

MOLO'OPU TRADITION IN TERM OF GORONTALO'S ETHNIC LEADERSHIP

Rahmawati¹, Kasim Yahiji²

^{1,2}State Institute for Islamic Studies (IAIN) Gorontalo, Indonesia

Jl. Sultan Amai, Pone, Limboto Bar, Gorontalo 96181

E-mail: 'rahmatjatjo@iaingorontalo.ac.id, 'kasimyahiji@iaingorontalo.ac.id

Abstract: This paper aimed to study about acculturation between religion and *Molo'opu* customs (*adat*) in Gorontalo society and to describe leadership philosophical meaning. This is descriptive qualitative research. Data collection techniques used during the study process were participant observation, guided interviews, and documentation. It applied anthropological, sociological, and historical approaches. The results showed that the implementation of *Molo'opu* tradition is based on the philosophy of "*Adati hula hula'a to syaraa, syaraa hula-hulaa tokitabi*" which means that *adat* based on *syara'* and *syara'* based on the Quran are hereditary-philosophical base in all dimensions of the Gorontalo people. The acculturation between the sharia commandments and the preservation of the *Molo'opu* tradition is reflected in the traditional apparatus and processions as well as the chanting of *Tuja'i* poetry containing moral values that can motivate leaders to have a deep awareness that they are as a substitute for Allah and His Messenger to lead this world to the right path. Moral values of *Molo'opu* are: 1) *Mo'odelo* "*Mo'oiyoto Allah, wo lo Nabi Mursalah lo Waliu sagala*" 2) *Mo'olindapo* 3) *Dulohupa* 4) *Huyula* 5) *Balata Yipilo* 6) *Ponuwo dan Loyode*. The implementation of the *Molo'opu* is essentially a traditional welcome and respect, as well as the implementation of civilized humanity. The sacred values contained in the *Molo'opu* tradition will inspire newly appointed leaders to carry out the mandate as a responsibility to Allah Swt.

Keywords: acculturation; religion, *Molo'opu* tradition; Gorontalo.

Abstrak: Tulisan ini bertujuan mengkaji akulturasi antara agama dan adat *Molo'opu* pada masyarakat Gorontalo dan mendeskripsikan makna filosofi kepemimpinan dalam pelaksanaan tradisi *molo'opu*. Jenis penelitian ini adalah kualitatif deskriptif dengan teknik pengumpulan data melalui observasi yang berpartisipasi, wawancara terpimpin, dan dokumentasi. Pendekatan yang diterapkan selama penelitian antara lain pendekatan antropologi, sosiologi, dan historis. Hasil penelitian ini menunjukkan bahwa pelaksanaan tradisi *Molo'opu* berdasar pada filosofi "*Adati hula hula'a to syaraa, syaraa hula-hulaa tokitabi*" yang artinya adat bersendikan *syara'* dan *syara'* bersendikan kitabullah, merupakan filosofi yang ditaati secara turun temurun pada semua dimensi kehidupan masyarakat Gorontalo. Akulturasi antara perintah *syariat* dan pelestarian tradisi *Molo'opu* tercermin dalam perangkat adat dan prosesi serta lantunan syair *Tuja'i* yang mengandung pesan moral yang dapat memotivasi para pemimpin bahwa dirinya adalah pengganti Allah dan Rasul-Nya. Pesan moral *Molo'opu* antara lain: 1) *Mo'odelo* "*Mo'oiyoto Allah, wo lo Nabi Mursalah lo Waliu sagala*" 2) *Mo'olindapo* 3) *Dulohupa* 4) *Huyula* 5) *Balata Yipilo* 6) *Ponuwo dan Loyode*. Pada hakekatnya pelaksanaan tradisi *Molo'opu* adalah penyambutan dan penghormatan secara adat, dan implementasi kemanusiaan yang beradab. Nilai sakral yang terkandung dalam tradisi *Molo'opu* ini yang akan mengilhami pemimpin yang baru dilantik untuk melaksanakan amanah yang diembannya dengan penuh rasa tanggung jawab kepada Allah Swt.

Kata kunci: akulturasi; agama; tradisi *Molo'opu*; Gorontalo.

Introduction

Islam is a universal religion which can be noticed from the teachings that accommodates people and compatibly adapts to developing social civilization. Besides, Islam enables to cross time

and space because it applies creative function to actualize Islamic teachings into human's life. The teachings in one side as a value system have an open dialectic to a dynamic-cultural cycle. Religions as a value system have particularly had

acculturation, collaboration, and syncretic process toward cultural diversity in terms of thought or behavior of human.¹

Ibnu Khaldun (1332-1406 AD.) in his *Muqaddimah*; the present of Islam brought by Muhammad, PBUH did not negate Samawi religions (Jews and Christian) and exterminate Arab local traditions.² but did attempt to provide new moral and value to the local values. In addition to accommodating and acculturating the local culture, Islam also provides more objective moral values. Islam gives leeway to each of its adherents to perform religious rituals, without having to go through symbolic authority, both in the form of institutions and personal.

The studies on culture/tradition or local wisdom have attracted the attention of researchers from various disciplines. This is evidenced by the presence of various studies of traditions, *adat* (customs), local wisdom that have been written by anthropologists such as Clifford Geertz,³ Nies Mulder,⁴ and Andrew Beatty⁵ and ethnologists such as Christian Pelras,⁶ Pilologists and humanists such as Alim Nide,⁷ Nani Tuloli,⁸ Medi Botutihe,⁹ Farha Daulima¹⁰ in the context of the Gorontalo community, the study of local culture has

investigated many things related to hereditary practices consistently maintained.

According to the various research studies above, it shows that Gorontalo has many traditions whose authenticity has been preserved until now and will not run out to be studied. The majority people of Gorontalo are Muslim that glorify *syariat* (Islamic Law) and depending on traditional customs based on '*adati topa lo syareati, syara' and syara'* based on the Quran.

The *hanif*-Islamic teachings can be understood by mankind through cultural applications, this is explained by Kuntowijoyo about the relationship between *syara'* commands and culture that; Islam as a religion, cannot be separated from historical reality, in which there is culture and influence each other because religion and culture are full of symbols and values. Religion is a symbol that symbolizes the value of obedience to God, while culture also contains values and symbols so that humans can interact in it. Religion needs a symbol system (religion needs culture). However the two are very different. Religion is something absolute and does not change. Unlike culture, it is only particular (relative). What is certain is that religion without culture can only develop as a personal religion, but without culture, religion as a collectivity that will have no place.¹¹

The combination of religion and custom that forms the identity of the tradition in the process undergoes a dynamic that emphasizes a fundamental change within the boundaries of community traditions. In the negotiation space for the application of a value and practice, Abdullah Khair Mansur stated; meanings can experience a shift towards a contestative direction. The problem is, can the existing traditions survive against the strong penetration of culture that is increasingly globalized in line with the challenges of the changing times?¹² In such a situation, mistakes in formulating a strategy to maintain the existence of the tradition resulted in the

¹ Ipandang, Ipandang, and Ai Yeni Yuliyanti, "Tolaki Tribe's Marriage: The Struggle of Islamic Law and Customary Law," *Madania: Jurnal Kajian Keislaman*, vol. 24. no.2 (2020), pp. 191-200.

² Ahmad Syafii Maarif, *Ibn Khaldun Dalam Pandangan Penulis Barat Dan Timur*, (Gema Insani, 1996), p. 22.

³ Clifford Geertz, Aswab Mahasin, and Bur Rasuanto, *Abangan, Santri, Priyayi: Dalam Masyarakat Jawa*, (Pustaka Jaya, 1983).

⁴ Nies Mulder, *Mysticism of Jawa Ideology in Indonesia*, trans. Noor Cholis, (Yogyakarta: LKiS, 2009).

⁵ Andrew Beatty and Achmad Fedayani Saefuddin, *Variasi Agama Di Jawa: Suatu Pendekatan Antropologi*, (Jakarta: Murai Kencana (Division Rajagrafindo Persada), 2001).

⁶ Christian Pelras, *Manusia Bugis*, trans. Abdul Rahman, (Jakarta: Nalar in collaboration with Jakarta Forum-Faris, EFO, 2005), p. 206.

⁷ Alim S Nide, *Gorontalo: Perubahan Nilai-Nilai Budaya Dan Pranata Sosial*, (Jakarta: Pustaka Indonesia Press, 2007).

⁸ Nani Tuloli, *Membumikan Islam*, (Gorontalo: Grafika Karya Gorontalo, 2003), p. 90.

⁹ Medi Botutihe and Farha Daulima, *Tata Upacara Adat Gorontalo, Dari Upacara Adat Kelahiran, Perkawinan, Penyambutan Tamu, Penobatan, Dan Pemberian Gelar Adat Sampai Upacara Adat Pemakaman*, (Gorontalo: City Government of Gorontalo, 2003).

¹⁰ Farha Daulima, "Terbentuknya Kerajaan Limboto, Gorontalo", (Forum Sura Perempuan, LSM Mbu'i Bungale, 2006).

¹¹ Kuntowijoyo, *Muslim Tanpa Mesjid, Essai-Essai Agama, Budaya Dan Politik Dalam Bingkai Strukturalisme Transendental*, (Bandung: Mizan, 2001), p. 196.

¹² Abdullah Khair Manshur, *Kearifan Lokal dan Tatanan Masyarakat Modern*, (Jakarta: Harmoni Press, 2013), p. 09.

dilution of these distinctive values. Therefore, the study of religions and customary acculturation by examining the symbolism of the *Molo'opu* tradition is an important step to take. This study implicitly aimed to explore the acculturation between *Molo'opu* customs and religion in the Gorontalo community, this study is considered urgent because the *Molo'opu* tradition contains the meaning of the leadership philosophy of "humanizing civilized humans".

Method

This is qualitative research as an a priori approach based on philosophical assumptions (interpretive naturalistic approach) and multiple sources of information as well as a narrative approach because qualitative research uses various data collection techniques to obtain empirical data such as case studies, personal experience, self-evaluation, life story, interview, artifact, cultural study, observation, history, and direct interaction. This study aimed to describe the *Molo'opu* tradition in Gorontalo ethnic leadership.

The data obtained in the form of descriptive data can be written or oral from the facts found in the field at the time of the research. Data were from observations, interviews and documentation. Data analysis in the study was carried out by several stages, namely: data collection, data reduction, data presentation, conclusion drawing and data verification. In addition, data editing, categorization/coding, and meaning creation were carried out. In the process of editing the data, the data were translated and converted. Data that cannot be read were translated to make it readable. In the coding stage, data categorization was applied according to the focus of the research problems. In order to get meaning, this research was analyzed according to the focus of the problem to be given meaning. Conceptualization of scientific statements is also added to the conclusion of the research.

The Acculturation between Religion and Culture in Gorontalo's Culture

The culture can also be interpreted with local wisdom which means explicit knowledge, emerging

from a long period that evolved together with the community and its environment, in a local system that has been experienced together.¹³ This evolutionary process took a long time and was rooted in the culture of the community as a potential source of energy and a system of collective knowledge of the community to live together dynamically and peacefully. Therefore, it is very reasonable if Gretzz said that local culture or wisdom is an entity that greatly determines human dignity in community.

Cultural contact in the process of expanding the values of Islamic teachings with the culture of the community caused a process of tug of war between the two which often results in the cultural dynamics of the local community.¹⁴ Then what happens is syncretism or cultural acculturation, such as the practice of believing in faith in Islamic teachings but still believing/ implementing various local beliefs.¹⁵

All forms of human activities that include religion, customs, traditions, politics, and the use of technology are part of the content that will always continue to develop in accordance with the development of human cognition. All of that boils down to the ability of the human mind as a cultured and civilized being. Therefore, Ki.Hajar Dewantoro, defines culture as "something" that develops continuously, converges, and is concentric.¹⁶ Culture is not something static, standard or absolute. Culture develops along with the development of the collective mental and physical evolution of humans.¹⁷

According to Clifford Geertz, religion is not just a spirit, but is an intense relationship between religion as a source of value and religion as a

¹³ E. Tiezzi, N. Marchettini, dan M. Rossini, *Extending the Environmental Wisdom beyond the Local Scenario: Ecodynamic Analysis and the learning Community*.<http://library.witpress.co/page/paperindo.asp>.

¹⁴ M Gazali Rahman, "Tradisi Molonthalo Di Gorontalo," *Al-Ulum*, vol. 12, no. 2 (2012), pp. 437-56.

¹⁵ Nur Syam, *Islam Pesisir*, (PT LKIS Pelangi Aksara, 2005).

¹⁶ Dita Ratna Febrianti, "Konsep Pendidikan Karakter Dalam Perspektif Hajar Dewantara" (2016).

¹⁷ Muhasim, "udaya Kejujuran Dalam Menghadapi Perubahan Zaman (Studi Fenomenologi Masyarakat Islam Modern)," *Palapa: Jurnal Studi Keislaman Dan Ilmu Pendidikan*, vol. 5, no. 1 (2017).

source of cognition.¹⁸ According to Taylor that human cognition is filled with religious mentality,¹⁹ and it will experience changes according to one's level of knowledge, so that religion is indirectly a pattern for human action (pattern of behavior) and which becomes a guide that directs human action (pattern for behavior).²⁰ From this theory, religion is often understood as a cultural system whose level of effectiveness cannot be separated from culture.

Islam as a religion and belief that came last can easily be grounded and rooted in the soul of the majority of mankind in the world. Such achievements cannot be achieved without the dialectic between Islam as a heavenly religion (celestial) and human culture in the world (local culture), from various aspects of human life. The dialectical pattern of Islam and culture is a reconstructive-dialectical and elaborative pattern.²¹

The Gorontalo people is known as a society that adheres to customs, with a philosophy of *Adati hula-hulaa to saraa, saraah hula-hulaato Qur'ani* which means "*adat is based on syara', syara' is based on the holly Quran*".²² This philosophy

contains a number of meanings that first, *adat* (the customs) must be based on *syariat*. *Adat* that comes out of the *syariat* cannot be categorized as *adat*. Second, the strong relationship between *adat* and *syariat*. On a practical level, customary practices in society can get justification and legalization from the guidance of the Quran and the hadith of the Prophet.

The presence of Islam in Gorontalo society is a form of acceptance of completely new values into an established culture. However, the presence of a new culture into a culture that has been practiced for a long time does not actually undermine the value of its identity. Unlike the Minang culture, which experienced upheaval and even war,²³ like in the second generation of American Indian descent, there is conflict among families. Prior to discussing the culture/customs of the Gorontalo people, the author will explain about the customs in their conception in order to better understand the customs in concept and form. Janis B Alcom provided boundaries that can be used as a reference to understand what is meant by *adat*. Alcom's thoughts on *adat* are:

1. *Adat* refers to cultural beliefs, rights and responsibilities, customary law and courts, and customary practices. The special aspect of *adat* is the area that is different from one another and can adapt to new situations over time.
2. *Adat* contains legal, religious, moral, and cultural aspects. *Adat* regulates behavioral relations among individuals, families, communities and immigrants/ outsiders. *Adat* also regulates the relationship between humans and nature, and nature is seen as an active actor in this relationship. Carrying out *adat* means performing traditional ritual actions, such as prayers and offerings.

¹⁸ Geertz, Mahasin, and Rasuanto, *Abangan, Santri, Priyayi: Dalam Masyarakat Jawa*.

¹⁹ Edward Burnett Tylor, *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Art, and Custom*, vol. 2, (J. Murray, 1871), p. 135.

²⁰ This statement is in line with what was expressed by Nasr Hamid Abu Zaid related to the Quran, that it is the word of God that is mixed from existing culture (*muntaj tsaqafi*) known as *asbab al-wurud*, and also contributes to the development of human culture. (*muntij tsaqagi*), See Nash Hamid Abu Zaid Nash Hamid Abu Zaid, *Isykaliat Al-Qira'at Wa-Alyat Al-Ta'wil*, (Beirut: Dar al-Fikr, 2000).

²¹ Masdar Hilmy, *Islam Profetik: Substansiasi Nilai-Nilai Agama Dalam Ruang Publik*, (Kanisius, 2008).

²² This philosophy is firmly held by the people of Gorontalo, "all dimensions of space and motion must be based on the *syarak* sourced from the Quran and the Hadith of the Prophet, PBUH. Thus, if there is a custom that is contrary to that, then it is declared not entitled to be enforced." In this regard, Alim S. Niode said that the custom of *lou ngalaqa/motolonggalaqa* was also adapted to Islamic law, see Alim S. Niode, *Gorontalo: Perubahan Nilai-Nilai Budaya dan Pranata Sosial*, (Jakarta: Pustaka Indonesia, Press, 2007), p. 69. Historically, the term has been formulated by the first King of Gorontalo to embrace Islam, namely King Sultan Amai (1532-1550 AD). The formulation of I Raja Amai reads; *Saraa topa-topango adati* means that *syarak* is based on custom, the second formulation, perfected by King Matolodula Kiki (1550-1585 AD) *adati hula-hulaa to sayaraa, syaraa to hula-hulaa to*

adati, then refined again by King Eyato (1673-1679) M.) with the concept of *Adati hula-hulaa to syaraa, syaraa hula-hulaa to qur'ani*, see Ibrahim Polontalo, *Adat is based on syara, syara is based on the Book of Allah as the basis for the development of culture and implementation of Islam in Gorontalo*, (Paper at national seminar, BPKI-KTI in Gorontalo, 2020), p. 6-12.

²³ Za'im Rais, "The Minangkabau Tradisionalist's Response to The Modernists Movement", *Disertasi*, (Monteral: McGill University, 1994).

3. *Adat* is customary law. Customary fines are imposed on those who violate customary law.²⁴

In the Gorontalo, *adat* is seen as a set of norms (values) and rules as a result of the design of their predecessors. This custom is made to regulate how human behavior relates to other humans, humans and the natural surroundings and others. In the daily life of the Gorontalo people today, customs as the basis of life (norms) are not so influential anymore. *Adat* is still carried out, but only on certain occasions, such as: circumcision, marriage, welcoming guests, conferring customary titles, funerals, and others. Even if later in the implementation of the above event, the community does not carry out the custom, then there will be no sanctions or fines imposed on the community who do not carry out the custom. According to the researchers' observations, this is because *adat* is not the only source of values held by the Gorontalo people. *Adat* is only the second source of value, after the source of value from Islam.

There are two living value systems, in the sense of being nurtured and maintained by the Gorontalo people,²⁵ First, value system is given by Islam. This set of values is considered very noble by the community. The value given by Islamic teachings is a high quality value. Therefore, the implementation of this value does not require a command or order from any party. Every individual or human should be aware of this great value so that they will willingly follow and obey it. People who do this are seen as human beings with high dignity, and as role models for the noble path.

Because the value system of Islamic teachings is recognized as the most basic value that comes from the absolute truth, namely Allah Swt, then this value system provides sanctions that are also supernatural in nature, cannot be seen clearly in the reality of human life. The power

of this value system will be felt from within the man himself, the extent to which he can realize, understand and reflect on it. The system runs not first by the actions of a particular institution or agency, but is more determined by a person's personal factors. The value comes not with a coercive commandment, but asks for awareness and willingness to the truth alone. The religious value system is a set of values that is considered the most ideal and the source of all values. Because of its nature, this value system cannot always be described practically in real life. As a source, it is like a concept. That means it can be poured into various possibilities. The second value system is the value system given by *adat*. This system provides measures and provisions for how humans should act and behave. The value system given by *adat* is the result of deep thoughts from previous kings about how people's lives should be regulated, so that life can run in peace and harmony. From its purpose, the value system of this custom seeks to create a system that is harmonious between humans and humans.

The system of religious and customary values guided by the current Gorontalo community began to take shape since Islam entered Gorontalo in 1525 AD. Sultan Amai who ruled Gorontalo at that time had the principle of "*syara'a hulo-huloa to adati* (*syara'* based on *adat*).²⁶ The position of *adat* as a philosophy in the life of the Gorontalo people at that time was still above religious values. Values derived from religion are only complementary to values derived from traditional values. During the reign of King Matolodulakiki in 1550 AD, this principle was renewed to become "*Adati Hula-hula 'a to Syara 'a, Syara'a Hula-hula 'a to Adati*" (*Adat is based on syara', syara' is based on Adat*).²⁷ That is, the values that are guided by the community come from religious and customary values that have the same position. During the reign of Eyato in 1673 AD, the principle was again refined into "*Adati Hula-hula 'a to Syara'a, Syara'ah Hula-hula 'a to Quru 'ani*" (*Adat relies on Syara', Syara' relies*

²⁴ Janis B Alcom, *Beberapa Pokok Antropologi Sosial*, (Jakarta: PT. Dian Rakyat, 2011), p. 67.

²⁵ Ibrahim Polontalo, *Masuk Dan Berkembangnya Islam Di Gorontalo Sejak Awal Abad Ke XVI Sampai Abad Ke XIX*, (Gorontalo: IKIP Negeri Gorontalo, 2003), p. 44.

²⁶ Ibrahim Polontalo, "Sultan Amai Pencetus Sejarah Islam Di Gorontalo", (*Sejarah Islam di Gorontalo*, Gorontalo, 1991).

²⁷ Polontalo, *Masuk Dan Berkembangnya Islam Di Gorontalo Sejak Awal Abad Ke XVI Sampai Abad Ke XIX*.

on the Quran). Thus, since the entry of Islam to becoming the official religion of the kingdom to this day, this philosophy has fused and become the identity of the Gorontalo people.

The Eyato principle in the harmony of *adat* and Islam is that *adat* is Islamized and Islam is customised, which is then termed the Islamization of *adat*, which remains integrated, maintaining the character of the religious elite and the *adat* elite in the position of formal leader. This Islamization went through the stages of adaptation, acculturation, and the formation of *syara'* as a traditional joint based on the holly Quran.²⁸

The structure of society at that time consisted of the first four layers, the *Mongolian* group, namely nobles who could occupy all positions and ranks. Second, the group of *wali-wali*, they were descendants of nobility but had not held a position. Third, the *tau data* group, namely ordinary people in general. Fourth, the *wato* or slave groups. In order to minimize the gap between layers, Eyato gives more opportunities to the guardians to occupy various positions with the following conditions: have *ilomata*/faith and piety, noble character/morals, educated and have skills. In the sense that all social strata have the right to become officials who are important to fulfill the requirements.²⁹

Gorontalo Kingdom Leadership Setting

The Gorontalo community is known as a society that adheres to customs, with a philosophy of *Adati hula-hulaa to saraa saraah hula-hulaa to Kur'ani* means “Adat is based on *syara'*, *syara'* is based on the holly Quran”.³⁰ This philosophy contains a number of meanings that first, *adat* must be based on the sharia. *Adat* (the customs) that come out of the sharia cannot be categorized as customs. Second, there is a strong relationship between *adat* and sharia. On a practical level,

customary practices in society can get justification and legalization from the guidance of the Quran and the hadith of the Prophet.

After the entry of Islam and its influence in the government of the Gorontalo kingdom and people's lives, the authority in the government system played by “*Buatula Totolu*” changed to 1) *Bate* as the authority on customary issues 2) *Bubato* as the holder of government authority, security and welfare of the people 3) *Qadhi* as the holder of religious authority.³¹ The influence of Islamic teachings through government policies is getting bigger. The role of *adat* which was previously the main reference in running the wheels of government is gradually being influenced by Islamic values and sharia.

From a historical perspective, it is illustrated that before Islam came to Gorontalo, the people believed in animism and dynamism. In social life they hold the principle *U duluwo limo lo pohala'a* (the five kingdoms of Gorontalo which functioned as two forces in building Gorontalo in actualizing the real life of the Gorontalo people who are peaceful, have a family nuance, uphold sustainability, tolerance, solidarity, democracy. With philosophy of “*Adati hula-hulaa to saraa, saraa hula-hulaato Kur'ani*” means etiquette, politeness, mutual cooperation, mutual help and respect in the association as a guide in social interaction. The custom that has been built and institutionalized into a tradition in the Gorontalo community which is based on the values of Islamic law, these are the characteristics and characteristics of the Gorontalo Islamic tradition.

The reigning King Eyato (1673-1679 AD)³² applied philosophy “*Adati hula-hulaa to saraa, saraa hula-hulaato Kur'ani*” in running the government both in religious and social life. At the same time, the political system of government was perfected, in which the government was divided into three parts; 1) The *Maharaja*/sultan became chairman of the council of three strands of government,

²⁸ R Kadir, “Abd, ‘Pertautan Adat Dan Syara’dalam Dimensi Sosial Di Kota Gorontalo,’ *Jurnal Al-Qalam*, vol. 16, no. 26 (2010), pp. 213–21.

²⁹ Polontalo, “Sultan Amai Pencetus Sejarah Islam Di Gorontalo.”

³⁰ Alim S. Niode, Gorontalo: Perubahan Nilai-Nilai Budaya...p. 69. Ibrahim Polontalo, *Adat is based on syara...*, *Paper at national seminar*, (BPKI-KTI in Gorontalo, 2020), pp. 6-12.

³¹ Liputo, *Sejarah Gorontalo, Dua Limo Lo Pohalaa*, (Gorontalo: Rakyat, 1945), p. 56.

³² Muhammad Rusli Ibrahim, “Persepsi Masyarakat Tentang Makam Raja Dan Wali Gorontalo,” *El-Harakah (Terakreditasi)*, vol. 18, no. 1 (2016), p. 73.

Bukaulo Tolalu, leader of the two divisions namely government and *adat* (Baate/customary leader), 2) *Bukuulo Bala*, security department headed by *Apitalaa*/captain of the Sea 3) The improved thread, namely *buatulo saraa* led by Kadhi who is responsible for religious matters, and the authorities are:

1. Providing enlightenment about religion to the community
2. Prospering the mosque, including the issue of *waqf*, *infaq*, and alms
3. Organizing religious activities both in the community, the royal palace and other places.

The structure of society at that time consisted of the first four layers, the *Mongolian* group, namely nobles who could occupy all positions and ranks. Second, the group of *wali-wali*, they were descendants of nobility but had not held a position. Third, the *tau data* group, namely ordinary people in general. Fourth, the *wato* or slave groups. In order to minimize the gap between layers, Eyato gives more opportunities to the guardians to occupy various positions with the following conditions: have *ilomata*/faith and piety, noble character/morals, educated and have skills. In the sense that all social strata have the right to become officials who are important to fulfill the requirements.³³

The pre-Islamic system of social, economic and political strata that prevailed in Gorontalo was called *buatula towulongo* (three ropes). The three are: 1) *Bukaula bubato*, consisting of the government and all the apparatus headed by *olagia* (maharaja), 2) *Buatulabantayo*, and 3) *buatula bala* consisting of *bantayo poboide* headed by a *baate*. When compared with the trias politica teaching on the division of power, the former is more or less equivalent to the executive branch, while the latter is equivalent to the legislative and judicial institutions respectively.

The explanation above shows that the implementation of the political power of the pre-Islamic Gorontalo kingdom was based on

democracy with a family approach as in ancient Greece.³⁴ This kind of democracy initially stemmed from an attitude of upholding human customs and character, as in the family life system which aimed to seek material and spiritual well-being with full wisdom. In addition, it was also characterized by a natural and humanistic nature because it was taken from the history of community.

From the pre-Islamic period to the Islamic period or for a century political power was held based on the democratic system as above. Previously, the philosophy of power was based on natural customs (*adati asali*), then the period of Islamic philosophy is based on the principle of *adat* based on *syara'*, *syara'* based on the Quran.

The combination of *adat* (natur) and the Quran gets balanced harmonization in the articulation of *syara'*, as is known, *syari'* which means the path/way³⁵ for life towards the Quran, or in short it can be said to move from nature (customs) to the Quran (Islam).

Some political observers such as Tacco and Kaluku argued that the Islamic period reached its golden peak under the leadership of Eyato (1673-1679). This development is based on the view of life as described above. The results of the Gorontalo Regency Anniversary seminar concluded that this view was born 150 years earlier before the *Wahhabis* in Minangkabau adopted the same view. On that basis also King Eyato exercised his political power.

The concept of *Ulipu* at that time could be equated with the state.³⁶ The base of government power is still on *governmental contract* in 1385. Among other things, this statement reads: *Taluhu-taluhu lo ito Eeya; Tulu-tulu loito Eeya, Dupoto, dupoto lo ito Eeya; Huta-huta loito eeya; Tawu-tawu lo ito Eeya; Bo diya poluliya hilawo, Tapulu* ³⁷(water

³⁴ Ibrahim Polontalo, *Empat aspek adat daerah Gorontalo, aspek adat penyambutan tamu, penobatan, perkawinan, pemakaman*, (Gorontalo: Pemda Kabupaten Daerah Tingkat II Gorontalo in collaboration with FKIP Universitas Sam Ratulangi di Gorontalo, 1985).

³⁵ Ali Syari'ati and Afif Muhammad, *Humanisme Antara Islam Dan Mazhab Barat*, (Pustaka Hidayah, 1992).

³⁶ Rizal Darwis, "Pohutu Molalungo Pada Masyarakat Gorontalo, (Sebuah Refleksi Islam Nusantara)," (2016), pp. 02-04.

³⁷ At the beginning of the formation of the Tija'l kingdom

³³ Polontalo, "Sultan Amai Pencetus Sejarah Islam Di Gorontalo."

is mine. The fire belongs to my lord; the wind belongs to my master, the land belongs to my master, the people / people belong to my master, but don't do it arbitrarily).³⁸

***Molo'opu* Tradition Ceremony for the Gorontalo Ethnic**

H.A.Gibb stated: *Islam Indeed much more than a system of theology, it is complete civilization* which means "Islam is not only about the theological system, which only teaches divinity, but Islam is a teaching that can produce a perfect civilization or culture."

Basically, Islam is not just talking about religious doctrines, more than that, Islam is a source of culture. In which the values of Islamic teachings, if truly lived by Muslims, are interpreted correctly and then practiced in everyday life, especially at the point of interaction among people, it will produce a culture and even a glorious civilization.³⁹

In line with this, research on traditional ceremonies and the presence of cultural and mystical elements in them has been widely carried out by anthropologists, various classical ethnography depicts many ceremonial processes, both transitional ceremonies, traditional title-giving ceremonies, and inauguration ceremonies. This kind of ceremony is a very important part of all tribes.⁴⁰

A traditional ceremony is an act or series of actions carried out according to customs or

religion that marks the sanctity and solemnity of an act. In 1922, Redcliffe Brown, an anthropologist who studied traditional ceremonies, argued that; Traditional ceremonies are considered to strengthen collective feelings and social integration.⁴¹ Turner explained the same thing; that the implementation of a ceremony there must be a very strong symbol describing a community structure. Personal interests are systematically related to public interests, dramas played collectively have personal meanings and subconscious meanings.⁴²

Regard to the awarding ceremony, honorary coronation, for example, there is an existence of symbolic values about power. Balandier stated that power would have to do with holiness. Essentially, power showed that people relate to the rules that they want to work on.⁴³ De Heusch, stated that power in traditional societies has two fundamental ideas, namely the sacralization of the rules and the operation of the rules.⁴⁴

The *Molo'opu* tradition is carried out on leaders who have just been officially appointed by the government, which begins with the customary deliberation of the *adat* councils to go through the *adat* process, this means that *adat* authority is considered very important, because *adat* is an ancestral heritage that must be preserved because it contains philosophy and very deep meaning of life.

1. The Definition of *Molo'opu*

Molo'opu etymologically comes from the word *to'opu* which means "lap, hold",⁴⁵ *Molo'opu* in tradition is an absolute requirement that must be made to leaders who want to carry out their duties in an area.

it only consisted of 4 sentences. Power over the population/people is not left to the kingdom. While the sixth sentence is the limitation of the Maharaja's power over all the powers that have been handed over by Linula including water, fire, wind, land and residents. Thus it became clear that Eyato was not an absolute ruler. The team for formulating cooperation with the Gorontalo Regency Government, *Pohutu Aadati Lo Hulondalo*, (Gorontalo: Gorontalo press, 2008).

³⁸ Basri Amin, "Lokalitas Islam Gorontalo," *Suyatno Ladiqi, Ismail Suardi Wekke, Cahyo Seftyono*, (2017), p. 53.

³⁹ Rumadi, Rumadi. "Religion, State and Human Rights: Negotiating Accommodation Limits in the Constitutional Court." *Madania: Jurnal Kajian Keislaman*, vol. 24. No. 2 (2020), pp. 121-134.

⁴⁰ Djaelani Haluty, "Nilai-Nilai Kearifan Lokal Pulanga Untuk Pengembangan Karakter," *Al-Ulum*, vol. 14, no. 1 (2014), pp. 211-27; Moh Ihsan Husnan, "Pohutu Momulanga: Gelar Adat Di Gorontalo," *Al-Ulum*, vol. 12, no. 1 (2012), pp. 176-78.

⁴¹ Roger M Keesing and Samuel Gunawan, *Antropologi Budaya: Suatu Perspektif Kontemporer*, (Penerbit Erlangga, 1981), p. 109.

⁴² Roger M Keesing and Samuel Gunawan, *Antropologi...*, p. 109

⁴³ Georger Balandier, *Antropologi Politik*, (Jakarta: Rajawali Press, 1986), p. 141.

⁴⁴ Koentjaraningrat, *Model-Model Penelitian Masyarakat*, (Jakarta: Gramedia, 1981), p. 215.

⁴⁵ Popyram Asriyani, "Budaya Lokal Sebagai Aset Pariwisata Di Gorontalo," *Budaya Lokal Sebagai Aset Pariwisata Di Gorontalo*, n.d.

It has various terminology meanings, including:

- a. *Molo'opu* ceremony is one of the traditional ceremonial activities that are included in the aspect of welcoming guests (*pohutu motombulu*) namely the traditional pick-up or welcome to the leader to occupy the house of office (*yiladia*) which is applied to local government officials who have jurisdiction.
- b. *Molo'opu* ceremony is one of the Gorontalo customs to strengthen regional officials. In addition, Wu u Suwawa also said that *Molo'opu* was a means to inform all the people in the region that they already had a new leader.
- c. Meanwhile, according to culturalist Rukmin Ota, *Molo'opu* is a coronation ceremony or inauguration of the new caliph who leads a certain area.
- d. In the Gorontalo language dictionary; activities for holding a coronation ceremony of *wanu ma' le tatapu wuleya lo lipu, yi bate ma* which means if they are officially appointed as governors, mayors, regents, and sub-district heads, for example, the customary head will hold a coronation ceremony.⁴⁶ The newly crowned leader must understand the customs, hospitality and applicable rules.⁴⁷

These are some definitions of *Molo'opu* that have been explained by several scholars which are essentially a tradition that has roots in Gorontalo ethnicity when a leader has been officially appointed by state regulations, then followed by welcoming the leader with *Molo'opu* customs. This has implications for several meanings of the Gorontalo ethnic leadership philosophy, including 1) Humanizing humans 2) Respecting leaders 3) leaders know very well the customs of their people.

Customary councils that have six requirements as described above are added *Bantayo bopo'ide*

namely a council consisting of three main elements, namely; representatives from *Bubato* (governments), groups of customary holders, and *syara* groups, representatives from *Mongoponggola* (wise parents), *Tula'i bala* (public figure), and representatives of women who are authoritative and become role models. All these are called *Utoliya*.⁴⁸ The customary council and the *Utoliya* community have the right to carry out the *Molo'opu* tradition procession to officials who have been inaugurated by the state in accordance with the ancestral customs of the Gorontalo people.

From a historical perspective, the *Molo'opu* tradition was first implemented around 1385, when there were four major kingdoms ruling in Gorontalo namely: (Hunginaw, Topoyo, Bilindati, and Wuwahu kingdom). These four kingdoms wanted to join the Gorontalo kingdom and agreed to appoint the king of the kingdom of Gorontalo became *Ilahude Matula tula daa* (as the supreme king). This kingdom officially lived and developed in a harmonious life order. In the following years there were several small kingdoms who wanted to join, so the king of the small kingdom had to be in *Molo'opu* (officially it was said that the king was officially accepted).⁴⁹

The implementation of the *Molo'opu* custom based on Law No. 32 of 2004 as formulated in the results of the 2007 seminar in Limboto, Gorontalo Regency. This traditional procession, apart from being a necessity to fulfill the customary order, is also a form of people's recognition of their character and leadership as well as the gratitude of the indigenous people to their leader or caliph. The greatness of the *Molo'opu* traditional ceremony was held "*Pongo-pongoabe Daa*" meaning it was carried out according to the Gorontalo traditional greatness ceremony by all the country's traditional stakeholders "*Uduluwo Lo U Limo Lopohalaa*".

The customary council which has six requirements as described above is added by *Bantayo bopo'ide* which is a council consisting of

⁴⁶ Mansoer Pateda, *Kamus bahasa Gorontalo-Indonesia*, (PT Balai Pustaka, 2001).

⁴⁷ This is analogous to the life of the Prophet Muhammad. Halimatus Sa'diyah was breastfed as a child in a village, this illustrates that the Prophet Muhammad. Since childhood, the culture, customs, and norms of the great nation he will lead have been introduced, (Alim Niode's explanation).

⁴⁸ Nani Tuloli, *Membumikan Islam...*, p. 90

⁴⁹ Interview with Alim Niode as a lecturer culture at State University of Gorontalo/ traditional figures), Gorontalo, Mei 23, 2020.

three main elements, namely; representatives from *Bubato* (government), traditional stakeholders, and *syara* groups, representatives from authoritative *Mongoponggola* (parents) representatives, *Tula'i bala* (community leaders), and representatives of women who are authoritative and become role models. All these are called *Utoliya*.⁵⁰ The customary council and the *Utoliya* community have the right to carry out the *Molo'opu* tradition procession to officials who have been inaugurated by the state in accordance with the ancestral customs of the Gorontalo people.

2. Set of Customary Attributes and Their Meanings in the *Molo'opu* Tradition Procession

The traditional attribute sets and their meanings at the *Molo'opu* tradition are as follows:

a. *Alikusu* (traditional gate)

The framework of the gate in the Gorontalo language is called *Alikusu*. It consists of yellow bamboo, decorated with coconut leaves, banana trees, sugar cane and oil lamps placed at the entrance of the house. The dome-shaped gate of the mosque, which is the main symbol of *Alikusu*, is decorated with yellow leaves. Above the upper frame hang a number of bananas as a symbol of prosperity, sugar cane a symbol of hospitality and nobility of heart.

b. *Tolituhu* (traditional stairs)

Tolituhu means the woven ladder (traditional ladder) meaning agreement and harmony of the people who support the king. On the other hand, the king promises to be honest and fair and protect his people, if there is a violation the king or the community will be eaten by crocodiles (*katula*). The meaning is symbolized in the *tuja'i* as follows:

<i>Hulangili-Hulalata</i>	This is a complete land
<i>Wolihi pata'o data</i>	The pillar of the country
<i>Wapato putu bu'ata</i> (<i>Wuleya lo lipu</i>)	Four connecting pieces
<i>Ito taa pongata</i> (<i>Kimalaha</i>)	Lord who is dependable

<i>LoTawu data</i>	by people
<i>Wonu Tala lepata</i>	If there is a mistake
<i>Tombipide ulayat</i>	Arrange and align or give equal justice

c. Some simple equipment that contributes to *Molo'opu* tradition, as follows:

- 1) One incense stick (in it coals and frankincense)⁵¹
- 2) One tray ⁵² (filled by water and for hand washing)
- 3) Two *tapalu*, ⁵³(there are four *krawang* handkerchiefs inside)
- 4) *dudelo tilolo* money⁵⁴ (custom money).
- 5) *Toyopo* which serves traditional cakes (*Waji*, *cucur*, *kolombeng*, *kue roda*, *apang colo*, *apan bale*, *dodol*, *nasi kuning* and *tili aya*). All are sweet taste which symbolizes a happy and harmonious life.
- 6) *Upik pinang Bulowe*, means the principle of human life as a trustee. Humans came in this world as a mission of God, to seek the three honors of the world according to the commitment of its creation; first, humans as people of remembrance, glorify Allah with their remembrance. Second, man as a leader for himself and his people because of his piety. Third, as a person who is known by Allah because of his blessings. These three honors are also applied as the basis for Gorontalo's leadership ethics, which is called *buatula Totolu*, which originates from the application of *Tolo Lenggota*, namely; the first dimension of non-existence, the second dimension of being, and the third dimension returning

⁵¹ Mansoer Pateda, *Kamus bahasa Gorontalo-Indonesia...*, p. 69.

⁵² Mansoer Pateda, *Kamus bahasa Gorontalo-Indonesia...*, p. 69.

⁵³ *Tapalu* is a container containing four-tiered traditional money *Kati4x f 2,50= f10*, *-Payu Lo Hulondalo*, and *4 xf9,60-and Suwawa 2xf32 =f64* (now customized) placed in front *Baate/Wuu* and the contents are issued by the family representative directly submitted to *Baate*, see on Adat Gorontalo seminar, *Pohutu Aadati Lo Hulondalo*.

⁵⁴ Mansoer Pateda, *Kamus bahasa Gorontalo-Indonesia...*, p. 64.

⁵⁰ Nani Tuloli, *Membumikan Islam...*, p. 90

to nothing. Bulove's relationship with leadership; if the attitude of leadership in any position in this area has a bulove philosophy (which means that words and actions are always soothing, surely people will feel safe and prosperous. The attitude of bulove must be accompanied by 25 attitudes of life for those with honorary degrees coming home.

3. Molo'opu Tradition's Procession

As follows:

- a. *Modiyambango (lonto huali lo humbia)*; after *taa tumbuluwo* with the wife at the room door (*huwali lo Humbia*), so one of the traditional councils led them to the seats that had been prepared. By singing the *tuja'i* as follows:

<i>Woobu payu bulayi</i>	the honourable grandchild
<i>Ontande-ntande mayi</i>	come here
<i>Otile-tile Pomayi</i>	walk here
<i>Ontade Poloayi</i>	come upstairs
<i>Timile Potuwotayi</i>	walk in

- b. *Mopuhulo'o*; *taa tombuluwo* arrived to sit at the spot, the traditional holder reads the *tuja'i* as follows:

<i>Wombu maatoduwo</i>	welcome the grandchild
<i>Wahu maa popohulo'olo</i>	have a seat
<i>To pu'ade wajalolo</i>	on the glory seat

After that, *taa tombulowo* with his wife sit on *huhulo'a lo adati* which is a in the form of a mattress on a green rug facing the guest (sitting cross-legged).

- c. *Momulanga*

Taa tombulowo with his wife sit on *huhula'a to aadati*, the *Molo'opu* procession will be hosted by Gorontalo custom leader (*Baate lo Hulondalo*)

- d. *Molahuli* or *mopoipito (ta'uda'a)*; delivering moral messages by the customary council in turn reading the *tuja'i*;

<i>Bui bungalow pulu</i>	Our Noble Majesty
<i>Wawa'atiyo kabulu</i>	Granted people
<i>Batangio taa pulu</i>	The incarnation of the nobility

<i>Hungalioa tilombulu</i>	Glorified
<i>Dile'u dile-dileto</i>	Pampered wife
<i>Diludupo Duuheta</i>	Never imagine bad things
<i>Boolo ngango to maleto</i>	Speak good words
<i>Mo'o bua to malteto</i>	Bring dispute
<i>Timihupo to madalu</i>	Lead the nation
<i>To tolohu to Hu lala</i>	Wisely
<i>To pabadari to Allah</i>	According to Allah's provisions
<i>To Azza wajllah</i>	Allah's representatives
<i>Wlo Nabi Mursalah</i>	And our great prophet

- e. *Mongunti*, means the procession is ending. It is delivered by the customary leader by honking the drum
- f. *Modu'a*, praying lead by *qadhi*
- g. *Mongabi*, changing sitting position, sit back.

These are the steps of the procession for the implementation of the *Molo'opu* tradition in the Gorontalo community, which in essence shows a harmonious relationship between the commands of Islamic law and the demands of ancestral customs.

Acculturation of *Molo'opu* and Religion in Gorontalo Community Leadership

The people of Gorontalo have a religious style and social life that is based on principles and wisdom of "*Aadati hula-hulaa to syara, syara hula-hulaa to Kur'ani*" which means "*Adat is based on syara', and syara' is based on the book of the holly Quran*" in a universal perspective, it has contributed and even provided ample space for the formation of social order, both as a spiritual characteristic of the Gorontalo community and as a characteristic of its cultural values.

This customary philosophy has implications for social institutions, such as the reality of religion, birth, marriage, coronation of leaders, awarding honorary titles to become a place for harmonious unification of customs and religion. This context is also realized in the style and color of the leadership of the Gorontalo community, which combines traditional ancestral messages and sharia guidance. S.R Nur explained that King Eyato abandoned the teachings on people's sovereignty (*datahu lo blind buidu*), the teachings on limited

power (*dila poluli bulawo*), the teachings on the application of power (*ode maluo*), the teachings on the distribution of power (*buatula totalu*), and the teachings on honesty of judge (*dualo putio bilawo*).⁵⁵

This leadership teaching inspired the later traditional leaders, by requiring the elected leader to have the following indicators;

- 1) *Pawahe* (faith and piety, character)
- 2) *O'oliyo'o* (behavior/attitude)
- 3) *Motonggolipu* (wisdom in government)
- 4) *Motolonngala'a walo tuango lipu* (socializing)
- 5) *Motolo Agama* (doing religious activities regularly)
- 6) *Ilomata* (useful works for many people).⁵⁶

The people of Gorontalo have the perception that the level of success of a leader is largely determined by the moral attitude possessed and this will affect the community.

Furthermore, the power obtained by the caliph is the result of the struggle, approval, and willingness of the people, thus the king and royal officials can be overthrown by the community. This is illustrated in the following objectives:

<i>Tawu, maa tawu lo Ito Eeya</i>	The people are destined by my lord
<i>Dupoto, maa dupoto Lo Ito Eeya</i>	The winds are reserved for my lord
<i>Taluhu, maa taluhu Lo Ito Eeya</i>	The waters are for my Lord
<i>Huta, maa huta Lo Ito Eeya</i>	The lands are for my Lord
<i>Tulu, maa tulu Lo Ito Eeya</i>	The fires are destined by my Lord
<i>Bo Diila polulia ti hilawo Eyanggu</i>	But, don't abuse my lord

Tuja'i above contains a deep meaning towards a moral leader who must have responsibility, trust, and love the people very much, including: a) All wealth in the government sector in the form of air, water, land must be managed professionally

⁵⁵ S.R Nur, "Beberapa Aspek Hukum Adat Tata Negara Kerajaan Gorontalo Pada Masa Sultan Eyato," *Ujung Pandang: UNHAS*, (1979).

⁵⁶ Interview with Lukman Katili as traditional figures, Gorontalo, Mei 14, 2018.

and for the benefit of the community, not personal interests, and family b) in carrying out the wheel of leadership should not be greedy, but must be honest, fair, and humble. A leader is not judged by his material and position, but is highly judged by his morals. In assessing the character of a leader, there are four indicators that are applied, namely: the nature of *piqili* (temper), *popoli* (nature), *qauli* (his words are trusted), *qalibi* (conscience). In Gorontalo traditional speech, these four pillars must be owned by a caliph, so that he is called a true leader.⁵⁷

The figure of a leader who combines the demands of *adat* and the dictates of the sharia will not arbitrarily exercise power, or in other words unlimited power, has authority but is not arbitrary. *Datahu lo huntu hu'idu* (the plains uphold the mountains), this is a customary message not to exercise authoritarian power, all are subject to the authorities and all decisions are supported by traditional stakeholders. In order to avoid *Datahu lo huntu hu'idu Olangia's* power was then limited to *Hu'idu lo huntu datahu* and then perfected with the sentence *Bo dila polluliya hilawo Eyanggu* (don't follow your lust). *To'opu* (welcome), essentially respecting someone with his position as the source of the pattern in every *o'oliyo'o* (movement) as a leader.⁵⁸

King Eyato who succeeded in making Islam the official state religion. He is a practicing *sufism* and *tarekat*, the substance of this spiritual teaching influences his thinking about power. In his view, human power is divided into external power which can mislead and inner power based on faith in Allah Swt, as a absolute ruler. Therefore, the external power must be subordinated to the inner power. The way to achieve power according to God's will is to immobilize oneself in God.

⁵⁷ *Tuja'i* in the Gorontalo-Indonesian dictionary which means poetry that is usually said at traditional events. *Tuja'i* is a type of literature in the form of poetry which is a medium to express moral messages/advice and advice, respect or affection for someone. Due to its sacred meaning, *Tuja'i* becomes an important part in every traditional ceremony, especially the *Molo'opu* traditional ceremony, the coronation of the king and the awarding of traditional titles.

⁵⁸ Interview with H. Karim Pateda as traditional figures, Gorontalo, Februari 2, 2018.

Karim Pateda explained that leaders are expected in exercising their power to adhere to the principles of *qiyas dhahir* (world) and *bathin* (hereafter) in the government and the people, in short, the government is transcendental.⁵⁹ The value systems of culture are manifested as sacred symbols originating from Islamic teachings. Thus, the ethos that guides the existence of various social institutions such as family, education, economy, politics and so on is influenced/driven and directed by various value systems that are based on Islamic law. For example, *baitul mâl* and *waqf* boards held by the government must have Islamic economic principles (*zakat*). Therefore, the form of community activities, actions and works are covered by Islamic symbols. The social implication is that religion really provides social cohesion and supplies ideology to direct social changes. The legitimacy of the Islam is manifested in social order, while the legitimacy of power (Islam) lies in the balance of political and religious leaders. In the explanation, Alim S. Niode said that the government's task is *moqo yiya to Eya wolo Nabimursala loqo wali u sagala* (helping God and the Prophet he sent, or the leader is the incarnation/representative of God to prosper the earth and everything in it).

In another spectrum, the Regent of Gorontalo Regency (Nelson Pomalingo) in his interview explained that; In the ancestral tradition of the Gorontalo people, the leader who must be chosen is a leader who has a high religious spirit, integrity, and trust, this is intended so that all considerations and policies are balanced between spiritual values and rational values. The awarding of the *Molo'opu* custom of honor for an official will bring heavy consequences, not only being responsible to the community he leads but also to Allah swt. Furthermore, he explained that leaders who have been involved in cases of corruption, drugs, and all other disgraceful attitudes, will automatically be rejected by custom.⁶⁰

⁵⁹ S.R Nur, "Beberapa Aspek...", 1979; Ibrahim Polontalo, *Empat aspek adat daerah...*, 1995; Liputo, *Sejarah Gorontalo...*, 1945.

⁶⁰ Interview with Prof. Dr. Nelson Pomalingo, Gorontalo District's Regent, Mei 4, 2018.

Leaders or caliphs who have passed the *Molo'opu* ceremony by traditional stakeholders are expected to live in the deepest recesses of their hearts how much respect and honor is given to them. This deep appreciation will inspire his confidence and promise to God that they will be a leader with honesty, integrity and trust. This is the substance and the deepest meaning in the implementation of the *Molo'opu* tradition in forming a true leader.

The *Molo'opu* tradition has a philosophical meaning; hold a position of honor in the community. Leadership is defined as a person's ability so that he gains respect, recognition, trust, obedience, and loyalty to lead his group in the development of the nation and country.

The philosophical meanings contained in the *Molo'opu* tradition are 1) *Confirmation*, being appointed as caliph which means the incarnation of God Almighty to lead the earth of his power, 2) *Glorifying*, declaring himself as a leader whose validity is recognized and the validity of applicable customs, values, norms. 3) *The highest moral bond* (if the leader violates the customary rules, the customary title will be revoked by the *adat* leader).⁶¹

Due to the urgency of the *Molo'opu* tradition to the indigenous people of Gorontalo, one of the traditional leaders, D. K. Usman explained that a governor, regent, sub-district head and village head who have not been given a *Molo'opu* ceremony, according to customary law, may not participate in traditional ceremonies in Gorontalo. One example is the case of the Mayor of Gorontalo, Ahmad Arbi (from the Javanese tribe), for several months of his reign he was not entitled to attend the Gorontalo traditional ceremony because it had not been in *Molo'opu* by the traditional authorities.⁶²

This indicates how urgent the *Molo'opu* traditional ceremony is for the Gorontalo ethnic group in accepting their leader by custom. Because the leader is the holder of the mandate who has

⁶¹ Interview with Yamin Husain as traditional figures, Bone Bolango Regency, April 12, 2018.

⁶² Interview with Deka Usman as traditional figures, Gorontalo, Mei 16, 2018.

the right to blacken and whiten the State, the dreamer is the caliph on earth which means the substitute of God on earth for the welfare of mankind.

Conclusion

The configuration of religion and customs in the *Molo'opu* tradition in the Gorontalo community is based on philosophy of "*Adati hula hula'a to syaraa, syaraa hula-hulaa tokitabi*" which means *adat* is based on *syara'* and *syara'* based on the holly Quran, this philosophy of life is obeyed from generation to generation and applied to all dimensions of the life of the people of Gorontalo. The hereditary preservation of the *Molo'opu* tradition in the leadership cycle of the Gorontalo community is considered urgent, because it contains sacred values and philosophies that will inspire leaders to be trustworthy, integrity and moral. On the other hand, the meaning of the *Molo'opu* tradition is the instillation of a spiritual mental attitude in a leader, leaders are not judged by their material and position but are judged by their moral and moral height. In assessing the mental attitude of a leader, it can be seen in 4 (four) indicators, namely; a). *Piqihi* attitude (behavior), b). *Popoli's* attitude (character), c). *Qauly* attitude (words that are believed), d). *Qaliby* attitude (clear conscience).

The acculturation between religion and the preservation of the *Molo'opu* tradition is elaborated on the equipment of traditional instruments that are required by meaning and perfected by chanting *Tuja'i* poems which are full of moral messages as a guide in carrying out the mandate and responsibility in their leadership. A leader is the caliph of Allah and His Messenger to lead this world to the right path. *Molo'opu's* moral messages include: 1). *Mo'odelo* "*Mo'oiyoto Allah, wo lo Nabi Mursalah lo Waliu sagala* " 2). *Mo'olindapo* 3) *Dulohupa* 4) *Huyula* 5) *Balata Yipilo* 6) *Ponuwo and Loyode*. In essence, the implementation of the *Molo'opu* tradition is a traditional welcome and respect, and the implementation of civilized humanity.

References

- Alcom, Janis B, *Beberapa Pokok Antropologi Sosial*, Jakarta: PT. Dian Rakyat, 2011.
- Aldi, Faisal, and Ardiansyah Fabrin, "Peran Konfusianisme Terhadap Counterfeiting Di China Pada Rezim Hu Jintao," 2018.
- Amin, Basri, "Lokalitas Islam Gorontalo," *Suyatno Ladiqi, Ismail Suardi Wekke, Cahyo Seftyono*, 2017.
- Ani, Rostiyati, *Fungsi Acara Tradisional, Bagi Masyarakat Pendukungnya Masa Kini*, Yogyakarta: Departemen Pendidikan dan Kebudayaan, 2003.
- Asriyani, Popyram, "Budaya Lokal Sebagai Aset Pariwisata Di Gorontalo." *Budaya Lokal Sebagai Aset Pariwisata Di Gorontalo*, n.d.
- Balandier, Georger, *Antropologi Politik*, Jakarta: Rajawali Press, 1986.
- Baruadi, Moh Karmin, "SENDI ADAT DAN EKSISTENSI SASTRA: Pengaruh Islam Dalam Nuansa Budaya Lokal Gorontalo." *El-HARAKAH (TERAKREDITASI)*, vol. 14, no. 2, 2013.
- Beatty, Andrew, and Achmad Fedyani Saefuddin, *Variasi Agama Di Jawa: Suatu Pendekatan Antropologi*, Jakarta: Murai Kencana (Division Rajagrafindo Persada), 2001.
- Botutihe, Medi, and Farha Daulima, *Tata Upacara Adat Gorontalo, Dari Upacara Adat Kelahiran, Perkawinan, Penyambutan Tamu, Penobatan, Dan Pemberian Gelar Adat Sampai Upacara Adat Pemakaman*, (Gorontalo: City Government of Gorontalo, 2003).
- Daeng, Hans, *Manusia, Kebudayaan, Dan Lingkungan: Tinjauan Antropologis*. Pustaka Pelajar, 2000.
- Darwis, Rizal, "Pohutu Molalungo Pada Masyarakat Gorontalo (Sebuah Refleksi Islam Nusantara)," 02-04, 2016.
- Daulima, Farha, "Terbentuknya Kerajaan Limboto, Gorontalo." *Forum Sura Perempuan, LSM Mbu'i Bungale*, 2006.
- Febrianti, Dita Ratna, "KONSEP PENDIDIKAN KARAKTER DALAM PERSPEKTIF KI HADJAR DEWANTARA," 2013.
- Geertz, Clifford, Aswab Mahasin, and Bur Rasuanto, *Abangan, Santri, Priyayi: Dalam Masyarakat Jawa*, Pustaka Jaya, 1983.

- Haluty, Djaelani, "Nilai–Nilai Kearifan Lokal Pulanga Untuk Pengembangan Karakter." *Al-Ulum*, vol. 14, no. 1, 2014.
- Hilmy, Masdar, *Islam Profetik: Substansiasi Nilai-Nilai Agama Dalam Ruang Publik*, Kanisius, 2008.
- Husnan, Moh Ihsan, "Pohutu Momulanga: Gelar Adat Di Gorontalo," *Al-Ulum*, vol. 12, no. 1, 2012.
- Ibrahim, Muhammad Rusli, "Persepsi Masyarakat Tentang Makam Raja Dan Wali Gorontalo," *EL-HARAKAH (TERAKREDITASI)*, vol. 18, no. 1, 2016.
- Kadir, R. "Abd, 'Pertautan Adat Dan Syara'dalam Dimensi Sosial Di Kota Gorontalo.'" *Jurnal Al-Qalam*, vol. 16, no. 26, 2010.
- Keesing, Roger M, and Samuel Gunawan, *Antropologi Budaya: Suatu Perspektif Kontemporer*, Penerbit Erlangga, 1981.
- Khallaf, Abdul Wahab al-, *Ilmu Ushul Fiqh*, Kuwait: darul Kuwaitiyah, 1968.
- Koentjaraningrat, *Beberapa Pokok Antropologi Sosial*, Jakarta: Dia Jakarta, 2010.
- , *Model-Model Penelitian Masyarakat*, Jakarta: Gramedia, 1981.
- Kuntowijoyo, *Muslim Tanpa Mesjid, Essai-Essai Agama, Budaya Dan Politik Dalam Bingkai Strukturalisme Transendental*, Bandung: Mizan, 2001.
- Liputo, *Sejarah Gorontalo, Dua Limo Lo Pohalaa*. Gorontalo: Rakyat, 1945.
- Maarif, Ahmad Syafii, *Ibn Khaldun Dalam Pandangan Penulis Barat Dan Timur*, Gema Insani, 1996.
- Muhasim, "BUDAYA KEJUJURAN DALAM MENGHADAPI PERUBAHAN ZAMAN (Studi Fenomenologi Masyarakat Islam Modern)," *Palapa: Jurnal Studi Keislaman Dan Ilmu Pendidikan*, vol. 5, no. 1, 2017.
- Mulder, Nies, *Mysticism of Jawa Ideology in Indonesia*, Translated by Noor Cholis, Yogyakarta: LKiS, 2009.
- Niode, Alim S, *Gorontalo: Perubahan Nilai-Nilai Budaya Dan Pranata Sosial*, Jakarta: Pustaka Indonesia Press, 2007.
- Nur, SR, "Beberapa Aspek Hukum Adat Tata Negara Kerajaan Gorontalo Pada Masa Sultan Eyato, " *Ujung Pandang: UNHAS*, 1979.
- Pateda, Mansoer, *Kamus bahasa Gorontalo-Indonesia*, PT Balai Pustaka, 2001.
- Pelras, Christian, *Manusia Bugis*, Translated by Abdul Rahman, Jakarta: Nalar in collaboration with Forum Jakarta-Faris, EFFO, 2005.
- Polontalo, Ibrahim, *Empat aspek adat daerah Gorontalo, aspek adat penyambutan tamu, penobatan, perkawinan, pemakaman*, Gorontalo: Pemda Kabupaten Daerah Tingkat II Gorontalo in collaboration with FKIP Universitas Sam Ratulangi di Gorontalo, 1985.
- , *Masuk Dan Berkembangnya Islam Di Gorontalo Sejak Awal Abad Ke XVI Sampai Abad Ke XIX*, Gorontalo: IKIP Negeri Gorontalo, 2003.
- , "Sultan Amai Pencetus Sejarah Islam Di Gorontalo, " Gorontalo, 1991.
- Rahman, M Gazali, "Tradisi Molonthalo Di Gorontalo," *Al-Ulum*, vol. 12, no. 2, 2012.
- Rais, Za'im, "The Minangkabau Tradisionalists' Response to The Modernists Movement", *Disertasi*, Montral: McGill University, 1994.
- Roibin, H, *Relasi Agama Dan Budaya Masyarakat Kontemporer*, Malang: UIN Malang Press, 2009.
- Sodikin, Ali, *Antropologi Al-Quran, Model Dialektika Wahyu Dan Budaya*, Yogyakarta: Ar Ruzz Media, 2008.
- Syam, Nur, *Islam Pesisir*, PT LKiS Pelangi Aksara, 2005.
- Syari'ati, Ali, and Afif Muhammad, *Humanisme Antara Islam Dan Mazhab Barat*, Pustaka Hidayah, 1992.
- Thaib, Erwin Jusuf, "Diikili Sebagai Ekspresi Islam Nusantara Dalam Budaya Islam Lokal Gorontalo: Perspektif Dakwah Islamiyah, " *Al-Ulum*, vol. 16, no. 1, 2017.
- Tim perumus in collaboration with Pemda Kab. Gorontalo, *Pohutu Aadati Lo Hulondalo*. Gorontalo: Gorontalo press, 2008.
- Tuloli, Nani, *Membumikan Islam*. Gorontalo: Grafika Karya Gorontalo, 2003.
- Tylor, Edward Burnett, *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Art, and Custom*. vol. 2. J. Murray, 1871.

Wagiran, Wagiran, “Pengembangan Karakter Berbasis Kearifan Lokal Hamemayu Hayuning Bawana (Identifikasi Nilai-Nilai Karakter Berbasis Budaya),” *Jurnal Pendidikan Karakter*, no. 3, 2013.

Zaid, Nasr Hamid, *Isykaliat Al-Qira’at Wa-Alyat Al-Ta’wil*, Beirut: Dar al-Fikr, 2000.