cultural values in the life of society; (b) Exploring the potential of tourism of the archipelago; (c) provide an opportunity to society to try and increase revenue through the area of tourism. Goal setting is closely related to the responsibility of the State (including area) to recognize and respect customary law community unity with its traditional all rights are still alive and in accordance with the development of society and the principle of the unitary State of the Republic of Indonesia. In addition, tumbilo has a purpose, among others, to be seen from view following the characters i

- a. To Abdullatif, the purpose is the dissemination of Molou syari'ah Islam and the ancestral cultural heritage award (in Jasin, 2003: 44);
- b. According to Nani Tuloli (interview, November 15, 2013) the aim appears to be from a number of aspects including: (1) custom, which urge people to get together and please help; (2) religion, i.e., make a donation, help, help to the person who is going to the masjid; (3) global, i.e.
- c. According to A.R. Infallible, objective: (i) graced the month of Ramadan; (ii) Motivate people to increase understanding of the teachings of Islam; (iii) reminiscent of the next generation that this habit is the ancestral heritage of Islam (interview, June 25, 2014).

2.4.For the purpose of tumbilo, Lukman Katili tohe is helping citizens who will worship at the mosque, such behavior is also at once undertook to develop worship and rituals of Islam (interview, February 17, 2015).

4. Mechanism "Tumbilo Tohe"

Tohe "tumbilo" activities initiated by the creation of "alikusu" (arkus) are mutual. Arkus as a gateway for special ceremonies that the material consists of: fences (at the Mosque: a three-tiered, at the residence of the King, two rows, only one population at home stacking), areca nut, sugar cane tree trunks that have been peeled, yellow bamboo, janur, flowers, cane coloured dayoh along its leaves as many as two trees, 2 banana trees with leaves and fruit (A.R. Infallible, interview, June 25, 2014).

The use of these materials contain meanings: (a) Arkus symbolizes the entrance to the Palace; (b) the areca nut, the symbol of truth and honesty; (c) three stacking fences represent the three elements of governance (top rail represents the Middle fence, religion represents the King, and the bottom is a symbol of security fence; (d) Janur represents the people; (d) bananas, sugar cane, and flowers dayoh symbolizes fertility.

In the past "tumbilo a tohe" using light fuel from resin, in Gorontalo language called "tohe tutu", but because "there is only" tohe tutu in the forest, the community replaced it with coconut oil and papaya fruit is poured on that have

been halved and given the wick of cotton. This lamp is better known by the name "padamala" (Azhar in Jasin, 2003: 46). "Padamala" means: (a) is mounted on the evening, (b) "on" is derived from the word "later" (Italian) means a place, whereas the word "mala" means give light or in the Gorontalo language is called mootilango (Pateda Mansoer, interview, July 20, 2010). In another version, according to Baruadi, the light Karmin tohe tutu collected by padamala. Lamps made from canned cotton Wicks wear and use kerosene (Gorontalo Post, 2014: 26).

If the first tumbilo tohe using tohe tutu, then coconut oil, now with consideration of efficiency, installation of light using kerosene even most people tend to take advantage of waga sophistication of technology, wearing an electric light bulb. The use of electric lights because of the sophistication of the technology that can be seen leaving a cultural value. In the context of it David Bobihoe Akib (Regent of Gorontalo) says that in terms of confidence and the ancients, traditional bulbs, installation can be known arrival of laylat Al-Qadr is believed or not, when the light is upright standing mark laylat Al-Qadr is coming, but if the light is moved before the wind means no laylat Al-Qadr is coming. By him that he thinks it's the traditional lights that need to be preserved in the future (Gorontalo Post, 2014: 14). However for Lukman Katili changes in the way the implementation of good places, infrastructures and means that are used as "paduma" (the guidelines) in Indonesia: "taluhu pombango" mohei modaa (river flood-shifted). These guidelines contain mean that changing habits (the way) is not a problem as long as the function, purpose and value of that habit has not changed. Therefore the modification is a local government habit is to attract domestic and foreign tourists and became one of the resources thus obtained the support of indigenous peoples (interview, February 17, 2015).

Indigenous leaders agreed, the dwarf in fitting of lamps that have been prepared are done simultaneously. Installation of a lamp at the King/the qaadi is done by government officials. Installation of lights takes place after Maghrib for 3-4 nights in a row. Before installing, the qaadi (priest) and citizens first read the Qur'an, Letter Al-qadr specifically verses 1-5.

THE VALUES IN THE IMPLEMENTATION "TUMBILO TOHE"

Hoffmeister (in Nataatmadja At all, 1984: 1976) holds value as a relationship that was held by humans who are given a value between one object with another size/norm. The value is a reflection of what is desirable, worthy, valuable, affecting the social behavior of the people who have a social value that (Mace, module 3, 1984/1985: 13). In a dictionary of sociology and related sciences (Kaelan, 2000: 174) mentioned that the value is an ability that is believed to exist on an object to satisfy a man. That is according to Paul Rides (1993: 70) the value

we have to search for another reality behind the ever-changing, but the value was not a human creation, man is merely dress it and finding value.

Value according to Notonagoro (in Kaelan, 2000: 176), there are three kinds, namely: (i) the material Value, useful for physical human life or physical material needs of man; (ii) the value of a vital, useful for human beings to be able to conduct or activity; (iii) the spiritual values, useful for spiritual human being. Spiritual values are distinguished on the 4 different :

- a. The value of truth, which is sourced in the sense (ratio, budi, of human inventiveness)
- b. The value of beauty or aesthetic value, which is predicated on the element of human feeling.
- c. The value of goodness or moral values on elements of the human will.
- d. Religious value which is the highest spiritual values and absolute. The value of this religious sourced to trust or confidence man.

According to Max Schaller (in Kaelan, 2000: 175-176) values that are the same the ancestors and the same function. Seen in terms of-in terms of low, values can be grouped in four tiers: (1) the value of enjoyment; (2) the value of life; (3) the value of psychological abuse and (4) spiritual values.

According to Drijarkara (1981: 36-40) that there are two kinds of value, i.e. the value of the tool and the goal value. The value of physical emphasis on tools or help human body whereas personal perfection to put forward a goal value (personhood). Referring to the view of the value of the instrument, his beauty as seen in the growth of the night tumbolo tohe. While the implied goal value, among others, of the will of citizens to prepare to willing and street lighting where the citizens would worship at the mosque. In addition to that as a sign of Thanksgiving and joy greeted the arrival of Eid al-Fitr, a day of victory for Karen

Karmin Baruadi value for the implied in the implementation tumbilo tohe (interview, 16 February 2015) between lai:

1. National values, characterized by the attempt to love the culture of ancestors.
2. The value of togetherness (unity and unity), spontaneously they together perform worship, maintaining security and order.
3. The value of discipline (compliance), is a cultural value that has been attached to the custom tumbilo tohe since long. The Muslim population who had been tied with conditions agreed jointly by the local government;
4. The value of presence as a sign of the religious month of Ramadan, which requires Muslims exercise fasting, seizing the laylat Al-Qadr is a huge reward.
5. Family values (social), as a sign of a deep family spirit, work together carrying and transporting supplies tumbilo tohe from home, always run smoothly, and success never happens the ruckus and fights.

Starting from dotted the opinions above it can be said that these values are reflected in the habit of "tumbilo tohe". This was revealed from a statement of customary, cultural experts, religious figures, academics and antropologist that

basically embodied in the habit of "tumbilo tohe" includes five other things not as a reflection shared Pancasila, namely:

a. The Value Of The Godhead

In the inland region and Gorontalo. In the region of such recounts Pujiyanto (in Hidajat Nataatmadja dkk, 1984: 185) still going strong a customary norm has been dogged by a fusion with religious norms. The mix was done by the King through the customary principle of Amay jointed syara ', syara ' jointed the custom. The intent is "tumbilo tohe" became a means of dissemination of Islamic syi'ar such activities so that the nuances of religious practice as the value of the Godhead. The majority of Indonesia Society mahommedans very consistent practice the Almighty, including spreading the syiar of Islam through the habit of tumbilo to welcome tohe laylat Al-Qadr, which must be protected by the Government and local authorities. Spiritual values in the "tumbilo" reveals tohe Ibrahim Polontalo the looks of "light the lights". When the lamp is mounted is capable of illuminating the public streets and houses the lamplight fundamentally represents pembenderangan the hearts and minds of man against the Al Almighty Haliq, creator of the universe. The above expression suggests that the real value of keronaian as a manifestation of the Godhead in Pancasila value translation into social life behavior. In this context, the human self, there are three aspects that need to be developed that is intellectual, emotional intelligence, and spiritual (in Jasin, 2003: 48). Intellectual produces intelligence new innovations such as arkus architecture modifications that blends elements of Islam, and a touch of culture technology. In the interaction with fellow human beings need emotions that can encourage and control his behavior towards the positive. Only with emotion the will to maintain contact with each other can be realized so that its existence remains awake. Man as a creation of God will not mean while with intellect and his emotions to forget about his nature that must be worshiped Al Haliq. As a form of devotion, man is obliged to disseminate Islamic religious rituals (spiritual) through various customs like "tumbilo tohe" in order to foster a spirit of behave according to Islamic teachings.

In the habit of "tumbilo tohe" implied all other values of the divinity of the one true God as follows:

- ☐ The value of trust.
- ☐ On the sila of the Godhead that the one true God, man must believe Indonesia and practise the teachings of his religion. For the citizens of Islamic adherents believe that the month of Ramadaan laylat Al-Qadr is the night of Revelation (Qur'an: Sura Al-qadar in verses 1-5), those who worship on that night will receive a reply as people who serve for a thousand months. It's to welcome him to the descent of the laylat Al-Qadr is believed to be on the eve of the end of Ramadan, an odd society put up lights as a manifestation of concern to illuminate the way for those who will go to mosques (places of worship).

- The value of tolerance
- This value appears to be from the community activities including the non-muslim citizens, helping the creation of arkus. The aid was in the form of materials and energy. The willingness of the citizens to help, in fact it shows good behavior and three of mutual respect among fellow adherents of religion. Such behavior is the harbinger of tolerance in religious life that can grow and develop through religious education, manners and awareness will Kismet as human creation of God.
- Aesthetics Value/beauty

When the kindling tumbilo tohe in night day, hearts and human feeling proud and ecstatic against the beauty of the glow of the lights that is well good. From time to time "tumbilo tohe increasingly vibrant and became the embodiment of the inspiration and creativity of young people of Gorontalo. If the execution of the former tend to overrun tohe tumbilo parents, the young generation now shows its dominance due to tumbilo being the festival tohe race would be given a prize. With the motivation of the prize, the younger generation trying to devise model arkus without neglecting the uniformity of pattern design of local government. Behold the beauty of tumbilo tohe not only lies in its uniformity presence alone but decoration that accompanies the building of arkus and uniformity of composition of light, so that the glow of the lights look good, beautiful and fascinating. Light that looks from a distance like the beauty that is the symbol of internalization of sincerity and constancy of light the human heart in the midst of the Islamic life behavior puts together a multi ethnic and religion.

b. The value of a just and Civilized Humanity

The value in the sila fair and civilized Humanity requires citizens should help each other, please help and interact. The necessity by the value on the classification of classed Notonagoro vital. Vital values/humanity "tumbilo tohe" according to Ibrahim Polontalo (in Jasin 2003: 50) reflected on the:

- Installation of lights along the road to the mosque toward the end of Ramadan to make it easy for citizens to carry out acts of worship because the former means the way utilized through the jungle. While there has been no such as electrical current. In this context arises the question: why is the implementation of "tumbilo" tohe "later at the end of Ramadan? Lukman Katili (17 February 2015 interview) confirms that the late night Ramadan atmosphere darkness, so the more lights that were installed along the roads and the houses thus foster a spirit of citizens towards a mosque to worship together. A.R. Infallible that agreed with it insists, Muslims in Indonesia were performing tarawih and witr together and return to their home before the meal. It was pitch black, so the streets are traversed should be given lighting with lights from "tohe tutu" (SAP wood) or coconut oil (interview, June 25, 2014).

- The atmosphere of the streets ablaze because "tumbilo tohe" caused the residents can stay in at night to further strengthen the familiarity their fellow citizens in order to build up an atmosphere of serene, orderly and peaceful, in order to prevent the occurrence of conflict.

Human values in the habit of "tumbilo tohe" reflected from the onset of the culture of solidarity towards each other. This contains the value of cultural cooperation and help your fellow man for help according to his nature are social creatures. This cooperation in the culture of Gorontalo, better known by the term "huyula" (mutual). According to Buloto, Ibarahim mutual community surroundings there are 14 kinds of Gorontalo are: "hulunga, huyula, yimbunga, paalita, tiayo, dembulo, duluhu, depita, timoa, heiya, bayawa, hiya, lolopo ontu, and mayulu". The diversity of this mutual related to activities: construction, processing rice fields/fields, marriage, death, development of public interest, such as roads and mosques, religious activities as well as assistance to other people/Government. Activities that aim to meet the interests of: personal, interpersonal, and reciprocal basis and rituals of Islam and live together (in Jasin 2003: 50). Among the diversity of "tumbilo" was included on the "tohe hulunga" means residents help each other for the benefit of others. Consequently all expenditure or consumption material either be shared responsibility. "Hulunga" in "tumbilo" looks of tohe participation of neighbors helping manufacture arkus mainly in mosques and homes of officials. Other participation also looks at non-muslim population that volunteerism is not only providing kerosene to residents in need but they were putting up lights in front of the home. According to Lukman Katili (religious figures) "tumbilo tohe" encourages communities to interact each other, know each other and each other's stay (interview, February 17, 2015). In such an atmosphere will be built mutual understanding between citizens of the sincere helps Coulomb. Mutual aid is discernment, is a cultural value that should remain sustainable and high esteem of society. According to D.K.Usman (indigenous people), there is an expression in the custom as a philosophy of mutual aid on a consistent basis and consequent to manifest prosperity (interview, October 16, 2014) as follows:

Dulo ito moti helumo = let's get together

Mopotuwawu dulungo = bringing together destinations

Alihu tumuhu momungo = in order to grow

Insya Allah lipu Mali motunungo = semoga daerah tenteram

c. The Value Of Indonesia's Unity

Indonesia recognizes the fact of Union differences, but the differences were not disputed but there is difference in similarity to the high esteem as a means of realizing the common good. Gorontalo ethnic multicultural societies and religions put forward the spirit of togetherness, his form was seen among others on Customs tumbilo tohe conducted and supported by all circles of society, including non-Muslims.

d. Democratic values

Sila Populist led by wisdom in consultative/representative contains a value such as: promoting togetherness through an agreement in the discussion/consensus to decide something the matter. The value of community in Indonesia where indigenous leaders, among others, religious figures and Government officials agreed to preserve and always equate form arkus, means of implementation "tohe tumbilo". A.W. Lihu (indigenous people) revealed that: first on any party always available food is named: "biluluhe" which is a bundle of food packages containing rice, quadrangular sago, eggs, meat, and bamboo sufficiently, wrapped in banana leaves and then burned. Biluluhe is a symbol of the love of family and live with passion so common while being on any party that provides biluluhe, Gorontalo people definitely eat it precedes other food (in Jasin, 2003: 52).

e. The Value Of Justice Sosia

Sila social justice for all the people of Indonesia contains values among other things that the people of Indonesia must work hard. The value of this hard work for communities of every activity seem Gorontalo always utilized for finding additional revenue, one of which "tumbilo tohe", which opens the chance emergence of merchants like seasonal sellers: bamboo and a variety of lamps made from bottles of drinks to add to earnings. "Tumbilo tohe" became one of the means of creating and fostering the spirit of hard work earned extra income opportunity harness to meet daily needs. The demands of working hard for the people of Indonesia according to A.R. Infallible (interview, June 25, 2014) is reflected in the expression of the philosophy:

Wonu yio moolohu = if you are diligent

Momake boo baate bohu = use the new batik

Maali Ilangango molingohu = body of being fat

Wonu yio lantingalo = if you are lazy

Boo bate pambolalo = batik patchwork

Rijiki moolalo = difficult to obtain sustenance

Batanga mohunggu tulalo = body be thin

The above philosophy suggests that the people of Indonesia are required to always work to make the prosperous life. However, if you've managed to do not forget the help and respect each other. This success should look at behavior so as not to alienate others lower because it can lead to the development of seeds of conflict that damage lives together. According to Sham Panigoro (indigenous people) people of Gorontalo holds a philosophy (in Jasin 2003: 51) here

DILA poti langgato = don't mengaggap yourself a great

Moputu mohutato = decide fraternity

Wawa memehuato = behaves incorrectly

Tunggalo mowali tulapo = cause of thorns in the flesh

Tohilawo ode = dihati mato and eyes

Expression of the philosophy suggests that the behaviors that consider themselves better than others can be detrimental to the principle of family that has been widespread, thus we have to avoid such behavior and build.

CONCLUSION

Custom tumbilo a tohe has proclaimed since the 440 (four hundred and forty) years ago first by King Sultan Amay Gorontalo is the ancestral cultural heritage remains stable, although the spirit of the era of modernization and globalization touches on this area of the community. Custom tumbilo tohe not apart from a powerful blend of custom/tradition/custom with the teachings of Islam through the principles of customary and Shariah jointed Shariah jointed the qur'an, so custom figures, religious figures, Government and the community agreed to defend it.

Tumbilo tohe changes in terms of infrastructures and means of support/implementation. But the real fact, functions, objectives, procedures and values which are reflected unchanged. Given the importance of these things then the habit tumbilo tohe must be retained according to the runway, the principle, function and purpose. In that regard a touch of science and technology in the era of globalization, including in the implementation of tumbilo tohe, thus is indispensable in the development of a nation that upholds a mix between customs/traditions and Islamic teachings. Therefore the presence of technology must be accepted as a positive value is given it is beneficial to the well-being of humanity either outwardly or batiniah.

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