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Sacred Tomb of Ju Pangola (Study About Personal Permission For Holiday Half In Gorontalo City)

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Abstract

This study aims to analyze the perception of pilgrims on the sacred tomb of Ju Pangola. In the Gorontalo area, the shrine is widely visited by pilgrims, both local and overseas. Ju Pangola himself was a famous 16th-century Muslim scholar, teacher, and figurehead of Gorontalo. He was considered a guardian by the community so his tomb was widely visited especially during certain months, for example during the Rajab, Shaykh, and Ramadan months.

This study is a field study, with a phenomenological analytic approach that will look at the pilgrim's perception of the sacred tomb of Ju Pangola. With qualitative analysis, this study seeks to produce descriptive data, a systematic, factual and accurate picture of the facts, the characteristics and the relationship between the observed phenomena.

The results of this study revealed that the pilgrim's perception of Ju Pangola's tomb is as follows; first, that the tomb is capable of providing survival and survival. Secondly, that Ju Pangola is not an ordinary person but a guardian who can mediate their prayers to Allah Almighty. Third, that tombs can provide healing to the infectious disease usually through intermediary land graves or water that is prayed over the tomb. Fourth, that a pilgrimage could increase the trade if a trader diligently made a pilgrimage to the tomb of Ju Sangola. Fifth, pilgrims visit the tomb for a pilgrimage and pray for Ju Sangola.

Keywords: Perceptions, Sacred Tombs, Calligraphy

Introduction

By nature, humans have a belief in the existence of a Supreme Being, and they develop certain ways of worshiping and worshipping Him as a form of ritual expression. Meanwhile, Islam came with the mission of monotheism, an anti-mythological belief. Monotheism is the essence of Islamic teaching that teaches people how to be true to God and then leads humanity to true humanity.

Implementing the concept of monotheism, will lead people to the most fundamental of human freedom. Because its basic character is anti-mythical and anti-

sacramentalism (Andrew Rippin, 1991: 99). In later developments, as a result of the inevitable cultural acculturation process, slowly the mainstream of Islam began to be disturbed by traditional beliefs that had been rooted in local traditions. This phenomenon has until recently been seen in the religious life of the public. Generally they are the ones who associate religious belief with the supernatural events of the people they see as "holy".

Magism arises out of a person's expectation that things will happen to him or her, as a proper way of gaining the benefits of healing, security, wealth, and strength. The basis of magism is the belief in a miracle or karma (Indonesia: sacred) because both are recognized in religion. According to Islam, miracles happen only to the Prophet, whereas *karomah* only happens to the guardian or special people.

As a form of perfection, miracles and carriages stand on three pillars; knowledge (*al'Imm*), ability (*al-Qudrah*), and independence (*al-Ghiná*). But no one can have all three of them perfectly except Allah Almighty (Mustofa Hilmi, 1982: 40). This is where the problematic belief in supernatural power emerges. In many cases, people see that certain people among them are considered to have an advantage, either in terms of their healing or their prayers. So when these figures died, their tombs or tombs were frequented by people over time. The beliefs and beliefs of this community are based on the charisma possessed by the character. Characterism according to Max Weber (Doyle Paul Jhonson, 1986: 229) is a particular advantage inherent in one's character and personality. Charity according to KJ Veeger (Veeger, 1983: 182) will apply to a certain quality that is present in one's personality, whereby he or she is separated from the ordinary and treated as a person who is endowed with supernatural, supernatural, or at least supernatural. are exceptions in certain cases.

It is, according to Weber, that a person with charisma is usually treated in the community for being regarded as a gifted power, so that his loyal followers are committed to the norms or morals he describes or exemplifies. The charismatic authority is usually with religious figures, as they tend to be respected and imitated. When the authority of the charism is on the religious figures, there are two possibilities, namely; the charisma can be long lasting or only temporary. (Doyle Paul Jhonson, 1986: 232)

The community's belief in the sacred tomb is acknowledged or not based on a theological understanding derived from the teachings of Sufism, which depicts a person having a *carriage*. In addition, *intercession* and *barokah* attaching to the admired figure became an incredible magnet for people to come, including visiting / visiting his grave after death.

In Indonesia, the cultivation and worship of charismatic figures in excess of those considered as *guardians* or pilgrimage phenomena to the ' graves *saints* is something that is commonplace in society today. With all the perceptions and motivations of the community he has never lost his confidence to visit the graves of saints who are considered to have a certain heritage. There is no exception in Gorontalo District, a region that is predominantly Muslim. The phenomenon of sacred pilgrimage of the considered to be *saints* isa common phenomenon even during certain months, for example during the *Rajab*, *Shaykh* and *Ramadan months*.

One of Gorontalo's charismatic figures who was also considered a *guardian* and was rescued by the Gorontalo community was "Ju lola". He was a well-known scholar, teacher, fighter and *guardian* of the 16th century. In short, he was a charismatic figure whose tomb was preserved, and to this day has been widely visited. In honor of this, the Tomb of Ju Pangola is erected and maintained by the public and the government, and even it is one of the historical and religious attractions of Gorontalo Province.

The purpose of this study is to analyze the perception of pilgrims on the sacred tomb of Ju Pangola. An important note is that in the fast-paced era of information technology, there are still societies that are passionate about sacred things.

This study is a field study, with an approach *phenomenological analytic*, that will look at the pilgrim's perception of the sacred tomb of Ju Pangola. With qualitative analysis, this study will seek to produce data that is descriptive, systematic, factual and accurate in the facts, properties and relationships between observed phenomena. Data collection is obtained through observations, interviews and documentation.

Theory Review

1. Understanding Perceptions

Perception is one of the most important psychological aspects of human beings in responding to the presence of various aspects and symptoms around it. Perceptions contain a very broad sense, involving interns and externals. Various experts have given different definitions of perceptions, though in principle they have the same meaning. According to the Indonesian Dictionary, perception is a direct response to something. The process by which a person learns something through his senses.

Sugihartono, et al (2007: 8) have suggested that perception is the ability of the brain to interpret the stimulus or the process of translating the stimulus into the human sensory device. The human perception is that there is a difference of viewpoint in sensation. There are those who misunderstand something that is either positive or negative perception that will influence the actions of the human being or the real

Positive or negative perception is like a well-stored file in our subconscious mind. The file will appear immediately when a stimulus is triggered, an event opens. Perception is the work of the brain in understanding or evaluating what is happening around it (Waidi, 2006: 118). Jalaludin Rakhmat (2007: 51) states that perception is the observation of objects, events or relationships obtained by concluding information and interpreting messages. In contrast, Suharman (2005: 23) states: "Perception is a process of interpreting or interpreting information obtained through the human sensory system". According to him, there are three aspects of perception that are considered relevant to human cognition, namely sensory recording, pattern recognition, and attention.

2. The Sacred Tombs

The *guardians* are considered to be of extraordinary power, which is why pilgrims are always visited by pilgrims. In the tradition of certain societies the tomb is considered to

have solitude. The word tomb comes from Arabic, from the word *tomb* meaning, place, status or hierarchy. While the place of burial in Arabic is called *qubr*, otherwise known as the grave or grave in Indonesian. It is usually used as a burial ground or burial ground. However, there is a specialty regarding the use of the word tomb or burial ground, that is, if the burial place is a guardian or saint, then the burial ground is called guardian tomb instead of guardian grave (Nur Syam, 2006: 139).

3. Symbols and sacredizations

Symbols or symbols are considered to be the result of human creativity. Among creatures, only human beings can create symbolic language and abstract thinking. He not only acts and reacts but also develops and responds to action. Symbols are the form of objects or signs that produce a social response that is acknowledged together (M. Nur Nurdin, 2006: 62). Symbols or symbols have an important meaning for a religion, because in symbols there is a core of religious emotion that can only be seen and cannot be expressed. So all these efforts are merely estimates because they are symbolic (Elizabeth K. Nottingham, 2002: 13).

Symbols have several characteristics, that is; First, symbols are created and developed together in society. For example, there is a culture of Indian society that still considers cattle a sacred symbol for Hindus, only those who believe that way. The same is true of *al-Aswad* in Islam which is believed to be a sacred symbol despite being just a stone. Second, symbols may have more than one meaning. Third, there is a direct link between culture and the use of a symbol. Symbols can vary in time and place, and they can mean different symbols about something in one group to another, especially in a society of very high diversity.

According to Eliade, as quoted by Yusron Razak, the symbol reveals certain dimensions of reality that will further our knowledge. Something within a symbol has the power beyond our understanding and control that he and Rudolf Otto called "sacred" (Yusron Razak, 2008: 34).

In religious life is also found the attitude of defiling something, be it places, books, people, particular things and so on. Sacral(*sacred*) means pure, his opponent is profane, ie a normal or natural. In every religion is sanctified or purified. The holy Quran, the month of Ramadan, the Holy Land, the *guardian*, the Kaaba are sacred in Islam. Likewise, other religions have purified things.

Sacred or otherwise, whether material, physical or chemical is actually the same as sacred or sacral is not based on the nature of the thing itself, but rather given by the human or the community that purifies it. According to Durkheim as cited by Bustanudin Agus, the person or people who believe in it is what makes him holy or blessed, not because of something else or special in the matter (Bustanuddin Agus, 2006: 80).

Thus, the question of the sacred, the sacred, the sacred and so on, envelops the human life in the form of his belief and belief, from the very beginning of human existence to the present. This kind of reality will continue to exist as humans exist on earth.

Research Results

1. Ju Pangola, Scholars and *Guardians of Gorontalo*

Ju Pangola is a protector of the people, scholars and *Waliyullah* known in Gorontalo. The people of Gorontalo, but no one knows the name of Ju Pangola. He was a distinguished scholar, Fighter and *Waliyullah* in the 16th century. In short, he was a charismatic figure whose tomb was preserved, and to this day has been widely visited. In honor of this, the Tomb of Ju Pangola is built behind the quba mosque of a small mosque, on top of a hill with beautiful panoramic views.

Ju Pangola is actually a title, which means "deceitful figure." Gorontalo people in ancient times knew Ju Sangola as an old, white-haired grandfather who reached his knees. He was also known as Ilato or the Lightning King, because of the struggle against the Dutch colonists he was able to disappear, and reappeared when the country was in serious condition. For his services, Ju Pangola received the customary title of "*Ta Lo'o Baya Lipu*" or "the service of the people," as a symbol of the nation's honor and dignity.

Ju Pangola is also known as a preacher of Islam. Thanks to his mastery of religious science, he was not only known as the Scholars, but also as the *Waliyullah*. And as a fighter, he was also known as a standard warrior in martial arts in Gorontalo called Langga. Thanks to his supernatural powers, he did not need to train his students physically, but rather to pour water into the pupil's two eyeballs, and after that, the pupils received amazing martial arts.

In another version of the legend it says that Ilato is "King". But no one can say for sure if Ilato Ju Pangola was also King Ilato son of King Amai called "*Matoladula Kiki*" who ruled the Gorontalo kingdom in 1550 - 1585, and established Islam as the official religion of the kingdom. To be sure, on a stone on the hill which is also the foundation of Quba mosque, lettering: Quba Mosque, where the tomb of King Ta'awuliya dish Panggol Ju, Ta Lo'o Baya Lipu, 1673 M, died Sunday 1 Muharram 1084 H.

According to The genealogy of the book is written in Pegon Arabic, and then it is the title of the King of Light or the Lightning (Ilato) of the great Kings of Gorontalo such as King Matolodula Kiki, King of Amay to King Yilahudu Matolodulada'a (founder of the Gorontalo Kingdom). Ju Sangola was succeeded by her son as King of Humonggilu in 1673. The daughter of the Lightning King Tataydi's daughter was the Mother of Jogugu Limboto, Wadipalapa and Princess Otu (Ju Sangola's son) by King Walaadi I produced 9 children, King Botutihe.

The Lightning King (Ju Sangola) has three brothers: 1. Princess Moliye, 2. Lightning King (Sangola Juice), 3. Padudu. Princess Moliye is buried on the Mount at Gorontalo Harbor (Ta toayabu), while Padudu is buried on Batuda'a beach and Lightning King is buried in the Dembe Suburban Village West, near Otanaha Fortress. In the book written the Arabic Letter Pegon Ju Callola is an Aulia because of her aunt His tomb was always visited by people from all over. So, this is not the story of Ju Sangola who says he is *Ta Lobutaa To Putito* (broken from egg), because his genealogy is clear and not a twin of *Tolangahula*.

The Princess Tolangahula (Princess of the Full Moon), who was the first King of the Kingdom of Limboto (1330), said that when two women, Mbuibungale and Mbuibintela were fighting over a glittering thing in the middle of the lake, they claimed it was hers. Suddenly a huge tall man (Bulono II son of Buluati son, Raja Bolaang and his wife Buluwinadi grandson of King Suwawa) took the object wrapped in lotus leaves, after opening it was a baby girl, Tolangohula's daughter. The man asked the two quarrels over whether they were married. Since both of them answered that they were not married, Bulono II Killer II asked to register them and both accepted the baby while the baby was raised by one of them, Mbuibungale. The marriage of Bulodo II Killer with Mbuibungale gave birth to a son by the name of Yilumoto (Luneto). After growing up Yilumoto and Tolangohula became husband and wife.

So it can be seen here that Tolangohula lived around 1330 as the First King of the Kingdom of Limboto, while Ju Callola / Aulia or the Lightning King / King of Limboto lived around the 1500s. Like many legends, a version says, Ju Calla died in Mecca. But another version says, it does not die, but the occult, disappears supernaturally. So what about the tombs behind the quba mosque that is believed to be the Jewish cemetery? According to Farha Daulima, the Gorontalo Cultural Center, the tomb was built by the locals only because of the miraculous presence on the land where the tomb is now located.

The white ground smells so good. According to the old parents' words, Ju Pangola once said, "where there is a sweet smell and the land is white there I am," there Ju Ju used to live and rest. That's why locals think there is a place for Ju-lola "to rest."

The cemetery is located in a 3x3 m, floor-to-ceiling ceramic, with a white wall covering the floor. The white and fragrant tombs were often taken by pilgrims, because they believed that such a shrine could be a remedy. There are even girls who take home a small piece of land for use as powdery mildew, but they are believed to be beautiful and can easily get married.

During the month of Ramadan, the tomb is full of pilgrims, especially when the famine comes, many people visit there. In the saved Ju Sangola cemetery they spent seven days fasting, reciting prayers and praying with solemnity. There are also some pilgrims who perform special rites by placing a bottle of white water in the tomb of the Waliyullah for three days and three nights. They hope that water becomes a cure for all kinds of illnesses.

2. Perceptions of Pilgrims to the Tomb of the Callola Theviews

variousof the Tomb of the Caller. These perceptions are strongly influenced by the purpose of the pilgrim's visit to the tomb of Ju Pangola. It brings together the various perspectives and the authors categorize them into the following three perspectives: (1) perceptions related to psychological life, (2) perceptions related to economic needs and (3) spiritual and religious perceptions.

The view of pilgrims who came to the tomb of Ju Pangola for hope is a view that categorizes psychological, spiritual and religious views. In this case the pilgrims come in wanting the peace of life and their heart does not always feel uneasy. Pilgrims who come to

church generally pray for the safety of birth and inwardness and also want to find solace in keeping their family intact (Yanto Ali, interview).

There are also those who came to Ju Sangola's tomb to repair their inner relationship after not coming to Ju Sangola's tomb. The pilgrims feel that after not arriving at Ju Sangola's grave his life has become uneasy. This was revealed by a native Gorontalo pilgrim but has been traveling to Manado for decades. (Mary Ibrahim, interview).

According to the speech, there is an emotional bond between the pilgrim and the tomb of Ju Pangola, so that the pilgrim will feel that the tomb of Ju Sangola has given him security and peace in his life. But the tomb of Ju Pangola, he said, could also be disastrous if he did not fulfill his duty not to come, thus affecting his life to be uneasy. There was a sense of calm after coming to Ju Sangola's tomb which gave rise to the view that Ju Sangola's tomb was a place of tranquility and physical security. The only possible reason to support this view is the belief and belief supported by the mind-set of people who always want to maintain balance and harmony in life, whether in relation to spiritual or spiritual (vertical) or social (horizontal) life.

From this point of view it can be seen that the pilgrims need safety and tranquility in life dependent on the tomb. Whether this is believed to be true or simply believed to be an intermediary. Surely the pilgrims are so enthusiastic and confident in what he does that they can bring him peace.

The pilgrims also think that this tomb is the place to ask for something. It is categorized as the view that the tomb of Ju Sangola was used as a place to ask for something. This is in line with economically relevant views. People who want something about their life can ask for help by coming to Ju Sangola's tomb for success and success. This opinion can be expressed by a pilgrim, Zupri Tomelo, a trader from Isimu. He came to talk with his neighbors. The purpose of his arrival was to ask for help to keep their trading going forward. He said that his visit to Ju Sangola's tomb was merely an intermediary to seek God's help. (Jupri Tomelo, interview).

Meanwhile, according to a fisherman who daily looks for fish in Lake Limboto, he has a view of Ju Pangola's tomb, which he thinks is the right place to seek help for safety and success in his work, especially in search of fish that can bring a lot of results (Mansur Danial, interview).

From the above it can be concluded that the pilgrims have the view or perception that the existence of tombs is very important to them especially to increase their income with various professions. Because at certain times when their efforts feel a bit down, they will immediately go to the tomb for a pilgrimage to their liking.

In addition to the material views above, pilgrims also come to meet their spiritual needs, that is, pray for their ancestors to always have a place by their side. In many cases this is best addressed by advanced age travelers or those who are no longer thinking about issues related to the world.

The view that the tomb of Ju Sangola is a sacred, holy (sacred) place and a place for praying for deceased ancestors' spirits can be categorized in a spiritual perspective. The pilgrims came to pray only in the tomb of Ju Pangola because it felt holy and sacred, and so quiet that there were people praying there. As the father of Abdullah Ade, a retired teacher from North Gorontalo, said, he does not come all the time, but if there is a holiday or Friday, he will go to Ju Sangola's grave. Ju Sangola is a saint so he deserves to pray to himself and to the prayer of the person and Ju Sangola is a person with many advantages. (Abdullah Ade, interview).

The existence of such beliefs, led the people to believe that the tomb of Ju Pangola could bridge the relationship between man and God. According to R. Hertz, death is a process of transition or initiation from one position to another, and in this state of death. Considered to be a *muharrah* (holy or sacred) being in the process of transitioning from the realm of the profane to the sacred (Mulder, 1989: 36).

But in the reality that we can see, the view of the pilgrims more shows that the tomb of Ju Pangola is a place to ask for something and a place to grow the hope of living better than ever. This view is what challenges the graveyard manager in this regard as the tomb keeper from deviating from the teachings of Islam.

Is Ali Abu Bakar a religious figure or priest of the mosque who lives around the tomb of Ju Pangola who has been a caretaker of all time. He said that those who come here not only come from the Gorontalo region and beyond, but also from outside the region, say, Ambon, Java, even Malaysia and Singapore. There are also some of the people who hold birthday parties, and circumcision there. An honorable man who during his lifetime was known to be a reverent but humble man, was rarely seen as a witness at the ceremony held above the tomb.

Even some non-Muslims, such as Chinese nationals who came to ask for a blessing through Ju Pangola, consider him a saint who can give a blessing, "At least Abu Bakr insists that he always reminds every pilgrim, especially for Muslim people, to never worship or to honor Ju Pangola or his tomb, it is a shirk or an ally of God, he said. (Ali Abu Bakar, interview)

Generally, the views of ancestors that influence the people and even move in the religion, then generally people will see the advantages that although the hero is dead. It is evident that the tomb is not only as a place to bury the dead figure but also as a place that is considered sacred, holy or sacred so that this place used to ask for something.

Conclusion

The community/pilgrim's perception of the Tomb of Ju Pangola is influenced by the pilgrim's motivation for pilgrimage or visiting the tomb. The motivation was derived from various ways and or knowledge of pilgrims about graves obtained from various sources, among others; family information, past community information or any guidance they received from someone they believe. These perceptions are as follows; first, that the tomb is capable of providing survival and survival. Second, the pilgrims say that Ju Sangola

is no ordinary person but the guardian who can mediate their prayers to Allah Almighty. Third, they consider that tombs of various ages can provide healing to a common illness through the intercession of graveyard land or water that is prayed over the tomb. Fourth, that a pilgrimage could increase the trade if a trader diligently made a pilgrimage to the tomb of Ju Sangola. Fifth, the rest of the pilgrims say that his coming is only for pilgrimage and for prayer for the Jews.

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