

Harmonization of Customs in the Practice of Friday Prayer Legality in Gorontalo City

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Abstract

This research aims to explore whether Friday prayers in Gorontalo City are conducted in harmony with both custom and religion. The essence of this implementation lies in how the sources of arguments are interpreted and their application understood, based on the theories and approaches employed. This research adopts a qualitative methodology with an analytical descriptive approach, phenomenological in nature, utilizing data from document studies, observations, and field interviews. The findings reveal that the roles, responsibilities, and tasks assigned to religious leaders and customary institution leaders in carrying out religious and customary processions consistently align with the legitimacy of both religion and custom. The primary goal of customary ceremonial activities is to fulfill religious purposes. The major events of the Friday festivities include sermons and prayers, organized in a specific manner: government officials are seated in the first row to the right of the pulpit, traditional authorities—comprising *Bate* (the traditional leader) and *Wu'u* (his deputy)—occupy the second row, while *imams* and *syarak* or *syara dha'a* employees are placed in the first row to the left. Customary institutions are further represented through parades led by government officials, religious authorities, and customary leaders. Ultimately, the purpose of Friday prayers and *shaf* (row) formations is to foster a solemn atmosphere of unity, enshrouded in ceremonial rhythms of worship. This atmosphere is considered conducive to receiving blessings and attaining merciful salvation. The "stick of trust" represents both symbolic and practical significance, offering spiritual rewards. During the Friday prayer procession, its utility extends beyond mere symbolism.

Keywords: Customs; Friday Prayer; Harmonization; Legality; Gorontalo



الملخص

يهدف هذا البحث إلى استكشاف ما إذا كانت صلاة الجمعة في مدينة غورونتالو تُنفذ بطريقة تتوافق مع العرف والدين. أما الشكل الحقيقي لهذا التطبيق فيتمثل في طريقة تفسير مصدر الحجة فهم تطبيقها بناء على النظريات والمناهج المستخدمة. هذا البحث عبارة عن دراسة نوعية ذات منهج تحليلي وصفي تحليلي ذو طبيعة ظواهرية باستخدام بيانات من دراسات وثائقية وملاحظات ومقابلات ميدانية. وجدت أن الأدوار والمسؤوليات والمهام الموكلة للزعماء الدينيين وقادة المؤسسات العرفية في تنفيذ المواقب الدينية والعرفية ترتبط دائمًا بشرعية الدين والمؤسسات العرفية. إن تحقيق الأهداف الدينية هو الغرض الرئيسي من الأنشطة الاحتفالية التقليدية. والفعاليات الرئيسية في احتفالات الجمعة هي الخطب والصلوات. ويتم تنظيم ذلك بطريقة معينة: حيث يتم تعيين المسؤولين الحكوميين في الصف الأول على يمين المنبر، ويحتل جهاز العاديات - الذي يتألف من الباتي، زعيم العاديات، ونائبه، الصف الثاني من الصفوف، ويتم تعيين الأئمة ومسؤولي السرك أو الشرع دأ في الصف الأول من الصفوف على اليسار. ويتم تمثيل المؤسسات العرفية من خلال مسيرات يقودها المسؤولون الحكوميون والزملاء الدينيين والزملاء التقليديون. وفي نهاية المطاف، فإن الغرض من صلاة الجمعة وتشكيل الصفوف هو خلق جو من الوحدة المهيبة والوقار تغلفه إيقاعات العبادة الاحتفالية. هذا الجو يساعد على تلقي البركة ونيل البركة. إن هذا العود الثقة هو الذي يقدم الفضل. خلال موكب صلاة الجمعة، فإن عصا الإيمان هي أداة للتشريف في موكب صلاة الجمعة وليست مجرد أداة رمزية.

الكلمات المفتاحية: العادات: صلاة الجمعة: مواءمة: الشرعية: جورونتالو

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi apakah salat Jumat di kota Gorontalo dilaksanakan dengan cara yang selaras dengan adat dan agama. Wujud nyata pelaksanaan ini terletak pada cara interpretasi sumber dalil dan pemahaman aplikasinya berdasarkan teori dan pendekatan yang dipergunakan. Penelitian ini merupakan kajian kualitatif dengan pendekatan deskriptif analitis yang bersifat fenomenologi dengan menggunakan data hasil

studi dokumen, pengamatan, serta wawancara lapangan. Penelitian ini menemukan bahwa peran, tanggung jawab, dan tugas yang diberikan kepada para pemuka agama dan tokoh-tokoh lembaga adat dalam melaksanakan prosesi keagamaan dan adat selalu berkorelasi dengan legitimasi agama dan lembaga adat. Pencapaian tujuan keagamaan adalah tujuan utama dari kegiatan upacara adat. Acara utama dalam perayaan hari Jumat adalah khotbah dan doa. Kegiatan ini diatur dengan cara tertentu: pejabat pemerintah ditugaskan di barisan pertama di sebelah kanan mimbar, aparat adat yang terdiri dari *Bate*, pemimpin adat, dan *Wu'u*, wakilnya menempati barisan *shaf* kedua, dan para imam dan pegawai *syarak* atau *syara' dha'a* ditugaskan di barisan *shaf* pertama di sebelah kiri mimbar. Lembaga-lembaga adat ditunjukkan melalui pawai yang dipimpin oleh pejabat pemerintah, pemuka agama, dan pemuka adat. Pada akhirnya, tujuan dari salat Jumat dan pengaturan *shaf* adalah untuk menciptakan suasana persatuan yang khushyuk dan khidmat yang diselimi oleh ritme ibadah seremonial. Suasana ini kondusif untuk menerima berkah dan meraih rahmat. Dan tongkat kepercayaan yang dipegang khatib inilah yang menawarkan pahala. Selama prosesi salat Jumat, tongkat ini memiliki lebih banyak kegunaan daripada sekadar makna simbolis.

Kata Kunci: Adat Istiadat; Shalat Jumat; Harmonisasi; Legalitas; Gorontalo

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A. Introduction

The discourse on the harmonization of custom and religion, both integral parts of a community, is sometimes understood as more complex when framed within the term tradition.¹ The form of implementation follows the practice patterns that develop within the community, and this implementation reflects a perspective that is dynamic, constantly evolving, and subject to change. However, fundamentally, all community activities are represented by an institution.² The active role of maintaining and preserving these traditions is evidence of the highest authority, which has the power to control, supervise, and direct every movement and activity related to the implementation of customary practices within the community. For example, the

¹Zailani Zailani, "Rekonstruksi Tradisi Islam (Studi Pemikiran Muhammed Arkoun tentang Sunnah)," *Jurnal Ushuluddin*; Fakultas Ushuluddin UIN Sultan Syarif Kasim 18, no. 2 (July 2012): 226–42, <http://dx.doi.org/10.24014/jush.v18i2.709>.

²Achmad Surya and Suhartini Suhartini, "Efektivitas Penyelesaian Tindak Pidana Ringan Melalui Lembaga Adat (Sarak Opat)," *Jurnal Hukum IUS QUIA IUSTUM* 26, no. 1 (April 24, 2019): h. 92-94., <https://doi.org/10.20885/iustum.vol26.iss1.art5>.

practice of Friday prayers in Gorontalo City continues to this day, unaffected by the passage of time or cultural shifts.³

The history of customary and religious conflicts in the region formerly known as *Hulontalangi*, which later changed its name to *Hulontalo*, and finally Gorontalo, does not provide much information.⁴ To this day, the name "Gorontalo" remains confusing, and many people wonder how the term is used in two sociolinguistic contexts. The only clear boundary is a river, which flows into Gorontalo District from northeast to southwest, passing through the Gorontalo tributary and serving as a natural divide, protecting both the Gorontalo district and city.⁵

Gorontalo plays an important role in the archipelago's historical context, as it is a significant part of the spread of Islam in the central region of Sulawesi.⁶ This can be seen as part of the *hasyiyah* (margins) of the *pesantren's* yellow books, which are translated into Pegon Arabic and read in Indonesian. When read, these sections are often skipped because they are already well understood by the audience.⁷

For example, there is some evidence, rarely exposed, that continues to enrich the lives of the people of Gorontalo, and it is part of a living tradition.⁸ This tradition has become institutionalized within the dynamics of Gorontalo society's activities and has persisted for generations, forming a beautiful blend of customs and religions that

³Regional Regulation No. 2 of 2016, issued by the Gorontalo provincial government BPK R.I, "Penyelenggaraan Lembaga Adat," Database Peraturan, March 17, 2016, <https://peraturan.bpk.go.id/Details/17698>.

⁴Ihsan Husnan dkk, *Islam; Tradisi Dan Kearifan Lokal Gorontalo* (Gorontalo: Sultan Amai Press, 2013)., h. 97-98.

⁵Ajid Thohir, *Studi Kawasan Dunia Islam, Perspektif Etno-Linguistik Dan Geo Politik* (Jakarta: RajaGrafindo Persada, 2011)., p. 41.

⁶Mashadi Mashadi and Wahidah Suryani, "Jaringan Islamisasi Gorontalo (Fenomena Keagamaan Dan Perkembangan Islam Di Gorontalo)," *Al-Ulum* 18, no. 2 (2018): h. 435-438., <https://doi.org/10.30603/au.v18i2.555>.

⁷From a different point of view, of course betting is an inseparable part as a complement and integral part of the pillars of the building called Islam Nusantara, carrying an identity (read: identity), but it is not easily embedded just like that, for a very basic reason, namely understand the meaning of identity itself: (The identity mean is a) the state of being identical; b) the state of being a specific person or thing and no other; c) the distinctive character belonging to an individual. *Funk and Wagnal, Standard Desk Distionary* (New York: Harper & Row, 1984). Muhammad Atho Mudzhar and Et. Al, *Identity, Religion, Ethnicity, Democracy, And Citizenship* (MH. Thamrin-Jakarta: Ministry of Religious Affairs Republic of Indonesia, 2004).h. 7.

⁸Abdul Wahab Thomas and Muhammad Akram Mursalim, "KONSERVASI TRADISI DIKILI PADA MASYARAKAT GORONTALO," *MEDIALOG: Jurnal Ilmu Komunikasi* VI, no. 1 (February 28, 2023): h.104., <https://doi.org/10.35326/medialog.v6i1.3171>.

coexist harmoniously. It can typically be traced through four categories of evidence, which are the products of copyrighted works:⁹

Traditions in the form of worship rituals, including hair cutting (*akikah*), initiation ceremonies, traditional receptions, coronations, weddings, and funerals.

1. Art traditions such as rhymes (*lohida* and *papaqia lo hunga lo poli* or reciprocal rhymes), traditional advice and speeches (*palebohu*), and teachings on the philosophy of life (*taleningo*).
2. Physical exercise traditions such as *pencak silat (langga)*, weapons dexterity games (*longgo*), and the art of dancing (*dana-dana*).
3. Traditions involving stringed instruments (*gambusi*), *maruwasi*, drum *rabana*, and *pantoli*.

The evidence of practices and procedures for activities in the form of rituals in religion (point 1), such as the Friday prayers mixed with customs at the Baiturrahim Mosque in Gorontalo City, serves as an example and foundation for this research. This unintentional interaction results in material support wrapped in traditions formed through the blending of custom and religion.¹⁰ The arrangement of congregation members' rows begins with the positions of traditional and religious leaders. The practice is unique in its form, with cultural elements and symbols intended to support the event, including the imam's staff held by the *khatib*, robes resembling the ones he wears, and the concept of written sermons and the preacher's pulpit.¹¹

Friday prayers have evolved into a combination of interrelated and interacting patterns. This creates a reinforcing connection between custom and religion within a cultural framework that continues to develop within the dynamics of social life. This acculturation process occurs within the religious structure, and indirectly, Islam has become a small part of Gorontalo's social framework. The deeper meaning of *Linula*¹² remains mysterious; it refers to a tribal unit living in a specific area, bound by the customs they uphold and led by a leader. Islam rejects representation, and specific

⁹STKIP, "Penelitian Bahasa Gorontalo," 1984, h. 14-20.

¹⁰Masrukhin Muhsin, "TATA CARA PELAKSANAAN SHALAT JUM'AT; (Studi Naskah 'Sulûk Al-Jâddah Fî Bayân Al-Jum'ah' Karya Syaikh Nawawi al-Bantani," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 9, no. 2 (2012): 354-70.

¹¹Sifatu W. O., "MAKNA TUTURAN DAN PERILAKU SARA MASJID AL-MUNAJAT DALAM PELAKSANAAN SHOLAT JUM'AT. KABANTI," *Jurnal Kerabat Antropologi* 6, no. 1 (2022): 87-98.

¹²Kemendikbud R.I, "Kearifan Lokal 'Hulunga,'" Warisan Budaya Tak Benda, Spring 2013, dalam <https://warisanbudaya.kemdikbud.go.id/?newdetail&detailCatat=4075>.

individuals are chosen for particular positions. For this decision-making process, accurate and original data is essential.¹³

The proposed research scheme is grounded in the spirit of local wisdom, which, at certain points, is interconnected and serves as a link to the past. It seeks to implement various patterns of diversity in the daily life of the Gorontalo community, framed within religious nuances. These patterns are approached through the lens of *urf*¹⁴ (common customs), whose existence is undeniable and considered essential. This approach is both intriguing and valuable when infused with confidence and aligned with the goal of fostering scientific passion.¹⁵

However, to gain a better understanding of customs as part of Gorontalo's distinct religion and culture, academic sources and scientific research methods are essential.¹⁶ These sources include the Qur'an, as well as in-depth reflections on the teachings of Prophet Muhammad SAW, through Hadith and Sunnah actions. The foundation of thought clearly comes from humans themselves, driven by their tendency to explore hidden desires, their great curiosity, and their pursuit of scientific movements such as *ijtihad* and research.¹⁷

B. Literature Review

A person's level of knowledge is crucial for human survival and sustainability. Understanding is essential for interpreting and explaining the practices of traditional and religious beliefs. This is achieved by exploring the sources of Allah's revelation and through the teachings of Prophet Muhammad, which explain how religious customs and beliefs are interconnected.

1. Harmonization of Customs

Apart from God and nature, humans represent one of the three main dimensions and must always be a crucial reference point in understanding the inseparable parts

¹³Alim. S. Niode, *Gorontalo, Perubahan Nilai-Nilai Budaya Dan Pranata Sosial* (Jakarta: Indonesia Press, 2007), h. 69.

¹⁴Mukhtar Yahya and Fatchurrahman, *Dasar-Dasar Pembinaan Hukum Fiqh Islam* (Tamblong-Bandung: PT. Al-Maarif, 1986), h. 109.

¹⁵ Mashadi Mashadi and Wahidah Suryani, "Jaringan Islamisasi Gorontalo (Fenomena Keagamaan dan Perkembangan Islam di Gorontalo)," *Al-Ulum* 18, no. 2 (December 1, 2018): 435–58, <https://doi.org/10.30603/au.v18i2.555>.

¹⁶Kamaruddin Mustamin, Muhammad Gazali Rahman, and Arhanuddin Salim, "Tradisi Maulid pada Masyarakat Muslim Gorontalo: Pertautan Tradisi Lokal dan Islam," *Potret Pemikiran IAIN Manado* 25, no. 1 (2021): h. 93-95., <https://doi.org/10.30984/pp.v25i1.1492>.

¹⁷Yusuf Al-Qardhawi, *Al-Ijtihad fi al-Syar'at al-Islamiyat, Maa' Nadharât Tahliliyat fi al-Ijtihad al-Maâshira*, (Kuwait-Kuwait: Dar al-Qalam, 1996), h. 39.

outside themselves. Humans are indirectly connected to the vertical dimension, which is Allah, and the horizontal dimension, which is nature. Human life follows a cycle structured by this pattern.¹⁸

The elements of culture influence each other based on the level of knowledge and stem from human creative work. While culture itself is abstract in everyday life, it is expressed through human creations. The manifestations of culture include objects made by humans as cultured beings, such as behavior, language, tools, social organization, religion, art, customs, and more—each serving the purpose of helping humans live within society.¹⁹

An important part of human culture comes from social institutions which are built based on the level of human understanding of the correlation patterns between nature, God and himself. This includes the practice of religious beliefs, various ritual activities, and the facilities and infrastructure that support them, which have produced instructions and guidelines that direct humans to maintain their existence for the sake of survival and living.²⁰

From a sociological perspective, the process of implementing customs and rituals related to religion seeks to provide a solid foundation for understanding how religious rituals and customs must consider and examine their connection to the conditions and circumstances of the society in which they originated. The ultimate goal is to uncover the relationship between customs and religion through a convincing sequence of events that reflect how humans experience life in various ways, patterns, and their relationship to time and space. Additionally, the true objective is to explore the relationship between modern religion and culture within an engaging timeline that demonstrates how people behave in different situations, relate to time, and interact with space.²¹

2. Practice of Religious Legality

In this process, it is almost certain that any religious activity must obtain legitimacy from traditional authorities as part of the decision-making process. Therefore, the procedure of *istinbâth*²² must be prioritized and not neglected, as it is an

¹⁸ Reni Dian Anggraini and Ratu Vina Rohmatika, “Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr,” *Al-Adyan: Jurnal Studi Lintas Agama* 16, no. 2 (2022), <https://doi.org/10.24042/ajsla.v16i2.9971>.

¹⁹ Muhaimin, Abdul Mujib, and Jusuf Mudzakkir, *Areas and Insights of Islamic Studies*. (Jakarta: Kencana, 2005)., h. 333-338.

²⁰ Muhaimin, Mujib, and Mudzakkir.

²¹ Taufik Abdullah and M. Rusli (ed) Karim, *Metodologi Penelitian Agama*, n.d., h. 1.

²² Al-Qardhawi, *Al-Ijtihâd fî al-Syarâat al-Islâmiyât, Maa' Nadharât Tahlîliyat fî al-Ijtihâd al-Maâshira*, h. 60.

essential aspect of the religious domain according to *Sharia*. Failing to do so may lead to misunderstandings.

The process begins with religion, which does not overlook efforts to revise the primary reference sources. The understanding of religious teachings regarding the practice of Friday prayers is based on the interpretation of verses and the understanding of Hadith.²³

This is an example of a Hadith that demonstrates how, historically, people's understanding of religious practices, particularly Friday prayers, can evolve. The focus of this research is on how Friday prayers are performed in Gorontalo City, as well as the supporting tools used in the implementation process, such as the *khotbah* stick, as narrated by Imam Ibn Majah in his Sunan.²⁴

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ حَدَّثَنِي أَبِي
عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ إِذَا خَطَبَ فِي الْحَرْبِ خَطَبَ
عَلَى قَوْسٍ وَإِذَا خَطَبَ فِي الْجُمُعَةِ خَطَبَ عَلَى عَصَا²⁵.

Translation:

“Hisham bin Ammar narrated to us, Abd al-Rahman bin Sa'd bin Ammar bin Sa'd narrated to us, my father narrated to me from his father from his grandfather that the Messenger of Allah (peace be upon him) used to give speeches in war while standing on a bow, and when he gave the Friday sermon, he would stand on a stick.”

²³Mappanyompa Mappanyompa, Saprun Saprun, and Sahwan Sahwan, “Sosialisasi Fiqih Shalat Jum’at Pra-Pelaksanaan Shalat Jum’at,” *Participative Journal: Jurnal Pengabdian Pada Masyarakat* 4, no. 1 (August 29, 2024): h. 11-20., <https://doi.org/10.55099/participative.v4i1.127>.

²⁴Complete hadith data related to the activities of the Messenger of Allah, when delivering a sermon holding a stick, with fragments of hadith editorials, which were traced using the *takhrīj* hadith method with one of the words in the hadith, namely *عصا*, then editorial instructions were found which read, namely: ...*وإذا خطب في جمعة خطب على عصا*. And this hadith data is only found in the book, namely: Sunnah of Ibn Majah, chapter Iqāmah 85. A.J Wensinck and J.P Mensing, *Corcodance Et Indices de La Traditional Musulmane*, Trans. Muhammad Fuad Abd al-Bâqiy, *Al-Mu'jam al Mufahras Li Alfâz al-Hadîs al-Nabawiy*, Volume III (Leiden-Holland: EJ Brill, 1965), h. 251.

²⁵Ibn Majat Abu Abdillah Muhammad bin Yazid Al-Qazwaeniy, *Sunan Ibn Majah*, I, vol. V (Kairo-Mesir: Dar al-Risalah al-Alamiah, 2005), <https://shamela.ws/book/1198/1424>.

For example, Ibn al-Jauziy explained the hadith using a socio-historical approach.²⁶

أَيُّ الْحَالِ يَوْمَئِذٍ كَانَتْ ضَعِيفَةً. وَالْحَدِيثُ فِيهِ مَشْرُوعِيَّةُ الْإِعْتِمَادِ عَلَى سَيْفٍ أَوْ عَصَا أَوْ قَوْسٍ حَالَ الْخُطْبَةِ. قِيلَ: وَالْحِكْمَةُ فِي ذَلِكَ الْإِشْتِغَالُ عَنِ الْعَبَثِ.²⁷

Translation:

"The situation at that time was weak. The Hadith indicates the permissibility of relying on a sword, stick, or bow during the sermon. It was said that the wisdom behind this was to avoid distraction."

3. Sources of Religious Evidences

The practice of a customary procession is an integral part that is initially integrated indirectly, with belief in religion serving as both the foundation and theological source for understanding its teachings. To achieve the desired understanding, an approach based on socio-historical context, or social history and settings, is used. In fact, this method is not new; scholars who study the Hadith have employed it as the science of *asbāb al-wurūd*,²⁸ or the knowledge that clarifies the reasons behind the Prophet's actions and words in the real world.²⁹

The study related to this research, with a socio-historical approach, includes questions about why the Prophet said certain things, the atmosphere and socio-cultural conditions of the community at that time, including political issues, and an explanation of the factors that influenced the Prophet's actions. The purpose of this approach is to find generalizations that are useful for obtaining a better understanding of current phenomena.³⁰

As an illustration, a sociological framework for comprehending religious practices and customary processions—such as the selection of leaders connected to a

²⁶Muhammad Asyraf bin Amir Syarf al-Haq, Al-Shadiq Al-'Adhim Abady, *Ain Al-Ma'bud Dan Hasyiah Ibn al-Qayyim*, II, vol. III (Beirut-Libanon: Dar al-Kutub al-'Ilmiyah, 1995), h. 313., <https://shamela.ws/book/5760/1027>.

²⁷Abu Thayyib Abadi, *Syarh Sunan Abu Daud*, Volume III, II (Madinah-KS Arabiah: Maktab Salafiah, 1968), h. 445.

²⁸Muhammad Fikri and Uswatun Hasanah, "UNSUR-UNSUR HADIS DAN ASBABUL WURUD HADIS DALAM STUDI ILMU HADITS," *Adabiyah Islamic Journal Universitas Medan Area* 1, no. 2 (July 31, 2023): hlm. 124-127, <https://doi.org/10.31289/aij.v1i2.10180>.

²⁹Nur al-Din 'Itr, *Manhāj Al-Naqd Fī Ulūm al-Hadīth*, IV (Damaskus-Syiria: Dar al-Fikr, 1996), h. 334.

³⁰Abustani Ilyas and La Ode Ismail Ahmad, *Filsafat Ilmu Hadis*, ed. La Ode Ismail Ahmad and Amar Ahmad (Kaumang-Surakarta: Zadahaniwa Publishing, 2011), h. 194.

specific religion, tribe, and language—can be used to understand the relationship between the hadith as a religious proposition regarding the necessity of the descent of imams and state leaders. Related hadiths include:

حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ سَمِعْتُ أَبِي عَنِ ابْنِ عُمَرَ - رَضِيَ
اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ ، مَا بَقِيَ
مِنْهُمُ اثْنَانِ ».³¹

Translation:

“Abu Al-Walid narrated to us, saying: "Asim ibn Muhammad told us, and I heard from my father, from Ibn Umar (may Allah be pleased with him), from the Prophet (peace be upon him), who said: 'This affair will remain with the Quraysh as long as two of them remain alive.'”

In this context, al-Mawardi stipulated that descent from the Quraysh should qualify one to be the supreme leader. Similarly, Ibn Hazm also stipulated that, in addition to other conditions, descent from the Quraysh should make one eligible to be the head of state. However, Rashid Ridha, a rational scholar responding to the issue of Quraysh descent, also recognized it as the primary condition for becoming the caliph. The hadiths relating to the necessity of Quraysh descent for legitimate leadership are found within the context of both the sanad and matan of the hadith. Hadiths in the form of informative (*ikhbār*) reports, without commands, must contain the notion of demand (*thalab*), but they cannot be considered definitive unless they are accompanied by signs indicating affirmation.³²

C. Research Methods

The foundation of this research is the spirit of local wisdom, which seeks to reconcile religious beliefs with customary practices. This research is written using qualitative methods and described descriptively, with certain points interconnected and linked to descriptions of past events. Thus, the purpose of this research is also to explore various patterns of diversity in the dynamics of Gorontalo community life by incorporating religious nuances, with the aim of approaching the nuances of *urf*³³

³¹Data hadis yang ditemukan berdasarkan metode takhrij dengan menggunakan pencarian melalui salah satu kata pada matan hadis, yaitu kata الامر, maka data hadis yang ditunjuk terdapat pada kitab; Sahih Bukhari, bab Ahkam 2, bab Munaqib 2; Sahih Muslim, bab Imarah 4, 8, h. 101.

³²Abustani Ilyas and La Ode Ismail, *Filsafat Ilmu Hadis*, I (Kauman-Surakarta: Zadhaniva, 2011), h. 199.

³³Darnela Putri, “KONSEP ‘URF SEBAGAI SUMBER HUKUM DALAM ISLAM,” *El-Mashlahah* 10, no. 2 (December 20, 2020): 14–25, <https://doi.org/10.23971/maslahah.v10i2.1911>.

(customary law) or general customs, which clearly exist and must be regarded as a necessity. These customs are very interesting to apply properly, with the intention of increasing scientific interest.³⁴

The data used in this research were collected through document studies, including hadith collections from the nine *mukharrij*, with Sunan Abu Daud being the primary source. Additionally, the search for hadith using the *takhrīj* method involved utilizing an index book to find similar tradition³⁵s, such as *Corcordance Et Indices de La Tradition Musulmane*, originally written in French, or *Al-Mu'jam al-Mufahras Li Alfâz al-Hadîs al-Nabawiy*.

Finally, through an observation period of approximately six years and interviews with three main informants, who were important data sources, the research was conducted. These informants were selected based on their positions and central roles: the head of the mosque takmir board, the preacher, and the imam at three mosques in Gorontalo city: Baiturrahim Jami Mosque, Hunto Sultan Amai Mosque, and Al-Huda Mosque at the Al-Huda Islamic Boarding School. [Their names are listed below.]

This article is significant because it employs a descriptive-analytical-phenomenological approach and was specifically compiled with the aid of qualitative research techniques.³⁶

D. Results and Discussion

This research found that customs and religion, as well as the rules applied during Friday prayers, are closely related to each other. The findings are based on interviews conducted at several mosques in the city of Gorontalo, with a focus on the implementation of procedural activities, grounded in academic experience.

The compiled interview results began at the Baiturrahim Mosque, which is the main icon of Muslim places of worship in Gorontalo. There, Friday prayers are still carried out in a ceremonial manner, starting with the seating arrangements for traditional officials, religious figures, and government representatives.³⁷

³⁴Mashadi and Suryani, "Jaringan Islamisasi Gorontalo (Fenomena Keagamaan Dan Perkembangan Islam Di Gorontalo)."

³⁵Burhanuddin Abd Gani, "PERIWAYATAN HADIS DENGAN MAKNA MENURUT MUHADDITSIN," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 16, no. 1 (January 27, 2019): 32–44, <https://doi.org/10.22373/jim.v16i1.5739>.

³⁶Arief Nuryana, Pawito Pawito, and Prahastiwi Utari, "PENGANTAR METODE PENELITIAN KEPADA SUATU PENGERTIAN YANG MENDALAM MENGENAI KONSEP FENOMENOLOGI," *ENSAINS JOURNAL* 2, no. 1 (January 29, 2019): 19, <https://doi.org/10.31848/ensains.v2i1.148>.

³⁷Research report on the results of interviews taken from a source named ustadz Ronaldi, one of the worshippers with the position of assistant Imam at the Baiturrahim mosque in Gorontalo city.

The first row to the right of the preacher's pulpit consists of government officials such as the governor, deputy governor, regional secretary, mayor, and their deputies. The second row to the left of the pulpit consists of traditional leaders, including the *Bate* and *Wu'u*. The first row to the left of the pulpit is for religious figures, *qādi*, and regional imams. The *Syarak* or *syāra' dā'a* employees are seated in the second row to the left of the preacher's pulpit.

The first shaf to the right of the preacher's pulpit consists of government elements such as the governor, deputy, regional secretary, mayor and deputies; the second shaf to the left of the preacher's pulpit consists of traditional apparatus, including *Bate* and *Wu'u*; and the first shaf to the left of the preacher's pulpit consists of religious figures, *qādi*, and regional imams. The *Syarak* or *syāra' dā'a* employees consist of the second shaf to the left of the preacher's pulpit.

The research results were then summarized based on interviews with sources from each mosque used in the research. They are as follows:

1. Sermon Procession³⁸

- a. Bilal³⁹ recited the first call to prayer as a sign that the prayer time had begun. (*see figure 1*)
- b. After that, Bilal, holding the stick, stood on the right side of the pulpit while reciting the hadith, which contained etiquette to follow while the preacher was delivering the sermon. [*Inna yaumul Jumuat sayyid al-ayyām...*]
- c. Then, the preacher stood up, welcoming the stick held by Bilal with his right hand before climbing the pulpit. The custom in Gorontalo is that when the preacher climbs the pulpit, the stick held by the preacher must not strike the pulpit to make a sound (it is feared that such a noise might cause a commotion around the mosque). As a result, in most NU mosques in Gorontalo, the pulpit is covered with carpet or cloth to prevent the stick from making a sound if it accidentally hits the pulpit. Alternatively, the preacher may clamp the stick between his toes to avoid making noise. Once the preacher was on the pulpit, Bilal gave the second call to prayer (without using a loudspeaker) in front of the pulpit.

³⁸Research report from interviews taken from sources named Mr. Syamsuri Kaluku, as chairman of Tamirul and Mr. Abdul Rais, as preacher and imam at the Hunto Sultan Amai Mosque, Siendeng sub-district, Gorontalo city. 7 September 2018

³⁹The traditional apparatus in charge of pronouncing the first and second calls to prayer.

Figure 1. Bilal invites the khatib to ascend the pulpit and hands over the staff.

(Source: Observation documents at Sultan Amai Hunto Mosque, 2017)

- d. The sermon is divided into two parts: the first sermon is in Indonesian, and the second sermon is in Arabic. Regarding the issue of whether to use a text or not, it is not considered a problem. In fact, it is common for preachers to use cellphones as a medium to read the sermon text, as long as it does not conflict with the established rules and still meets the valid requirements of the sermon.⁴⁰
- e. The sermon is divided into two; The first sermon is in Indonesian and the second sermon is in Arabic. Regarding the issue of whether to use text or not, it is not an issue, in fact there are often preachers who use cellphones as a medium to read the sermon text, as long as it does not conflict and still meets the valid requirements of the sermon. When the first sermon is finished, the preacher sits for a moment and then immediately stands up again for the second sermon.⁴¹ It is explained that the preacher should step down one step before starting the second sermon. This practice was intended to inform the preacher who was late about the position of the sermon in progress. However, with the use of microphones, this step is no longer necessary, as adjusting the microphone position would disturb the preacher during the sermon. After the sermon is completed, it is immediately followed by the Friday prayer.

⁴⁰Interview with .Syamsuri Kaluku as chairman of the Tamirul Hunto Sultan Amai Mosque

⁴¹Interview with .Syamsuri Kaluku as chairman of the Tamirul Hunto Sultan Amai Mosque

2. The Meaning of Sermon Devices

Figure 2. The main staff of the khutbah for the two holidays, Eid al-Fitr and Eid al-Adha.



(Source: Observation documents at Baiturrahim Mosque, 2017)

a. Stick

The stick held by the preacher during the sermon signifies respect and appreciation for the preacher. In addition to serving as a support when the preacher stands to deliver the sermon, it also functions as a means of holding the sermon text. Regarding the use of the stick during the sermon, Ustad Umar, a teacher at the al-Khairaat Dembe Islamic boarding school, explained that there is a historical account stating that every time the Messenger of Allah delivered a sermon at Friday prayers, he always used a spear as support while standing to give the sermon.⁴² (see figure 2)

b. Pulpit With Three Steps

Regarding the issue of the pulpit as a place for preachers to deliver sermons, it doesn't matter whether a pulpit or podium is used as the place for preaching. However, the customary practice adhered to by the NU community in Gorontalo is that most of them use the pulpit as the place for the preacher. Therefore, in Gorontalo, it is symbolic to identify whether a mosque is NU or Muhammadiyah simply by observing the sermon location—whether they use a pulpit or a podium. (see figure 3)

⁴² Research report from interviews taken from a source named Ustadz Umar & students of Ponpes al-Khairaat Dembe (Khatib), the location of the al-Huda mosque (Ponpes Al Khairaat Dembe). September 7, 2018.

Figure 3. The reading of the khutbah script on the pulpit and the khatib holding the stick.



(Source: Observation document at the Sultan Amai Hunto Mosque, 2017)

The guiding argument is based on a historical account when the Prophet, before delivering a sermon, was visited by the angel Gabriel who recited three prayers, one of which was: "O Allah, do not accept the prayers of those who are disobedient to their parents." This led to the custom in Gorontalo where every preacher, when ascending the pulpit, recites 'amen.' Additionally, this history is connected to the design of the pulpit, which typically has three steps.

c. *Gamis and Surban*

Figure 4. Clothing complements the procession of sermons on holidays and Fridays in the form of long clothes, or gamis.



(Source: Observation documents at Baiturrahim Mosque, 2017)

Regarding the issue of robes and turbans, they do not hold any special religious significance. However, in Gorontalo society, which upholds the value of modesty, robes and turbans are considered obligatory attire for a preacher. That said, it is not a requirement in other mosques to wear such clothing, but it is expected that the preacher's attire remains clean and respectful.⁴³

d. *Wutongo* and robes

It is a songkoh wrapped in white cloth. The meaning of wutongo is to ensure that the preacher receives the rights and respect associated with their position, just as the robe symbolizes dignity. (see figure 4)

3. Basics of the Qur'an and Hadith

At the end of the interview, he cited a hadith as evidence: "*Man ahya bi sunnati faqad ahabbani, wa man ahabbani kana ma'iyah fil jannah.*" ("*Whoever revives my sunnah loves me, and whoever loves me will be with me in heaven.*").⁴⁴

4. The Khatib's view of the staff and pulpit, robe and wutungo.

In his capacity as an imam and preacher, Mr. Abdul Rais Rau explained that he was unable to go into great detail about traditional matters. However, he briefly explained that, as a preacher, he arrived and was given equipment "*and accepted it based on the understanding of Gorontalo customs, namely customs based on sharia, and sharia is based on the Book of Allah.*" He also mentioned that as long as the assessment does not conflict with his own, it is accepted. To determine the scope of the Friday prayer procession in Gorontalo, researchers spoke with participants at the Al-Amanah mosque in the Padebuolo district and other locations in East City, Gorontalo City.⁴⁵

a. How is the Friday sermon procession?

According to the Takmirul Mosque regarding the Friday sermon procession delivered by Mr. Karman Abdullah, he explained, "*First, we call to prayer before starting the Friday sermon. Then Bilal performs the ablution and prepares to give the call to prayer. After that, the preacher ascends the pulpit. Before the preacher sits down, there is a moment of pause before continuing the sermon. Meanwhile, the second call to prayer is recited by Bilal after performing the ablution and preparing. Then, the*

⁴³ Interview with Ustadz Umar & students of Ponpes al-Khairaat Dembe (Khatib), the location of the al-Huda mosque (Ponpes Al Khairaat Dembe). September 7, 2018.

⁴⁴ Interview with Syamsuri Kaluku as chairman of the Tamirul Hunto Sultan Amari mosque, September 7, 2018.

⁴⁵ Interview with Khatib Mr. Abdul Rais on September 7, 2018

preacher begins his sermon. The implementation of both the first and second sermon follows the general practice."⁴⁶

b. The meaning of the Friday sermon procession?

"That's based on our history of following the *ta mongopanggola umulolo*," admitted Usman Umar, the preacher.⁴⁷ He was then joined by the traditional administrator, Robinson Podungge, who continued, "The use of the stick is because the Prophet never used a wooden stick. Without it, there's no balance. *Bolo modehu, pata'o* condition ensures that the sermon can be seen by the congregation from behind. That's why the Prophet stood on a piece of wood to appear taller."⁴⁸

c. Imams and preachers' understanding of the Quran and Hadith regarding the implementation of Friday sermons?

"I think that understanding is important. He should know how to read the Quran and be able to distinguish tajwid. He can perform as an imam and deliver sermons without needing to memorize the entire Quran or hadith. If we focus on that, then *ta mo khutuba wau ta mongimamu ma diyaluwo*," said Takmirul Mosque. In response, Yahya Daud, the local imam, remarked, "Indeed, I realize that I do not memorize all 30 juz or fully understand the hadith, but as a regular imam, I only know short verses. I am the one who teaches this imam every day, so I am used to it. Now, for *sadik-sadikii*, the important thing is to be fluent and correct in reading and reciting."⁴⁹

d. What is the view of the preacher holding the staff and the pulpit?

"Based on the history and customs of Gorontalo, it has been passed down from our ancestors, as long as there are no underlying issues or arguments," said Takmirul Mosque. The traditional administrator added, "It's just that customs are a matter of ethics, *Adabu Tangguliyo*. Gorontalo remains safe and comfortable because manners are governed by ethics. Manners without ethics are meaningless. All of this was the practice of NU clerics in the past."

As a comparative reference for the implementation of the Friday prayer procession, the interview continued with Dr. Burhanudin Umar, the leader of Al-Huda Islamic Boarding School in Gorontalo City.⁵⁰

⁴⁶ Interview with Takmirul Mosque on September 7, 2018

⁴⁷ Interview with Khatib on September 7, 2018

⁴⁸ Interview with Costumary Administrator on September 7, 2018

⁴⁹ Interview with Imam on September 7, 2018

⁵⁰ Interview with Head of Boarding School on September 7, 2018

e. How is the Friday prayer procession at the al-Huda mosque?

“The first step is the first call to prayer, followed by a procession in which the preacher is accompanied to the pulpit with a stick, while Bilāl recites a hadith of the Prophet SAW about the virtues and etiquette of performing Friday prayers. Once the preacher is on the pulpit, he greets the congregation, then sits down and waits for the second call to prayer to be made. After that, the sermon is delivered until it is finished, and the Friday prayer is then held.”

f. What is the meaning of the Friday prayer procession at the al-Huda mosque?

“The reading of the hadith of the Prophet SAW, which highlights the importance of Friday as the 'king' of all other days and outlines the etiquette for listening to the Friday sermon, encourages listeners to engage deeply with the essence of the Friday prayer. It emphasizes listening to the sermon solemnly and attentively, so that the message is not merely heard and forgotten, but truly absorbed. This, in turn, leads to actions that hold good value and bring benefits not only to the individual but also to the broader community”

g. What is the understanding of the imams and khatibs regarding the Qoran and Hadith regarding the implementation of the Friday prayer procession at the al-Huda mosque?

“Perhaps this practice is connected to the arguments found in the Qur'an and Hadith regarding the Friday prayer procession observed by Muslims today, particularly the NU community in Gorontalo city. Although there is no direct explanation in the Qur'an or Hadith for the practice of calling the adhan twice, this tradition is traced back to the time of Uthman ibn Affan (RA), who instituted the practice of two calls to prayer for Friday prayers. This has since become a reference for the Muslim community, especially for the NU residents of Gorontalo city. It is important to note that this practice has been validated through the ijtiḥad of previous scholars and continues to be upheld today. In essence, what is widely recognized as good and accepted by the community is then agreed upon and followed.”

h. What is the preacher's view of the procedure for using a cane?

"Perhaps this practice is connected to the arguments found in the Qur'an and Hadith regarding the Friday prayer procession observed by Muslims today, particularly the NU community in Gorontalo city. Although there is no direct explanation in the Qur'an or Hadith for the practice of calling the adhan twice, this tradition is traced back to the time of Uthman ibn Affan (RA), who instituted the practice of two calls to prayer for Friday prayers. This has since become a reference for the Muslim community, especially for the NU residents of Gorontalo city. It is important to note that this practice has been validated through the ijtiḥad of previous scholars and continues to be upheld today. In essence, what is widely recognized as good and accepted by the community is then agreed upon and followed."

The following table demonstrates that conventional processions consistently begin with input as the initial step in the implementation of traditional and religious customs

Tabel 1. Customs and Religion Theme Component in Providing Assessment Based on the Input Grid Method

Material Components	Input Data	Indicator	Criteria
a. Customary Practices	Implementation procedures	1. Execution time	1. Meeting results 2. Routine Activities
b. Customary Executor	Selection procedures and assignments	1. Cultural Knowledge 2. Intellectual 3. Religious	1. Capability 2. Integrity 3. Responsible
c. Religious ekaders (figures).	Authority and role	1. Religious science 2. Intellectual 3. Religionist	1. Capability 2. Integrity 3. Responsible
d. Source	Religious postulates; Al-Qur'an and Sunnah/Hadith	1. God's revelation 2. Words of the Prophet 3. Ulema's explanation	1. Valid 2. Relevant 3. Actual
e. Meaning	Shapes of ornaments and activity equipment, pulpits, sticks and robes	1. Type of material 2. Pattern 3. Model 4. Layout	1. Clean 2. Modern 3. Artistic
f. Organization	Member structure and apparatus	1. Membership composition 2. Number of members	1. Community Leaders 2. Academics 3. Bureaucrat

The component instrument grid table integrates themes from both traditional and religious elements. This input serves as part of the initial assessment process,

providing a means to correlate customary practices with religious legitimacy. This connection is evident in how the Baiturrahim Mosque in Gorontalo conducts its Friday prayers.

Tabel 2. Instrument Grid for Assessing Ongoing Processions between Custom and Religion

Material Components	Data Process	Indicator	Criteria
a. Traditional deliberation	Determining the activity schedule	1. Tentative event 2. Activity Formulation	1. Meeting results 2. Types of Traditional events
b. Religious meeting activities	Fixed schedule and implementation of activities	1. Tentative event 2. Activity formulation	1. Meeting results 2. Religious activity
c. Materials and methods	Concept and agenda for traditional activities	1. Traditional event 2. Participation of traditional stakeholders 3. The role of Ulama	1. Responsibility 2. Religious Obligations 3. Treasure of tradition
d. Application and source enrichment	Preaching by holding a stick	1. Mandatory worship 2. Religious rituals 3. People's needs	1. Solemn 2. Formal outfit 3. Khutbah concept 4. Preacher's stick
e. Reinterpretation of Traditional Meanings and Understanding of Religion	Equipment for carrying out ceremonies	1. Largest number of religious followers 2. Religious understanding	1. Routine activities 2. Community activities

To sustain the Friday prayer process in this case study, every element of custom and religion is preserved as a cultural product and integral tradition. The instrument grid table for output product components serves as a reference point for evaluating these practices.

Tabel 3. Grid of Instrument Components for Assessing Customs and Religious Products on the Output Side

Material Components	Data Output	Indicators	Criteria
a. Local wisdom	Forms of cultural tradition	1. Permanent Activities 2. Routine Agenda	1. Local 2. Characteristic 3. Characteristics
b. Strengthening teaching sources	Practice in everyday lives	1. Understanding of religious postulates 2. Religious learning activities	1. Formal activities 2. Non-formal activities
c. Peaceful life	The role of customs and religion	1. Tolerance 2. Mutual cooperation	1. Culture 2. Religious society
d. Personal identity	Strong understanding of customs and religion	1. Established 2. Cultured 3. Proceed	1. Broad insight 2. Innovative 3. Character 4. Big soul
e. Institutional strengthening	Relations with their institutions	1. Cooperation 2. Progressive	1. Independent 2. Strong network 3. Mutual support

E. Conclusion

Customary institutions are established to facilitate the development of human stability, guiding actions within the framework of social interaction shaped by a structured value system. Religious legality, on the other hand, provides formal authority to reinforce religious traditions, fostering harmony between custom and religion, particularly in the context of Friday prayer processions in Gorontalo. A religious understanding rooted in the Qur'an and Hadith serves as the foundational basis for customary institutions and their representatives. This foundation enables the application of norms, ethics, and moral values that flourish within the community, supported by religious leaders, Qadi, Imams, and their respective teams. The role of customary institutions as mediators, facilitators, and regulators in preserving traditional practices within religious and cultural activities is pivotal. However, this role can only be effectively realized with strong community participation, especially from the younger generation. The process of regeneration hinges on their active involvement, which requires meticulous planning and the availability of adequate facilities and infrastructure.

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