

PROCEDURES FOR IMPLEMENTING AND PROCESS OF PROPHET MAULIDAN IN GORONTALO (MODIKILI)

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ABSTRACT:

This article aims to reveal the implementation of the Prophet's dikili or maulud activities according to the horizontal tradition. The assessment is carried out using a socio-cultural approach through literature search and empirical observations of any customary events related to adjudication. The results of the study show that based on reality, the social and cultural aspects of the Gorontalo people place dikili as something important and contains religious values in regulating the behavior of society. The norms of Islamic beauty are a symbolic translation of belief and understanding in God which is reflected in the dhikr formula.

KEYWORDS: maulidan, dikili.

INTRODUCTION:

Every national community in this world has a culture, although its shape and style varies from one nation-society to another. As a human creation, culture is an expression of human existence in the world. Humans and culture are an inseparable unity, human beings

are both creators and supporters of culture itself. Culture in reality is a combination of various elements contained in the life of society, which is always implemented, maintained and preserved as a manifestation of the nobility of a nation's character. All of these are in the form of artifacts, buildings, dance, speech arts, including oral traditions. And all of that applies to the entire nation including the Gorontalo ethnic groups.

Gorontalo, as explained by Van Vollenhoven, is one of the indigenous areas of 9 customary areas in the archipelago. The people of Gorontalo have a strong progressive cultural background . One picture of its progressiveness is the nature of its democratic government. The kingdoms of Gorontalo were formed by the willingness of the common people , so the kingdom and its organs must reflect the society as a whole. One of the royal apparatus is called the Bantayo Poboide (People's Council), where this institution once vetoed the transfer of power directly from King Ilahudu to his son Uloli and still asked for election by the people even though the candidate was the son of the king. At first they were nomads around the

slopes of the hills. enang water (huntu langi-langi). In subsequent developments, through strong democratic principles, they formed the Hulonthalo federation (po halaa). This pohalaa is placed on the basic principles of government and state administration which cannot be separated from the color of Islamic teachings. One of the prominent aspects of the Gorontalo tribe is the oral tradition which is very thick with the culture of the community. Apart from the kili, other oral traditions that are popular in Gorontalo society include, among other things, reciting, descending ani, buruda, pandungi, tinilo, tuja'i, Tanggomo, gambusi, dana, and so on.

The dikili which is owned by the zikr is usually obtained in the form of a script. In the form of a dikiliber manuscript functions as a medium created by the author to perpetuate his thoughts, feelings and knowledge so that he can read and understand them again when one is needed. The manuscripts have been read by other people which in the end if that person is interested then try to obtain them either by copying them themselves, or having someone else copy them for possession. At the transfer of generations or after changing ownership of the manuscript, then the function of the manuscript changes (develops) to another function, for example, it is considered as a handhold for a person or family as an inheritance object. Manuscripts can also be used as material that is traded so that it brings profit to the owner.

LITERATURE REVIEW:

According to Baruadi (2016) Dikili is always held in the month of Rabiul Awal in the Hijria year, right on the day of the birth of the Prophet Muhammad the event begins with the recitation of the tahlilan prayer and is continued by chanting the recitation along with the Prophet's prayers and praises to Allah SWT

from morning to late noon. During the whole night the priests, scholars and related parties.

RESEARCH METHODS:

According to Sugiono (2018) Quantitative research is systematic scientific research on parts and phenomena and the quality of their relationships. The purpose of quantitative research is to test theories or hypotheses related to natural phenomena or phenomena that are happening.

RESEARCH RESULTS AND DISCUSSION:

Discussion result:

1. Implementation Procedures:

The people of Gorontalo are people who are known as people who are very strong and adhere to the teachings of Islam. The relationship between Islam and culture in the Goron Talo community is very close. Religion greatly influences Gorontalo culture and many elements of religious teachings are treated as the culture of Gorontalo people. Since the first Gorontalo area is known as one of the cultural regions in Indonesia.

The cultural elements of this area are reflected in cultural heritage such as wedding attire which is similar to the Parsi wedding dress, the clothes of kings and traditional leaders, traditional houses and places of domicile, royal weapons and regional languages which are continuously preserved. Art and literature are diverse, while in the agricultural sector the Gorontalo area is famous for its land cultivation system which shows special characteristics.

The former royal government system, within certain limits, is still reflected in regional customs. A democratic system from time immemorial has been manifested in its society, customary holders, religious rulers called kadli and security rulers called Apitalau. A ruler or king in ancient times who was considered to rule only for his own

interests and not for the people, can be removed from his throne after going through customary procedures based on consensus and carried out by customary stakeholders through devoted syair (tuja'i).

Dikili is one of the Gorontalo cultures which have literary elements and breathe Islam. Therefore, for the sake of the syiar of Islam, every year a celebration of reading and chanting is held or modikili activities are held. The time for the implementation is usually in mosques, namely on the anniversary of the Prophet Muhammad SAW. Its implementation in the mosque carried out in a traditional coming of age rituals attended by officials or dala m terms customary called magnifying country. When finished, it will be continued with all night long dhikr activities featuring the zikr (haul). The activity of pronouncing and reading the script follows certain customary procedures. Generally, in Gorontalo custom everything has been arranged, everyone just has to do it. In relation to customization, Gorontalo adheres to the rules as expressed in the motto: "Aadati ma dili-dilito bolo mopo'aito, aadati ma hunti-huntinga bolo mopodembingo, aadati ma hutu-hutu bolo mopohutu".

Dikili, a unique procession that so glorified the Prophet Muhammad. The procession of modikilidia begins or begins with the strains of dhikr (dikili), prayers, and praises to Allah for the Prophet who is "birthday" until the morning before noon. During the whole night, the appointed priests, scholars, and syara' employees chant dikili. Of course, with a little rest just to drink a cup of tea or coffee to keep your body warm and your voice still loud. This is where the Muslims in Gorontalo are glorified and sacrificed to the figure of a prophet who is a role model in every unya's behavior. As if they wanted to show how deep their love for the Prophet Muhammad SAW

was. People who do not sing dikilipun try to stay awake to prepare dishes for the chanters of the dikili (haulu) who want to take a break. A plate of chicken porridge and a cup of tea or coffee as well as several kinds of snacks are considered sufficient to restore the spirit which is beginning to be eating away by drowsiness.

2. Dikili Traditional Procession:

The process of implementing traditional fashion events is carried out through certain stages according to custom. Therefore, before the celebration arrives, the community holds a deliberation first. Matters for discussion include (1) determining the day and date of the celebration, (2) the division of tasks for the implementation of the celebration in the form of the formation of a committee, (3) determining the place for the implementation, (4) determining the equipment needed, (5) determining the procedure for the celebration, and (6) determining costs and sources of costs.

CONCLUSION:

Based on Gorontalo custom, the implementation of dikilim follows certain procedures that have been determined by custom, so that everything has been arranged and it remains only to carry out it. In relation to adat, Gorontalo adheres to the rules as expressed in the motto Aadati ma dili-dilito bolo mopo'aito, aadati ma hunti-huntinga bolo mopodembingo, aadati ma hutu-hutu bolo mopohutu. This means that customs have been patterned, stay continued, adat has been cut, just sticking it, custom is written, just carry it out.

The activity of dhikr when commemorating the maulid day is marked by the provision of decorated cakes called wal imah. The meaning of walimah is an expression of happiness that is manifested in works of art and a high work spirit. The

provision of walimah is considered by the community as a form of gratitude for the gift given and therefore every age who claims to be Muslim is obliged to provide it. De ngan thus the totality of the organization of the Prophet's birthday with pe provi- sion abundant walimah not make people so poor, b ven every year more and more crowded and people are always enthusiastic to celebrate. In the activity of zikr the values of Islamic teachings become a frame for the pouring of beauty in Islamic art. The strength of these values not only animates and colors but gives shape to the art, becoming one of the cultural expressions of the people of age. Because of its beauty, the art of dhikr (modikili) will always be present and needed in all aspects of life because it is related to the cultural values of the community that produce it with an assumption that as a cultured creature , humans have the potential to be developed according to local cultural conditions.

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