

## The Role of the Entry of Islamic Influence in 1500-1989 in Gorontalo as a Source of Learning of Local History

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### Abstract

*Historical learning is an effort that can be said to be the right way to provide a learning that provides local studies by taking a problem that is close to students and the community, one of which is the entry of Islam in Gorontalo. Where the people of Gorontalo are the majority of adherents of Islam. Islam is one of the few religions that is growing rapidly in Indonesia. Before Islam developed very rapidly, indeed Gorontalo was an adherent of the royal system. So that in 1500 there was an Islamic Sultan bringing a good role for the people of Gorontalo, namely spreading the religion of Islam. When historically interesting, the development of Islam in Gorontalo carries the role of an aulia and leaves some stories that are sometimes difficult to understand in logical. But from some literature studies and interview results are indeed the case. From the results of observations, there is a lot of ignorance about how events, impacts and values are obtained. Obviously, this local history learning that utilizes the events of the entry of Islam in Gorontalo is needed to train the critical thinking power of students. Because of the many ignorance of students in the history of their own area. There are many things and relics that can be used as a supporting learning resource, especially in 11th grade high school students related to the entry of Islam in the archipelago. The method used by literature studies where this method uses techniques by conducting a study of books and literature, reports, notes and other literary works that are related to the object being studied. The results of research in historical learning are very relevant to past and present periods so that with this learning source, students get a value that can be a story.*

### Keywords

historical learning; islam;  
Gorontalo



## I. Introduction

According to Langeveld, a Dutch expert, education is a guidance by adults for the development of children to achieve a maturity that aims to be able to carry out the tasks of their own lives. The goal of this education achieved itself is physical and spiritual maturity. John Dewey also said that education is a process of forming fundamental skills intellectually and emotionally towards nature and fellow human beings (Syafri, Zelhendri.2017: 26). Education is the process of diversion in a system and culture that occurs from the previous generation to the next generation in a society. Education is a process of incorporating culture into students, where attitudes and knowledge can follow the pattern instilled in him. Students can follow a process called enculturation (Dani Nur Saputra.2021: 10). According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. According to Beauchamp (1982) who stated that the curriculum is the heart of education. Where the purpose of the curriculum is to provide a development, growth and social relations (Muhammad Hasan.2021: 2).

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According to Kuntowijoyo (2018: 14) History is the reconstruction of the past. Anything that has been said, done, felt and experienced by historians can write anything, as long as it qualifies to be called history. Both knowledge and historical images exist as the result of authorship or reconstruction. Historical learning is one of the right efforts to tuck into multicultural value education in it. Sjamsuddin and Ismaun (1996: 10) stated that "History is a science of the series of events that are in effect on human society with all its aspects and the process of its development movement from the beginning of history to the present which is useful for the guidelines of the life of today's society and the direction of future ideals" (Yanyan Hardiana.2017: 42). According to Sartono Kartodidjo (1988) argues that in the framework of nation-building, the teaching of history does not solely serve to provide historical knowledge as a collection of historical fact information but also aims to awaken students or raise awareness of its history. To achieve this goal, the history taught must be a history that prioritizes the values of life, not a history of memorization that only presents names, places, numbers of years and events only (Heri Susanti.2014: 35).

Gorontalo is an eastern region that has islamized its territory in 1535 AD at that time there was a king / sultan who spread Islam, the sultan was named King Sultan Amai. In islamizing Gorontalo there is no element of eliminating or eliminating existing traditions but only adjusting to the surrounding community. So this Gorontalo has a famous philosophy that is "Traditionally alone sara and sara bersendikan kitabullah" this philosophy that until now still remains attached to the people of Gorontalo (Darwin Une.2021: 260). When drawn in a special subject, namely history lessons, the entry of Islam in Gorontalo has a very close relevance. So that in the purpose of this curriculum can provide a way for students to be implemented and studied further to be able to get more knowledge about their own local history. In this case the history of the entry of Islam in Gorontalo is very relevant when used to be a source of historical learning.

## **II. Research Method**

Based on the context of the problem taken and adjusted to the narrative that is described. This research uses library studies, where this research utilizes sources from the center to obtain research data. The source of these sources from several collections is textbooks, scientific journals, descripts, reports, notes and other sources that have relevance to the study being investigated.

## **III. Results and Discussion**

### **3.1 Entry of Islam in Gorontalo**

The story of the entry of Islam in Gorontalo has several stories that until now its existence still needs to be studied further. Why not? Because in Gorontalo itself there is no definite throne relic when and who was the first person to spread Islam in the land of Gorontalo but after reviewing some reference sources circulating many versions say that Sultan Amai is a wealthy merchant from the land of Aceh who was trading to Gorontalo there are also those who say that Sultan Amai is a native of Gorontalo and also it turns out that it was revealed another side where Sultan Amai was formerly a merchant of Aceh. Do not have a religion or still embrace the beliefs of animism or belief in the spirit that inhabits all things. From this Sultan Amai went to Ternate the purpose and purpose was only to be in contact with the kingdom in the bay of Tomini which has a close relationship with the kingdom of Ternate so that he found the son of King Palasa.

The spread of Islam in Gorontalo cannot be separated from the role of ternate scholars where the principle of life of ternate scholars has become spread to the Gorontalo community. The spread of Islam in Gorontalo was brought by a King named Sultan Amai who managed to edit Owutango's daughter who came from the kingdom of Ternate who had previously embraced Islam. In this case Sultan Amai has not necessarily embraced Islam but Sultan Amai can edit Princess Owutango on the condition that Sultan Amai must become a convert first and use the Quraan as the order of life of his people (Rizky Firmansyah.2016: 187).

After the wedding ceremony of Sultan Amai and Princess Owutango, the daughter of the Palasa Kingdom, King Amai and the Princess returned to Gorontalo which was accompanied by 8 small kingdoms from the Palasa kingdom. The purpose of these 8 small kingdoms accompanying Sultan Amai is to help King Amai to be able to reorganize customs in Gorontalo to be guided by Islam. In an effort to islamize the society of the 8 little kings have divided different tasks that will lead to guidelines on Islam. And the place that served as the initial center of Islamization in Gorontalo is the Hunto Mosque built by King Amai with the aim of being a place of worship as well as a strategic place to organize Islamicization activities for example: da'wah and tabligh (Basri Amin: 2015.3).

From this marriage sultan Amai and Princess Owutango which requires following the requirements for Islam becomes a process of Islamic inheritance through the path of marriage which in its implementation this Islamic pattern can become a customary dandaran. So that over time King Amai developed a philosophy that reads "*Adati hula-hula to saraa, saraa hula-hula to Kurani*" which means "Traditional syara, I am alone kitabullah". The meaning of this philosophy is where all events that perform traditional ceremonies must rely on islamic teachings. This context can be found in wedding ceremonies, repairs, body management etc. In terms of uniformity rituals such as Friday prayers, Me'raji or Isra Miraj and tumbilatohe nights or nightly lights on the last three days of Ramadan, all of it is accompanied by traditional rituals that use Islamic sharia (Mashadi.2012: 263).

In the Islamic broadcasting in Gorontalo by Sultan Amai where the community is gathered in the field with the aim of Sultan Amai will make a speech and tell that there is a celebration of the people. Where the celebration of the people is the community can bring any food in the party as is still prohibited. But the Sultan said today is the last day the people eat which is opposed by Islam. Furthermore, Sultan Amai made a speech and lecture that he had embraced Islam and the community also followed his teachings by being given a sign using a red marker indicating that the community was already Muslim (interview: Sarif Kidam)

## **3.2 Relics of Islam**

### **a. Islamic culture**

#### **1. Data Mome'ti**

Mome'ati or membeat is a necessity in Islamic sharia that has a basis where there is an agreement with the core of the expression of the shahada sentence, namely carrying out the pillars of Islam and the pillars of faith as a whole for a Muslim and already baligh (or adult). Where also for the obligation of a Muslim woman who has started menstruation or menstruation to be able to organize herself and knowledge for self-cleansing and purity of herself. Then this is a custom that must be done from the aspect of youthful birth that is hereditary carried out by the people of Gorontalo. In fact, the traditional event of momeati is to have elements of moral education, purification, deepening religious teachings so as to culture in the lives of each person. So that in this mome'ati traditional event has stages of

activities that must be done starting from molungudu-mohatamu which is a consequence given to the child's parents to be able to foster their daughters to maintain their sanctity by birth and mind (Farha Daulima: 2).

When associated with the initiation in essence refers to QS: Al-Fath [48]:(10) which in the verse states that the Prophet (peace be upon him) advocated or required Muslims to make baiat or pledge of allegiance to him. With this in connection with the customary stakeholders gorontalo mr. H.Lukaman Katili asserted that: the legal studies used in the customs mome'ati in accordance with the foundation of the Qur'an & Hadith. With the hadith teaching about the teaching of the pillars of Islam which is the importance of religious understanding (Muhiddin Barkry.2016: 190).

In the implementation of this mo'meati The initial stage is the implementation or preparation stage, namely: anyone who is given the responsibility to carry out the duties of this customary event: a) there must be Hulango or village midwife. The requirements to become this hulango are: must be Muslim, know the customary procedures, know the traditional herbs that will be used in this traditional event, know the pronunciations that have been established from the ancestors and recognized by the community as village midwives. b) there must be customary stakeholders who are given duties and responsibilities for this customary event. c) there must be Syara or imam and hatibi. d) there must be colleagues who prepare the equipment of cultural objects to be used & e) must also be a traditional fashion stylist who will be worn to the event maker (Farha Daulima: 2).

After the stage of choosing the executor is continued with the preparatory stage. So at this stage of preparation, colleagues who have been given the task and responsibility in preparing cultural objects must prepare customary attributes or cultural objects, namely: a) Molungudu which means a steam bath containing traditional herbs that have been boiled on a pot made of soil that has invaded the cover steam. There are seven traditional herbs including: timbual, egg bark, kencur, sembung leaves, galangal, dedep leaves and nutmeg flesh and clove leaves. Where all the ingredients are roughly mashed then put the water and cooked until boiling and the girl is seated on the floor and add cold water after that langsnung water next to the girl's body. b) Momontho which means the gift of the holy sign. Where this goal is to avoid the girl and her family being kept away from the disaster reinforcements obtained from the cross of Allah swt and the blessing of the ancestors. Where the mixture of yellow, water and lime is rubbed on botu pongi'ila so that it becomes a blood red color and then give it to the forehead, neck, throat, shoulders, curves of the hands and feet. In the last stage of bontho begins to be passed on to parents, the goal is that the girl has promised herself not to do anything despicable (3). c) Momohuto or a splash of flower water. Where this purpose is to purify the girl from the great hadats. This momohuto stage is the first from parents without rhyme, then continued by seven customary stakeholders containing yellow bamboo, which is clogged with various kinds of puring leaves. After that the event continued to pour the yolk on the palm of the right and left hand after it was drunk.

## 2. Isra Miraj's celebration in the use of me'raji script

Isra Miraj is a big day that is always celebrated in every Muslim wherever it is, in the celebration does not rule out the possibility of the name pronounced in the marking of Isra Miraj in each different region but on the other hand the celebration of Isra Miraj is a similar goal where the purpose of this Celebration of Isra Miraj is to reminisce about the personal journey of the prophet Muhammad SAW on the night with a short time. Where on the way from the Grand Mosque to the Aqsa Mosque. In the journey contains a very noble

duty and commandment of miracles from Allah SWT, namely the command to establish prayers 5 times a day. This celebration has a very important position for Muslims. So that in every celebration in any city is carried out with the traditions that apply in their respective regions.

According to Djamaris (1990) said that the event that coincides on the 27th of Rajab called Isra Miraj is a major event experienced by the Prophet Muhammad SAW, because this event is a reminder of the obligation of Muslims to pray or worship five times a night. So that in the celebration of this great event becomes a historic commemoration for all Muslims. "the history of Isra Miraja"..... So that with the explanation of Isra Miraj's journey has a close relevance with one of the community cultures gorontalo with the implementation of the commemoration of Isra Miraj Prophet Muhammad SAW. In this case the word Meraji contains religious values that are useful to strengthen the religious sense of the people of Islam (Karmin Baruadi.2012: 3).

So that in this Celebration of Isra Miraj, especially in Gorontalo has its own way in celebrating this big day. Interests for Islamic shirk held every commemoration of Isra Miraj on the 27th of Rajab, where this me'raji is read in people's homes and in mosques which are officially carried out twice, namely on Isra Miraj and Nisfu Sha'ban. As for the procedures that have been set according to customs.

In the celebration of Isra Miraj in Gorontalo using a text that will be read in the celebration using two languages, namely the old Gorontalo language and Arabic which is collaborated with the contents of the Qur'an which the Gorontalo people usually call Me'raji.

The initial series of activities for the implementation of the Isra Miraj celebration tradition according to customs include: (1) Mopo'ota: Notification to the government by two syara employees, (2) Moloduo: Invitation of customary stakeholders. (3) Lenggota lo pohutu: Implementation of the event: a) mopobulio: arranging the seat according to the orderly manner. b) mopodungga & mopoluduo lo yilumo, serving soft drinks by customary stakeholders & welcome to drink. c) Mopotouli lo u yilumo, take back the drinking utensils just now. d) Mopoma'lumu, caliph is required for moohsulu (tahlilan): momuata bohu (picking up embers), mopoloduo lo bohu (perpetuating tahlilan).

Moome'raji: me'raji script reading. A piece of Me'raji script in Gorontalo:

Perendla lo Eeya: *Tomoloololio debolo paramnu Allahu Ta'ala Jibrailu wau Miika'ilu, " Potuhuta Mola Timongoli ode dunia, ode ta iloponu'u Nabi Muhammadi, mola tiangimai li mongoli, pobutulamai moli hulungo, tuudu wa'u hilao modunggaya wau mototombiilua wolio, wau pohamaimalo limongoli makuta wolo pakeeyangi to delomo sorogaa wau wolo buuraki tuawu labo-labo u mopio kalulio to buuraki dadaatata wau hipiyohela wau potuhutamolo ode dunia ode ta iloponu Nabi Muhammadi. Oodito Jibril wau Mikail ma tilonggola'olo ode soroga wau tto'uledungga mao yio Jibril mamo wua-wuati'a: " W Malikiri Riduani: "Tita timongolo? Bolo uamo'o lo Jibril :"* waatia jibrailu. *Teeto ma mai hilu'o lo Malikir-Riduani hehebu lo soroga ma tilonggo tuwotolonao ide delomo soroga wau mama 'o olo hama makuta wolo pakeeyangi embankment Sundusin wa Istabraki wau wolo Buuraki tuawu spider tutu mopio lakulio to Buuraki daadaatata wau hiipiohela boito. Wau ma polilualai limongongolio lonto delomo soroga wau lato pilotuhutiomai ode dunia tuutaumai wolo malaikati pitu lo pulu lo lihu daatalio.* That is, The Commandment of God: As bright as Allah speaks to Gabriel and Mikail. "Down you two in the world of the one I love the Prophet Muhammad, call by you raise by the heavens, for I desire to meet, dialogue with him and get by you the crown and clothes from in heaven and a very good burak parasnya among the other barracks and go into the world, to the blessed prophet Muhammad", so Jibril and Mikail went to heaven and when he came

to the door of heaven Jibril said" o Angel Ridwan, who are you? I'm Jibril. Soon the Angel Ridwan opened the door and then Gabriel and Mikail came in and took the crown and clothes and a good burak, then Gabriel and Mikail from Heaven and directly brought to the world with the angel seventy thousand."

#### **b. The Role of the Entry of Islamic Influence in Gorontalo as a Source of Historical Learning**

Historical learning is one of the right efforts to insert multicultural value education in it, so that students can know what diversity means. Sjamsuddin and Ismaun (1996: 10) also stated that history is a mutually sustainable knowledge of people's lives with all aspects used as guidelines in the present and future (Yanyan Hardiana.2017:42).

The concept that usually appears in historical learning is as one of the cultural knowledge in raising awareness that contains cultural values such as willing to sacrifice, humanity, national solidarity etc. with the other side to understand history is the reality of human life not only as an individual human being but also socialized so that the historical knowledge from the social sciences that affects the chronology of events, the name of the person and the scene. So it is no wonder that interactions like this involve structural and individual and mutually sustainable comuitas in the span of time from the past to the present using various other social science concepts (Setiadu Sulaiman.2012: 25).

The use of material for the entry of Islamic influence in Gorontalo makes a learning that must be known for students on the grounds of knowing the history in the local area, especially in Gorontalo, to be a plus because it is not only a material learning but the niali contained in it holds meanings that can be implemented in everyday life, especially when it comes to the research of Islam for Muslims. Not only useful for students but also can be useful to teachers where in the 2013 curriculum in the 11th grade there is a general material related to the entry of Islam in the archipelago. Regarding the entry of Islam in Gorontalo can be a sub-section of learning that can be associated with the material by taking a local theme that is close to the condition of students. So that students get new knowledge that they do not get in the general books that only mostly discuss the scope of the Java area which in fact is indeed Islam is growing rapidly also in Indonesia.

In the entry of Islam in Gorontalo can be used as a source of learning many of the results of Islam, namely the use of traditions that can be used as a tilas napak and can be implemented in one's own life. Examples of traditions or cultures are momeati or purification for girls and the implementation of Isra Miraj who uses Gorontalo literature.

### **IV. Conclusion**

In historical learning not only applies to the material that has been applied in the curriculum, but historical learning can also introduce local wisdom from each region. Which aims not only as a local to international promotion event but makes a learner to better provide awareness of the historical importance of each region. The use of material for the entry of Islamic influence in Gorontalo makes a learning that must be known for students on the grounds of knowing the history in the local area, especially in Gorontalo, to be a plus because it is not only a material learning but the niali contained in it holds meanings that can be implemented in everyday life, especially when it comes to the research of Islam for Muslims. Not only useful for students but also can be useful to teachers where in the 2013 curriculum in the 11th grade there is a general material related to the entry of Islam in the archipelago. If it is not the original people from the area who inherited the history and customs and customs then who else, then this local nuanced



learning can be used as learning materials and materials for self-evaluation of sendri and community.

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