

SHADES OF MYSTICISM IN TRADITION RELIGIOUS CEREMONY

(Anthropological Studies against Islamic Phenomenon In The City Of Gorontalo)

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Abstract: Various ways a Muslim in appreciating and actualize the Islamic values which he believed. Similarly, different ways to approach a Muslim, in the context of the process of the worship of his Lord. Context has become necessary in view of Islam as a belief system was believed variously by his people, even since the beginning of the Islamic presence in this world. It can be understood that in Islam there is some way to / approach God, namely by shari'ah, congregations, and gnosis. In Gorontalo, Islam appreciated by the society in the context and paradigms that upholds the values of the local culture, in which the religious context is a value that has been inherited from Gorontalo still an empire in the past. Gorontalo Islam is a religion that spread out from the land of Ternate, which has historically had a common thread in rites and rituals, including those relating to the mystical elements that are present in each of rites and rituals of Islamic governance.

Keywords: Mysticism, Tradition, Islamic

1. INTRODUCTION

Talk about concept of Islam vis a vis the tradition in the discipline of anthropology is divided into two parts that is often called the "great tradition" (grand tradition) with little tradition (little tradition). This concept was introduced by Jacques Duchesne Guillemin stating that there will always be a dialogue between the foundations of religion into a religious ideals of religion with local cultural values. A convergence of the creative dialectic between the universal values of religion with the local culture has presented the style of Islamic teachings in spiritual union with the diverse cultural pattern (unity and diversity). A reading of Islam in Indonesia by using a framework for understanding as above, not only will find links historically with the reality of historical Islam, but also will find one of the crucial points of the beginning of the process of transformation of Islamic intellectual opposite of the values of universalism of Islam which is categorized as a tradition great with the values in the cultural and structural setting certain prescribed pattern before. (Syamsul Arifin et al, 1996). Culture system consisting of cultural values in the form of ideas that are valuable to the process of life. Therefore, cultural values can determine the characteristics of a cultural environment, where the value is adopted. Cultural value directly or indirectly will be colored by the actions of communities and cultural products was material. According Koentjarajakti, culture consists of two basic components, namely component content and form components.

Components consist of a cultural manifestation of the cultural system in the form of ideas and the ideas and social system in the form of behavior and action. The components of the content consists of seven universal elements, namely language, technology systems, economic systems, social organizations, science, religion, and the arts.

Islam is a humanist concept of religious teachings, the religion that emphasizes the human being as the central goal by basing on the concept of "humanism theocentri" that Islam is tauhidullah shaft directed to create the benefit of life and civilization of mankind. The principle of this theocentri humanism that would be transferred as a value understood and implemented in the context of the cultural community. Theocentric humanism of this system appear symbols that are formed because of the dialectical process between religious values with the values of culture (Kuntowijoyo, 1996).

According to Akbar S. Ahmed, religions including Islam should be viewed from a sociological perspective, as was done by Marx Weber, Emile Durkheim, and Freud. Therefore, the concept of "the science of al-'umran" or social science in Islam is a perspective view of the world (world view) that man is the centrality of personal morality (moral person). During a vision of moral conceptions derived from the Qur'an and the Sunnah, then the anthropological discourse of Islam began to examine the originality of the concepts of the Koran (M. Sirozi, 1992).

Various ways a Muslim in appreciating and actualize the Islamic values which he believed. Similarly, different ways to approach a Muslim, in the context of the process of the worship of his Lord. Context has become necessary in view of Islam as a belief system was believed variously by his people, even since the beginning of the Islamic presence in this world. It can be understood that in Islam there is some way to / approach God, namely by shari'ah, congregations, and gnosis.

law in Islam is the way to God through the implementation of the law established by the Quran and hadith. Implementation of the law is manifested in every form of the command (al-amr) God to His servant, and every form of prohibition (al-nahyi) Lord to His servant. While the congregation is a second path that can be taken by a Muslim in towards his Lord after he Islamic Shari'a. Tarekat which means "road", is the effort toward truth (God) with the approach of the heart (spirit / soul) or with the knowledge and experience of other mystical. While the third way is ma'rifat which generally can be understood as a specific path for the servants of God who has been so close to know God, through the efforts and approaches maximum and continuous, so much of his life dedicated only to remember God in the form of worship and other rituals are commensurate. In Gorontalo, Islam

appreciated by the society in the context and paradigms that upholds the values of the local culture, in which the religious context is a value that has been inherited from Gorontalo still an empire in the past. Gorontalo Islam is a religion that spread out from the land of Ternate, which has historically had a common thread in rites and rituals, including those relating to the mystical elements that are present in each of rites and rituals of Islamic governance.

2. RESEARCH METHODOLOGY

a. Model approach

Objects in this study is a religious phenomenon in Gorontalo society that includes the theoretical foundation, cultural perspective and the perspective of spirituality, by observing the religious phenomenon in the city of Gorontalo. In these discussions, the approach is the approach to the study of Anthropology of Religion. Socio-cultural approach is the approach taken by considering the reality of a society and culture that are the subject once the object of religious phenomenon, it will be used in the context of theories of Anthropology of Religion as a tool of analysis. Theories of anthropology, especially the anthropology of religions use "approach from within" or verstehen approach in uncovering the cultural phenomenon. Cultural phenomenon generated by religion understood by adherents own interpretation, not according to researchers glasses. To understand the meaning of a religious symbol, asked directly to people's own adherents. As anthropological studies, religious man wants to be studied in depth, until the fundamental underpinnings of religious life and the human origins of religion. (Bustanuddin Agus, 2006).

Socio-cultural approach is the approach taken by considering the reality of a society and culture that are the subject once the object of religious phenomenon, it will be used in the context of theories of Anthropology of Religion as a tool of analysis. Theories of anthropology, especially the anthropology of religions use "approach from within" or verstehen approach in uncovering the cultural phenomenon. Cultural phenomenon generated by religion understood by adherents own interpretation, not according to researchers glasses. To understand the meaning of a religious symbol, asked directly to people's own adherents. As anthropological studies, religious man wants to be studied in depth, until the fundamental underpinnings of religious life and the human origins of religion. (Bustanuddin Agus, 2006).

b. Types of research

This study is a qualitative research that seeks to produce data that is descriptive, systematic description, factual and accurate information on the facts, nature and the relationship between the observed phenomenon and analysis with a qualitative approach. The results of this analysis will be described with descriptive sentences, as far as possible to provide clarity about the object and subject of research.

c. Research sites

This research is located in the city of Gorontalo, Gorontalo city chosen as the location of the study, because of several reasons, among others:

1. The city of Gorontalo is one of the urban areas in Gorontalo Province which has a religious phenomenon that is quite unique and interesting.
2. In the religious city of Gorontalo has the majority of the population adheres to Islam, which in terms of displaying religious phenomenon in the Islamic context, is quite diverse.
3. Scientifically religious phenomenon in the city of Gorontalo yet many become the object of study and scientific research among intellectuals and academics.

d. Selection of informants / Engineering Sample

Goal of this research is a religious phenomenon in the city of Gorontalo to the analysis unit of society as agents of religion and culture, religious leaders, traditional leaders / humanists and academics, with the following criteria:

- a. Have or have had a procession or a religious ritual which is influenced by the local culture.
- b. Understanding and knowing the context studied.
- c. Furthermore, expert informants determined based on the instructions of the key informants had known before, such as traditional leaders Gorontalo, Gorontalo city or other public figures.

e. Method of collecting data

1. Observation partisipatif

Observation partisipatif or participant observation, which is observed by way of social interaction with the object of research for data collection takes place. It is expected with this method, the reality of the context of the research will be understood in depth.

2. Interview.

Interviews were conducted in informal talks were carried out based on natural background, and the relationship between the interviewer to interviewee are in regular and fair atmosphere. The question posed depends on the interviewer, which appeared spontaneously or has been prepared in advance.

3. Study Documents

Studies document that the data collection by viewing and studying the written documents regarding religious phenomena that are still prevailing in society Gorontalo. Likewise, the documents that provide data on geographic, demographic, and social conditions of the religious city of Gorontalo.

4. Method of Data Analysis

According to Bogdan and Taylor (Lexy J. Moleong, 1991), that the data analysis is a process that breaks down formal effort to find themes and formulate a hypothesis (idea) as suggested by the data and in an effort to provide assistance to the theme and the hypothesis. Meanwhile, according to Patton, data analysis is the process of arranging the order of the data, organize them into a pattern, category, and description of the basic unit. Of the two formulas above can be underlined that the analysis of the data is intended for; first of all organizing data. Data has been collected lots, consisting of field notes, comments the researcher, the results informant interviews, document data in the form of reports, biographies, articles, and so on. Employment data analysis in this case is set, sorting, classifying, coding and categorizing. Organizing and data management aims to find a theme and a working hypothesis which eventually promoted to substantive theory.

3.RESULTS AND DISCUSSION

1. Paradigm Public Islamic tradition Gorontalo

Based on the existing demographic data, Gorontalo town is an area in Gorontalo province inhabited by the Muslim majority. Since the dawn of Islam as a religion and belief officially among the people of Gorontalo, since it was also the Islam the support and reference for the overall activities of community life gorontalo, whether it is related to rituals or sharia, as well as those activities related to customs and daily habits. This is understandable, that Gorontalo is known for its philosophy of "Traditional hula-hulaa to Saraa, Saraa hula-hulaa to Kur'ani" which translates as "custom syarak jointed, jointed syarak Kitabullah". The context which subsequently became the frame of Islamic tradition Gorontalo identifier.

The moral values of society Gorontalo is a philosophy of life that has been formulated since the king Amai the concept of experience improvements for three times until the king Eyato with the concept as we know it today. Gorontalo local wisdom as inferred in the philosophy Indigenous Syara jointed, jointed Syara Kitabullah-be color and pattern of its own for the execution and implementation of religious values on earth Gorontalo. The values of this wisdom has been giving spirit for the whole activity of life Gorontalo even since it was first recognized by the people of Gorontalo Islam through marriage with the daughter of the king Amai Owutango princess Palasa.

In a variety of perspectives on local wisdom Traditional hula-hulaa to Saraa, Saraa hula-hulaa to qur'ani, responded to and perceived by many as being decisive for travel and cultural construction Gorontalo people in the past to the future based civilize (civilized). The context can be read in a variety of literary works in the intellectual and cultural experts Gorontalo, both of which have berusia elderly (even among them there are already deceased) and young scholars are increasingly emerging. Some of them for example Elnino (Elnino, 2006) who managed to provide a mapping honors (ilomata) against the three characters that play a role in the thinking of the formulation of the concept of indigenous people of Gorontalo since the early formulations of olongia (king) Amai up concept plenary Olongia Eyato hitherto upheld high as the indigenous people of Gorontalo. According to him, apart from the king of kings Amai Matolodulakiki (son of the king Amai) and king Eyato managed predicate ilomata through the recognition of all the people, because of his services in spreading Islamic teachings diseantero Gorontalo country at the time. In addition, the legal position of Islam successfully synchronized with the customary law prevailing at the time, with the principle of "Aadati-huloA to Syara'a Hulo, Hulo Syara'a-hulo'A to Aadati. In this era of royal power Matolodulakiki official Islam became the religion of the kingdom, the kings Matolodulakiki also successfully campaigned for equal rights and obligations of every human being. To him the difference of one's status is primarily measured from the depth of knowledge and altitude akhlakul karimah. Concerning the descent and the number of properties owned be the last consideration in determining social status. Predicate ilomata achieved king Matolodulakiki a second after the first ilomata achieved by MatolodulaA king, king of kings Amai predecessor who claimed to be the leader of the many pre-Islamic Gorontalo creating works Great.

Post-era king Matolodulakiki, progressive changes and the acquisition of predicate ilomata next is obtained by the king Eyato (progressors king Matolodulakiki), which successfully initiated the oath "Uduwuwo Lo Ulimo Lo Pohalaa", the oath which managed to unite Gorontalo and Limboto after fighting for more than 200 years , In addition, he was also instrumental in making Islam as the supreme law of the kingdom with the implementation of the principle of "Aadati-huloA to Syara'A Hulo, Hulo Syara'A-huloA to kuru'ani" (Indigenous bersendikan Personality, Personality Qur'an). (Elnino,2006).

In another view Alim S. Niode argued that the principle of "Traditional hula-hulaa to Saraa, Saraa hula-hulaa to kuru'ani" (in Minang "Indigenous syarak jointed, jointed syarak Qur'aan), the formulation of local values Gorontalo, which by external factors and internal social change, making these principles into a mosaic of culture, so that the necessary strategic steps in finding and recognizing customary and religious harmony, which is the reconstruction of culture. (Alim S. Niode, 2007).

Apart from the several views, the formulation of the principle of wisdom embodied in the philosophy of indigenous jointed Personality, Personality jointed Kitabullah (aadati hula-hulaa to Personality, Personality hula-hulaa to kuru'ani), which is in the conception of history is a formulation of the king Eyato, it exudes style of religiosity once a society of people of Gorontalo, even since the formulation of the first of the king (sultan) Amai namely "Saraa topa-topangi to aadati" Syarak rests on custom, which is followed by the formulation of both the king Matolodulakiki that reads "aadati hula-hulaa to sara, sara hula -hulaa to aadati "to the formulation of the third plenary considered perfect and gives radiance religious values and social value for the community universally Gorontalo.

Since the formulation of the first by Sultan Amai (1532-1550), has been formed patterned indigenous religious paradigm, the paradigm which succeeded in forming the character of Islamic culture that comes from centrifugal theory, which gave birth to the Islamic version. That version has spawned two wisdom as a parameter in the development of Islamic culture in Gorontalo kingdom. The wisdom include :

1. Wisdom Values; As soon as the king arrived from Palasa Amai entourage dhuhur is praying in congregation in an open field in Hunto Kel. Biawu, after which they plan and hasten to build mosques, and facilitate the construction of mosques, for the next three days have arrived on Friday (S.R. Nur, 1996).
2. Wisdom Pattern Shari'a; In order to develop three kinds of value over the Islamic Republic, as a source of culture in the Islamic civilization in the kingdom of Gorontalo, was composed of 185 kinds of patterns based on the principles of sharia Islamic custom version.. This principle is a starting point for the king Amai introduce and develop the Islamic religion in this kingdom. To complete our understanding of Shari'ah in the customary pattern, here are some examples based on the resolution of indigenous seminar, among others: (a) Motolobalango; which means making a proposal, is the pattern of customary law is implemented in the system of marriage Gorontalo society. (B) Review; lift, as well as aspects of the law implemented by custom, traditional dress, indigenous language, customs and gestures.

In the second formulation by the king Matolodulaa Kiki (1550-1585) in customs jointed Personality, Personality custom jointed. Shari'a pattern developed in the paradigm of indigenous people of Gorontalo covering funeral Shari'a patterns, ranging from bathing to the burial process, a pattern of sharia is implemented based on traditional patterns. Furthermore, it is customary in social communication, which in the context of Gorontalo prioritizes good moral

Similarly, prevailing in a third formulation, the formulation proposed by the king Eyato (1673-1679), which overall supports the principle jointed Indigenous Personality, Personality jointed Qur'aan, both directly related to religious principles as well as with regard to the principles of social and civic , In the reign of Eyatolah change the system of government, where the government is composed of three parts: (1) Maharaja or Sultan became chairman of the board Three Threads Government, Buatulo Tolalu, led the two parts of government and indigenous (Baate already under Maharaja). (2) Buatulo Bala; Security headed Apitalao (sea captain), (3) a new thread that Buatulo Saraa (Thread syareat) headed by a Kadhi in charge of religious issues. Kadhi in detail the duties consist of:

- a. Teaching religion to society
- b. Build and maintain mosques and waqf-waqf
- c. Organize religious ceremonies in mosques and in the royal palace and elsewhere.

In the present context, the principle or philosophy of "customs jointed Personality ', Personality' jointed Kitabullah" which has been inherited by Gorontalo people since hundreds of years ago, and has now become a pattern for the wisdom of their religiosity. As people born and raised in Gorontalo and ancestry citizens Gorontalo, Erwin Y. Thaib Gorontalo people perceive religious phenomena as:

"... The fact of diversity that has been so from the beginning, so anyone Gorontalo people would not want to accept this reality. Religious characteristics are colored by shades customary in practice, for the people of Gorontalo is an absolute life choices "

Furthermore he also revealed that the actual execution of religious rituals performed by the pattern of customs in addition to a pengejewentahan of indigenous knowledge jointed sara, sara jointed Kitabullah as desired and handed down by ancestors Gorontalo people, is also a manifestation of the desire of people of Gorontalo through a pattern of customs that have been institutionalized , Context is reflected in the local wisdom that is understood by public figures Gorontalo, that; "Traditional Madilidiloto Bolomopoitito" (Adat it has a pattern / pattern-we just stringing only).

In another perspective Madina Agus revealed that: "... whose name is customary in Gorontalo with religion that he's like a coin has two sides, one side is indigenous and the other side are the things that arise of the religious. This means that the religious life symbolized by the principles of customary jointed sara, sara jointed Kitabullah covet a condition that the execution of customary or otherwise be mutually coloring or give each pattern, in terms of custom implementation should be symbolized by religiosity, such as religion must also be symbolized through customs ... "

Meanwhile Lukman Katili appreciation rather different about the phenomenon, the principle of custom jointed Personality ', Personality' jointed Qur'aan, namely that philosophy that the realization is still looking for a form, whether these principles are just looking for atmosphere or indeed any application, as we see in Gorontalo customs it does have the feel of Islam (religion), but when there are violations of the law is that there is no penalty. However, customarily the person will feel alienated life in society.

2. The style of Islamic Mysticism in the Tradition of Religious Ceremonies in Gorontalo

If we probe deeper into the reality of religious life Gorontalo people, it will be found a fact that their religious practice is a religious practice that are colored by the practice of the congregation in the form of a mystical ceremony rituals patterned. Form the rituals and traditions manifested in various religious ceremonies are backed by religious culture and social culture. Context and constructs practice religious ceremonies as an implication of the Islamic heritage past, which has historically been geographically, style Islam that is practiced in the earth Gorontalo is prone to Islam practiced by people of Ternate and Makassar (Hasanuddin & Sri Suharjo, 2001), Context thus necessitates a pattern of diversity and the unique characteristic, which appreciation of Allahu Ahad manifested in the form of texts and prayers wurd salvation to ancestors and thanksgiving to all the sustenance and the gifts given to His Divine Rabbi. The presence of the people of Ternate and Gowa in the past were backed by the conflict, even members of color or pattern of its own against the treasury and the model of the Islamic people of Gorontalo at that time, even until now, that a strong suspicion that these people have to practice and live a typical pattern based tarekat flow figures (stream) such as Qadiriyyah, Khalwatiyyah, and Naqsyabandiyah, both derived from Ternate as well as from Makassar. For context Ternate itself, the source of her congregation is derived from the relationship between Islam Ternate-Bantam-Makassar,

while for Makassar, the teachings of the congregation, they practice allegedly derived from the teachings of scholars Minangkabau (Dato Ditiro, Dato Rabandang, and Dato Patimang), which became the main motor disseminator of Islam in South Sulawesi and Ulama kingdom had studied Islam to the Middle East (Mecca) as Sheikh Yusuf al-Makassari. (Abu Hamid, 2005) in accordance with a diploma which is owned by Sheikh Yusuf al-Makassari, he can teach you four kinds of flow congregation includes ; Naqsyabandiyah, Syattariyah, Ba'alawiyah, and Qadiriyyah. He himself is known as an advocate and teacher institutes Khalwatiyah. (Abu Hamid, 2005).

If we listen to the historical construction of the relationship between Islam Gowa-Gorontalo in the 17th century, then we could conclude that the deployment of troops in the past was also accompanied by the inheritance of Islam versus militia; Gowa, which is certainly become their somewhat Adherents and proponents of Islamic congregations as taught by their religious teachers including Sheikh Yusuf al-Makassari them. According to Dr. Sofyan You, that lafaz-lafaz of remembrance and prayers contained in the various moments of ritual religious ceremonies, both Tasyakuran (thanksgiving prayer) and in prayer spirits (prayer for the safety of the spirits of the ancestors), heavily influenced by a variety of color flow congregations, between another Syattariyah, Naqsyabandiyah, Qadiriyyah, and Khalwatiyah. But supposedly the more dominant is the teaching institutes and Qadiriyyah Naqsyabandiyah.

Even shades of tahlil and blessings are found in texts lafaz and prayer is the dominant pattern of the flow of the congregation mentioned above, does not mean that the flow of the congregation / mystical Sufism is received through the teaching of the official or the more popular with the term methods of teacher-pupil , the reason is not the discovery of a single donor of both the order's in Gorontalo area which has official diploma as a follower / advocate (mursyid) published by alira-flow of the Order, even though awalul early Muslims that those believed to be the first generation of donors and the advocates of Islam on earth Gorontalo.

In minutes *Sirr al-Asrar wa ma fi Muzhhir Yahtaju Ilaihi al-Abrar*, works as-Shaykh Abdul Qadir Jilani, pointed out that the dzikir-dzikir were stratified according spiritual status, either clear or vague; ranging from oral dzikir. Dzikir soul, heart dzikir, dzikir spirit, conscience dzikir, dzikir faint, until the most vague remembrance.

Dzikir will verbally remind a person's heart to remember God when forget. Dzikir dzikir soul is inaudible to the letters and sounds, but heard by the senses and inner movement. Dzikir heart is careful attention to the grandeur and beauty of God in the heart. Dzikir spirit lights are witnessing the unfolding of God's attributes. Dzikir conscience is monitoring the concentration of the disclosure of the secrets of the Divine. Dzikir is sketchy hand in hand Light-light beauty of Existence Oneness transcendence in and favor. While most vague remembrance is looking Itself Supreme Mahayakin right again, which is not known by other than Allah Ta'ala. He said that means; 'He knows the secret and the more hidden "(Q.S. Taha [20]: 7). That's the highest goals and the latter (Ahmad Fadhil, 2003).

Furthermore, given that the road to Allah Ta'ala is always the bodies were on the road Straight by way of implementing shari'ah day and night, while constantly spirit (heart) remembering God is a religious duty for those who take the spiritual path (Ahmad Fadhil, 2003). The context to be appreciated by Iwan Ismail (39) a donor teachings of the congregation and one practitioner / leader of remembrance in prayer and religious ceremonies in the city of Gorontalo revealed that there are two paths to God the path of light / jasad and street sir / secret (hidden). If the first path is the road taken by the group Awwam (ummah usual) in Islam, and the second path is the path chosen by the "choice" that the Khawwas (special) even "khawwasul Khawwas", ie people who choose the path of Sufi (mysticism) in towards ma'rifatullah.

Furthermore, the prayer of remembrance and prayers are patterned certain institutes like Naqsyabandiyah and Qadiriyyah (is dominant) is found in the classification of various religious rites were based on local customs Gorontalo. The ceremonies of social religion shall include prayers for the salvation of ancestors or the ancestors who have died, and in addition there is also a tradition ceremonies social religious, which was held for the purpose of expressing gratitude for favors sustenance and longevity that God gave to His servants. The tradition of prayer ceremonies in the category of spirits (salvation) include; hair clippers ceremonies, prayers spirits in order to enter the holy month of Ramadan, the Prophet's Birthday, Entering the Islamic New Year, and the Revelation of the Qur'an. The wird is pronounced with the pattern of the congregation is tahlil with lafaz laa ilaha illa Allah. While for the thanksgiving prayer therein carried blessings on the Prophet Muhammad, and attributed to the mayor Abdul Qadir Jilani sacred or Sufi figures / Sufi others. As for religious ceremonies in this category include; Up New House, Grateful for new vehicles, Bath Lemon, and Raba Puru.

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4.CONCLUSION

1. Islam is a religion that spread Gorontalo from Ternate land, which has historically had a common thread in rites and rituals, including those relating to the mystical elements that are present in each of rites and rituals of Islamic governance.
2. Wisdom of the value and wisdom pattern of Shari'a as a parameter in the development of Islamic culture in Gorontalo kingdom.

3. The socio-religious ceremonies are based on local customs Gorontalo includes prayer for the salvation of ancestors or the ancestors who have died, social religious ceremony that was held to express gratitude for the sustenance and longevity favors which God gave to His servants.

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