



## **Mohiyonga hulalo Tradition in Rural Gorontalo: A Perspective of Social Change**

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### **Authors' contributions**

*This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.*

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### **ABSTRACT**

The *Mohiyonga hulalo* tradition on the night of Shawwal is a recurring social phenomenon every year in rural Gorontalo. This tradition encapsulates the deep meaning of releasing Ramadan while welcoming Eid. This tradition is slowly changing, as the presence of mass communication technology and transportation that accompany modernization. This study analyzed the meaning behind the *Mohiyonga hulalo* tradition in rural Gorontalo. Besides, this study also described how aspects of technology like music, loudspeakers, tape, VCD player, and android are part of the liveliness of the *Mohiyonga hulalo* tradition as well as being the cause of waning community traditions in rural Gorontalo. This study used a qualitative approach with ethnographic methods. Observations were carried out in a participatory manner, deepened by interviews with village elders and young activists of this tradition. Data analysis was carried out qualitatively. The study found that the *Mohiyonga hulalo* tradition contained psychological meaning and spiritual meaning. Psychologically it is as momentum channeling emotions of sadness and fear of God. Meanwhile, spirituality means a momentum of repentance by acknowledging mistakes. The presence of mass

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communication and transportation technology has changed the *Mohiyonga hulalo* tradition held in the mosque to move to the streets, then fade. Changes in this element affect patterns of behavior, especially in social interaction.

**Keywords:** *Mohiyonga hulalo ; tumbilotohe; rural Gorontalo; social change.*

## 1. INTRODUCTION

*Eid al-Fitr* is a holiday for Muslims around the world, which falls on the first day of Shawwal on the Hijri calendar. In determining a Shawwal, it is not uncommon to find differences in its determination; this is because the methods used by the ulama tend to be different. The decision of the beginning of Shawwal is based on the circulation of the month each year; then, *Eid al-Fitr* will fall on a different date each year if we use the Christian calendar [1]. In celebrating *Eid al-Fitr*, every Muslim country has different ways and traditions according to its local culture. These methods and traditions also occur in Indonesia. These traditions, it turns out, have been developed at the time of the Prophet Muhammad, both in the form of food, new clothes, entertainment and games, friendship, etcetera, although in a secure way following the socio-cultural conditions of the community at that time [2].

In the Gorontalo community, welcoming *Eid al-Fitr* is carried out by holding various traditions, some of which are *momata kuburu* (grave pilgrimage). This tradition is carried out after *moluhuta fitara* (paying *zakat Fitr*) as a sign that fasting will end soon. Three days before *Eid al-Fitr*, Gorontalo people held the *tumbilotohe* tradition (installing lights) [3]. This tradition has experienced a leap of change—both the objects used and the purpose of their implementation. In the past, people installed lamps with resin and coconut oil changed to use kerosene, and most have shifted to using electric lights. The goal has changed, no longer as a light to the road to the mosque. Or to welcome angels on the night of glory, but has become a tourism plan. *Tumbilotohe* has dismissed the activities of pilgrims in the mosque.

There is also a tradition that is a very consuming household budget, namely the preparation of entertaining guests on Eid day. Changes that occur in this aspect are on the menu presented. In the past, guests were treated to steeping sweet tea or coffee, accompanied by traditional

This religious tradition experiences dynamics following existing developments. The

cakes. Today has shifted by providing bottled drinks (coca-cola, sprites, and Fanta) with a variety of modern cakes, not infrequently partying by providing fancy food. The final tradition of Ramadan and welcoming Eid is *Mohiyonga hulalo (takbiran)*. The echo of *takbir* at the end of Ramadhan that blared in the universe was an expression of separation from Ramadan and an encounter with *Eid*.

Echo *takbir*, *tahlil*, and *tahmid* activities that theologically aim to glorify the name of Allah Almighty with an emphasis on the word *takbir (Allahu akbar)*. The word *takbir* consists of two syllables, namely Allah and Akbar, which are one of the names in *asma'ulhusna*. This word has the meaning of the nature of Allah, the Greatest. *Takbir* is held on two holidays, namely *Eid al-Fitr* and *Eid al-Adha*. On the eve of *Eid al-Fitr*, the throne began to set the sun until the *imam* did the *takbiratul ihram* at Eid prayer. Carrying out *takbir* is recited after prayer; even in crowded situations, it is recommended to increase the *takbir*. The practice of pronunciation can be done by walking, sitting, lying down, on the road, in the mosque, and on the bed [4]. The strands of *takbir* are: *Allahu akbar, Allahu akbar, Allahu akbar, laa ilaah aillallah Allah akbar, Allahu akbar walillahil hamdu*. The time of carrying out *takbir* on the eve of the feast begins since the new moon can be seen. If not, it starts from the arrival of the *Eid* news through the right way or by watching the sunset on the 30th day of the month of Ramadan [5].

The *Mohiyonga hulalo* tradition is enlivened by carrying out *takbir* accompanied by drum beats by teenagers. The rhythm consists of eight beats, and the eight pause beats then repeated. There are different moods fused in this tradition. In the mosque, the parents recite *takbir* shouting; their moods are solemn, the rhythm of the *Takbir* hummed melodiously adds to the sadness. Sad because Ramadan will leave, while in the foyer of the mosque, teenagers huddle around the drum, waiting for their turn to beat the drum with a happy atmosphere because tomorrow has entered the feast.

development of the times automatically also influences the development and social change of

society, including affecting the quality and patterns of interaction and friendship [6]. Not surprisingly, the condition of the mosque before a Shawwal which was once crowded, is now increasingly quiet, most Muslims choose to enjoy entertainment at home, take a walk while shopping at shopping centers. They buy for *Eid* preparations for clothing, household equipment, and food and beverage ingredients. Public consumption during Ramadan and before *Eid al-Fitr* has risen sharply. Ridhwan [7] found that in the month of Ramadan, the activity of purchasing food and beverage ingredients increased 80% compared to before the month of Ramadan.

This change in religious tradition is part of social change. Himes and More [8] suggest three dimensions of social change: 1) the structural dimension in the form of changing roles and the emergence of new characters in society, 2) the cultural aspect in the form of discoveries in thinking (science), renewal of technological results, and contact with other cultures, 3) interactional dimension in the form of changes in social relations in society.

Changes in the cultural dimension, the adoption of technology, according to Ogburn [9], led to rapid social changes sweeping the world. Adoption of technology causes changes in the face of the countryside, both at the level of individuals, households, and communities [10]. Changes in technology will be faster than changes in cultural transformations, thoughts, beliefs, values, norms that become a tool to regulate human life. Therefore, change often results in social shocks, which in turn will lead to new patterns of behavior, despite conflicts with traditional values.

Progress in the field of mass communication technology and transportation has an influence on the intensity of cultural contact between ethnic groups and with cultures from outside. Especially with the occurrence of cultural contact with foreign cultures, not only is the intensity becoming greater but also the spread takes place quickly with a broad reach. This condition has an impact on the values of society, which is growing its own identity as a nation [11].

It is interesting to study scientifically how the changing dynamics of religious traditions. This study analyzed the meaning contained in the *Mohiyonga hulalo* tradition and describes how

Spiritually, crying is a process of self-awareness that begins with the growing emotional sensitivity

aspects of technology are enlivening the *Mohiyonga hulalo* tradition as well as being the cause of the fading of community traditions in this rural Gorontalo.

## 2. LITERATURE REVIEW

The *Mohiyonga hulalo* tradition is a cultural product that has been woven by the people of Gorontalo for decades. In Geertz's view, culture is more semiotic. He quoted Max Weber's statement that humans are creatures who are trapped in a network (web) of their meaning, then culture is that network. Based on that, Geertz interpreted culture as a network that was formed, and the analysis used to explain it did not use scientific research to search for the law but rather interpretive approaches to search for hidden meanings [12].

Based on an interpretive approach, *Mohiyonga hulalo* can be explored in the depth of its meaning, both psychological and spiritual sense. *Mohiyonga* is a verb derived from the word *hiyongo*, which means to cry. *Hiyo-hiyongo* means to cry, while the word *hulalo* means month (Ramadan). So *Mohiyonga hulalo* means crying over the month, which is an expression of separation from the holy month of Ramadan.

Psychologically, crying is a reflection of human emotions, as a way of channeling emotions that includes sadness, joy, shock, fear, love, hatred, and anger [13]. In the context of *Mohiyonga hulalo*, crying is closer to sorrow and happiness. In the view of Maksum [14], one that makes a person's tears fall unbearably is due to fear. Like the tears of Prophet Adam's repentance, he cried for 300 years without looking up to heaven because he was terrified of his sins. He prostrated on the mountain, and tears flowed down the Serendip gorge. Then Allah heard and accepted the repentance of the Prophet Adam. He was relieved, because his repentance was accepted, and his sins were forgiven. Furthermore, crying is a means of communicating messages with specific meanings. Tears also express the most profound moods, both feelings of sadness, joy, fear, and pain [14]. Based on this explanation, it can be said that the *Mohiyonga hulalo* tradition is an expression of an emotional atmosphere to communicate meanings such as fear, sadness, gratitude, and happiness.

of individuals. Because when a person cries, he becomes contemplating about himself and his

experiences, the condition that raises self-awareness so that they realize what are the hopes, goals, and priorities of life. It is what is called *Aqmarina* [15] as crying meaningfully. A meaningful cry can increase one's self-awareness in religiosity, awareness to correct mistakes, and try to become a better servant of Allah. In the context of *Mohiyonga hulalo*, crying will lead to self-awareness and repent immediately.

As a medium for communicating feelings, the *Mohiyonga hulalo* tradition has undergone development; this tradition was initially still pure, then enlivened in a modern way, and then began to be abandoned. From the perspective of social change theory, the changes that occur include cultural elements, both material and immaterial, which emphasizes the enormous influence of the aspects of material culture on immaterial elements [9]. Changes that occur are challenging to control. Stated by Mazidah [16], the condition of the religious life of the people is being rolled by waves of secularization. It is a consequence of the process of modernization and industrialization. So that these processes bring with them the values of rationalization and pragmatism. These values will come face to face with religious values that are sacred and glorify spiritual ideals.

Research on the *takbir* tradition has been carried out by several previous researchers, both describing the tradition of loyalty and focusing on the *takbir* tradition. As Alamsyah's research [17] on the people of Jepara. The Shawwal or *lomban* culture in Jepara has been known for hundreds of years. Based on the testimony of Dutch people who followed the procession of the race explained that the activities of a kind of race in 1868 and 1882 did not exist in other areas. The activities carried out on the eighth day of Shawwal are marked by various processions, including salvation, pilgrimage, *wayang kulit*, *larungan*, *kupat lepet* festival, entertainment, and others. The Shawwal event in Jepara is interpreted as an event to foster togetherness, harmony, and harmony among fellow fishers and peasants in Jepara.

Furthermore, Amanan's research [18] is more specific to *takbir* activities. The Riau community in *Kebundurian* performed *takbir* on the eve of *Eid al-Fitr* at Siempu's house. Communities are divided according to their respective tribes. When they arrived at Siempu's house, they were soon destined, led by *malin-malinsoko*. The meaning

of the implementation of *takbir* carried out from generation to generation is to establish friendship between fellow citizens and the government. The transition of the times is more real so that customs and traditions increasingly face external challenges. But the strength and commitment of the people of *Kebundurian* can preserve the customs and traditions wrapped in the religion of Islam that they profess.

Another study conducted by Amanan [19] on the people of Riau in celebrating *Eid al-Fitr* was a tradition of marching. Marched while taking *takbir* from Siempu's house to the field where *Eid* prayers. The culture that they run for generations has the meaning of respect for leaders, both traditional leaders, religious leaders, and government leaders in power. Besides, also to establish friendly relations between fellow citizens and the government.

These studies illustrate that the celebration of *takbir* night and *Eid* day are still alive and are carried out routinely every year. It is recognized that these traditions are very dynamic. Each anniversary holds a deep meaning that is infused by the community of adherents, both psychologically and spiritually. These studies have not yet explored changes as a result of modernization. Unless, the study of Amanan [18] has disturbed the existence of symptoms of change. Fortunately, the Riau people have a commitment to maintaining their local culture from the modernization.

### 3. MATERIALS AND METHODS

This research was carried out in the village of Molamahu, Gorontalo Regency. This study analyzed and described the phenomenon [20] that was examined carefully, namely the end phenomenon of Ramadan by holding the *Mohiyonga hulalo* tradition in rural Gorontalo communities. For the people of *Molamahu* who were the object of this study, the *Mohiyonga hulalo* tradition of ending Ramadan as well as welcoming *Eid* as patterned and repetitive, but so dynamic that it could not avoid change. The approach used in this research was a qualitative approach. Meanwhile, the method used is descriptive. To be able to describe the phenomenon as a whole, data collection techniques used an ethnographic approach [21]. Data collection techniques were more in-depth interviews [21,22] conducted to explore the shift in tradition as a result of the entry of technology. Data collection was carried out from the beginning of April until the end of May 2020. To

find the meaning contained in the tradition of *Mohiyonga hulalo*, the writer applied the thick description method [23] to interpret the culture of this society. Meanwhile, to analyze the data, the researchers used a cultural interpretation method.

## 4. RESULTS AND DISCUSSION

### 4.1 The Meaning of *Mohiyonga hulalo*

Gorontalo society generally refers to carrying out *takbir* as *takabiru* and *motakabiru*. But specifically, the people of Gorontalo refer to carrying out *takbir* as *Mohiyonga hulalo*. There is a deep meaning in this naming. Crying is an expression to express the intimate atmosphere in the form of sadness, joy, emotion, fear, and etcetera. According to religious leaders, the month of Ramadan is like a good person who stops by for a month. He has given us many things, so his departure makes us feel very lost. Although next year he promises to come again, we will not necessarily meet, that's what makes cry.

The phenomenon of crying in adults can be found at the time of the death of family members, crying when recitation in the congregation, when carrying out *takbir* and after the Eid sermon. Crying is strongly influenced by moods arising from feelings of people who will cry. Because not everyone can cry, they need a mediator to trigger their tears. The *Mohiyonga hulalo* tradition is both a mediator and a momentum for someone to complain. It is not just parting from Ramadan, but more than that, as a moment of repentance for the mistakes made. According to the statement of traditional leaders, in practice, the *takbir* guide in this tradition has actually completed a month of fasting. It is intended so that sobs when chanting *takbir* create a serene atmosphere. This situation will be different if the guide is known to have fasted perforated; the crying will be a mockery. Situations like this will reduce the sacredness of this tradition. However, *Mohiyonga hulalo* does not have to cry and shed tears, let alone deliberately made up. It's enough for the mind to experience it.

The intimate atmosphere of *Mohiyonga hulalo* momentum is sadness and fear; on the one hand, happiness and gratitude on the other. These two sides are described as follows. First, *Mohiyonga hulalo* means tears of sadness and fear. In this context, it is sad with the departure of Ramadan and the fear of God. In such a way that tears can be a very effective communication tool

between the servant and his Lord. Tears in the path of Allah can extinguish the fires of hell. Tears can also bring Allah's help. in the hereafter. [14]. In a hadith, it is stated that there are seven groups of people that Allah will help on the Day of Judgment when there is no more help from Him. One of them is a person who cries in the silence of the night when people are asleep. He cried because of the fear and hope of Allah. Tears can accelerate the amount of prayers [14].

Thus, the feeling of sadness and fear at the time of *Mohiyonga hulalo* is expected to bring Muslims closer to Allah, regret the mistakes, and intend to correct them. For getting to this point, *Mohiyonga hulalo* must be in a solemn atmosphere so that the heart is directly connected to the presence of God. That is why *takbir* guides are those whose fast is full and diligently praying five times in the mosque. If not, then *Mohiyonga hulalo* loses meaning, even becomes a laughing stock.

Second, *Mohiyonga hulalo* means tears of gratitude and happiness; in this context, thankful and happy with the coming of the holiday. Tears of joy are expressions of human nature. According to Maksum [14], every person would want happiness in his life, when happiness is present, it feels powerless to get that gift. I was so excited; tears came to my eyes. Tears of joy and gratitude are for the gift of God. Happiness, in this context, should not be excessive, as has been seen lately. It seems more likely to celebrate the excitement with rah-rah and ignore the substance of the *Mohiyonga hulalo* tradition. It also eliminates the meaning of *Mohiyonga hulalo*. The implications contained in this great tradition are psychological channeling of emotions and spiritual awakening so that in the end, it will be able to achieve holiness, as the meaning of *Eid al-Fitr* is returning to faith.

### 4.2 Changes in Tradition

The *Mohiyonga hulalo* tradition had existed for a long time when Islam replaced the old beliefs of the Molamahu people. The presence of the at-Tanwir mosque as the oldest mosque in this village became the only center of the crowd in caring for the tradition of enlivening Islamic holidays, especially the prophet's birthday, *Isra Mi'raj*, and the month of Ramadan. During the month of Ramadan, people enliven it starting from the tradition of welcoming the month of Ramadan with the culture of *huwi lo yimelu*, *tumbilotohe* tradition [3], *moluhuta pitara* (paying

*zakat Fitr*), to the *Mohiyonga hulalo* tradition at the end of Ramadan.

The *Mohiyonga hulalo* tradition is held in mosques on the eve of *Eid*. After getting certainty that one Shawwal had entered tomorrow, the implementation of *takbir* began after *Maghrib* prayer, until *Isha* prayer in congregation at the mosque. After *Ishaprayar*, *takbir* is continued until ten o'clock at night. The next day begins before the morning prayer and after the *Fajr* prayer, before the *Eid* prayer. The climax is when parading religious leaders and traditional leaders to the mosque, accompanied by chants of *takbir*, *tahmid*, and *tahlil*. The allure in this tradition is the chanting of *takbir* that is accompanied by drum beats. During the recitation of *takbir* from inside the mosque, the children took turns beating the drum; one person could only last a maximum of sixty seconds. After *Maghrib* and *Isha*, seemingly dominated by adolescents and adults, children are forced to wait for young people to be exhausted, or palms feel sore after beating.

*Eid* prayers at the *Molamahu* community were held at the mosque. *Eid* prayer congregations are abundant, the most throughout the year. Pilgrims arrive at six o'clock in the morning so that they can occupy a seat in the mosque. The mosque and porch were crowded, all the way to the mosque courtyard. It is the culmination of the *Mohiyonga hulalo* tradition. When the *Eid* prayer starts, the officers are not yet in the mosque. Imams, preachers, religious leaders, traditional leaders, and village heads will be picked up by the committee at the village head's house or the house next to the mosque. They were paraded to the mosque by *takbir* towards the mosque. The silent atmosphere, all calm in a peaceful mood. Faintly heard the sound of their *takbir* being marched. All eyes were on, following the dignitaries entering the mosque yard, passing the road between the pilgrims' shafts entering the mosque to sitting on the forefront shaft that was intentionally left blank. After they arrived, the appraisal was stopped. They prayed the two *rak'ahs* of the sunnah, continued *takbir* with worshipers guided by the imam of the *Eid* prayer, then stood up to pray. That's the end of the *Mohiyonga hulalo* series.

Furthermore, after the sermon, most of the pilgrims scattered to the pulpit to be able to shake hands with the preacher. Sobs broke out among pilgrims embracing each other. It is the real cry. They were crying for mistakes between

people, between neighbors, children and parents, and other relatives. Unfortunately, in 2020 pilgrims were afraid to cuddle. They actually scattered out of the mosque, worried that contracting COVID-19 that might have been unknown was among those who had been infected.

In the 1980s, the community was still relatively traditional. Electricity had not yet entered the village; the lighting was again using oil lamps, the tradition of *Mohiyonga hulalo* was carried out centrally in the mosque using petromax lamps. With modernization, this tradition moved from the mosque to small stages and highways. Young people build a step in front of a house or at a crossroads. The scene was built to enliven the *tumbilotohe* tradition. Electricity has entered the village; the stage is lit by electric lights, playing music through VCDs and other technologies. The scene becomes a place to hang out while enjoying religious music and occasional disco rhythms. Small children carrying torches running to and fro in the streets around the mosque. Others sound bamboo cannons, but today are changing firecrackers and fireworks, resembling Christmas and New Year celebrations. The torch relay turned into a motorcade. The rhythm that accompanies the implementation of *takbir* already resembles the rhythm of the music in discos.

At that time, the *Mohiyonga hulalo* tradition began to be held on the streets through the *Takbir* parade. *Takbir* parade held after the evening prayer. The march was not routinely carried out, depending on the agreement and preparation of the actors, both from religious and youth leaders. The presence of figures becomes essential in the organization of this tradition. Thus, it can be said that *Mohiyonga hulalo* became a tradition because of the encounter of these actors.

In the era of the 2010s, *Mohiyonga hulalo* began to fade, leaving only a few small mosques in remote areas. Even if there is, it is merely symbolic, carrying out *takbir* for only a few minutes, no children are swarming in the mosque, where the drum is located. Moreover, the function of the drum beaten as a sign of prayer time has been replaced by loudspeakers. The drum is no more than a mosque display. *Takbir's* voice has been replaced by sound recordings that are played through loudspeakers. Ogburn thesis [9] is proof that technology is the mechanism that drives change. Humans are

forever trying to maintain and adapt to the conditions that are always updated by technology. Based on this concept, it is seen that the influence of technology is very dominant in changing the tradition of welcoming Eid on the people of *Molamahu*. The meant technology is mass communication and transportation technology. These findings are in line with the results of Preston and Ngah's research relating to the impact of technology as a contributor to rural change [10].

The presence of these two technologies makes the non-material aspects of culture, such as the *Mohiyonga hulalo* tradition that used to be in the mosque, accompanied by the drum beats, must adjust to the development of material culture, namely mass communication and transportation technology. These two aspects are described below—first, aspects of mass communication technology. In the 1980s, when technology was still simple, people could only enjoy radio broadcasts and tape recorders, TV broadcasts were still black and white with only one channel, TVRI. The *Mohiyonga hulalo* tradition is carried out in the mosque using loudspeakers, accompanied by drum beats. Then came the tape technology that contained Muammar ZA's takbir recordings, tapes were played using a tape recorder. Then came the VCD player, more alive because they could watch the images that were put on the stage as an active enhancer. Finally, there is an Android-based mobile phone that is connected to the internet network. Very sophisticated and stunning. Enjoying it doesn't require a stage other than gathering in a *wifi* area.

Based on observations, not all residents have sophisticated mobile devices, let alone smallholder farmers. But young leaders, as part of cultural actors, have been lulled by technological advancements. The presence of this technology makes the drum beaten on the night of *takbir* implementation no longer attractive to the younger generation. They prefer to play recorded videos available on the YouTube channel in various versions. During the tape recorder era, the most popular measure is the recording of Muammar ZA's voice. The chanting is accompanied by drum beats and other traditional musical instruments. To listen to the sound of *takbir* only through radio broadcasts or tape recorders in some residents who have it. Later, in this internet era, *takbir* has been a rhythmic DJ, especially the work of the late Ustad Jefry. The rhythm is very

popular with young people and young-minded adults.

All circles can enjoy the ease that is obtained from the advancement of mass communication technology, where almost everyone can see the development of information through an Android-based mobile device, both owning and hitching a glance at others. This condition causes the loss of the crowd of young people listening to *takbir* both in the mosque and on small stages built to welcome Eid. Instead, young people gathered in the free *wifi* area provided by the village government. Young people look down on social media; this condition makes them tend to be passive. They absorb the new values spread by the capitalist state. Mochado called this change a phenomenon of rural globalization [24].

The passivity of the younger generation is exacerbated by the absence of figures who initiate religious activities. In the 1980s, 1990s until the early 2000s, youth figures who had creativity emerged. They became cultural actors in his day, presenting activities to enliven Ramadan and Eid. This activity lived for several years, stopped when the young actors one by one got married. Even though there are quite a lot of potential young people these days, they have been swayed by the advancement of mass communication technology. The creativity of young people presenting activities to enliven Ramadan and Eid is an effort to create objects of entertainment. The amount of shows offered by the internet is one of the reasons young people do not need entertainment activities in the real world.

Second, aspects of transportation technology. In the 1980s, the *Mohiyonga hulalo* parade was carried out on foot on cobbled streets, carrying torches without a sound system. At that time, there were only three people in *Molamahu* who owned two-wheeled vehicles, the village head, and two senior teachers. While, the simple sound system used in the mosque is very vulnerable to damage if carried torch relay. In the next era, it began to use the wheel of a cart pulled by a pair of cows. It was as a means of transportation for the implementation of *takbir*. The wheel of the cart is used to load the loudspeaker, while the participants walk. In the following decade, some people already owned motorbikes that allowed the *Mohiyonga hulalo* parade to use two-wheeled and four-wheeled vehicles.

The presence of transportation technology has changed the tradition of *Mohiyonga hulalo* parades with carts and walking to use vehicles. Two-wheeled vehicles dominate along with the increasingly smooth conditions of the road. In the show, some people carried out *takbir* from time to time but more dominantly played hardened *takbir* sound recordings through a massive sound system. This sound system is loaded in an open car with a loud volume. In this way, the sensation of entertainment is more dominant than solemnity in chanting the name of Allah. According to residents who were involved in this activity, the *Takbir* parade on motorbikes reduced the sacredness of *Mohiyonga hulalo*, the roar of several motorcycles using racing exhausts exceeded the sound system which amplified the sound of *Takbir*. Finally, the *takbir* parade lost its meaning. The COVID-19 pandemic period in 2020, utterly devoid of the *takbir* parade, faintly heard the sound of *takbir* in mosques but did not last long. *Takbir* sounds only a few minutes after Isha and after Fajr, without the accompaniment of drum beat.

#### 4.3 Changes to Behavioral Patterns and Social Interaction

The presence of technology that has been adopted by the community has slowly and surely changed lifestyles and behavior patterns, as community welfare has improved. The majority of the people of *Molamahu* are corn farmers. Using agricultural technology has increased its well-being, although some have screamed at the expensive operational costs of agriculture. It is proven by the presence of luxury goods such as motorbikes, TVs, and other technologies that they buy as a sign of an increase in welfare. This welfare improvement is directly proportional to the culture of consumerism.

The culture of consumerism ahead of *Eid al-Fitr* increased sharply, which busied and alienated people from their religious traditions. The following is the helplessness of influential figures who are expected to become a cultural broker by maintaining the culture of *Mohiyonga hulalo*, further accelerating the death of this tradition. Changes in behavior patterns and social interaction cannot be avoided. Traditions laden with religious values (returning to holiness) are no longer traditions for achieving righteousness.

The patterns of community behavior, though not whole, prioritize technological progress and ignore local traditions. Young people are

increasingly losing creativity (tend to be passive). Educated young people who are expected to become actors are no longer interested in enlivening their ancestral traditions. There is no longer the originator of the culture of *Mohiyonga hulalo* and stage activities that enliven the month of Ramadan and Shawwal. Community social interactions also change, although not as fast as changes in urban society. Rural communities still have strong kinship ties. In rural culture, direct communication is still quite thick, then a culture of sending Eid cards appears to interact with distant relatives. Nowadays, the habit is replaced with social media, having enough hospitality at home to support the large-scale social restrictions imposed by the government. Social interaction becomes limited. People are encouraged to stay at home, keep their distance, close doors, and others, to break the chain of distribution of COVID-19.

#### 5. CONCLUSION

The meaning of *Mohiyonga hulalo* is an expression of sadness, fear, happiness, and gratitude. Perpetrators of this tradition must have completed a month of fasting so that his cry, when carrying out *takbir* adds to the faithfulness of this tradition. *Mohiyonga hulalo* doesn't have to cry tears. A crying inner atmosphere shows how Gorontalo people feel sad over the departure of the month of Ramadan. In the intimate atmosphere crying is expected to increase self-awareness in religion, awareness to correct mistakes and try to become a better servant of Allah. Unfortunately, this tradition began to lose its spiritual meaning. There is no more momentum to contemplate and admit mistakes, but more psychological nuances by venturing joy happily.

The pattern of behavior of materialism has changed many things, following the adoption of technology. First, the inclusion of mass communication technology has replaced the role of mosque worshipers implementing *takbir*. Torch marches and traveling *takbir* have driven young people from around the drum into the streets and built a stage where they hang out. Secondly, the inclusion of transportation technology, cars, and motorbikes have replaced the *Mohiyonga hulalo* traditions in the mosque with torch parade activities on foot and using a tricycle to be a parade of motorcycles in a *takbir* parade. The roar of racing exhausts has claimed the solemnity of the *Mohiyonga hulalo* tradition. Third, mass communication technology, in this case, android-based mobile phones, has



changed the behavior patterns of young people into passivity and lost creativity in celebrating *takbir* night. Social interaction and *silaturrahim* began to tend through social media. It appears that young people enjoy technological progress more than they value their religious traditions.

### COMPETING INTERESTS

Authors have declared that no competing interests exist.

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