Cultural Significance in the Gorontalo Ethnic Calendar: An Anthropolinguistic Study

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Abstract: This study aims to describe the forms, meanings, functions, implementation, and validity of the cultural values embedded in the Gorontalo ethnic calendar through an anthropolinguistic approach. The Gorontalo ethnic calendar is a traditional knowledge system based on observations of the movement of stars, the Hijri calendar, and the cultural experiences of the Gorontalo people in determining appropriate times for social activities, customary ceremonies, agriculture, fishing, and house construction. This study employed a qualitative method using observation, in-depth interviews, documentation, and the listening and participant observation techniques. The informants consisted of traditional leaders and indigenous astronomy experts from six regencies and municipalities in Gorontalo Province. Data were analyzed through transcription, identification, classification, interpretation, and conclusion drawing. The findings reveal that the Gorontalo ethnic calendar embodies a cultural knowledge system represented through linguistic forms at the phonological, morphological, syntactic, and semantic levels. The names of stars, temporal expressions, and traditional calendrical terms reflect the religious, ecological, social, and philosophical values of the Gorontalo community. The ethnic calendar functions not only as a timekeeping system but also as a guide for decision-making in community life and as a cultural heritage with academic significance, cultural identity, and enduring relevance for preserving local wisdom in the modern era.

Keywords: Anthropolinguistics, Gorontalo ethnic calendar, cultural meaning, local wisdom, language and culture.

Introduction:

Each ethnic group culturally recognizes the concept of certain days, dates, and months that are considered good in carrying out various life activities. This concept is closely related to the tradition of the cycle or life cycle of the community that is inherited from generation to generation. In various cultures of the archipelago, knowledge about time management is not only a dating tool, but also as a social, cultural and spiritual guideline. Culture is the cognition that exists in the mind, in the form of the easiest way of looking to describe the cognition that exists in the mind, namely language. Language is a reflection of culture (Sapir, 1921). Duranti (1997) language is the most important part of culture. Therefore, language is not just a form of social relationships, but more importantly, language plays a role in conveying information (Trudgil, 1974).

The system of knowledge and beliefs is the basis for cultural behavior that is the transmission and transformation of culture from one generation to the next. So it is necessary to realize that language and culture are closely interrelated, both dynamic and influence each other. This is revealed through the cultural meaning in the Gorontalo ethnic calendar which is a local belief and cultural value, made into a tradition in a distinctive way in the local language with customary and cultural nuances. Therefore, this ethnic community is known for its traditional and cultural nuances. The nuances of customs and culture have crystallized since ancient times in the slogan *"Adati hula-hula?a to sara?a sara?a hula-hula?a to gurunani"* meaning the custom of sharia and sharia to provide kitabullaah (Al-Qur'an) Haga (1931). The meaning of this expression is that customs and culture are carried out based on saraqa (rules) while these rules are based on the Qur'an.

Calendar culture is the belief of this ethnic community to determine days that are believed by the local community to be good days, such as traveling, farming, going to sea, building houses, and carrying out celebrations. Therefore, the people of Gorontalo are guided by the Hijri calendar which has an unlucky day in the Gorontalo language Low-Hanging Fruit, the circulation of the moon and stars. (I'm Going To Be A Polygamist). To trace this ethnic culture spread across six sub-districts in Gorontalo province, the author chose the research locations in six sub-districts, in Gorontalo Province, namely: North Kota District, Gorontalo City, Suwawa District, Bone Bolango Regency, Limboto District, Gorontalo Regency, Atinggola District, North Gorontalo Regency, Tilamuta District, Boalemo Regency, and Marisa District, Pohuwato Regency. By choosing sub-districts in each district and city it is used as a research sample; 1). The sub-district has a history of the kingdom and customary territories such as; a). Gorontalalo kingdom, b). Limboto, c). Swedish, d). Atinggola, e). Boalemo. These five regions are known as Five Years Ago, Five Years Ago This means a federation of five states/customary governments. 2). The sub-district is the center; a). Customary government, b). Kinship relations between kingdoms c). Customary law d). Distribution of territory, e). Cultural and linguistic traditions.

This made the researcher interested in tracing the mindset of Gorontalo ethnic

culture about calendar culture. Therefore, the researcher examines the Gorontalo ethnic calendar more deeply from an anthropolinguistic perspective Based on the elaboration on the background, it can be formulated The following issues How is the form and meaning of culture in the ethnic calendar Gorontalo? Relying on the formulation of the problem studied, the purpose of this research is to find the form and meaning of culture in the Gorontalo ethnic calendar.

Literature Riview

As far as the researcher's research on the study of the Gorontalo ethnic calendar is concerned, methodological research has never been carried out. In the field of AnthropologySyamaun. (2019). The Influence of Culture on Attitudes and Behaviors of Diversity, journal At Taujih, State Islamic University Ar-Raniry. ini shows that both the form and content of the culture in it contain the entire life of the community, both abstract in nature consisting of ideas, thoughts, concepts, cultural values, norms, Nurul. (2021). The Traditional Dating System of Tukra kala Taka Sunda respostory calendar books are called people reinventing the Sundanese calendar. Since then, the Sundanese calendar has been reintroduced to the public. Although it has been repopularized by Ali Sastra Midjaja, the Sundanese calendar still feels foreign to the Sundanese people of West Java. In the book Kalinginder by Abah Ali Sastra Midjaja and the book sasakala. Kala Sunda by Miranda Halimah who continues the discussion that has not had time. In the field of Anthropolinguistics Sartini. (2017). The Meaning of Smbol Language, Agricultural Ritual Language, Balinese Community, Garuda Journal, Airlangga University. This research was carried out to preserve agricultural rituals and examine the symbolic meaning and local wisdom contained in the discourse of agricultural rituals. The research location was conducted in Subak. the second Yeh Lauh dam in Peguyangan Kangin Village, West Denpasar District. Data collection was carried out by interview and Literature methods. From the data that has been collected, several kinds of rituals are found that contain symbolic meaning and cultural values that are guided as a guide in farming life: (1). Gratitude to God for the grace of a good and abundant harvest. (2). Request for permission to the mother earth as a manifestation of God the ruler because the farmers will work the rice fields. (3). A plea for salvation to God (Dewi Sri) so that agriculture can succeed well, (4). Offerings to the ruler of the rice fields to avoid all kinds of pests that damage plants. (5). Maintaining environmental balance.

Theoretical Framework

This research method uses a qualitative approach by (Sugiyono, 2019) the research method is used to research on the condition of natural objects, where the researcher is the key instrument. Based on this, there are four keywords that need to be considered, namely scientific methods, data, purpose and usability. The scientific method means that the

research activity is based on rational, empirical, and systematic scientific characteristics. Meanwhile, data is information obtained from informants, events, documents, languages, cultural symbols, and community activities. The goal is to understand meaning in depth, interpret cultural phenomena, explore people's perspectives and obtain natural data according to the cultural context. And its usefulness makes it easier for researchers to adjust to field situations, obtain deeper data and capture implicit meanings and understand the cultural and linguistic values of the community. This research is based on the opinion of Sapir (1921), stating that language is a reflection of culture. The way we view reality is influenced by our mother tongue. In other words, language influences the mindset and collective mindset of a culture. Based on the opinion of Sapir (1921), the study of cultural meaning in the language of the Gorontalo ethnic calendar, examines its culture and language. In language studies, Fillmore (1968) uses case grammar analysis, which is to analyze two forms, namely; The outer structure form is syntactic elements in the form of subjects, predicates, objects, descriptions (S- P- O-K) Inner structure is semantic elements in the form of case roles However, this sentence focuses on aspects of the semantic role (meaning) of the noun, such as the object or purpose actor in relation to the verb (verb). And can involve elements of other linguistic levels.

Research Methodology

The data and information collection technique has been carried out through the method of competent involvement and documentation study by Sudaryanto (1993), namely to analyze the written data in the form of meaningful word content, then the data is selected according to the problem being studied. Finally, by describing and explaining the cultural meaning of the calendar in detail and also directed at the linguistic level of the Gorontalo language. Data were obtained from the results of interviews, field notes, and documentation by organizing the data into categories, into units, synthesizing, arranging into patterns, choosing which ones are relevant to the Gorontalo ethnic calendar culture. Based on research, it can be concluded that this research method is a scientific method used to obtain data that is in accordance with the research analysis with certain purposes and uses.The informant used in the study was puposive sampling (purposeful sampling). Purposive sampling is where researchers tend to choose informants who are considered to know the information and can be trusted as an accurate source of data (Sutopo, 2002).Purposive sampling in this study is that the researcher does not make everyone an informant but the researcher chooses informants who are considered to know and understand enough about the cultural meaning in the Gorontalo ethnic calendar. And each informant can be invited to cooperate openly in answering questions asked by researchers. There are 7 (seven) informants spread across six sub-districts as a requirement for informants: Gorontalo people (can speak Gorontalo and understand Gorontalo culture). Age 50 years and above. He is a traditional figure (taqmotoloadati) and an expert in astrology (panggoba). This data was

analyzed into primary data in the form of direct interviews starting from traditional figures/stakeholders (Ta Motoloadati), astrologers (Panggoba) as the main source, and groups of people by following the approach of Sudaryanto (1993), namely the method of listening and engaging proficiently. This research was carried out in six districts and cities in Gorontalo Province, starting from Pohuwato Regency, Boalemo Regency, North Gorontalo Regency, Gorontalo Regency, Gorontalo Regency, Gorontalo City, and Bone Bolango Regency. The location was taken as a whole because all data related to the culture of the Gorontalo ethnic calendar are spread across each city district and the resource persons are panggoba (astrologers) and taqmotoloadati (traditional stakeholders). The language used is the Gorontalo language. In addition to the Gorontalo language, there are also several languages, among others, Bulango, Suwawa and Atinggola. The Bulango language is the speaker of the Tapa people, the Suwawa language is the speaker of the Suwawa community while the Atinggola language is the speaker of the Atinggola community. However, these three communities communicate in addition to the Tapa, Suwawa and Atinggola people, they also use the Gorontalo language.

Result and Discusion

Gorontalo Province is located in the northern part of Sulawesi Island, between 0.19' – 0.57' North Latitude and 121', 23' – 125.14' East Longitude. This area borders the Sulawesi Sea to the north. North Sulawesi Province to the east, Central Sulawesi Province to the west and Tomini Bay to the south. Gorontalo Province, has 6 (six) districts and cities each; Gorontalo Regency, Bone Bolango Regency, North Gorontalo Regency, Boealemo Regency, Pohuato Regency and Gorontalo City.

Gorontalo has a variety of cultures, one of which is the calendar culture. The Gorontalo ethnic calendar is a traditional calendar system based on the observation of natural phenomena, especially, the circulation of stars, changes in seasons and adjustments to the hijri calendar. This system not only serves as a marker of time, but also contains the cultural, spiritual, and social values of the Gorontalo community.

The results of this research discuss the cultural significance in the Gorontalo ethnic calendar. The results of the study are findings of researchers in the field by looking at language as a reflection of culture (Sapir: 1921). The researcher also said that culture reflects language with other words to unravel the culture of revealing language, but in this study culture was described earlier. So that meaningful language will be found in the culture in the form of; The form of the word means and is described into the form of sentences found in the astrological calendar and the Hijri calendar. And this can be studied according to aspects of the linguistic level, including; phonological aspects, semantic aspects, morphological aspects, and syntactic aspects. In this study, it is described based on the order of the problem formulation.

The Cultural Form and Meaning of the Gorontalo Ethnic Calendar

The shape of the star circulation is based on stars according to the Gorontalo ethnic mindset, according to the researchers' observations:

1. Tadaata

Tadaata star clusters form a circle with a total of seven stars in Gorontalo polyyama pitu lobotu Laughter tadata Has a Category plot in the form of a prefix that has a change in the pronunciation of the word Squirt in the Gorontalo language means a lot. Categories plot in the form of a prefix to a noun that is often a category plot can change the meaning of the root word if it gets a prefix plot examples other than the word Düsseldorf : a).Who's Who in the Name of Tattoos , b).Teeto there if given the prefix ta becomes tateeto means who is there. So the prefix ta refers to personal.

2. Tutupito

Tutupito is a pin-shaped star cluster. And this star cluster is adjacent to the tadaata star cluster

The word tutupito is a contraction or abbreviation of the Gorontalo language consisting of a combination of two words in the form of the phrase tutuuqo wau luiluito. The word tutuuqo means in the form of a ridge while the word luiluito means pointed (a pointed ridge)

3. Maluo

Maluo which is a star cluster in the shape of a chicken head.Maluo The word Maluo in the form of a living creature means chicken. The Gorontalo ethnic group named maluo this star cluster in the shape of a chicken head.

4). Otolua

Otolua is a cluster of three stars.The word otolua, the name of this star in the Gorontalo language, can be classified into two forms, namely: a). Totolu (three) refers to a specific tree numerals that refer to whole numbers.(b). Otolu is a collective principal numeralia marked by the prefix - O (ke) if the Gorontalo ethnic group counts in the form of certain principal numeralia in the order of two, three, four and ten into the form of collective principal numeralia.

Table 1. Calculations in the numeralia of the Gorontalo language

No	Specific Tree Numeralia	Collective Tree Numerals
1	*Tuwau* (one)	*Oyinta* (one)
2	*Duluwo* (two)	*Oluwo* (two)

3	*Totolu* (tree)	*Otolu* (tree)
4	*Wopato* (four)	*Opato* (four)
5	*Limo* (five)	*Olimo* (five)
6	*Wolomo* (six)	*Olomo* (six)
7	*Pitu* (seven)	*Opitu* (seven)
8	*Walu* (eight)	*Owalu* (eight)
9	*Tio* (nine)	*Otio* (nine)
10	*Mopulu* (ten)	*Opuluh* (ten)

The word Threesome (third) is the collective principal numeral. If viewed in terms of the morphology of the Gorontalo language, this noun gets the treatment of category a or the suffix a in the Gorontalo language can be interpreted as boring (ejektiva).
The word Threesome (third) is the collective principal numeral. If viewed in terms of the morphology of the Gorontalo language, this noun gets the treatment of category a or the suffix a in the Gorontalo language can be interpreted as boring (ejektiva).Element Analyst Polygamy: star (noun) of the core of prasa Three: numeracy (pain) Pipidu :verb/adjective state (row) Motulidu: adjective (straight) .Complex form of nominal phrases; a).has more than one element of the guardian b). The internal structure is layered (quantity + state + properties) c). Does not form a predicate that is clearly stated formally in the sentence structure e.g. Verb (appear, appear, appear).It is not complete in structure, but its meaning is fully understood by the speaker in its context. In linguistics it is known With the term ellipsis, which is the omission of one element of a sentence, usually a predicate, subject, or description with the reason that it has been understood together does not need to be said anymore.

The Form of Star Circulation in the Gorontalo Ethnic Calendar Culture

a Bintang tadata and tutupito.

1) Butu (emergence) Afternoon 10 November and Morning 10 May.
2) Meilenggangai (the position of the rising star approaching the jenit/head) In the afternoon of November 23 and the morning of May 23.
3) Totaqu (overhead/jenit) In the afternoon of 10 November and the morning of May 10
4) Maaloilingo (the position of the star has been tilted past the top of the head) Afternoon of November 23 and Morning of May 23.

b). Otolua

1) Butu (arises, arises) Afternoon 16 December and Morning 16 June
2) Meilenggangai (the position of the rising star approaching above the jenit / head Afternoon 23 December and Morning 23 June
3) Totaqu (overhead/jenit Afternoon 16 December and Morning 16 June

4) Maaloiling (the position of the star has passed over the top of the head) in the afternoon of December 23 and in the morning of June 23.

The provisions for determining the day, date, and month have been arranged at any time of use. Therefore, the Gorontalo ethnic mindset, in understanding the circulation of stars based on natural observation with empirical observation, namely direct observation by relying on the five senses to gain knowledge. Therefore, in ancient times there was no modern technology to calculate time. But this ethnic group observes the sky, the position of the stars circulating and the change of seasons. Then the results of long-term observations were compiled the pattern of star circulation and also the guidelines of the hijri year, so concepts such as the words butu, meilenggangai, totaaqu, and maaloilingo, modiolo, motilango, sa, ada/mengahu, and paalusi, were born. From the description above, the researcher obtained a document from Panggoba, in the form of an unpublished manuscript and at the same time the researcher interviewed him to obtain accurate data.

The form of observation of the circulation of stars on the Gorontalo ethnic calendar culture, from the concepts obtained can be explained based on the Gorontalo language in the form of Case Grammar (case grammar). Case grammar is a linguistic theory by Fillmore (1968) which analyzes two forms namely; 1). The form of the external structure, namely the syntactic element in the form of subject, predicate, object, description (S-P- O- K).2). Inner structure is a semantic element Case Roles (case role) However, this sentence focuses on aspects of the semantic role (meaning) of the noun, such as the object or purpose actor in relation to the verb (verb).

However, this study focuses on semantic aspects, but it still involves other aspects of the linguistic level in the form of;The word butu has various meanings of explosion/eruption, growing/appearing, rising, watery / spring).All of these words are classified as lexical meanings depending on their contextual meaning. However, this word has changed to grammatical meaning. This is where the role of morphological aspects can be tampered with in terms of word formation to interpret a meaning.Words that undergo changes due to affixation (affixing), reduplication (repetition), composition (pluralization), so that their meaning changes from the root word (lexical meaning) to grammatical meaning. The word butu in the Gorontalo language, which is found in the Gorontalo ethnic calendar culture has changed its shape. This can be seen in the process of using affixation (affix). Prefixes (prefixes) are a set of prefixes in BG such as mo, lo, po, attached to the root word form indicating the verb form. However, this prefix is preceded by the morpheme maa, and the morpheme hi, so that the agency of performing an action can be expressed in both morphemes. These words or terms can be studied using modern grammar, especially through the analysis of the role of semantics and case grammar by combining syntactic aspects (S-P-O-K) and semantic aspects (agent, experiencer, theme, goal, instrument, locative).

The Meaning of Star Circulation in the Gorontalo Ethnic Calendar Culture

In this calendar culture, it can be adjusted to activities; farming, marriage, long journeys, building houses:

a). Meaning of the word butu

Stars that stump (popped) It is a marker of the season, by signaling to farmers to stop planting, the closure of the planting season and the entry of the dry season due to a drastic decrease in rainfall. Meaning of the word stump (arises/arise) on November 10 and May 10 in the culture of the Gorontalo ethnic astrological calendar: star positions scarlet and Shut it up. In the cosmological tradition of the Gorontalo people, the movement of stars in the sky is not only astronomically observed, but internalized into a cultural system called the astrological calendar. Certain stars have local names, and their appearance (stump meaning At certain times, it is used as a benchmark for important activities, such as farming, traveling, building houses, and choosing good days.

b) Meilenggango

Also called "meilenggai. Leanggango/leanggai: means to climb slowly or move upwards in a curve. The prefix may indicates the active verb form. melengnggai literally means that it is slowly ascending upwards or is approaching the top of its position in the sky. In the traditional astronomical language of Gorontalo, this term is used to describe the movement of certain stars, specifically Taadaata and Tutupito, This position is very important because, in the afternoon around November 23, the star Tadaata begins to be visible on the eastern horizon and will reach its zenith at midnight.

In the morning around May 23, the same star had just passed the zenith and began to descend westward. In activities, planting, weddings, building houses, travel is very suitable to start this activity This phenomenon is called meilenggango because the position of the star is in or moving upwards (zenith) time is very good

c). Totaqu

(the position of the Star above the zenith) on January 8 in the afternoon and July 8 in the morning. The meaning of this star in the tradition of farming is considered a fertile season, namely the soil has enough rainwater beforehand, suitable for planting rice, corn, and tubers.

d). Maa loilingo

The position of the star has passed the zenith/head) in the afternoon of January 23 and in the morning of July 23. The meaning of this star circulation in farming is not the time to start a new planting, but to complete work, harvest crops, rest the soil and clean the land. All star circulation activities are the same position in farming. However, there are also people who do not see the position of the star circulation, this is only based on experience that the beginning of planting from

October to November is known as tauwa or pobole , rainfall increases and the yield will

increase.
Likewise, from the beginning of March to April, it is known as tuwalanga, kiki , rainfall decreases and the harvest decreases regardless of the date. In this season, it is recommended to plant short-lived crops such as: vegetables, beans, rice and short-lived corn because in June and July it is close to the dry season if it is matched with July 23 according to the calendar.

The Meaning of the Circulation of Tadaata/Tutupit Stars, Otolua, Maluo and Totoqia in Wedding

1) The meaning of Butu (arising or emerging) begins the tahab of proposal (momulalipo / motolobalango), family deliberation (modutu) of determining the wedding day. Butu in the circulation of stars is part of the ethnostronomism of Gorontalo ethnic marriage which involves the subtlety of the sense of punctuality and the value of spiritualization in regulating life.
2) Meaning of meilenggango (the position of the rising star near the zenith/head). In the circulation of the stars tadaata / tutupito, otolua, maluo, totoqia in wedding activities is believed to be a time when the blessings of the sky are strengthening, so all family plans should be discussed in a calm atmosphere.
3) The meaning of the position of the star to taqu (above the zenith/head). In the circulation of the stars tadaata / tutupito, otolua, maluo, totoqia in wedding activities is the best time for the contract, because the star is in the highest and most powerful position as a symbol of balance of tightness and is suitable for the traditional ceremony of mopodutu dudunggato (official proposal).
4) The Meaning of the Position of the Star Squirting (has passed over the top of the zent/head) On the Circulation of stars Tadaata/Tutupito, Otolua, Maluo and Totoqia in wedding activities

Meaning of the Circulation of the stars Tadaata/Tutupito , Otolua, Maluo, Totoqia in Residential Building

1). The meaning of butu (arising or rising) in the circulation of the stars Tadaata / Tutupito, otolua, Maluo, Totoqia in the activity of building a house, namely The circulation of the stars is a symbol of the sky that contains the meaning of the beginning of life blessed and bright the first light becomes the blessing of the heavens, ancestors, and nature. Meaning of the word butu in building a house the best time to lay the foundation of the house physically
2). The meaning of meilenggangai (the position of the rising star near the zenith / head) in the circulation of the stars Tadaata / Tutupito, otolua, Maluo, Totoqia in the activity of

building a house is (The position of the star rises towards the zenith / head) means a symbol of growth, increase in spirit and maturity of intention.
3). The meaning of the position of the star to taqu (above the zenith/head). in the circulation of the stars Taadaata / Tutupito, Otolua, Maluo, Totoqia in the activity of building a house. The meaning of to taaqu is the peak of the power of the heavens, and is a natural sign that the time is very good, strong, and full of blessings to begin construction. Houses built in the position of to taaqu are believed to stand firm, survive, and bring goodness to their residents
4). The meaning of maa loilingo (the position of the star has passed the zenith / head) in the circulation of the stars Taadaata/Tutupito, Otolua, Maluo, Totoqia in the activity of building a house.

Discussion

Based on the results of the research as described earlier, all the results of the research will be discussed through the use of various theories as an approach in an effort to synchronize with the following research objectives:
1). The form and cultural significance of the Gorontalo ethnic calendar

Fillmore (1968) is used as a basis to identify as a semantic role contained in linguistic forms while the interpretation of meaning is focused on the function of semantic meaning using case grammar theory. In this study, the role of each linguistic and cultural element is seen more clearly through the sorting of terms presented in the discussion section. The term:The forms of star naming by this ethnic group include; Tadaata, Tutupito, Otolua, Maluo, Totoqia, and their circulation are found terms: butu (rising, rising), meilenggai (moving up), totaaqu (just above the head), and maaloilingo (moving down past the zenith to the west).The form of adjustment in the 12-month Hijri year is local terms, modiolomo (dark), motilango (light), palusi (void) and sa'da (joyful).Based on the data found in the field regarding the form of star circulation and the Hijri year in the Gorontalo ethnic calendar culture, it can be analyzed based on linguistic levels according to the needs of research data, including phonology, semantics, morphology, and syntax. In these terms, lexical meanings are found, and grammatical meanings as their role are semantic, verb classes, nouns, ejectives can change shape through morphological processes. In this process, affixation plays a role in the form of changes that begin with the prefix, mo, lo, mei, lei and suffix -a. Not only that, the use of the morpheme maa, and hi, the use, the article (adjective) ode, particle, lo and also the form of numeral. The meaning of the circulation of the stars and the Hijri year in the culture of the ethnic calendar Gorontalo, which means 5 stars and 12 Hijri months in the culture of this ethnic calendar, can be seen in the circulation of stars, stump (Rise/Rise), Meilenggangai (up), my grandma (above jenit), maloilingo (down/shift), and also the meaning found in the circulation of the Hijri months, Modiolomo (dark), motilingo (Bright), paalusi (cancelled), sa'dah = mengahu (happy). Even so, it still involves other elements in the form of: phonology, morphology, syntax.

2). The cultural function of the Gorontalo ethnic calendar.

Bourdieu, (1977) stated that in general the function of culture is not only a collection of traditions, values, habits but also serves as a means of forming, maintaining and reproducing social structures. Culture is the main source of knowledge, values and practices that are passed down from one generation to the next, as well as influencing the way individuals think, act and interact in society. The functions of culture can be explained in detail as follows; a). Forming habitus, namely the mindset, perception and actions obtained through the socialization process. b). Inheriting cultural capital such as knowledge, skills, language, and tastes that can provide benefits to the community. c). Reproducing social structures, because culture plays a role in maintaining or strengthening social positions between groups. d). Building social identity and practices, so that individuals act in accordance with the values and norms that develop in their environment.

By referring to the theory mentioned above, the function of the Gorontalo ethnic calendar is to determine good days for an activity, farming, marriage, building a house, long trips, and traditional ceremonies. The system not only serves as a marker of time, but also contains cultural values connecting languages, nature, local knowledge and social life of the community.

3). Implementation and validity of the Gorontalo ethnic calendar culture.

Geertz, (1973) stated that implementation is seen in the practice of daily life. Cultural values, norms, beliefs, customs, and symbols are embodied through tangible actions, such as language use, customary traditions, and patterns of social interaction. In other words, culture is not only in the form of ideas, but also manifested in people's behavior. Likewise, the validity of culture lies in the meaning that is recognized and understood together by members of society. A cultural practice is considered valid if it has a symbolic meaning that is accepted, inherited, and carried out collectively in the community. Therefore, to understand a culture, one needs to interpret the meaning behind cultural symbols according to the context of the society concerned. Departing from the theory or opinion of experts, it can be a reference point as the implementation and validity of the Gorontalo ethnic calendar culture.This culture can be implemented in all activities starting from farming, marriage, building houses and long trips. This is guided by the rotation of the stars and the circulation of the moon of Hijiria. The validity of the Gorontalo ethnic calendar can be understood through its existence and use which is still known in people's lives today. This validity is strengthened by community

acceptance, hereditary inheritance of traditions and cultural significance contained in the terms of the Gorontalo ethnic calendar.

Conclusion

Based on the results of data analysis and discussion the Gorontalo ethnic calendar has a form in the form of a system of star naming, time and marking of the position of the stars which are arranged regularly in the speech and practice of the community. Meaningfully, each element on the calendar illustrates knowledge about natural cycles, seasons and social order in society as a cultural system by combining language, cosmology and the Hijri month.The Gorontalo ethnic calendar serves as a guideline for regulating the life cycle of the community, especially related to agriculture, marriage, building houses, and long travel. This is through time marking based on the moon's circulation, the position of the stars to determine the day that is considered good. In addition, the practical function of the calendar acts as a symbolic system that presents the harmonious relationship between humans and nature and the cosmological order as a transmission of knowledge and cultural identity. The implementation can be seen in the practice of the Gorontalo ethnic in daily life in the implementation of the determination of the time of farming, marriage, building houses, and long trips based on the circulation of stars in the sky and the Hijri moon and the validity of this culture, The validity status of the Gorontalo ethnic calendar, locally (culturally) it is legal the Gorontalo ethnic calendar has been carried out from generation to generation in various activities.

b). It is still not documented and standardized in the form of scientific writings

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