

The Arrangement of “Buatulo Toulongo” in the System of Gorontalo Customary State Law System

Roy Marthen Moonti¹⁾, Rustam Hs. Akili²⁾, Lutfiana Lukman³⁾
^{1,2,3)}Postgraduate Master of Law Program, University of Gorontalo

*Corresponding Author
Email: roymoonti16@gmail.com

Abstract

The purpose of the research in this study is to find out the arrangement of “Buatulo Toulongo” in the Gorontalo Customary Law System. The type of research used is empirical sociological legal research or socio-legal research, namely field research that occurs in community groups, namely customary institutions and the government. The arrangement/concept of “buatulo toulongo” is a form, model of the administration of the customary law of the kingdom (“pohala-pohala”) in Gorontalo, before the 14th century two institutions were formed known as “buatulo dulongo”, the influence of the entry of Islam in Gorontalo influenced the arrangement of royal institutions into “Buatulo Toulongo” namely “Buatulo Bubato is responsible for government affairs, ‘buatulo bala’ carries out royal defense and security affairs and ‘Buatulo Syara’a’ is responsible for taking care of religion. The Gorontalo ethnic community obeys and complies with this form and model of regulation even though it has not been made into a written rule. Currently, written rules have been made in the form of regent, sub-district head and village head decisions.

Keywords: Regulation; Buatulo Taulongo; Legal System; Constitutional Law; Gorontalo Customs.

INTRODUCTION

The development of the constitutional system of a number of countries in recent years shows that so many countries have then made the conception of the rule of law as an ideal concept in building the life of the nation and state. This shows that the central position and position of law in the course of the life of the nation and state, especially in order to organize the life of a country for the better. Law becomes something very urgent to organize human life. (Haposan Siallagan, 2016).

In the constitution of the Constitution of the Republic of Indonesia Year 1945 Article 18B Paragraph (1) states that “The State recognizes and respects units of regional government that are special or special in nature which are regulated by law”. Paragraph (2) states that “The State recognizes and respects the units of customary law communities and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated by law”. (Editorial Team of Pustaka Baru Press, 2002)

In the past, Gorontalo Province was in the form of kingdoms, in running government institutions based on the customs of traditional ethnic tribes of Gorontalo at that time, namely customary law, the habits of managing the wheels of government of the kingdom were passed down from generation to generation and continued to form the customary law of the state administration of the Gorontalo kingdom. Jawahir Thontowi in his journal states that indigenous peoples as legal subjects, legal objects and the authority of indigenous peoples as follows: Indonesian customary law communities are communities based on territorial (territory) genological (descent) and territorial genological (territory and descent) similarities. (Jawahir Thontowi, 2015).

The history of five kingdoms in Gorontalo, namely Hulonthalo or Gorontalo kingdom, Limutu or Limboto kingdom, Bune or Suwawa kingdom, Boalemo kingdom and Atinggola

kingdom, these kingdoms are joined in a family bond called “Pohalaa”. Gorontalo region is ranked 9th out of 19 indigenous regions in Indonesia. In fact, until now, religion and custom in Gorontalo are united, inseparable, but distinguishable. Gorontalo people until now develop and preserve the philosophy of life known as “Adati Hula-hula'a to Syara'a, Syara'a Hula-hula'a to Quru'ani” or “Adat bersendikan Syara', Syara' bersendikan Al-Quran” as a result of the combination of Islam and adat. The realization or embodiment of Gorontalo region as a cultural region, which upholds Islamic religious values in all aspects of social and governmental life is a past history and an undeniable fact. This can be seen in government activities and community activities.

Tahuda or the philosophy of Gorontalo society by King Eyato; 1671 AD The behavior of Gorontalo ethnic groups in the past until the modern Gorontalo society today should not violate the “Tahuda” of the previous parents, both behavior in the family environment, in society, let alone behavior in government. This formulation means that adat must be based on the sources and fundamental values of Islam. Adat is local wisdom that is consciously carried out by the community continuously as a valuable value hundreds of years ago until now it is still maintained and preserved as cultural wealth because it contains good values, ethics and morals in accordance with the values adopted by the majority of Gorontalo residents, namely Islam.

In Islamic legal thought, there is a fiqh principle: “taghyirul -ahkam bi taghhayyuril azmimah wal amkinah” “changes to legal provisions depend on changes in time and place”. Therefore, it is necessary for the Gorontalo district government to bring together the dominant elements in adat in order to sharpen, emphasize and review the adat implementation system adapted to the times without losing its philosophical meaning and substance. Before customary institutions were regulated by the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 33 of 2012 concerning Guidelines for Registration of Community Organizations within the Ministry of Home Affairs and Regional Governments, we in the Gorontalo area knew a customary council or customary assembly initiated by traditional leaders, religious leaders and community leaders, namely the Decree of Ulipu Lo'u Limo Lo Pohalaa Number: 001/SK/ULP/GTLO/VI/2013 dated June 21, 2013 on the Establishment and composition and personnel of duango adati lo hulonthalo (Gorontalo Customary Council) Establishment and composition and personnel of duango adati lo hulonthalo (Gorontalo Customary Council).

As a guideline for the implementation of customary institutions in Gorontalo Province, it is currently regulated by Gorontalo Province Regional Regulation Number: 2 of 2016 concerning the Implementation of Customary Institutions. The Regent and Vice Regent of Gorontalo on Monday the twelfth of April 2021 at the regent's official residence hall located in Kayubulan Village, Limboto Subdistrict, Nelson and Hendra inaugurated the Uduluwo Tou Limo Lo Pohala'a Customary Institution of Gorontalo Regency for the 2021-2024 period, the establishment of the customary institution was made in writing with a Decree (SK) of the Regent of Gorontalo Number: 236/01.3./IV/2021 concerning the Establishment of the Uduluwo Tou Limo Lo Pohala'a Customary Institution of Gorontalo Regency, at the event the regent of Gorontalo as the patron said:

Customary institutions are also partners of the government, both provincial and more specifically the Gorontalo district government. We hope to be involved in making contributions that will become the foundation of standards, morality and good guards in the administration of the Gorontalo Regional Government. The head of the customary institution does not interfere in political affairs. This institution should not be equated with politics. Let's consider how we can encourage progress in this area and improve the welfare of ordinary people, the participation and role of the general public. In its implementation, all levels of society must be considered, namely the two great kingdoms “Limutu Wawu Hulonthalo” and other figures deemed suitable and

qualified are community leaders, youth leaders, women leaders, religious leaders and traditional leaders in the administration of government in the Gorontalo administrative area. I hope there is a renewal process in customary institutions and the ability to develop programs.

The “Buatulo Toulongo” arrangement is an important aspect of Gorontalo's customary legal system, reflecting the interaction between local customs and Islamic law. The system is characterized by its tripartite structure, which includes the roles of religious authorities, customary leaders and the community. The concept of “Buatulo Toulongo” serves as a framework for legal governance and justice in Gorontalo society, integrating customary practices with Islamic principles. Tungkagi's research highlights the declining role of local religious authorities, particularly the Buatulo Syara'a, led by a Kadli (Qadi'). This institution plays an important role in the lives of Muslims in Gorontalo, acting as a mediator between customary practices and Islamic law ((Tungkagi, 2024). Kadir further outlines the historical context of “Buatulo Toulongo,” detailing its evolution from a monarchical system of government to one that incorporated Islamic law, particularly during the reign of Raja Amai (Insertlive, n.d.). This historical perspective is important to understand how traditional governance structures have adapted to Islamic influences, thus shaping the legal landscape in Gorontalo. The integration of Islamic principles into the Gorontalo customary legal system is evident in various aspects, including inheritance law. Pongoliu discusses how Gorontalo customary law is derived from sharia, emphasizing the importance of adhering to Islamic teachings in terms of inheritance (et al., 2018). This reflects the broader principle of “Adati Hula-Hulaa To Syara'a, Syara'a Hula-Hulaa To Qurani,” which underscores the relationship between customary practices and Islamic law (Adati & Syara, 2012). Such principles guide communities in resolving legal disputes and ensure that customary practices do not conflict with Islamic teachings. In addition, the role of customary institutions in upholding legal norms is crucial. Ahmad Saifulloh et al. emphasized the importance of adat institutions in the application of customary sanctions and dispute resolution, highlighting the relevance of these institutions in contemporary Gorontalo society (Ahmad Saifulloh et al., 2024). This is further supported by Apripari et al., who note that Gorontalo customary law is recognized through various regional regulations, thus confirming its legitimacy within the national legal framework (Swarianata et al., 2023). In conclusion, the “Buatulo Toulongo” arrangement in Gorontalo is an example of a dynamic legal system that harmonizes customary law with Islamic principles. This synthesis not only preserves the cultural heritage of the Gorontalo people but also ensures that their legal practices remain relevant in the modern context. The ongoing dialogue between adat and religion continues to shape governance and legal practices in Gorontalo, reflecting a unique blend of local customs and Islamic teachings.

The management of customary institutions in Gorontalo Regency often polemicizes both internally within members such as customary institutions and syar'i institutions, and externally the management or members of customary institutions often highlight Tauwa (regent) even though in the management the regent serves as a protector. In terms of the history of the birth of a community organization, the customary institution in Gorontalo originated from the unification of customary stakeholders and executors or officers of shara'a (shar'i) officials in accordance with Islamic law, but did not think of the concept of “Buwatulo Toulongo” (a triad of customs) in the preparation of written rules (Decree of the Regent of Gorontalo):

1. “Buwatulo Bubato”: Governor, Regent/Mayor is “Tauwa”, Sub-district Head is “Wuleya Lo Lipu”, Village Head is “Tau Daa” or Ayahanda and his staff (employees under him).
2. “Buwatulo Syara'a” or Syara'a/Sar'i officials, namely Kadli, Hakim, Imam, Sarada'a, Bilale, Kasisi (implementers of prayers in government and social activities)

3. “Buwatulo Tulai Bala” or ‘Buatulo Bala’ are public security personnel in black uniforms who are brave community figures and have martial arts knowledge (*langga*), often seen at traditional events or on Fridays at the Baiturrahman Grand Mosque and the Grand Mosque in other regencies / cities or at large mosques at the sub-district level throughout the province of Gorontalo or prayer events for the Maulid of the Prophet Muhammad SAW and other religious events characterized by black clothing, Their duties and functions nowadays are TNI and Police with their ranks up to Babinsa, Babinkamtibmas and village/village task force or village security guards (state security guards and law enforcement officers).

In addition, there are also those who are called *wali negeri* are all former officials who have led areas in Gorontalo such as former governors / deputy governors, former regents / mayors and former deputy regents / deputy mayors, former sub-district heads, former village heads. The leaders in the “Buwatulo Towulongo” (triad of customs) in stages from the highest provincial level to the village level are “*olongia*” or “*ta'uwa*” which is attached to the governor, regent/mayor, *wuleya lo lipu* attached to the sub-district head, and *taudaa* or *ayahanda* attached to the village head, The fact is that now in addition to the *ta'uwa* (governor, regent/mayor, sub-district head and village head) there are also chairpersons of customary institutions in stages from provinces, districts/cities, sub-districts to some villages/villages (separation of positions) who are leaders of customary institutions. They (the chairpersons of adat institutions) should be the head of the secretariat/secretary of adat institutions.

Customary institutions often polemicize both internally and externally to customary institutions such things should not happen to the institution of gathering customary leaders/stakeholders (customary institutions) and religious leaders/leaders (*sar'i* institutions) known as “Buwatulo Toulongo”. (Moh Karim Baruadi, 2014) Buwatulo Toulongo is the role model of the community as a reference in behavior, both in government and in the community.

To understand modern Indonesian constitutionalism and recognize the identity of the Indonesian state that continues to develop and grow in diversity, it is necessary to study customary constitutional law. Studying customary constitutional law in the context of contemporary Indonesian constitutionalism can also help the Indonesian people, especially customary law communities, to better recognize the meaning of modern constitutionalism. As a result, the constitution (also known as the living constitution) is implemented, grows, and truly becomes part of the fabric of community life. The problem in this research is how the regulation of *buatulo taulongo* in the Gorontalo customary law system.

RESEARCH METHODS

Socio-legal research can be defined as research that not only focuses on the legal text, but also pays attention to the social context in which the law is applied. According to (Ummah, 2019) this research aims to understand the relationship between law and society by observing and analyzing the behavior of individuals and groups in a legal context. This research often involves qualitative methods, such as interviews, observations and case studies, to gain a deeper understanding of the dynamics of law in society.

RESULT AND DISCUSSION

Gorontalo Customary Law System (HTN Adat Gorontalo) is closely related and influenced by the history of Islam entry in Gorontalo. According to Ibrahim Polontalo, Islamization in Gorontalo took place since 1535 AD, during the reign of King Sultan Amai and developed along with the development of the population. (Ibrahim Polontalo, 2021). The position of customary law is globally recognized in the world legal system in addition to Islamic law and western law. Claimed to be the oldest law which is a customary law that grows and develops on the dynamic behavior of society, customary law becomes an adhesive and characteristic of an entity / group and is obeyed unwritten.

As a law that develops in the community, customary law also colors and gives patterns to the style of government and unconsciously becomes a part that shapes the governance of the state/government. This can be seen in various regions using jargon that 'idolizes' customary law as a differentiating entity from other communities, not least in Gorontalo Province. Gorontalo Province declared as a region that upholds tradition and cultural customs with the slogan "Adat bersendi syara, syara bersendikan Kitabullah". In a governance system oriented towards regional autonomy, it allows each autonomous region to form or take policies that are considered relevant to its socio-cultural conditions. Gorontalo Regency, which is part of Gorontalo Province, uses its authority by forming the membership structure of the "Uduluwo Tou Limo Lo Pohalaa" Customary Institution for the 2021 - 2024 Period based on Gorontalo Regent Decree Number: 738/01.3/XII/2021 concerning Amendments to Regent Decree Number: 236/01.3/IV/2021 concerning the Establishment of the Uduluwo Tou Limo Lo Pohala'a Customary Institution of Gorontalo Regency for the 2021 - 2024 Period.

Based on the data found in the field related to the arrangement/concept of "Buatulo Toulongo" in the Gorontalo Customary Law system (kingdom) ("Adati Hula-hula'a To Syara'a, Syara'a Hula-Hula'a To Quru'ani) and the Implementation/Implementation of 'Buatulo Toulongo' in the Gorontalo Regency Regional Government System, that the arrangement/concept of "Buatulo Toulongo" is a form or model of constitutional arrangement in the implementation of governance during the kingdoms in Gorontalo during the traditional period, kingdom period, pre-colonial period, and colonial period and the entry of Islam in Gorontalo kingdom. (Interview with traditional leader Mr. Rustam Tilome, Msi). Based on the data found in the field related to the arrangement/concept of "Buatulo Toulongo" in the Gorontalo Customary Law system (kingdom) ("Adati Hula-hula'a To Syara'a, Syara'a Hula-Hula'a To Quru'ani) and Implementation/Implementation of 'Buatulo Toulongo' in the Gorontalo Regency Local Government System, that the arrangement/concept of "Buatulo Toulongo" is a form or model of constitutional arrangement in the implementation of government during the kingdoms in Gorontalo in the traditional period, kingdom period, pre-colonial period, and colonial period and the entry of Islam in Gorontalo kingdom. What is meant by the traditional period is before the entry of Islam into Gorontalo, the traditional population of Gorontalo embraced the Alifuru religion (Mashadi, 2014).

During the period of King/Sultan Amai, starting from "Buatulo Dulongo" with the entry of Islamic influence in Gorontalo kingdom, it was developed into "Buatulo Toulongo". The first formulation by King/Sultan Amai (1532-1550) has formed a religious paradigm with a customary pattern, which paradigm succeeded in shaping the character of Islamic culture derived from centrifugal theory, which gave birth to a civilized version of Islam. This has given birth to two wisdoms as parameters of Islamic culture in Gorontalo. Value wisdom and Sharia pattern wisdom. The second formulation by King Matolodulaa Kiki (1550-1585) in adat bersendikan syara, syara bersendi adat. And the third formulation was proposed by King Eyato (1673-1679).

During the reign of King Eyatolah there was a change in the government system, where the government consisted of three parts: (Mashadi, 2014)

1. The Maharaja or Sultan becomes the head of the council of the Three Threads of government, Buatulo Tolalu, leading the two parts of government and adat (Baate is already under the Maharaja).
2. Buatulo Bala security headed by Apitalawo (Kapitan laut),
3. A new Buatulo or thread formed by the influence of Islam in Gorontalo is Buatulo Sara'a (Shareat thread) headed by a Kadli who takes care of services in the field of religion, the duties of this buatulo are:
 - a. Providing counseling in the form of da'wah and teaching religion to the community, especially regarding the pillars of faith and the pillars of Islam.
 - b. Establishing and maintaining mosques and their waqfs in every region of the kingdom
 - c. Carrying out religious ceremonies in mosques and in the royal palace and other places including prospering mosques throughout the kingdom.

This is one of the things that the head of Gorontalo district customary institution, customary leaders and other syar'i officials under the leadership of Kadli Lo Limutu Lo-lo'opo sued to tauwa (regent) through wuleya lo lipu lo limutu to boongo (Limboto sub-district head) about the establishment of Syar'i institution in a separate institution. The establishment of this Syar'i institution was understood as separating itself from "Buatulo Toulongo". The establishment of the Syar'i Institution by Kadli Lolimutu lo loopo, although at the beginning of its establishment it ran like a religious organization or other community organization, its activities were very well organized, all religious activities were well organized, but over time it was suspected by its own members, namely the syar'i officials and some administrators of traditional institutions that there were things that were considered incompatible with the "buatulo syar'a" tradition, traditions of lo mongopanggola (the old people of Gorontalo's predecessors) such as mokalima or dhikr procedures) and other things that are considered to stretch the relationship between the leadership of "buatulo syara'a" and the customary institution itself.

Historically, the governance of Gorontalo kingdoms in the Gorontalo customary law system ("Adati Hula-hula'a To Syara'a, Syara'a Hula-Hula'a To Qur'ani) can be described as follows: Politics is the art of leadership or the way that determines a certain policy and the process of achieving state goals. The government has the right to use its power as the executor of the government. The form of the kingdom or in Gorontalo local language is called lipu and part of a kingdom is called linula.

In the pre-colonial era, the alliance of Gorontalo kingdoms was united in a royal family bond, namely "u duluwo limo lopohala":

1. Lipu Pohalaa Hulondalo is Gorontalo
2. Lipu Pohalaa Limutu is Limboto
3. Lipu Pohalaa Bonda or Bune is Suwawa
4. Lipu Pohalaa Bulango is Tapa
5. Lipu Pohalaa Atinggola is Atinggola

The official language of the kingdom at that time was:

1. Pohalaa Hulondalo or Gorontalo and Limutu or Limboto using Gorontalo language.
2. Pohalaa Bonda or Bune or Suwawa using bune language
3. Pohalaa Bulango is Tapa using bulango language
4. Pohalaa Atinggola uses the Atinggola language.

The pohala is led by the respective olongia or king. After being elected democratically through consensus deliberation by the "Bantayo Poboide" or People's Representative Council the "olongia" or kings follow a coronation or inauguration ceremony, who performs the coronation of the olongia are: Baate and Wu'u in Pohalaa Hulondalo or Gorontalo, Baate in Pohalaa Limutu

or Limboto, Wu'u in Pohalaa Bonda or Bune or Suwawa. The Tauwa or head of the Bantayo Poboide or House of Representatives is Baate lo Limutu (Limboto). "The Bantayo Poboide or House of Representatives is composed of representatives or "utolia" which are divided into two, namely "mongopanggola" or experienced elders and "tulaibala", people working in the community. The existence of "baate" and "wu'u" is in accordance with the location of the kingdom, i.e. Gorontalo kingdom has "baate" and "wu'u", Suwawa kingdom only has "wu'u", Limboto kingdom only has "baate".

Hulontalo was a small "Linula" kingdom estimated to have existed since 1300, the ancestor of the Gorontalo Kingdom. King Humalangi was already leading the "Hulontalo" Kingdom at that time, according to R. Tacco's record from 1956. Iahudu, the son of King Humalangi, then embraced and united 17 small kingdoms at the foot or slope of the mountain. These 17 kingdoms eventually united into the Gorontalo Kingdom whose influence grew and spread throughout Tomini Bay (Gorontalo Bay).

Gorontalo Kingdom has long recognized the authority of female monarchy in the role. This shows that Gorontalo people have understood the equality of men and women in the Kingdom since a long time ago. The Association of 17 Small Kingdoms "Linula" which became the role model for the establishment of Gorontalo Kingdom are:

1. Lihawa, King of the Kingdom of Hunginaa
2. Pai, King of Lupoyo Kingdom
3. King Lou of Bilinggata Kingdom
4. Wahumolongo was the king of Wuwabu.
5. Wolango Huladu, King of Biawu Kingdom.
6. Palango, King of Padengo Kingdom
7. Dawangi, King of Huwangobotu Olowala Kingdom
8. Tapa Kingdom, Deyilohiyo Daa as king
9. King Bongohulawa of Lauwonu Kingdom
10. The female ruler of Toto Kingdom was Tilopalani
11. King of Dumati Kingdom:
12. Tamau, King of Ilotidea Kingdom
13. Ngobuto was the king of Pantungo.
14. Hungiyelo, King of Panggulo
15. Lealini, King of Huangobatu Oloyihi
16. Dayilombuto, female king of Tamboo Kingdom
17. Iahudu, King of Hulontalo Kingdom

Apart from the Sultanates of Ternate, Gowa, and Bone, the Sultanate of Gorontalo served as the center of East Indonesia's conversion to Islam. The introduction of Islam to Gorontalo is said to have started in the 16th century (between 1501 and 1600), as a result of Raja Amai's conversion to Islam. Raja Amai later changed his official title from king to sultan, which gave him the title Sultan Amai of the Sultanate of Gorontalo. In Professor Ibrahim Polontalo's explanation, he refers to the union of Princess Owutango of Palasa Kingdom and Olongia Amai, the King, who brought Islam to Gorontalo. Due to its royal ties with the Kings of the Sultanate of Ternate, the Palasa Ogomonjolo (Kumonjolo) Kingdom accepted Islam as its official religion. King Amai and his supporters were obliged to accept Islam and the Quran as the main foundation of the social structure and traditions of Gorontalo society.

Raja Tamalate, Raja Lemboo, Raja Siyendeng, Raja Hulangato, Raja Siduan, Raja Sipayo, Raja Soginti, and Raja Bunuyo were among the eight minor kings ("Olongia Walu Lonho Otolopa") who accompanied Raja Amai, later known as Sultan Amai, as he and his wife Putri Owutango returned to Gorontalo after his proposal was accepted. Later, these kings assisted Sultan Amai in establishing and creating customs inspired by Islamic beliefs. The Kingdom of

Gorontalo itself was described with several different designations during the Dutch colonial period, especially in the communication between the Dutch and the Kings of Gorontalo at that time. Since the 1800s, Gorontalo Kingdom was also referred to as Goenong-Talo, Goenong-Tello, and Holontalo in various written materials and scientific references. There are many versions of the origin of the name Gorontalo in historical records. However, the name Gorontalo comes from the phrase Huidu Totolu (Three Mountains), which was later adopted by various literary works of the colonial era as Goenong-Talo or Goenong-Tello. This origin is most in line with historical facts.

The Sultanate of Gorontalo, formerly known as the Hulontalo monarchy (Gorontalo language: “Pohala'a Hulontalo”), is the most powerful monarchy in the Tomini Bay region of Indonesia and one of the oldest in the Northern Peninsula of Sulawesi Island. Gorontalo Bay to the south and the Sulawesi Sea to the north are the two strategically important bodies of water that border the kingdom, which is located on the northern arm of the island in the central region of Sulawesi. In its heyday, the Sultanate of Gorontalo served as the main center of Islamic preaching and the most important commercial center in Tomini Bay (also known as Gorontalo Bay), Tomini-Bocht (also known as Tomini bend) and other areas in the northern and central parts of Sulawesi Island.

Then the Gorontalo Kingdom changed. During the reign of King Amai who later transformed into Sultan, Gorontalo Kingdom became an Islamic Kingdom. The first king of Gorontalo Kingdom who converted to Islam was Sultan Amai with the title “Ta Olongia Lopo Isilamu” (King who Islamized the Country). The center of the sultanate government, the initial location of the capital city of Gorontalo Sultanate was in Hulawa village, now in Telaga sub-district precisely on the banks of Bolango river. Then in 1024 AH, the capital of Gorontalo Sultanate was moved to Tuladenggi village in Duingingi sub-district. Biawu village in Kota Selatan sub-district of Gorontalo city became the last home of the capital of Gorontalo Sultanate.

Olongia atau raja dan Tulutani atau sultan yang pernah jadi penguasa di Gorontalo: 1. Ilahudu(1385-1427, Uloli (1427-1450),Walango (1450-1481), Polamolo (1481-1490), Ntihedu (1490-1503), Detu (1503-1523), Olongia totilayo, olongia/tulutani: Amay (1523-1550), Motolodula Kiki (1550-1615), Pongoliwa daa (1585-1615), Moliye (1615-1646), Eyato (1646-1674), Polamolo li Tomito (1674-1686), Lepehulawa (1686-1735), Nuwa (1735-1764), Walango (1767-1798), Bia (1798-1809), Tapu (1809), Haidari (1809-1828), Walangadi (1828-1835), Wadipalapa (1836-1847), Panjuroro (1847-1851). Olongia to Huliyalio: Podungge (1530-1560), Tuliabu (1560-1578), Wulutileni (1578-1611), Mboheleo (1611-1632), Bumulo (1632-1647), Tiduhula (1647-1677), Bia (1677-1703), Walangadi (1703-1718), Piola (1718-1737), Botutihe (1737-1757), Iskandar Monoarfa (1757-1777), Unonongo (1780-1782), Pongoliwu Mbuinga Daa (1782-1795), Mbuinga Kiki Monoarfa (1795-1818), Muh Iskandar Pui (1818-1829), Lihawa Monoarfa (1829-1830), Abdul Babiyonggo (1830-1831), Bumulo (1831-1836), Hasan Pui Monoarfa (1836-1851, Abdullah (Mbuinga) Pui Monoarfa (1851-1859), Zainal Abidin Monoarfa (1859-1878).

Based on the researcher's findings that it illustrates the form of regulation/concept of “buatulo toulongo” is a system of organizing customary governance (kingdom) but not yet written and the division of functions and duties of government and state during the time of the king both before the entry of Islam and after the entry of Islam in the kingdoms of Gorontalo.

These tasks and functions are:

1. Motonggolipu is the execution of the functions of the royal state in the field of government
2. Motolowu'udu is the implementation of the functions of the royal state in the field of customs
3. Motoloeeeya is the implementation of the functions of the royal state in the field of religion
4. Motolobala to lipu is the implementation of duties in the field of defense and public security

The four functions of the Gorontalo kingdom are grouped into 3 groups of state administration tasks, namely:

1. “Buatulo Bubato” led by the ‘baate’ in the past (traditionally now merged with ‘Olongia’)
2. “Buatulo Syara'a” led by ”kadli
3. “Buatulo Bala” led by

For the kingdom of Hulonthalo or Gorontalo by “Apitalawo” for the kingdom of Limutu or Limboto by “Mayuludaa” previously by “Mopatu”. For the kingdom of “Bonda” or “Bune” or Suwawa by “Talengada'a”. The three groups of royal ministries are subdivided into units or equipped with devices that are not the same number according to the description of the tasks of the royal state distributed downwards or a kind of delegation of authority, namely: Group I ministries are under and responsible to Olongia or the King has the task of organizing certain affairs in government to assist the king in organizing the state government which is adjusted to efforts to achieve the objectives of the ministry as part of the kingdom's development goals. In carrying out the task of group I ministries carry out the function of formulating, determining and implementing policies in their fields.

Supervision over the implementation of tasks in their fields, The three ministries in carrying out their duties are assisted by wali-wali mowali and “panggola lo lipu”, the division of working groups in carrying out the wheels of royal government is as follows:

1. The ministry in charge of government affairs, in the “Bantayo device” and “Bubato device”.

Now the Bantayo set includes government officials such as “olongia” and “wulea lo lipu”. Previously, the government was separated, in this case the “olongia” or king who controlled the three “buatulo”, meaning that the three leaders in the “buatulo” were subject to the king's authority, or the three “buatulo” were deliberately formed by the king to carry out orders and assist the king's duties. But here the position of olongia is placed as the head of adat. In the implementation of customary ceremonies or customary density sessions there has been a change where the “Buatulo Bubato” of the Olongia or king's device is now the governor, regent/mayor, sub-district head and officials under this leader are included in the “Buatulo Bubato” formerly the olongia or king led the three institutions namely the customary group, the public security group and the religious law group there was an equalization of power. The three leaders are equalized and this according to the researcher is the cause of the polemic within the customary institution between the government in this case Olongia (regent), “Buatulo Syara” in this case Kadli, and Apitalawo as buatulo Bala, now what about the ranks of the customary institution management consisting of the chairman, vice chairman and secretary who are occupied by retired senior officials ranging from former regional secretaries, former assistants, former expert staff, former OPD leaders at this time they feel they are no longer part of the government bureaucracy so they feel they have the same power. So the researcher suggested returning to the previous arrangement during the royal period where the olongia was the controller of the three “Buatulo Toulongo” this still needs further study.

So what if the ruler or government leader (“Buatulo Bubato”) is acting unjustly, then in this case according to Islamic law the Muslims are not allowed to rebel or carry out a coup, rebellion or overthrow of the ruler in Islamic law is allowed if the leaders of the government have openly rejected religion or changed religions (acting kafir or apostate), as the basis of our country's first principle is One God. The Prophet Muhammad said:

“I give a will to you to remain devoted to Allah 'Azza wa jalla, keep listening and obeying even if the one who rules you is a slave or slave“ (Hadith narrated by Abu Daud and at-Tirmidzi)”.

Van Den Berg's efforts to maintain Islamic law among the Muslim community were based on the principle of law following the religion adopted by a person. Van den Berg's

thinking is supported by the first fact, since the VOC era Islamic civil law has been recognized in Indonesia. Islamic religious law applies to the indigenous population of Indonesia since 1885, with the issuance of the Regeerings Reglement, this legal situation is strengthened by the form of legislation.

The second fact is that Indonesia, including Gorontalo before the arrival of the VOC, had established Islamic kingdoms with Islamic law, which generally adheres to the Shafi'i Mazhab, if in Gorontalo this is emphasized in the philosophy of "Adati Hula-Hula'a To Syara'a, Syara'a Hula-Hula'a To Quru'ani or 'Adat bersendikan Syara', Syara' bersendikan Al-Qur'an.

The theory of Islamic law enforcement that reinforces that the leaders of "Buatulo Toulongo" are "olongia", "taua", wuleya and tauda (formerly kings) currently called government leaders or regional heads is the theory of "Receptio Contrario" this theory was initiated by Indonesian jurists in 1950 namely Haizairin at the Salatiga Department of Justice conference.

Haizairin for the Islamic community, the law that applies and regulates all aspects of life is Islamic law, namely based on the Al-Quran and Hadith. The "Receptio Contrario" theory contradicts the "Receptie" theory by Christian Snouck Hurgronje and Cornelis Van Volenhoven in 1857-1936. Later this theory was developed by B. Ter Haar these Dutch colonial officials criticized the policy makers and legal determinants at that time about the enactment of Islamic law in the Dutch colonies, the "Receptie" theory states that Islamic law can only be applied to Indonesians if it has been accepted by Customary Law.

2. Ministry dealing with religious, legal and judicial matters and advisor to the king (Perangkat Buto'o Syara'a 'Religious Law')

The "Buto'o" device is the device responsible for religion. Nowadays better known as Buatulo Syara'a, this device carries out events in traditional ceremonies related to religion. For example "modu'a", "mosaiya" and "monasibu" (a ceremony that is sung when the kadli or priest prays).

The buto'o Syara'a (buatulo syara'a) is chaired or led by the kadli. A kadli is located in the capital city of a district and oversees several sub-districts, namely Kadli Suwawa located in the capital city of Bone Bolango district, Kadli Limboto located in the capital city of Gorontalo district, Kadli Gorontalo located in the capital city of Gorontalo, Kadli Tilamuta located in the capital city of Boalemo district, Kadli Kewandang is located in the capital of North Gorontalo, for Pohuwato Regency, a kadli is appointed as Kadli Lo Hulonthalo to Pohuwato (Kadli Gorontalo in Pohuwato Regency) located in the capital of Pohuwato Regency, Marisa District.

The author can illustrate that the buto'o (Syara'a) apparatus has more members than the other apparatus. This is because each village has its own officer. At the kecamatan level there are four imams who cover several villages. The chairman is one of them. The composition of this apparatus consists of Mopti, Kadli, Hakim, Imam Pantongo, Imam Da'a, Seehe, Imam, Salada'a, Hatibi, Bilale, Kasisi and Paili. Not all sub-districts have such a complete set of officials. In adat, the position of buto'o (Shara'a), especially kadli and imam as holders of religious buto'o (religious law) is very important in accordance with the provisions of "adati hula-hulaa to Kuru'ani". In the implementation of pohutu momulanga, kadli is the place to ask and poduulohupa (deliberate) both baate, Wali-wali mowali and Panggola lo Lipu. The kadli is informed that an activity will begin and that it has been completed.

3. Ministry in charge of defense and security (Perangkat Bala)

Perangkat bala is responsible for security in the implementation of adat. The membership of this device is arranged as follows: Apitalau, Mayuluda'a, Talengada'a (as chairman), Mayulu lo kadato, Mayulu lo yiladia, Ta'ulio, tauwa lo pobuuwa, paaha, pahalawani, ta to

tamburru (traditional drums) As advisors are Talenga and Wombua. The current positions are (a) Apitalau, (b) Mayuluda'a (c) Mayulu (d) Paaha and Mato lo tuita (Hondlalo). Before the influence of tarbate deepened in Limboto there were three heads of security and defense, the Mopatu, consisting of (a) Mopatu Longalo, (b) Mopatu Hulita and (c) Mopatu Tanio. If the Baate were skilled at organizing and speaking words with deep meaning, and the shara'a officials were well versed in religion, then the bala were famous for their bravery (palangga, manasa) they mastered fighting techniques and played with sharp weapons.

Many of them used to be Kaabali (invulnerable to sharp objects or bullets). Because they are tasked with maintaining security, it is not surprising that in every traditional ceremony they carry sharp instruments tucked into their waists and sticks in their hands. In the implementation of the "pohutu", the position of "Apitalawu" as one of the "buatula totolu" is at the same level as "kadli", currently not receiving attention. This position is solely devoted to the preservation of adat. Based on the love of being a custom-keeping profession, the "Buatulo Bala" continue to preserve their profession based on the spirit as in "tuja'i": "batanga pomaya, nyawa podunggalu" (self is devoted, life becomes a better).

Considering the facts, the author recommends to the Regional Government of Gorontalo Regency, particularly the Regent and Deputy Regent, through the Welfare Division of the Regional Secretariat of Gorontalo Regency, and "Wuleya Lo Lipu Lo Limutu To Boungo" (the Limboto Sub-district Head), as well as the chairman of the customary institution and "Baate lo Limutu Lo o Loopo" as the leader of "Banthayo Poboide" or the Customary Deliberation Council (currently the Regional People's Representative Council - DPRD), to provide support and strengthen the existence of the customary security apparatus known as "Buatulo Bala or Buatulo Tulai Bala." This support aims to ensure the continued existence of this traditional security apparatus in the future, preventing it from disappearing.

The Expert Staff of the "Olongia" or King (currently equivalent to the Governor, Regent/Mayor, Subdistrict Head) ("wali-wali mowali" are *buatula o'a-o'alo* (loosely translated as "threads that unravel"). These three royal ministries are assisted by roles now comparable to the expert staff functions of a ministry. The "wali-wali" are nobles known as *tuwango lipu* or community leaders who are eligible to hold certain positions. In relation to *pohutu momulanga* and other customary ceremonies, the "wali-wali mowali" play a role in facilitating and organizing the smooth execution of the ceremonies. In Suwawa, the "wali-wali mowali" directly act as legal advisors.

In Limboto, before the "*baate mo lubo*" was delivered to the "*kadli*" (in Limboto and Gorontalo) to "*mepomaklumu suatu o' oliyo'o*" (announce a ruling or declaration), prior consultation was always made with the *wali-wali mowali*. Thus, the *wali-wali mowali* functioned as "*mengimato*" (observers), assessing whether the next activity could proceed or not. However, the *wali-wali mowali* were not directly involved in the sequence of the *pohutu* ceremony in question. This distinguishes them from the *Baate* and its apparatus, who were the main actors in these events.

Despite this, it is evident that the *wali-wali mowali* in Limboto held a somewhat prominent authority in certain *pohutu* ceremonies. This prominence stemmed from their role as "*buatula o'a-o'alo*" (loosely translated as "threads that unravel"). Based on the description and findings of this research, the formulated research question regarding the regulation/concept of "*Buatulo Toulongo*" within the constitutional system of Gorontalo's customary law during the kingdom era and its continuity in the modern era of Gorontalo Regency is answered. The region

remains committed to upholding the philosophy of the elders: “Adati Hula-hula’a To Syara’a, Syara’a Hula-Hula To Quru’ani”, which is more familiarly and repeatedly heard as “Adat bersendikan Syara’, Syara’ bersendikan Kitabullah/Alquran”, or abbreviated as “ASQ”.

CONCLUSION

The regulation/concept of “*buatulo toulongo*” represents the form and model of constitutional governance in the customary kingdom system (“*pohala-pohala*”) in Gorontalo. Before the 14th century, two institutions known as “*buatulo dulongo*” were established. The influence of Islam’s arrival in Gorontalo transformed these institutions into “*Buatulo Toulongo*”, which comprised Buatulo Bubato, responsible for governance affairs, Buatulo Bala, responsible for defense and security, and Buatulo Syara’a, responsible for religious matters. The Gorontalo ethnic community adhered to and respected this form and model of regulation, even though it had not yet been codified into written rules. Today, written regulations have been established in the form of decisions by the regent, subdistrict head, and village head.

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