



Representation of Gorontalo Language and Culture in News Texts from the National News Agency (LKBN) ANTARA Gorontalo Bureau in 2024

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ABSTRACT

This study aims to describe (1) the form of Gorontalo language in news texts, (2) elements of Gorontalo culture in news texts, and (3) the representation of language and culture in the texts. The method used is a qualitative approach to describe the data obtained. The data were news texts containing information about Gorontalo language and culture on the gorontalo.antaranews.com website. Data collection techniques used documentation, reading techniques, and note-taking techniques. The data analysis techniques used in this study were data reduction, data presentation, and summarizing the data obtained. Research findings indicate that the representation of Gorontalo language and culture in news texts from the National News Agency (LKBN) ANTARA Gorontalo Bureau in 2024 played an active role in representing Gorontalo language and culture through the use of language, local terms, and news narratives rich in cultural meaning. (1) The Gorontalo language in news texts is predominantly reflected in the form of 33 local vocabulary or terms, (2) Gorontalo cultural elements in news texts comprehensively encompass seven cultural elements represented as the collective identity of the Gorontalo people, (3) language and culture in news texts from the LKBN ANTARA Gorontalo Bureau serve as a means of producing regional cultural meaning. Based on these research findings, the news texts from the ANTARA Gorontalo Bureau relevantly represent Gorontalo language and culture through written terms, culture, and diction, which play a significant role in disseminating Gorontalo language and culture as a regional identity.

Keywords: Gorontalo language, culture, news texts, national news agency

Representasi Bahasa dan Budaya Gorontalo dalam Teks Berita di Media LKBN ANTARA Biro Gorontalo Tahun 2024

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan (1) Wujud bahasa Gorontalo dalam teks berita (2) Unsur budaya Gorontalo dalam teks berita (3) Representasi bahasa dan budaya dalam teks. Metode yang digunakan adalah pendekatan kualitatif untuk mendeskripsikan data yang ditemukan. Data yang ditemukan berupa teks berita yang memuat tentang bahasa dan budaya Gorontalo pada laman gorontalo.antaranews.com. Teknik pengumpulan data melalui dokumentasi, teknik baca, dan teknik catat. Teknik analisis data yang digunakan dalam penelitian ini, yakni reduksi data, penyajian data dan menyimpulkan data yang ditemukan. Hasil penelitian yang ditemukan representasi bahasa dan budaya Gorontalo dalam teks berita Lembaga Kantor Berita Nasional (LKBN) ANTARA Biro Gorontalo tahun 2024 berperan aktif dalam merepresentasi bahasa dan budaya Gorontalo melalui penggunaan bahasa, istilah lokal, serta narasi pemberitaan yang sarat makna budaya. (1) Wujud bahasa Gorontalo dalam teks berita mencerminkan secara dominan dalam bentuk 33 kosakata atau istilah lokal, (2) Unsur budaya Gorontalo dalam teks berita mencakup secara komprehensif tujuh unsur kebudayaan yang direpresentasikan sebagai identitas kolektif masyarakat Gorontalo, (3) bahasa dan budaya dalam teks berita LKBN ANTARA Biro Gorontalo merupakan sarana produksi makna budaya daerah. Berdasarkan hasil penelitian tersebut, teks berita Lembaga Kantor Berita ANTARA Biro Gorontalo secara relevan merepresentasikan bahasa dan budaya Gorontalo melalui istilah, budaya dan diksi yang ditulis yang berperan penting dalam menyebarkan bahasa dan budaya Gorontalo sebagai identitas daerah.

Kata kunci : bahasa Gorontalo, budaya, teks berita

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INTRODUCTION

Language and culture are two vital elements that shape the identity of a society, including the people of Gorontalo. Generally, regional languages such as Gorontath serve not only as tools for communication but also as vehicles for preserving cultural values passed down through generations. Language and culture play a crucial role in forging a collective societal identity and reinforcing national diversity. Culture distinguishes one social group from another; as noted by Damen (cited in Anggraini, 2024:18), culture is a learning process that creates distinctive patterns of life within a specific society. Similarly, language reflects the mindset and habits of the local community. However, the current reality is that the existence of local languages and cultures such as those in Gorontalo is being displaced by national and global cultures, particularly amidst the currents of globalization and the evolution of information technology, including mass media.

When engaging with news texts, audiences and readers focus not only on the content or the issues at hand but also on language and culture as markers of regional identity. While the fundamental purpose of news reporting is the widespread dissemination of information, news also significantly influences readers' habits and mindsets regarding practices that constitute cultural identity. Consequently, news media can help revitalize language and cultural elements that are currently fading from daily life.

In reality, readers often fail to realize that news is not merely a dissemination of information about events, but also a representation of regional language and culture specifically that of Gorontalo. This lack of awareness affects the knowledge that readers and the Gorontalo community possess regarding their language and culture a subject currently being discussed by linguists. The preservation of Gorontalo language and culture faces challenges within the community, particularly among the younger generation. Djou, a linguist from UNG (cited in Sholihin, 2024),

explains that the use of the Gorontalo language is declining due to a lack of early language education provided by parents. Furthermore, local cultural practices and traditions are increasingly rare in community activities. Consequently, the media plays a crucial role in preserving Gorontalo's language and culture by publishing news reports that highlight cultural practices as expressions of regional identity. On the other hand, the media can also contribute to the marginalization of local culture, as coverage is often dominated by national and international news.

The situation facing the Gorontalo community, as previously described, stems from a lack of language and cultural transmission from the older to the younger generation, the influence of Indonesian and foreign languages, and socio-economic pressures driving young people to adopt dominant languages. Another contributing factor is the insufficient cultural representation in mass media regarding Gorontalo's language and culture within news coverage. Many media outlets prioritize the national language and global discourses, thereby marginalizing information related to local culture.

Consequently, the proposed solution is to encourage news media to incorporate more narratives showcasing the richness of local culture and language into their coverage, utilizing engaging headlines and content. In this context, the Gorontalo Bureau of the National News Agency (LKBN) ANTARA serves as a relevant subject for this study. The research questions addressed are: (1) How is the Gorontalo language manifested in LKBN ANTARA Gorontalo Bureau news texts? and (2) How are elements of Gorontalo culture represented in LKBN ANTARA Gorontalo Bureau news texts?

This study aims to describe (1) the manifestation of the Gorontalo language in news texts and (2) elements of Gorontalo culture within those texts. It offers significant value to the researcher by broadening their understanding and enabling the identification of language and cultural



elements within the news texts produced by LKBN ANTARA Gorontalo Bureau. The findings are expected to inform the public particularly the people of Gorontalo that news narratives contain linguistic manifestations as well as cultural elements and identities. Furthermore, this study is intended to serve as a reference and information source in the field of education, specifically regarding the analysis of language and cultural representation in news texts.

According to Hall (1997:19), language is broadly defined to include facial expressions or gestures, fashion, clothing, and even traffic lights. Language is not limited to spoken or written words; it encompasses various forms of signs and symbols used by humans to convey meaning. Language is a system of representation for anything that conveys meaning and is socially understood in linguistic form. It encompasses all forms of signs or symbols that can be comprehended within a specific cultural context.

Sutarman (2017:230) identifies linguistic forms as including morphemes, allomorphs, words, clauses, and discourse. One significant linguistic form in the study of linguistics is the word. A word is a meaningful linguistic unit that functions alongside other units such as morphemes, phrases, clauses, sentences, and discourse. According to Mahajani et al. (2021:10), a word is the smallest free grammatical unit capable of standing alone within a grammatical structure. As a linguistic unit possessing lexical meaning, the word serves as a crucial element in the formation of discourse, including news texts. News texts often feature local terms employed during coverage related to a specific region's culture.

Local terms within news texts play a role in disseminating the culture of a specific region. These terms which are words constitute a specific form of language. Fajrik et al. (2018:155) define a term as a word or phrase used as a name, designation, or symbol that precisely expresses the meaning of a concept, process, state, or specific aspect within the fields of science, technology, and the arts. Fajrik et al. (2018:155) further note that a

term can be understood as a specialized word with a specific meaning derived from a particular field; however, through broader usage, it may become part of the general vocabulary.

According to Koentjaraningrat (2009:144), culture in its entirety is a system of ideas, actions, and human creations within social life that is passed down and learned from generation to generation. Based on this view, culture encompasses various elements specifically ideas, actions, and human creations within the context of social life. These elements exist not only within society but are also transmitted and learned across generations.

In general, cultural elements refer to the core or fundamental nature of the cultural components that shape and influence the life of a society. Cultural elements are the most fundamental components of culture; they exist universally across all human groups and serve as the basis for shaping identity, behavior, values, and social systems. According to Hall (1997:15), representation is the use of language to convey something meaningful about the world or to represent the world meaningfully to others. Social life involves the use of language, signs, and images that stand for or represent something.

Hall (1997:16) states that "representation connects meaning and language to culture," implying that the context of representation operates through mental concepts and language. This theory of representation concerns the understanding of how meaning is formed and conveyed via various communication media within society (Hall, 1997:18). It highlights the role of mass media in creating and influencing representations, as mass media possesses the power to select, edit, and present narratives stories and images that reflect existing facts. The theory also emphasizes that audiences have the ability to recognize the assumptions, ideologies, or meanings embedded in representations; thus, they do not merely receive messages passively but can also interpret or understand them in diverse ways. According to Hall (1997:24), three approaches are used to explain

how meaning is represented through language: the reflective approach, the intentional approach, and the constructivist approach.

According to Pratiwi (2018:2), news is a report on facts or ideas of mass interest capable of capturing readers' attention due to their extraordinary or significant nature, or because they encompass human interest elements such as humor, emotion, and compelling details. News takes the form of factual reporting that is important to the general public, presented in an engaging and well-crafted manner, as extraordinary events have the power to touch human emotions. Through a combination of facts, significance, and human interest, news can captivate public attention while providing valuable information.

Mass media refers to communication channels capable of reaching a wide audience simultaneously, such as newspapers, television, radio, the internet, and magazines. According to Bungin (cited in Habibe, 2018:79), mass media serves as a medium for communication and information that disseminates data on a mass scale, making it accessible to the general public; in terms of meaning, media acts as a tool or vehicle for distributing news content, opinions, commentary, entertainment, and the like.

Perusahaan Umum (Perum) Lembaga Kantor Berita (LKBN) ANTARA is an international media outlet operating under the State-Owned Enterprises (BUMN) forum. ANTARA maintains a communication network that spans the entire country, with dedicated bureaus in every province. The Gorontalo Bureau of LKBN ANTARA operates within Gorontalo Province, disseminating news ranging from local to international coverage. The bureau's office is located at Jl. Palu II, Liliwo Urban Village, Kota Tengah District, Gorontalo City.

All news coverage by the ANTARA Gorontalo Bureau is published on the website gorontalo.antaranews.com across various categories. These categories include national news, Gorontalo news, events, economy, international

news, entertainment, sports, technology, articles, features, photos, and video/TV news. These categories distinguish the various types of news coverage provided by Antaranews Gorontalo.

METHOD

This study employs a qualitative approach. According to Mappasere (2019:33; Razak, 2017:176; Yuliani, 2018:85) a qualitative approach involves collecting research data in the form of sentences or narratives. This approach allows for an in-depth exploration of the social, political, and cultural contexts within news narratives. The study also utilizes a descriptive research design. According to Ramdhan (2021:7), Afifuddin & Saebani (2002:17), Sugiyono (2008:21), descriptive research is a method used to describe research findings. This descriptive study aims to describe and interpret how language and culture are represented in news reports.

The data collected for this study consists of news narratives from the LKBN ANTARA Gorontalo media outlet covering Gorontalo culture in 2024. The data aligns with the study's research focus: the Gorontalo language used in news texts, cultural elements present in the narratives, and the representation of language and culture within those narratives. The data analysis will be guided by existing theories, which serve as a reference to ensure the research is conducted effectively.

Data collection techniques employed in this study include: documentation (gathering news archives in the form of text-based documents published by LKBN ANTARA Gorontalo Bureau); reading (reading news reports and marking words, terms, and cultural elements that represent Gorontalo language and culture); and note-taking (recording linguistic excerpts such as terms and cultural elements representing Gorontalo language and culture).

Data analysis techniques are used to examine how language and culture are constructed within the news, following these steps: data reduction (filtering and selecting relevant data based on the



research focus); data presentation (compiling findings into news excerpts and descriptive accounts based on the classification of each research question); and drawing conclusions (systematically summarizing findings for each research focus and verifying data consistency).

RESULTS

1. Forms of the Gorontalo Language

Sutarman (2016:230) states that linguistic forms manifest as morphemes, allomorphs, words, clauses, and discourse. In this study, the analysis focuses on Gorontalo language forms specifically words or terms found within a news report. According to Fajrik et al. (2018:155), a term is a word or phrase used as a name, designation, or symbol that precisely expresses the meaning of a concept, process, state, or specific aspect within the fields of science, technology, and the arts. The Gorontalo language forms identified in the news report by LKBN ANTARA (Gorontalo Bureau) specifically terms or vocabulary are as follows:

B4: Gorontalo Regent Supports Preservation of *Karawo* Embroidery

*Acting Regent of North Gorontalo Sila Botutihe supports efforts to preserve *karawo* embroidery, a signature handicraft of Gorontalo. Speaking in Gorontalo on Wednesday (January 24, 2024), she noted that *karawo* is a distinctive local craft featuring hand-embroidery on fabric; characterized by simple yet exquisite designs, the art form dates back to the 17th century.*

The news excerpt above explains that Acting Regent of North Gorontalo Sila Botutihe in the context of an event commemorating *karawo* held on January 23, 2024 supports the preservation of **karawo** embroidery as a signature Gorontalo handicraft. The report highlights that **karawo** is not merely a creative economy product but also a cultural identity for the people of Gorontalo. Its simple yet beautiful design underscores the

aesthetic value and uniqueness of *Karawo* as a handicraft with a distinct appeal. The Acting Regent's support for *Karawo* preservation efforts has the potential to boost the cultural sector while simultaneously improving the welfare of local artisans in Gorontalo.

B7: North Gorontalo Regency Government Holds Traditional Ceremony to Announce 1st of Ramadan

The North Gorontalo Regency Government (Gorontalo Province) held the "Tonggeyamo" traditional ceremony to announce the determination of the start of Ramadan (1 Ramadan 1445 Hijri/2024). antaranews.gorontalo.com (March 11, 2024).

The holy month of Ramadan is eagerly awaited by Muslims worldwide. In Gorontalo society, the welcoming of Ramadan involves a blend of custom, local culture, and religious practice. The excerpt indicates that the North Gorontalo Regency Government holds a series of traditional ceremonies known as **Tonggeyamo** to welcome Ramadan. This demonstrates the government's commitment to maintaining and preserving the **Tonggeyamo** tradition by incorporating it into the process of determining the 1st of Ramadan the start of the fasting month.

*Clad in traditional *Galenggo* attire, the first woman to serve as regent in this coastal region presided over the *Isbat* session to determine and officially declare the 1st of Ramadan. antaranwes.gorontalo.com (March 11, 2024).*

The news report highlights that the first female regent of North Gorontalo Regency wore the traditional **Galenggo** outfit during the **Tonggeyamo** ceremony. Traditional attire signifies social status and ceremonial roles, while also embodying values of modesty and local wisdom. The outfit worn by Acting Regent Sila

Botutihe symbolizes her position as the regional leader presiding over the **Isbat** session to determine the start of Ramadan. Such attire can be worn at traditional ceremonies—such as weddings or at other formal or casual events by regional leaders or their spouses.

B8: Ramadan Series – Thousands of Residents Enliven the **Koko'o** Tradition in Gorontalo City

*On Tuesday, thousands of residents enlivened the *Koko'o* tradition a *sahur* (pre-dawn meal) wake-up call by traveling along several main streets in Gorontalo City, Gorontalo Province. antaranwes.gorontalo.com (March 12, 2024).*

The community's spirit in welcoming the first day of Ramadan was demonstrated through the activity of waking Muslims for **sahur** in Gorontalo City, evidenced by the enthusiasm of thousands of residents participating in the **Koko'o** procession. Thousands of residents moved about, tapping on bamboo instruments accompanied by religious music, as they walked along various main streets in Gorontalo City. This tradition reflects a spirit of togetherness, mutual cooperation (**gotong royong**), and solidarity. Participated in by thousands, this tradition serves as a medium for social interaction that strengthens ties between residents while reinforcing the local Islamic cultural identity of the Gorontalo people.

B9: Gorontalo Residents Begin Preparations for the **Tumbilotohe** Tradition Celebration

*Rizal, Secretary of the *Tumbilotohe* Festival Committee in Gorontalo, stated on Friday that *Tumbilotohe* is a "night of lighting lamps" tradition celebrated three days before Eid al-Fitr. antaranwes.gorontalo.com (March 29, 2024).*

Ramadan is one of the most anticipated months for Muslims worldwide, especially with the approach of Eid al-Fitr a day known as the day of victory or **Lebaran**. The people of Gorontalo have unique customs and methods for observing the fast and welcoming Eid al-Fitr. During Ramadan specifically three days prior to Eid al-Fitr Gorontalo residents observe the **Tumbilotohe** tradition, or the "night of lighting lamps." Today, **Tumbilotohe** has evolved beyond a mere tradition; it has become a grand religious celebration where locations and streets are adorned with various lighting ornaments. Initially, the lamps used were made from discarded glass bottles filled with kerosene or coconut oil. With the passage of time, these oil-filled bottles have been replaced by decorative light displays strung along the streets in specific areas much like the practice adopted by the Ipilo community mentioned in the report.

2. Cultural Elements

In general, cultural elements refer to the core or fundamental nature of the cultural components that shape and influence the lives of a community. According to Koentjaraningrat (2009:164), cultural elements are universally categorized into seven components: religious systems and ceremonies, social systems and organizations, knowledge systems, language systems, systems of tools and technology, livelihood systems, and artistic systems. This study identified 19 data points concerning Gorontalo cultural elements, comprising four items on religious systems, three on social systems and organizations, two on knowledge systems, three on language systems, one on tools and technology, five on livelihood systems, and one on artistic systems.

2.1 Religious Systems

The researcher outlines below the findings regarding the four religious system elements frequently featured in news reports by the LKBN ANTARA Gorontalo Bureau in 2024:



B10: Gorontalo Regency Regional Secretary Names “Malam Qunut” a Religious Tourism Attraction

*On *Malam Qunut*, the people of Gorontalo flock to the Batudaa and Tabongo fields, observing a tradition of eating peanuts and bananas. antaranews.gorontalo.com (March 30, 2024).*

The celebration of *Malam Qunut* the 15th night of Ramadan is a tradition among the people of Gorontalo, specifically in the Batudaa and Tabongo districts, where it is marked by the custom of eating peanuts and bananas. Originally, this tradition was observed as an expression of gratitude for the harvest brought down and sold in the area. Held after *Tarawih* prayers, the event has evolved into a massive celebration drawing crowds from various parts of Gorontalo. Furthermore, the coverage highlights that the *Malam Qunut* celebration spans three consecutive days and embodies religious elements through the belief in the sacredness of the night, the collective observance of religious traditions, and the integration of spiritual values and gratitude toward God into the cultural practices of the Gorontalo community.

2.2 Social Systems and Social Organizations

The researcher outlines below the findings regarding three social systems and social organizations frequently featured in news reports by the LKBN ANTARA Gorontalo Bureau in 2024:

B1: The Gorontalo Provincial Government Launches the Karawo Day Commemoration

The launch of the Karawo Day commemoration began with a fun walk involving members of the Regional Leadership Coordination Forum

(Forkopimda), heads of regional government agencies, civil servants, and local residents (antaranews.gorontalo.com, September 21, 2024).

The news excerpt above illustrates the participation of the Regional Leadership Coordination Forum (Forkopimda), demonstrating a social organizational structure both vertical and horizontal that engages all elements of the government. Furthermore, the involvement of residents highlights active community participation; the public is positioned not merely as the object of policy but as an active subject in the preservation and promotion of local culture.

The launch of Karawo Day observed on January 23 represents an effort by the Gorontalo regional government to preserve and promote Karawo, a signature Gorontalo embroidery product. As a hand embroidered craft dating back to the 18th century, Karawo is a source of pride for the community. This launch serves as a driving force to promote Karawo, which has been included in the national tourism calendar and the “110 Kharisma Event Nusantara” (110 Charismatic Events of the Archipelago) list; this signifies its recognition as a cultural asset of the archipelago that warrants development and promotion on the international stage. The launch, carried out by various agencies in Gorontalo, reflects the representation of socio-cultural dynamics. The observance of Karawo Day on January 23 has become a new tradition for the people of Gorontalo in developing and preserving Karawo embroidery for the world.

2.3 Knowledge Systems

The researcher outlines below the findings regarding two knowledge systems frequently featured in news reports by the LKBN ANTARA Gorontalo Bureau in 2024:

B2: Bank Indonesia (BI) Gorontalo Commits to Supporting the Development of Karawo Embroidered Fabric

Dian revealed that the development program for MSMEs covers aspects such as production management, human resources, finance, and promotion, involving the provision of both technical and non-technical assistance.

“This entails synergy among several agencies to foster a new generation of Karawo embroidery artisans,” she stated (antaranews.gorontalo.com, January 22, 2024).

The report illustrates—through the provision of technical and non-technical assistance the knowledge involved in supporting the production and marketing processes of Karawo crafts. The interagency synergy aimed at cultivating a new generation of artisans demonstrates an effort to modernize work systems, ensuring the sustainability of traditional skills and their ability to adapt to changing times. The production methods employed by the community to develop Karawo a traditional craft integral to Gorontalo culture showcase an evolving body of knowledge regarding the creation of this fabric.

Karawo, a traditional Gorontalo fabric, is a cultural heritage asset that is now being preserved through local and even international initiatives. The excerpt explains that, as part of efforts to develop Micro, Small, and Medium Enterprises (MSMEs), Bank Indonesia collaborates with various stakeholders to foster a new generation of Karawo embroidery artisans. The report highlights the efforts and contributions of various agencies in preserving this local cultural element specifically, the Karawo embroidered fabric. Today, Karawo embroidery is worn at events ranging from local to national levels and is even used for work uniforms on designated days.

2.4 Language System

The researcher outlines below the findings regarding three language systems frequently featured in news texts from the LKBN ANTARA Gorontalo Bureau in 2024:

B16: UNG Language Expert: Number of Gorontalo Language Speakers Declining

Universitas Negeri Gorontalo (UNG) language expert Professor Dakia N. Djou, M.Hum., stated on Thursday that the number of Gorontalo language speakers is dwindling due to family environment factors and social conditions.

The expert, a lecturer at the Faculty of Letters and Culture (FSB), noted that one reason for the decline in the use of the regional language is its infrequent use in parent-child interactions from an early age. antaranews.gorontalo.com (April 24, 2024).

The extinction of regional languages is driven by factors such as social and family environments. The Gorontalo regional language is currently facing a similar fate extinction or minimal use in daily life—as highlighted by Professor Dakia N. Djou, M.Hum., a language expert at the Faculty of Letters and Culture (FSB), Universitas Negeri Gorontalo (UNG), in the news excerpt above.

The reduced interaction using the regional language, as indicated in the report, reflects a weakening of the language’s function as a medium for daily communication. The lack of the language’s use in early parent-child interactions also impacts the preservation of the Gorontalo regional language; parents tend to use the regional language only when angry. Furthermore, children born from inter-ethnic marriages contribute to the current decline in the number of Gorontalo language speakers. The language system elements highlighted in the excerpt include the usage, function, and transmission of the Gorontalo language within social life. The reduced use of the regional language within families illustrates the weakening of the language system as a vital component of culture.



According to the expert, a measure to prevent the extinction of the Gorontalo language in the region is to normalize its use in daily interactions. Furthermore, research and documentation of the language—in both written and visual forms—are necessary to facilitate the learning process for others (antaranwes.gorontalo.com, April 24, 2024).

A language system is an integral part of culture, encompassing how people communicate, express their thoughts, and pass down cultural values and identities across generations. Regarding the prevention of the extinction of the Gorontalo regional language as highlighted by UNG linguistics expert Djakia N. Djou in the aforementioned news report several measures must be implemented to mitigate or avert the loss of regional languages. First, normalizing the use of the Gorontalo language in daily interactions reinforces its role as the primary means of communication within the community. This underscores the fact that the survival of a language system relies heavily on its active, direct use by its speakers.

Secondly, efforts to encourage the use of the local language constitute a form of intergenerational language transmission. This transmission is crucial for keeping the language system alive and ensuring continuity. Thirdly, research and documentation—both written and visual reflect efforts to preserve the language's structure, vocabulary, and rules. Such documentation serves as a knowledge resource for future generations and reinforces the language system as a cultural element. These measures to prevent language extinction demonstrate an awareness that the Gorontalo language is a vital part of the community's cultural identity that must be safeguarded. The excerpt above touches upon aspects of the language system by highlighting language use in social interaction, intergenerational transmission, and documentation efforts as part of language preservation.

2.5 Livelihood Equipment and Technology Systems

The researcher will now outline findings regarding a specific system of livelihood equipment and technology frequently featured in news reports by the LKBN ANTARA Gorontalo Bureau in 2024:

B20: Acting Governor of Gorontalo Welcomed via the *Mopotitilolo* Customary Ceremony

*Upon entering the Mayor's official residence, the *Mopotitilolo* ceremony commenced with the presentation of customary offerings. This was followed by the serving of traditional food and beverages, which symbolize the four elements of human life: *huta* (earth), *tulu* (fire), *dupoto* (air), and *taluhu* (water). antaranwes.gorontalo.com (January 22, 2024).*

The “equipment” used to welcome this distinguished guest was not physical hardware but rather elements of the community's life. This demonstrates local wisdom that continues to be upheld and preserved to this day. Elements of human life such as water, fire, earth, and air are symbolized by the offerings prepared, ranging from food and beverages to fragrances. These offerings are the result of traditional food processing techniques passed down through generations, utilizing equipment characteristic of the Gorontalo community.

The presentation of traditional food and beverages as part of a customary procession demonstrates the use of implements such as vessels, cooking utensils, and serving ware that serve both practical functions and hold cultural value. The processes of preparation and presentation reflect the community's traditional technology and adherence to customary protocols. This illustrates that systems of material culture and technology are not limited to modern tools; they also encompass the traditional technologies and

customary implements used in the *Mopotilolo* ceremony, an integral part of Gorontalo culture.

The passage describes the Gorontalo custom of welcoming dignitaries or officials through the *Mopotilolo* tradition. Despite the passage of time, this welcoming practice remains customary for new officials visiting regions within Gorontalo. The items used in this welcome ceremony relate to four elements of human life: *huta* (food derived from the earth), *tulu* (food or drink cooked over fire), *dupoto* (fragrances to be inhaled), and *taluhu* (water served for drinking). These four elements symbolize the Gorontalo community's culture of hospitality, particularly when welcoming newly elected officials. The practice serves as a respectful gesture toward the guest and signifies a warm reception.

*The Acting Governor and his wife appear in matching pink *Takowa* and *Galenggo* traditional attire. antaranews.gorontalo.com (January 22, 2024).*

The *Takowa* and *Galenggo* traditional attire worn by the Acting Governor and his wife represents a cultural creation of the Gorontalo people, crafted using traditional techniques and specific materials, motifs, and colors that carry symbolic meaning. Beyond merely protecting the body, the clothing functions as a social and customary element that signifies honorable status and cultural identity during official proceedings. The entire process from creation and material selection to the manner in which the attire is worn—reflects the Gorontalo community's traditional technology regarding clothing.

2.6 Livelihood Systems

The researcher outlines below the findings regarding five livelihood systems frequently featured in news reports by the LKBN ANTARA Gorontalo Bureau in 2024:

B12: Seasonal Kerosene Bottle-Lamp Sellers Emerge Ahead of Tumbilotohe

Seasonal sellers of kerosene bottle lamps have begun to appear in anticipation of the Tumbilotohe tradition or the "night of lighting lamps" in Gorontalo City, Gorontalo Province.

Maryam Sikila, a bottle-lamp seller in Gorontalo City, stated on Wednesday that she began preparing her merchandise as early as March, prior to Ramadan, and sells the items as the Tumbilotohe celebration approaches. antaranews.gorontalo.com (April 3, 2024).

The news excerpt above depicts a bottle-lamp seller who prepared her stock months in advance. Furthermore, the Tumbilotohe tradition boosts economic activity, demonstrating the link between culture and community livelihoods. This tradition creates seasonal business opportunities for suppliers of lamp materials, artisans, and small-scale entrepreneurs, thereby contributing to the growth of the local economy. The report illustrates the livelihood system as an integral part of Gorontalo culture a cultural tradition capable of serving as a source of income and strengthening the community's economy.

2.7 Arts System

The researcher outlines below the findings regarding an aspect of the arts system frequently featured in news reports by the LKBN ANTARA Gorontalo Bureau in 2024:

B18: Gorontalo Community Tradition Colors the MTQ in Limboto

*"The *wunungo* tradition is something to be grateful for, as it is part of the history of Islam's presence in Gorontalo particularly in spreading the message of the Quran to every corner, including remote villages," the speaker stated. antaranews.gorontalo.com (May 10, 2024).*



The **wunungo** tradition is a practice performed during the recitation of the Quran. **Wunungo** is a form of oral literature consisting of verses of counsel chanted while reciting the Quran or during traditional ceremonies. The excerpt explains that this tradition is now rarely practiced; originally, it served to propagate Islam across Gorontalo, reaching even the most remote villages. Beyond serving as a medium for Islamic **dakwah** (preaching), the tradition functions as an aesthetic expression characterized by artistic vocal qualities, intonation, and rhythm.

Furthermore, **wunungo** acts as a vehicle for disseminating religious values packaged within local cultural art. The beauty inherent in the recitation of holy verses and their traditional delivery demonstrates a blend of religious and artistic values, allowing the tradition to be embraced and passed down to rural communities. The excerpt illustrates how the **wunungo** tradition serves as an artistic expression of the Gorontalo people's religious life, functioning as a means for preaching, cultural preservation, and the strengthening of local identity.

DISCUSSION

Manifestations of the Gorontalo Language in ANTARA News Agency (Gorontalo Bureau) News Texts (2024)

Linguistic manifestation essentially refers to the tangible form of language usage, whether spoken or written. Language functions not only as a communication tool but also as a reflection of a society's way of thinking and interacting, as well as a means of transmitting its cultural values. In the context of mass media, the language employed in news texts plays a strategic role in representing local identity and regional culture.

Based on the research findings, the manifestation of the Gorontalo language comprises 33 terms identified across 18 news articles published by the ANTARA National News Agency (LKBN) Gorontalo Bureau in 2024. These terms

include Karawo, **Tonggoyamo**, **Galenggo**, **Koko'o**, and **Tumbilotohe**.

Linguistically, the Gorontalo language manifests in these news texts in the form of words. This aligns with Sutarman (2016: 230), who identifies linguistic forms as including morphemes, allomorphs, words, clauses, and discourse. The "words" in question here are Gorontalo language terms; this is further supported by Fajrik et al. (2018: 155), who state that a "term" can be defined as a special word with a specific meaning derived from a particular field, yet—through broader usage—it becomes part of the general vocabulary. The manifestation of the Gorontalo language serves as an expression of local cultural identity amidst the dominance of Indonesian as the national language. As a national news agency, LKBN ANTARA retains local Gorontalo terms rather than replacing them entirely with Indonesian equivalents. This demonstrates a media language strategy aimed at preserving the authenticity of information while simultaneously introducing local culture to a wider audience. The use of the Gorontalo language in news texts published by the LKBN ANTARA Gorontalo Bureau in 2024 serves not merely as a linguistic element; it also acts as a means of representing the language as part of the nation's linguistic wealth and functions as a medium for preserving local culture through mass media.

Gorontalo Cultural Elements in News Texts from the LKBN ANTARA Gorontalo Bureau (2024)

Culture defined as a system of ideas, actions, and artistic creations inherited and learned across generations is an integral part of community life, continuously present in various social practices, including mass media. In this context, news coverage by the LKBN ANTARA Gorontalo Bureau in 2024 serves as a platform for showcasing Gorontalo culture to the public.

Through news texts, Gorontalo culture is reflected in various facets of community life. The culture depicted in these narratives encompasses seven cultural elements: religious systems, social organization, knowledge systems, language, livelihoods, systems of tools and technology, and artistic systems. These seven elements appear interconnected within the coverage, forming a comprehensive picture of Gorontalo's cultural identity and dynamics. The researcher identified these seven elements: first, the religious element, highlighting the *malam Qunut* tradition; second, social systems and organization, reflected in government efforts to develop Gorontalo culture; third, knowledge systems, shown through the skills and capabilities of the Gorontalo people in developing Karawo products; fourth, language systems, reflected in community efforts to preserve Gorontalo culture; fifth, systems of tools and technology, reflected in the use of everyday implements, such as those used to welcome guests; sixth, livelihood systems, represented by coverage of bottle-lamp sellers operating seasonally ahead of the *Tumbilotohe* festival; and seventh, artistic systems, reflected in the *wonungo* tradition activities during the MTQ (Quran Recitation Competition).

This is reinforced by Koentjaraningrat (2009:144), who states that culture is, in essence, a system of ideas, actions, and human creations within social life that is inherited and learned from generation to generation. Based on this definition, media coverage by the LKBN ANTARA Gorontalo Bureau in 2024 demonstrates a representation of Gorontalo culture that encompasses its seven cultural elements in an integrated and interconnected manner. Overall, the research findings indicate that the coverage by the LKBN ANTARA Gorontalo Bureau in 2024 comprehensively represents Gorontalo culture in alignment with Koentjaraningrat's seven cultural elements. Gorontalo culture emerges as a living, dynamic system that is learned and transmitted across generations through various social,

religious, economic, linguistic, and artistic practices.

CONCLUSION

Based on the research findings and discussion regarding the representation of Gorontalo language and culture in news texts from the ANTARA Gorontalo Bureau in 2024, it can be concluded that the ANTARA Gorontalo Bureau as a national media outlet operating in the region plays a role in representing Gorontalo language and culture through language usage, local terms, and news narratives rich in cultural significance. This is evidenced as follows: First, the presence of the Gorontalo language in news texts is predominantly reflected through local vocabulary or terms. These terms represent the spoken language of the Gorontalo community, documented in written form. The use of this regional language serves not merely as a linguistic element but also as a marker of local cultural identity and a means of preserving the Gorontalo language amidst the dominance of Indonesian as the national language.

Second, the cultural elements of Gorontalo found in the news texts comprehensively encompass the seven cultural elements defined by Koentjaraningrat: religious systems, social systems and organizations, knowledge systems, language systems, livelihood systems, systems of tools and technology, and the arts. Coverage ranging from religious traditions, customary practices, and culture-based economic activities to oral arts and traditional attire demonstrates that Gorontalo culture is represented as a dynamic, religious system of life passed down through generations within the community.

Third, viewed through the lens of Stuart Hall's representation theory, the language used in ANTARA Gorontalo Bureau news texts does not simply report events; rather, it serves as a vehicle for producing regional cultural meaning. Through the choice of diction, the naming of traditions, and the explanation of cultural contexts, the media constructs an image of Gorontalo as a society that



is religious, upholds customary values, possesses strong social solidarity, and is capable of developing its local culture creatively and adaptively in step with the times.

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