



ACTUALIZATION OF LOCAL WISDOM IN ANTICIPATING RELIGIOUS RADICALISM IN INDONESIA

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Abstract

This paper aims to express the values of local wisdom that belong to the people of Gorontalo, Indonesia. The values of local wisdom need to be explored to anticipate the symptoms of religious radicalism that began to emerge in the life of the people of Gorontalo city. Using phenomenology method, this study analyzes the data obtained through interviews, observation, documentation, and focus group discussions. The results of the study show that Gorontalo people have many local wisdom values, such as huyula; dulohupa; Modungohe ta Uda'a; Mopiyohu to bisala wawu huhutu; dan Tombulu. In the local wisdom found the value of mutual cooperation, deliberation, adherence to custom, tolerance, love for the motherland, moral education, self-purification, deepening of Islamic teachings, benevolence, and virtue. This study concludes that Gorontalo people have internal strength as social capital to anticipate the symptoms of religious radicalism.

Abstrak

Tulisan ini bertujuan untuk mengungkap nilai-nilai kearifan lokal yang dimiliki masyarakat Gorontalo, Indonesia. Nilai-nilai kearifan lokal tersebut perlu

digali guna mengantisipasi gejala radikalisme agama yang mulai muncul dalam kehidupan masyarakat kota Gorontalo. Menggunakan metode fenomenologi, penelitian ini menganalisis data yang diperoleh melalui wawancara, observasi, dokumentasi, dan diskusi kelompok fokus. Hasil penelitian menunjukkan bahwa masyarakat Gorontalo memiliki banyak nilai kearifan lokal, seperti huyula; dulohupa; Modungohe ta Uda'a; Mopiyohu ke bisala wawu huhutu; dan Tombulu. Dalam kearifan lokal ditemukan nilai gotong royong, musyawarah, kepatuhan terhadap adat, toleransi, cinta tanah air, pendidikan moral, pemurnian diri, pendalaman ajaran Islam, kebajikan, dan kebajikan. Penelitian ini menyimpulkan bahwa masyarakat Gorontalo memiliki kekuatan internal sebagai modal sosial untuk mengantisipasi gejala radikalisme agama.

Keywords: Religious Radicalism, Local Wisdom, Custom, Gorontalo

A. Introduction

The issue of religious radicalism is still a world problem today. This radical notion is suspected as the main cause of the birth of various acts of terrorism in various parts of the world, including Indonesia.¹ It is seen from the emergence of radical religious (Islamic) movements such as, Hizbut Tahrir Indonesia (HTI), Front Pembela Islam (FPI), Jama'ah Islamiyah (JI), Laskar Jihad, Majelis Mujahidin, etc.² Some of these religious movements began to bloom after the new era of Indonesia government. In general, these religious movements have a formal legal understanding character. Thus, ideologically they carry the ideals of upholding Islamic law in Indonesia. Muljani analysis that the existence of such radical Islam was not actually born in Indonesia, but it was influenced by external factors from the Middle East.³

One effort that can be done to counteract the dangers of radicalism is to revitalize the values of local wisdom. This is important because one of the factors that trigger the emergence of radicalism is the fading of local values

¹ See Arsyad Mbay's statement in his interview with Tempo magazine (21/3/2011), as cited by Ahmad Rizky Mardhatillah Umar, "Melacak Akar Radikalisme Islam Di Indonesia," *Journal of Social and Politic Science* Vol. 14, no. 2 (November 2010), p. 169-186.

² For further information see Khamami Zada, *Islam Radikal: Pergulatan Ormas-Ormas Islam garis Keras di Indonesia* (Jakarta: Teraju, 2002), p. 95; also see Abdul Azis, Imam Tolkhah, dan Soetarman, *Gerakan Islam Kontemporer di Indonesia* (Jakarta: Diva Pustaka, 2006), p. 11-30; Compare with Badan Litbang dan Diklat Kementerian Agama, Puslitbang Kehidupan Keagamaan, *Direktori Kasus-Kasus Aliran, Pemikiran, Paham, dan Gerakan Keagamaan Di Indonesia* (Jakarta: Badan Litbang dan Diklat Kementerian Agama, 2010), p. 9-10.

³ See Saiful Mujani, *Muslim Demokrat: Islam, Budaya Demokrasi, Dan Partisipasi Politik Di Indonesia Pasca Orde baru* (Jakarta: Gramedia Pustaka Utama, 2007).

that hit the younger generation, thus radical understanding is easy to enter in their lives.⁴The tendency for local capabilities or “inside” ways to solve problems is urgently needed. This is evident, for example, in the response of various parties to the conflicts that occurred in various places which tended to show the existence of local power or local wisdom.⁵

Several studies that have been carried out show the ability of local wisdom values in anticipating various problems from inside. M. Atho Mudzhar stated that local wisdom effectively builds a harmonious and peaceful society, such as *dalihan na tulo* in East Sumatra, *siro yo ingsun*, *ingsun yo siro* in East Java, *Sipakalebbi* and *Sipakatauu* in South Sulawesi, the concept of *menyama braya* in Bali and the concept of *rumah betang* in Middle Kalimantan.⁶Furthermore, Zulkarnain stated that the people on Enggano Island who have a plurality of religious and tribal levels but they can live in harmony because of several factors including: traditional factors (customs) that have existed since their ancestors characterized by mutual cooperation and help; kinship factors are used by the community in resolving each dispute through each customary peace institution, called *Yahauwa*.⁷

The values of local wisdom possessed by the Indonesian people need to be revitalized to anticipate the symptoms of religious radicalism, especially in the city of Gorontalo. This was important because in the city the symptoms of religious radicalism had emerged. It is seen from the disbelief among fellow

⁴ Irfan Idris, *Membumikan Deradikalisasi - Soft Approach Model Pembinaan Terorisme dari Hulu Ke Hilir Secara Berkesinambungan*, Edition I (Jakarta: Daulat Press, 2017), p.345.

⁵ What kind of local wisdom is able to solve the conflict? It is able to create the good harmony of pattern and interaction among people with different religion and belief. Local wisdom as the glue of complex community. See Nuhrison M. Nuh dan et. al, *Menelusuri Kearifan Lokal Di Bumi Nusantara: Catatan Perjalanan Dan Hasil Dialog Pengembangan Wawasan Multikultural Antar Pemuda Agama Pusat dan Daerah* (Jakarta: Puslitbang Kehidupan Keagamaan, Badan Litbang dan Diklat, Kementerian Agama RI, 2005); Local Genius as conflict resolution from religious anarchism see Wasisto Raharjo Jati, “Kearifan Lokal Sebagai Resolusi Konflik Keagamaan,” *Walisongo* Vol. 21, no. 2 (t.t.), p.410.

⁶ Presented on the opening ceremony of the dialogue of the development of Multikultural perspective among Ulama in all provinces at Sahid Hotel Manado, See Irwan Abdullah, Ibnu Mujib, dan M. Iqbal Ahnaf, *Agama Dan Kearifan Lokal Dalam Tantangan Global* (Yogyakarta: Pustaka Pelajar, 2008), p.9.

⁷ Zulkarnain dan et.al, *Model Landasan Sosial antara Umat Beragama dalam Memelihara Ketahanan dan Ketertiban Masyarakat Miskin pada Daerah Terpencil dan Terisolasi di Pulau Enggano*, (Jakarta: Direktorat Perguruan Tinggi Agama Islam Ditjen Kelembagaan Agama Islam Departemen Agama RI, 2004), p.5-7.

Muslims, differences in the procedures for prayer that lead to inter-group conflict, the sentence of bid'ah against religious practices, conflicts of houses of worship, and the spread of radical ideology within prisons. The deliberation of the values of local wisdom in Gorontalo is increasingly important if it is associated with the existence of Gorontalo bordering Poso. Poso was once an operational area in cracking down on terrorist networks, because it was alleged that the area was a center for terrorist training which then carried out its actions in various regions in the country. Therefore, Gorontalo does not rule out the possibility of becoming a terrorist escape when they are pressed. Gorontalo can be used as a choice for terrorist hideouts because the majority of Gorontalo people are Muslims, so they are easy to mingle with the local community. Gorontalo can also be used as a place for acts of terror with reasons to eliminate non-Muslims in Gorontalo City.

This article aims to explore the values of wisdom held by Gorontalo people. Two things that want to be studied in this study are what values of local wisdom possessed by the people of Gorontalo city, and how the actualization of local wisdom is in anticipation of the emergence of religious radicalism in Gorontalo City. This study is a qualitative research. The research was carried out by descriptive method through a phenomenology approach. Techniques for collecting data are observation, interviews, and documentation, and forum discussion groups (FGD).

B. Local Wisdom

Humans create their social culture and environment as an adaptation to their physical and biological environment. Habits, practices, and traditions are passed down from generation to generation. In turn, these groups or races do not realize where the wisdom of inheritance comes from. The next generation is conditioned to accept the "truth" about values, taboos, life, and standards of behavior. Individuals tend to accept and to believe what their culture says. At that time, what came to be called local wisdom, which later became the basis of life for a particular community.

Local wisdom is a term that sticks to the surface by adopting the principles, advice, order, norms and behavior of our ancestors in the past that are still very urgent to be applied in managing various phenomena that arise. Local wisdom is part of cultural construction. According to John Haba in

Irwan Abdullah, local wisdom “refers to various cultural properties that grow and develop in a community known, trusted, and recognized as important elements that are able to strengthen social cohesion among community members”⁸ The substance of local wisdom is the values and norms that are valid and believed to be a reference in acting on a community group.⁹ Local wisdom can also be understood as a habit or tradition carried out by a group of people living in a particular area. Traditions can be used as a law in a particular community. Local wisdom in the community can be found in the form of songs, wise words, proverbs, suggestions, slogans, and ancient books united in daily community activities.¹⁰

Individually, local wisdom arises as a result of individual cognitive work processes as an effort to determine the choice of values that are considered most appropriate for them, and in groups, local wisdom is an effort to find shared values as a result of structured patterns of relationships in an environment.¹¹ The values contained in local wisdom are expected to be able to stay alive and support the community. Even through local wisdom can strengthen the individual ethical or moral aspects of the community. This is quite relevant considering that the community in organizing life cannot be separated from the influence of the environment in which they live, the reciprocal relationship and the link between the philosophical values and collective ideals.¹²

At least there are six significance and functions of a local wisdom if it is to be used as a form of approach in resolving a conflict. First, as a marker of the identity of a community; second, adhesive elements (cohesive aspects) across citizens, across religions, and beliefs; third, local wisdom is not forced or from the top (top down), but a cultural element that exists and lives in society. Therefore, the binding capacity is more striking and enduring; Fourth, local

⁸ *Ibid.*, p.7.

⁹ Idrus Ruslan, “Dimensi Kearifan Lokal Masyarakat Lampung Sebagai Media Resolusi Konflik,” *KALAM*, Vol. 12, no. 1 (Juni 2018), p.108.

¹⁰ Mohammad Liwa Irrubai, Idrus Affandi, dan Nana Supriatna, “Kearifan Lokal Awik-Awik Desa Sasaot Dalam Perspektif Hukum Islam,” *Istinbath* Vol. 16, no. 2 (t.t.): p.394.; Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books. Inc, 1973), p.114.

¹¹ Hendry Bakri, “Resolusi Konflik Melalui Pendekatan Kearifan Lokal Pela Gandong di Kota Ambon,” *The Politics: Jurnal Magister Ilmu Politik Universitas Hasanuddin* Vol. 1, no. 1 (2015): p.58.

¹² Erlina Rufaidah, “Revitalisasi Desa Adat Berbasis Pendidikan dan Kearifan Lokal,” *KALAM* Vol. 10, no. 2 (t.t.): p.543.

wisdom gives color to togetherness for a community; Fifth, local wisdom will change the mindset and reciprocal relationships of individuals and groups, by attaching it above the common ground / culture that is owned; Sixth, local wisdom can function to encourage the establishment of togetherness, appreciation as well as a joint mechanism toward of the possibilities that reduce, even destroy, communal solidarity, which is believed to originate and grow on shared awareness, from an integrated community.¹³

The six functions of local wisdom described above emphasize the importance of an approach based on local values, where cultural resources become identity markers for the survival of groups and beliefs. The accompanying conflict will also be able to be managed wisely and not always involve power politics as long as it is practiced through religious and state relations in Indonesia.¹⁴

Every region is rich in local wisdom, according to Sultan PRA Arief Natadiningrat (the tenth senior of Jogjakarta Palace), many of the Sunan Gunung Jati followers who can be a reference in developing national character. Among other things, those that teach wisdom such as *angsana diri* (introspection), *ang adohana ing perpadu* (stay away from quarrels), and *kanden wanci* (stay away from bad qualities). The rise of radicalism in Indonesia is considered increasingly alarming, even in the red zone or very need to be aware of. Concrete efforts need to be made, one of which is revitalizing local wisdom so that the seeds of radicalism and terrorism do not hit the younger generation. Every year the *Sumpah Pemuda* (Youth Oath) is commemorated, but we also need to equally swear to erode the influence of radicalism and terrorism.¹⁵

Thus, local wisdom is a social force that belongs to the local community that is able to become a shield for various kinds of external threats. Therefore, its actualization in anticipating the symptoms of religious radicalism is very urgent.

C. Local Wisdom of the People of Gorontalo City

In fact, the willingness of Gorontalo people to always coexist peacefully with communities and groups that are different from their groups,

¹³ Abdullah, Mujib, dan Ahnaf, *Agama Dan Kearifan Lokal Dalam Tantangan Global*, p.7-8.

¹⁴ *Ibid.*

¹⁵ Idris, *Membumikan Deradikalisasi - Soft Approach Model Pembinaan Terorisme dari Hulu Ke Hilir Secara Berkesinambungan*.

groups that are varied or multi-faceted (religion, ethnicity, identity, tradition, culture and others) have actually been shown traditionally in u duluwolimo lo pohala'a. It is explained in five kingdoms in Gorontalo that functioned as two forces in developing Gorontalo in actualizing the real life of Gorontalo people who are peaceful, with family nuances, upholding sustainability, full of tolerance, solidarity, democratic as expected by all its citizens, the openness of Gorontalo people in developing interactions with other groups of people is actually a manifestation of their efforts to maintain the balance of the cosmos, in terms of the habits of those who tend to maintain social relations, both within and between tribes, groups, intended to achieve true nobleness through loyalty or obedience by carrying out customary / religious law by laying the philosophy of "syara-based custom" and syara "bearing the book of Allah" means politeness manners in association that are civilized as a guide in creating interaction in the social life of the community, while adat becoming a tradition and developing in Gorontalo must be based on the values of religious law.¹⁶

The philosophy of "adati hula-hula'a to syara'a wau syara'a hula-hula'a to Quru'ani" translated in Indonesian "Adat bersendi syara ' , syara' bersendi Kitabullah" contains a number of meanings that: first, custom must be based on the Shari'a. The custom is disobey the Shari'a cannot be categorized as the custom. Second, a strong relationship is between custom and sharia. On a practical level, customary practices in the community can obtain justification and legalization. Because of this, stunting the practice of custom without trying to find "its title" in the Shari'a is a stunted attitude. The reference in the philosophy above is termed the Kitabullah. Whereas the terminology of Kitabullah refers to the Koran and the traditions of the living Prophet (al-Sunnah). Third, the philosophy of Gorontalo shows openness to local traditions that live in the community. Custom is part of the tradition that lives and is lived on by the people of Gorontalo. Such is the strength of custom, which strengthens the existence of Islam adopted by the majority of Gorontalo people.¹⁷

¹⁶ Heryati dan Nurnaningsih Nico Abdul, "Kearifan Lokal pada Arsitektur Vernakular Gorontalo: Tinjauan pada Aspek Budaya dan Nilai-nilai Islam," *el-Harakah* Vol. 16, no. 2 (2014): p.159.

¹⁷ Sofyan A.P. Kau, "Wawasan Islam Tentang Multikulturalisme - Indahnya Hidup Beragama Dalam Keragaman" (Workshop Pengembangan Wawasan Multikultur di Kalangan Majelis Ta'lim, Gorontalo, Desember 2010), p.22.

The emergence of local wisdom in Gorontalo is closely related to the process of acculturation of culture. Acculturation of culture is derived from the ability of humans to form, to utilize, and to change the things that best suit their needs. In the field of literature, for example, Nani Tuloli presents several varieties of Gorontalo local wisdom literature including; first, the variety associated with custom includes; (1) Tujaqi, traditional poetry that is pronounced in the activities of marriages, coronations, and giving titles. This variety includes the original variety of Gorontalo culture that has been adapted to Islamic teachings. (2) Palebohu and Tahuda, namely traditional poetry used at the giving ceremony. (3) Tinelo, a type of poem containing flattery to a character, entertainment that experiences sorrow, and prayer. Second, the variety that relates to the outlook on life and lifestyle of the community. This type of variety for example; (1) Taleningo, poetry that reveals many ways of life that are best, ways to get along to the norm, questions of birth, death, and preparation for the Hereafter, (2) Leningo, wise words, namely the expression of parents or ancestors who are used as guidelines in behaving. Third, the variety associated with the association of young people. This variety is usually dubbed which contains expressions of feelings of making love, joking, working, and resting. There are two types of this, namely the self-disclosed lohudi, and what is expressed in a system of rewards is called pangia lo hungo poly. Both contain noble hopes such as love, happiness, beauty, beauty, courage, etc.¹⁸

Fourth, the variety relating to history or news coverage, this variety includes; tanggomo which contains real events and wulito, prose that contains the history of events or heroism of a character. Its contents are more famous related to the kingdom in the past, namely the existence of a kingdom or the pedigree of famous leaders. Fifth, the variety originating from outside Gorontalo culture is in the form of baruda, syair, and barzanji. And finally, the miqiraji is the story of the Isra 'Mi'raj journey written in Malay and read aloud on each of the commemoration of Isra' Mi'raj of the Prophet Muhammad.¹⁹

The variety of literature is rich in local wisdom values, for example, the old oral literature on traditional ceremonies welcoming guests, found nine cultural values which are the local wisdom of the people of Gorontalo, namely

¹⁸ Ajub Ishak dan et.al, *Mentari Serambi Madinah Gorontalo* (Gotontalo: Sultan Amai Press, 2014), p.122-123.

¹⁹ Kau, "Wawasan Islam Tentang Multikulturalisme - Indahnya Hidup Beragama Dalam Keragaman," p.122-123.

hospitality, discipline, togetherness, mutual love, courtesy, respect for guests, glorifying guests, manners, and religious.²⁰ Another literature is Tinilo Pai'ta, which is one type of Gorontalo regional literature which was held on the 40th day after death. There are eight cultural values that are concrete proofs of local wisdom values, namely cultural values of discipline, deliberation, love for each other, mutual respect, religion, advice, charity and courtesy.²¹ Not only in the field of literature, Pamali was still preserved from generation to generation in the Gorontalo community as a moral message from the ancestors which was still urgent to be translated in the midst of technological progress.²²

Another source of local wisdom can be the life cycle of Gorontalo people which includes; coronation ceremony of regional head, birth, circumcision, marriage, and death.²³ Medi Botutihe and Parha Daulima mentioning that local wisdom is summarized in Gorontalo custom starting from: 1) Customary births and youth which include: vilivala molombunga, mobangu, mokama, and mongunte, buli'aa, mopato'opu, molunggelo, mongakiki, mohuntingo, mopolihu lo limu and mongubingo, moluna, mome'ati and mohatamu; 2) Customary marriage which includes mongilalo, mohabari, momatata U pilo'otawa, motolobalango, monga'ata dalalo, molenilo, momu'o ngago, modepita maharu, modepita dilonggato, moponika; 3) Reception of guests (motombulu); 4) Coronation and giving the custom title (pohutu momulangga); 5) Cemetery (baya lo bulilo).²⁴ Customary births to deaths are rich in ancestral messages and the value of local wisdom in them.

In the reality of Gorontalo society's life, culture and customs are an inseparable part, because their existence always influences their mindset and activities. Because of that, the actualization of local wisdom values is social

²⁰ Salam, "Kearifan Lokal Masyarakat Gorontalo Dalam Sastra Lisan Tujai," dalam *Sastra Indonesia Berakar pada Sastra Daerah: Meraih Sastra Indonesia* (Jatinangor: UNPAD Press, 2013), p. 284.

²¹ Ferbriani I. Sau, "Kearifan Lokal Masyarakat Gorontalo Dalam Naskah Tinilo Pa'ita dan Relevansinya Dengan Pendidikan Karakter" (Universitas Negeri Gorontalo, Mei 2015), p.14., kim.ung.ac.id/index.php/KIMFSB/article/download/5288/5256.

²² Aris Saefulloh, "Nalar Teologis Budaya Pamali pada Masyarakat Gorontalo dalam Perspektif Ulama dan Tokoh Masyarakat" (Gorontalo: IAIN Sultan Amai Gorontalo, 2014), p.162.

²³ Ajub Ishak, et.al, *Mentari Serambi Madinah Gorontalo*, p.120.

²⁴ See Medi Botutihe dan Parha Daulima, *Tata Upacara Adat Gorontalo – Dari Upacara Adat Kelahiran, Perkawinan, Penyambutan Tamu, Penobatan dan Pemberian Gelar Adat Sampai Upacara Adat Pemakaman* (Gorontalo: t.p, 2003).

capital in anticipating and resolving any problems that arise. This has led Gorontalo society to become a harmonious plural society with traditional guidance that is Islamic.

D. Actualization of Local Wisdom in Anticipating Religious Radicalism

Gorontalo City as the capital city of the province greatly allows the spread of radicalism. AKP. Karsum Ahmad, SH stated that based on the data held by the police, the symptoms of religious radicalism in Gorontalo can still be categorized on the basis of thought and behavior. However, this could increase in the level of action (terrorism) if there is omission. The forms of religious radicalism that have taken place in Gorontalo include: The case at the Talumolo mosque which was handled by MUI Chairman Abdul Muin, the police, and the village government official in late 2016, in which a community expressed a religious understanding that Gorontalo people were wrong and even misled him. thus giving birth to conflict in the community, eventually the person is transferred to avoid things that are not desirable; The case of Donggala, they have a way of understanding prayer that is different from the general community, especially those who are Muslim, the case can also be handled by involving elements of religious, urban and police figures; In the case of Dembe, the case was forgiving of the local community, so the people did not accept it. Initially it happened between siblings, but because it began to spread, it finally troubled the community. The case can also be resolved by religious leaders, village government official, and the police, even though they were not transferred but they were asked to leave their understanding; Cases of houses of worship that occur between Christians in Gorontalo City. One of the sects makes the house a place of worship and another sect did protest against to building of worship house. Thus, the police collaborated with the village government official to mediate in resolving the conflict and closing the house of worship.²⁵ Another case is the symptom of the spread of radicalism within the Gorontalo jail. For this reason, according to Mr. Burhan Budiman who represented the Ministry of Justice and Human Rights stated that "One of the efforts that can be done is to prevent prisoners who are indicated to have religious radicalism to deliver lectures so that there is no regeneration

²⁵ FGD result, July, 20-21, 2017

in prison. The things that are allowed are prayer, remembrance, and others whose nature does not affect others.²⁶

To anticipate the symptoms of religious radicalism in Gorontalo City, all components of society must be able to provide alternative solutions, including from the values of local wisdom. Some local wisdom that can be used as an alternative to prevent religious radicalism is:

1. Mutual cooperation (*huyula*)

The practice of mutual cooperation is still thick in the life of Gorontalo people. DK. Usman (cultural observer) stated that mutual cooperation is Gorontalo local wisdom which has been practiced for generations, so that all community activities are easy to implement. Besides that, mutual cooperation strengthens the relationship between citizens.²⁷ Not only in the community, was the practice of mutual cooperation agreed upon in the police. AKP. Karsum Ahmad, SH stated that Mutual Cooperation included the Gorontalo City Police Resort program. With mutual cooperation, the police are actively involved in community activities, the community can socialize with each other, so that they can get to know each other, be friendly and help each other if there are problems. Thus, people who do not want to be involved in mutual cooperation activities can be watched out as part of a radical group, because radical groups will close themselves and do not want to socialize with the local community.²⁸

Moreover, DK Usman (cultural observer) states that in practice Gorontalo City people carry out mutual cooperation activities in some of their life activities, such as mutual cooperation in the form of voluntary work, mutual cooperation in the form of helping when performing weddings, death ceremony, etc. A few days before the party was held, the community, both from close relatives acquaintances, and neighbors, worked together to contribute both in the form of money, food, and others. Mutual assistance can also be in the form of providing assistance to residents affected by fire, death, and other

²⁶ Interactive Dialogue with The Head of Police, "Radicalism Anticipation in Gorontalo", October 12th (2017).

²⁷ FGD July, 20-21, 2017, Howefer, Idris Mahmudi stated, mutual corporation custom is the reality of history before Islam arrived in Gorontalo. See Idris Mahmudi, "Islam, Budaya Gotongroyong, dan Kearifan Lokal," dalam *Proseding ICSGPSC* (Strengthening Local Communities Facing the Global Era, Jember, t.t.), p.457.

²⁸ "FGD Result," 20-21 Juli 2017.

calamities.²⁹ Thus, mutual cooperation is one part of the local wisdom of the people of Gorontalo that is not eroded by the times or changes in the village into a city.

In a culture of mutual cooperation involves the substance values of social capital. Tadjuddin Noer Effendi found that as social capital, mutual cooperation can be used as a reference and a guide in achieving the progress of a nation. That means that if the community still adheres to the principle of mutual cooperation as social capital, it is easier to achieve mutual progress. Conversely, if the values of mutual cooperation contained in social capital are no longer a handle and reference in the community and the community may experience difficulties because social energy can be wasted and potentially hinder achieving the goal of mutual progress. It can even trigger social chaos.³⁰

The results of studies conducted by Ismail Puhii found that the huyula tradition is a tradition that is still rooted in Gorontalo society to this day which contains value in building together, responsibility and help, especially agricultural activities so that managing land for example does not feel heavy burden individually. Huyula tradition is helping each other in a work in turn. Besides huyula, another term used is Tiayo, which is help to be temporal when someone needs help, so he can invite and ask for help from other people without him having to respond directly to help or helping others.³¹ The results of Linda Yulianti's research related to mutual cooperation in Durenan District Trenggalek Regency in implementing the village day strengthened that with mutual cooperation each community activity was very easy to implement. Kupatan as traditional ceremony in Durenan Subdistrict has become a tradition of the Durenan community from the past until now, even though this coup has become a distinctive feature of the Durenan community, the value of mutual cooperation appears in the celebration of the Ketupat in the activities of (1) clean village (2) Pilgrimage to the Egyptian tomb (3) istighosah (4) core activities namely banjari procession.³²

²⁹ "FGD Result," 20-21 Juli 2017.

³⁰ Tadjudin Noer Effendi, "Budaya Gotong Royong Masyarakat dalam Perubahan Sosial Saat Ini," *Jurnal Pemikiran Sosiologi* Vol. 2, no. 1 (2013): p.16.

³¹ Ismail Puhii, *Nilai-nilai Ekonomi Syariah dalam Sistem Adat dan Budaya Masyarakat Gorontalo, dalam Islam, Tradisi, dan Kearifan Lokal Gorontalo* (Gorontalo: Sultan Amai Press, 2013), p.71.

³² Linda Yuliaty, "Pelaksanaan Nilai-nilai Gotong Royong dalam Perayaan Kupatan di Masyarakat Kec. Durenan, Kab. Trenggalek," *Jurnal Pendidikan Kewarganegaraan Universitas*

Gorontalo people are happy with mutual cooperation in every community activity. Certainly, different from radical groups who are very difficult to cooperate with the community, because radical or fundamentalist groups have characteristics such as being aggressive, militant, narrow-minded, over-zealous, or want to achieve goals using violent means. So far they are difficult to get along with people who are not in accordance with their religious understanding.³³ With mutual cooperation the community is able to identify people or groups who tend to be radical with their exclusive nature. They do not want mutual cooperation, blend with the community and tend to be closed to their environment. For this reason, the anticipatory measures taken by the village official and the police are to identify the person's identity and residence permit. This reduces the space for radical groups to spread their understanding.

Thus, mutual cooperation contains the meaning of togetherness, brotherhood, help, social capital, shared responsibility, strengthening the relationship between citizens and an early detection tool for radical groups. The actualization of mutual cooperation is able to erode religious radicalism.

2. *Deliberation (dulohupa)*

DK. Usman (cultural observer) defined deliberation is a problem-solving media since time immemorial in Gorontalo. When the community is confronted with a problem, the village official will call on religious leaders, community leaders, and traditional leaders to gather at the village hall to have a discussion. The results of deliberations (consensus) must be obeyed by the community, so that every problem is not later enlarged, as happened in other regions in Indonesia. The results of the deliberation decision also have customary legal force so that people who do not want to listen can be subject to sanctions custom, the hardest of the traditional sanctions is being told to leave Gorontalo.³⁴

In line with the statement above, Brigadier Hendra Biki added that, other wisdom that can be used in anticipation of religious radicalism is the deliberation. Deliberation with the principle of "unite we are safe". Every

Negeri Malang Volume 2, no. 1 (2013): p.1.

³³ Muh. Rusli, *Khazanah Teologi Islam Klasik dan Modern* (Gorontalo: Sultan Amai Press, 2015), p.111.

³⁴ "FGD Result."

problem must be resolved by deliberation and consensus because as much as any problem if deliberated there must be a way of deception. Deliberation can prevent anarchist or radical acts. For this reason, consensus agreement is part of Gorontalo's local wisdom that must be preserved and put forward in resolving each problem. Radical groups usually don't want to consult because they feel right themselves. By itself groups that do not want to be involved in deliberation activities can be identified as part of radical groups.³⁵

Hariyanto stated that deliberation is used by the community to formulate and provide solutions to problems that are useful for the survival of people's lives. In addition, deliberation is a method of community participation in making a decision. Deliberation is a method of resolving problems gently. With all parties deliberation elegantly to make a determination to find a way out. Deliberations can keep away from abusive and anarchic behavior. Amukan is not permitted in deliberations. Finally, the standard of deliberation is the achievement of justice and humanity. The community feels that they are getting justice in a matter. The community is also humanized by being invited to sit down to solve problems together.³⁶

The form of deliberation according to Sohrah when the Qur'an speaks of deliberation, is not determined which form of deliberation is most appropriate. The pattern and form of deliberation depends on conditions that can be adapted to the development of the culture and knowledge of a community.³⁷

Thus, deliberation has a function for the community to detect early on radical groups, because they are usually closed and do not want to be involved in community activities especially discussing with people who are considered not in accordance with their religious understanding. During this time, the people of Gorontalo City held deliberations in each procession of the implementation of custom, community social activities, resolving emerging problems, and etc.

³⁵ *Ibid.*

³⁶ Hariyanto, "Prinsip Keadilan dan Musyawarah dalam Hukum Islam serta Impelementasinya dalam Negara Hukum Indonesia," *Justitia Islamica* Vol. 11, no. 1 (2014): p.44.

³⁷ Sohrah, "Konsep Syura dan Gagasan Demokrasi: Telaah Ayat-ayat al-Qur'an," *Al-Daulah: Jurnal Hukum Pidana Dan Ketatanegaraan* Vol. 4, no. 1 (2015): p.211.

Deliberation is also a solution for every problem that arises in the community. Reflecting on cases of religious misdirection in the Talumolo mosque, Donggola case, pagan cases in Dembe, cases of houses of worship between Christians. Everything can be resolved through deliberation involving all elements of society, religious leaders, traditional leaders, youth leaders, village governments, and the police. These cases did not widen because of the ability of the community to hold back and choose the way of deliberation as the best way for all parties. Thus, media deliberations to solve problems, instill democratic values, teach togetherness, keep people away from abusive, anarchic/ terrorist behavior, and vigilante. Actualization of deliberation can erode the symptoms of radicalism.

3. Preserving the Culture of Listening and Complying with Indigenous People / Stakeholders (*Modungohe ta Uda'a*)

Custom is a rule, habits that grow and form from a society or region that is considered to have value and upheld and adhered to by the supporting community.³⁸ In the indigenous Gorontalo community it is seen as a set of norms (values) and rules as a result of the design of its predecessors. This custom is made to regulate how the relationship between human behavior and other human beings, humans with the surrounding nature, and others.³⁹

Ibrahim Polontalo stated that Islamic values in the culture and civilization, Gorontalo had merged with the customs that prevailed until this moment. These values have underlie the knowledge and behavior patterns of the people. Then the important values to be traced that can be accepted by the community are; The value of wisdom, the value of honesty, the value of piety, being close to Allah SWT, the value of holiness, and moral values. Gorontalo is also rich in ancestral messages and values contained in Gorontalo customs. The Gorontalo people should explore and re-inventoriate the message and values contained in Gorontalo adat. Starting from the custom of birth to death, it is rich in messages and values of wisdom. According to Andries Kango, the Gorontalo people should reinvent the values of local wisdom contained

³⁸ Hasven Stamadova, Hermi Yanzi, dan Yunisca Nurmalisa, "Peranan Tokoh Adat dalam Mempertahankan Adat Tunggu Tubang pada Masyarakat Semendo," *Jurnal Kultur Demokrasi* Vol. 4, no. 5 (2015): p.7.

³⁹ Moh. Ihsan Husnan, "Adat bersendikan Syara', Syara' Bersendikan Kitabullah: Tinjauan Terhadap Aspek Pemikiran dan Perubahan," dalam *Islam Tradisi dan Kearifan Lokal* (Gorontalo: Sultan Amai Press, 2013), p.106.

in Gorontalo customs. These values can be used as alternative solutions to anticipate religious radicalism in Gorontalo City.⁴⁰

For example, the values contained in the Mobangu, Mokama, and Mongunte customs are the values of the monotheism, the leader of the ummah and devotees of virtue. Thus, from the very beginning it has been embedded in him the unity of God, the leader of the people, and the healer of goodness so that he can avoid religious radicalism. Religious radicalism has been wrong in instilling monotheism and by justifying any means to achieve its goals. Instead of calling on goodness it justifies the blood of his brother in faith in order to achieve his goals with terror. Furthermore, the values contained in the Mohuntingo tradition are virtuous and practice Islamic law.⁴¹ Virtuous is certainly according to customary norms, not imposing the will done by terrorist groups. The custom of Mome'ati and mohatamu contain values of moral education, self-purification, deepening of Islamic teachings.⁴² Thus, children can avoid morality. Morality certainly does not sacrifice others in the name of struggle as understood by radical groups.

The custom of Mohabari as a traditional harmony for a civilized society, to convey a holy intention, to deepen the sincerity and willingness of the wife's intended parents. One of its essence is to contain the value of deliberation and consensus between the two families. The value contained in the mohabari custom is the value of deliberation and consensus. Every problem is solved by deliberation and consensus without having to impose the will on others. Religion is spread peacefully not by war. So imposing the will does not inspire deliberation.

The description above is only a small part of the custom carried out by Gorontalo people who are rich in meaning. As such, it is important to explore and reinvent the Gorontalo Traditional Ancestor's Message. Local wisdom values can be found in various kinds of Gorontalo customs. In it found the value of the love of the homeland, the value of moral education, self-purification, the deepening of Islamic teachings, the value of deliberation and consensus, the value of unity, leaders for the people and the advocates of virtue, virtuous certainly according to customary norms, tolerance and others.

⁴⁰ "FGD Result."

⁴¹ *Ibid.*

⁴² *Ibid.*

The existence of traditional leaders / stakeholders as the spearhead of the executor and protector of custom makes them role models in the community. In each village there are stakeholders who are responsible for the implementation of custom in the area. Community appreciation for traditional leaders is a separate wisdom that belongs to the Gorontalo community. According to DK. Usman; in Gorontalo the role of traditional leaders and community leaders is very important so that all problems can be resolved in a family manner. The community still hears what local traditional leaders say. In line with that, Rahim Ibrahim stated that traditional leaders and religious leaders are still very much needed by the community, each of their behavior being the basis or role model of the local community. And almost every village in Gorontalo has a figure who is elder and made a role model.⁴³

Theoretically the existence of traditional leaders as custom implementers and role models for their citizens is very urgent. The results of Mas Alim Katu's research in Kajang show that Amma Towa as a traditional leader has a function to explain the contents and doctrines contained in the pairs, both in the form of wills, warnings, and those that are mandates and demands. Everything is a cultural value and social value by the community of the owner, namely the Amma Towa community.⁴⁴ Likewise in the Towani Tolotang community it is known as "Wa". But in this community "Wa" has a dual function, namely as a traditional leader, spiritual / religious figure, community regulator, and as a parent or elder. The existence of traditional leaders with a set of functions is able to be an example of its citizens.⁴⁵

One of Gorontalo's local wisdom is listening and obeying and high appreciation for traditional leaders and religious leaders. This local wisdom is thought to be able to anticipate and erode the spread of religious radicalism, because the community always asks about any problems faced by local traditional leaders. This reduces the space for radical groups to spread their understanding. Besides that, traditional leaders and religious leaders know their citizens so well that if there are people who are suspicious and unknown

⁴³ *Ibid.*

⁴⁴ Mas Alim Katu, *Kearifan Manusia Kajang* (Makassar: Pustaka Refleksi, 2008), p.2; Syamsurijal Adhan, *Islam dan Patuntung di Tanah Toa Kajang: Pergulatan Tiada Akhir, dalam Hak Minoritas Dilema Multikulturalisme di Indonesia* (Jakarta: Yayasan Interseksi, 2005), p.257.

⁴⁵ Muh. Rusli, *Kearifan Lokal Towani Tolotang* (Gorontalo: Sultan Amai Press, 2012), p.61-62.

to them, they immediately report to the authorities as an anticipatory step towards radical groups in Gorontalo.

Cases of radicalism symptoms in Gorontalo, both are those occurring in Talumolo, Donggala, Dembe, and others, each settlement involved traditional leaders as central figures in each of their regions. His advice and advice are still heard by the citizens so that they are able to minimize the impact of each case that occurs. The existence of traditional leaders and their functions is at least every cases does not spread widely and become wild. Of course, traditional leaders must work together with religious leaders, the government, and others.

Thus, adherence to traditional leaders with authority and the preservation of adat and social functions inherent in them can become role models who are respected and listened to by the community / its citizens. Their existence is able to erode the spread of religious radicalism.

4. Preserving the Culture of Prudence in Speaking and Acting (Mopiyohu to bisala wawu huhutu)

Reflecting the symptoms of radicalism in the case at the Talumolo mosque where a community stated that the religious understanding of Gorontalo people was wrong and even misled it, resulting in conflict in the community, as well as the case in Dembe that inflicted local people, so that conflicts with the community occurred in talking and acting done by individuals.

According to Robinson Podungge (religious leader), every word and deed must be conveyed and carried out carefully. Because, something that is true if delivered in ways that are not polite can cause offense and ultimately can lead to conflict between people. Likewise with deeds, it must be done carefully so that no one feels aggrieved or feels offended by what we do. The attitude of prudence is part of the local wisdom of Gorontalo people that has been inherited from generation to generation and for that, it is our duty together to maintain it.⁴⁶ The same thing was conveyed by Idris Bototihe; Something that is true if not delivered correctly will be fatal and misunderstood by the person who hears it. Thus, inviting people to the truth must be carried out in wisdom.⁴⁷

⁴⁶ "FGD Result."

⁴⁷ *Ibid.*

Theoretically, the precautionary principle first emerged as a principle of environmental management in German environmental law, with the term *Vorsorgeprinzip*, which means foresight and taking care. *Vorsorgeprinzip* requires the state to avoid environmental damage by carefully planning.⁴⁸

In terms of actions, in addition to being careful in their implementation, it is also important to imitate the actions / attitudes of the ancestral inheritance which are the basis for leaders in carrying out the governmental governance which is usually conveyed at the time of giving the title for the custom, namely (*momulanga*), among others; *Dudelo* (disposition); *Totayowa* (character); *O'ayuwa* (character); *Poomilohu* (vision, foresight); *Podungohu* (listener); *Pohuhama* (opinion); *Huhuta'a* (footing, foundation of thinking); *Heluma* (consensus); *Bilohe* (sense of brotherhood); *Dulohupa* (deliberation); *Awota* (brotherhood and unity); *Ikilale* (pledge, honesty, trustworthiness); *Loyode* (infiltration, simplicity, contributes to the pain of others); *Timamango* (suave, always respecting anyone); *Woyoto* (humility, not showing off, not greedy); *Dupapa* (the nature of glorifying, respecting and respecting everyone); *Pouda'a wawu mo tidjudju* (appreciation and raising in a broad sense about opinions, good views from everyone); *Tinepo wawu tombula'o* (selection and assessment of the attitude, character and work of others); *Dungoto* (a sense of love for others, the environment and all of His creations including the Supreme Creator); *Mo'odelo* (authoritative, disciplined, influential, does not have a specific intention); *Ponuwa* (love, love each other, stay away from mistakes / irregularities); *Huyula* (unconditional social cooperation, sincere sacrifice, prioritizing the public interest); *Pi'ili* (behavior is commendable, always keeping the name uncontaminated); *Basalata* (attitude does not differentiate, prioritizes caring, does not choose and sort); *Balata yipilo* (honest, sincere, trustworthy, responsible, daring to accept constructive criticism).⁴⁹ The 25th is a guideline for every leader but is also able to inspire the general public. These attitudes keep the community away from radical attitudes, anarchist attitudes, and terrorism.

⁴⁸ La Ode Angga, "Akibat Hukum Tidak Adanya Pengaturan Pengawasan dan Evaluasi Penataan Ruang dalam Perda RT RW Provinsi Maluku," *Jurnal Kajian Hukum* Vol. 1, no. 2 (2016): p.170.

⁴⁹ Bototihe dan Daulima, *Tata Upacara Adat Gorontalo – Dari Upacara Adat Kelahiran, Perkawinan, Penyambutan Tamu, Penobatan dan Pemberian Gelar Adat Sampai Upacara Adat Pemakaman*, p.285-289.

Thus, it is necessary to plan carefully in conveying something. Prudence is a part of local wisdom, because culturally the precautionary attitude is embedded in the Gorontalo community since childhood. Be careful not only in terms of words but also in matters of actions. One factor in the birth of symptoms of radicalism is being careful in terms of speaking and acting.

5. Tolerance (Tombulu)

Tolerance is to have the character or respect, to allow, to allow the establishment (opinions, beliefs) that are different or contrary to the opinion or belief. Tolerance can also be understood as an attitude of mutual understanding and respect for differences in order to achieve inter-religious harmony. In interacting with the various religions, it is hoped that they still have a firm commitment to their respective religions. There are several principles of tolerance (Tasâmuh) which can be traced in alQur'an, namely the recognition of plurality and competing in virtue, interaction in religion, and justice and equality in treatment. Maintain good relations and inter-religious cooperation which consists of maintaining good relations between fellow religious people, and cooperation between fellow religious people.⁵⁰

The context of the Gorontalo community according to DK. Usman (cultural observer) is a society that is very tolerant towards anyone who comes in Gorontalo. In Gorontalo a variety of tribes were found, ranging from the Gorontalo tribe, Bugis Makassar, Java, Mandar, Arabic, China, and others. They live tolerantly with each other. But they must also understand and respect local culture. Arrivals are guests, but these guests must understand and respect local culture, if they are unable to respect local culture, then they can be culturally excluded from Gorontalo.⁵¹

Tolerance can also be realized by maximizing the oversight function of the Mabinkantibmas (village police). According to the AKP. Karsum Ahmad, SH, every urban village in Gorontalo has a mabinkantibmas in each village, thus there are 30 mabinkantibmas in Gorontalo City. They apply the system of door to door and problem solving to ask about problems faced by the community. The problem that has been identified is then sought a solution by

⁵⁰ Tamsir, "Membangun Toleransi di Sekolah; Sebuah Eksplorasi Nilai-nilai Pendidikan Toleransi," *Jurnal Toleransi* Vol. 10, no. 1 (Juni 2018): p.71.

⁵¹ "FGD Result."

involving all elements such as religious leaders, traditional leaders, and village officials.⁵²

A real tolerant attitude in Gorontalo is certainly inseparable from the wisdom values possessed by the people of Gorontalo. Medi Mediuhi's message regarding tolerance is:

Tahuli ode diti mooli: Message for generations
Po'opiyohe pi'ili wawu popoli: keep movement and behavior
Taali butu asali: keep your country of origin
Motombulu to amai: good service practiced
Wolipopo todidi lo baya: firefly forehead (trust)
Tuwahu lo humaya: Is a sign
Uwito u tombuluwo: That is respected
Towoto tiyo woluwo: a sign that he (Allah) exists
Motidupapa to ayuwa: humility
Odotuwa lo u tombuluwa: that's where the award is
Moti 'uda'a to pi'ili: the nature of pride
Daata u maliali bali: Many become enemies You are your
Tombulu: Award to yourself
Uwito u taalamu: that is guarded You know,
Batangamu: You are appreciated
Towoto donggo o umulu: A sign of continuing age
Tawu mosyukulu data: many people are grateful
Huta duta-duta'o: Where the earth is stepped on
*Hulungo wuntu-wuntu: There the sky is upheld.*⁵³

The realization of tolerance in the city of Gorontalo is a form of public understanding that about differences. Responding to differences wisely is a form of awareness of good diversity that can create a peaceful society. Tolerance requires openness, and tolerance requires the greatness of every believer to accept each of these differences. Tolerance is considered capable of being an alternative solution to prevention of religious radicalism, because one of the causes of the birth of radicalism is their inability to accept religious differences. With the realization of tolerance in the midst of society, then by itself radical ideology is unable to spread its ideals.

⁵² *Ibid.*

⁵³ Botihte dan Daulima, *Tata Upacara Adat Gorontalo – Dari Upacara Adat Kelahiran, Perkawinan, Penyambutan Tamu, Penobatan dan Pemberian Gelar Adat Sampai Upacara Adat Pemakaman*, p.233.

Reflecting on cases of radicalism symptoms in Gorontalo, it appears that selfishness, self-righteousness, and unwillingness to accept differences are the forerunners of the birth of a radical attitude. The emergence of disbelief among fellow religions or the struggle for houses of worship is a portrait of the inability of the perpetrators to accept differences. Radical groups and terrorists will never accept the difference in understanding aqeedah which they consider heretical, and will not tolerate non-Islamic groups. Maintaining tolerance between religious communities is a challenge for the people of Gorontalo in the midst of ethnic and religious pluralism. But to this day people are able to protect each other and foster a life that is tolerant of all the differences that exist. The ability to maintain tolerance among religious people according to the results of research by Rina Hermawati, et al., Which examines religious tolerance in Bandung, emphasizing that the tolerance index of religious people in the city is very high reflected in the attitude among religious believers who are willing to accept the existence of different religions in the realm of social and professional association, though limited to the public or formal dimension of social interaction.⁵⁴ The attitude of openness is one of the characteristics of the community's ability to live tolerant with other groups.

Thus, the people of Gorontalo City are very rich in local wisdom that has been maintained until now. Wisdom is actualized, lived, and united in their lives amid the swift negative influences from various lines of life. This wisdom has been taught since childhood and practiced through non-formal education, so that the people of Gorontalo to this day can anticipate the spread of radical ideas that lead to terrorism. The symptoms of religious radicalism that emerged were easily resolved by utilizing the local wisdom of the Gorontalo community.

E. Conclusion

Gorontalo society has internal strength as social capital in anticipating the symptoms of religious radicalism. These internal strengths are summarized in local wisdom including huyula; dulohupa; Modungohe ta Uda'a; Mopiyohu to bisala wawu huhutu; and tombulu. In the local wisdom found the value of mutual cooperation, deliberation, adherence to custom, tolerance, love for

⁵⁴ Rina Hernawati, Caroline Paskarina, dan Nunung Runiawati, "Toleransi Umat Beragama di Kota Bandung, Jurnal Umbara, Vol. 1 No. 2, Tahun 2016," *Umbara: Indonesian Journal of Anthropology* Vol. 1, no. 2 (2016): p.12.

the motherland, moral education, and self-purification, deepening of Islamic teachings, benevolence, and virtue. The actualization of the values of local wisdom gave birth to internal power as a significant social capital in anticipating the spread of radical ideas and reducing the symptoms of emerging religious radicalism.

Until today, the symptoms that emerge are relatively still in the way of thinking and attitude, not yet arrived at action (in the form of terrorism). At least the symptoms of religious radicalism began to appear in Gorontalo, such as the disbelief among fellow Muslims, differences in the procedures for prayer which led to inter-group conflicts, the statement of bid'ah on religious practices, conflicts over places of worship, and the spread of radicalism in prisons of Gorontalo. The symptoms of radicalism that arise can be solved easily by actualizing the values of local wisdom possessed.

In the future, a maximum and continuous effort will be needed from all elements of society and government to continue campaigning the dangers of religious radicalism because religious radicalism is a field of terrorism, should be prevented as early as possible including in maximizing the socialization of local wisdom values which have been the wealth of Gorontalo people, as the heritage of ancestor. [.]

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