

Strategies and Cultural Da'wah of Ju Panggola at Gorontalo

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Abstract: Ju Panggola, he was the one who spread Islam in Gorontalo. However, until now it has not been clearly recorded in what year he converted the people of Gorontalo, Ju Panggola is highly respected by all the people of Gorontalo. So that his tomb is sacred by local residents and is often filled with immigrants to make pilgrimages to his grave. Ju Panggola's spread of Islam is focused on East Gorontalo Regency. This study uses descriptive qualitative methods by looking at social facts, using data collection techniques namely observation, interviews and documentation. The data that has been obtained is then analyzed so that it can be presented in the form of optimal conclusions. The results of this study show that Ju Panggola was recognized as a guardian, preacher as well as a noble figure in his time. Ju Panggola itself is actually a title, which means an elder character. He also received the customary title "*Ta Lo'o Baya Lipu*" or a person who has served the people as a symbol of honor and nobility of the country. He preached through his position, first as a fighter and expert in martial arts in Gorontalo called *Langga*. Second, as a religious expert, thanks to his high mastery of religious knowledge, he is not only known as a scholar, but also as a guardian. Third, as a noble who has the position of a King.

Keywords: *Da'wah* management, Gorontalo, Ju Panggola, the role of *da'i*.

Introduction

The history of Islamic culture in Gorontalo has a long road which until now has not been revealed by many researchers. As an area in eastern Indonesia, Gorontalo has a strategic location. Gorontalo is located to the north of the island of Sulawesi and to the south of the Tomini Sea. Therefore, Gorontalo was used as an ocean shipping route, especially at the beginning of the XVI-XVIII centuries. The strategic location of Gorontalo allows people from outside to easily enter the Gorontalo area. The evidence for the long history of Gorontalo is that there are actually many data sources that were inherited by the Colonial Government and are now available at the National Archives Institute of the Republic of Indonesia, Jakarta. The Gorontalo archive collection contains various files regarding the historical development of the area as well as explaining the historical picture that is still dark. Ironically, the written testimony of Gorontalo's past has not been touched

by many historical researchers, both for the sake of education as well as a foothold for thinking and taking action in building Gorontalo in the present and the future.

From various literatures, the condition of Gorontalo illustrates that this area was a productive area for the spread of Islam at that time, so that many surrounding kingdoms wanted to colonize and control it. Gorontalo, which is a stretch of land surrounded by mountains, has an attractive landscape for proponents of understanding, including preachers or *da'i*. Gorontalo's geographical near to the Maluku islands, and strategic because of the Tomini Bay became the target of traders from Ternate, even traders came not only aiming to trade but to marry, *da'wah* and build colonies or small groups to spread their influence in this region. One of the important figures in the Islamization of Gorontalo is Ju Panggola, who is known as a person who

governs justly, is wise and full of wisdom and protects his people (R. Hasan, 2012).

Ju Panggola, known as a figure who is understand and spread Islam in Gorontalo. Ju Panggola is highly respected by all of Gorontalo community. So that his grave is sacred by local residents and it is often filled with immigrants to make pilgrimages to his grave. Ju Panggola spreads Islam focused on East Gorontalo Regency. Ju Panggola who is known as one of the *Ulama* or *Wali* in Gorontalo has an important role in historically spreading Islam in Gorontalo. Ju Panggola is King *Ilato* (in Gorontalo language it means lightning) with his daily calling Ju Panggola (in Gorontalo language it means Old Man) (Pido, 2017). Ju Panggola is the son of Sultan Amai (the first Islamic king of the Gorontalo Kingdom), with the original name of Ju Panggola is namely Matolodulakiki (Hunowu, 2020).

In another version adapted from the genealogical records of the Gorontalo Kingdom or the Hulontalangi Kingdom located at the Mosque of Hunto Sultan Amai, and compiled by Yosep Thahir Ma'ruf (YOTAMA) and Adnan A Berahim based on data from the Netherlands and data from Arabic pegon in the Ntoma family in Bubohu 10th of November 2014 that Ju Panggola has the name King *Ilato* is the great-grandson of Sultan Amai (Raja To Tilayo) who governed the Kingdom of Gorontalo in 1523-1550 has a wife named Owutango (Tamalate, Siendeng). Sultan Amai had a son named Matolodulakiki who governed 1550-1585 who married Wulutileni, who both have children as successors namely King Pongoliwudaa who is the first son and crown prince who is married to Ntiheda (King Pongoliwudaa has younger brother namely Hullanggio, Patilima and Telebulota (female)). King Pongoliwudaa had two children, namely Queen Molie (1615-1646) who had a husband named King Eyato (1646-1674), the younger brother of Queen Molie namely King *Ilato* who died on 18th of April 1673 AD or 1st of Muharram 1084 H.

Geographically, Ju Panggola Tomb is located on the border of Gorontalo Regency and Gorontalo City. If noted, this historical heritage is located between the Iluta Village area, Batudaa District, Gorontalo Regency and Dembe 1 Village, Kota

Barat District, Gorontalo City which is located about 7 km from the center of Gorontalo City, and is located on a hill 500 meters from Otanaha Fort (R. Hasan, 2012). The local people describe Ju Panggola as an old man with a long beard and wearing a white robe. Ju Panggola itself is actually a title, which means an elder person. He also received the customary title "*Ta Lo'o Baya Lipu*" or a person who has served the people as a symbol of honor and nobility of the country (Ibrahim, 2016). The real name of Ju Panggola is Sayyidina Ali Bin Abubakar Al-Hasby who is the crown prince of the Kingdom of Gorontalo governed Sultan Amai (Pido, 2017).

Mapping local cultural heritage is an important point in building a culture and community life. Research written by Moh. Karmin Baruadi and Sunarty Eraku mapped the area of cultural tourism sites in the city of Gorontalo, there are 11 cultural tourist in the city of Gorontalo, one of which is the Grave of Aulia Ju Panggola (Baruadi and Eraku, 2018). This is an important basis that Aulia Ju Panggola given an important influence on the socio-cultural of the local Gorontalo community which can influence the mindset and behavior of the local community. The existence of religious leaders in preaching religious teachings is an important value in forming a society who understanding religion. Religious leaders have three main functions in the socio-cultural life of the community, as motivator, moral guide and mediator, which have the potential to create a harmonious life, ease to understand religious teachings and create a peace for all and others (Alifuddin, 2015).

Da'wah which is part of communication can be carried out with various important activities such as by giving advice or messages delivered in wise sentences or words of wisdom which are of course adapted to the language, rules and norms that apply in each region (Mazid & Prabowo, 2020). The guardian serves as the successor, preacher and messenger in spreading the religion of Islam, which of course has the character of a nation that has noble character, gentleness, social spirit, protector and does not like confrontation in preaching to spread Islam (Siswayanti, 2020). The nature and attitude possessed in preaching or

da'wah is certainly full of peace, calm and implicative in giving an example of Islamic values to the community. Ju Panggola, one of Gorontalo's *da'wah* figures, has certainly given many values of social life that are applied daily, and his *da'wah* is certainly delivered in a language that is easily and understood by the local community.

Various things became the basis of this research to look at various literature reviews which obtained from several literatures about the life journey of Aulia Ju Panggola. Various stories, of course his role as a preacher or *da'i* has its own charm to be studied in more depth and to become the main topic of researchers to conduct further studies specifically on how the strategy and process of *da'wah* carried out by Ju Panggola and what are the legacy of the results of the *da'wah* carried out by Ju Panggola in Gorontalo. Therefore, so that the study in this research is more focused, the object of this research will be focused on knowing the history of *da'wah* from the strategy and process of Ju Panggola's *da'wah* as well as describing the method of cultural *da'wah* that was studied through the legacy of Ju Panggola in Gorontalo.

Research Method

This research uses a qualitative approach with a descriptive method and uses various questions to informants to obtain answers in writing and orally. This research uses data collection techniques, namely observation and interviews with several sources focused on phenomena in the object, which supported by documentation obtained from center of Ju Panggola's heritage in Iluta Village, Batudaa District, Gorontalo Regency. Data obtained is then studied, analyzed and interpreted to make an easy to draw conclusions from phenomena found in the field. Then the researcher gives the research results from the previous questions (Siyoto & Sodik, 2018).

This research is also supported by several literatures to complete the discussion of the studies that observed, researched and analyzed, as mentioned by Ismail and Sri, using of literature as a way for researchers to explain a phenomenon,

namely looking for the relationship between phenomena and other phenomena. Furthermore, the relationship is interpreted with the idea of researchers that source from literatures (Hartati, 2019). This research conducted to discuss strategies, processes and methods of cultural *da'wah* that studied from the legacy of Ju Panggola in Gorontalo which obtained various information that can support this research, then it can be a reference for future researchers in the same field.

Results and Discussion

Since 1535 AD, Islamization in Gorontalo went on during government of Sultan Amai and developed along with the development of the population. The combination of customs and Islamic elements in community or government activities is very strong. Gorontalo was a productive area for the spread of Islam at that time, and strategic area because of Tomini Bay being the target of traders from Ternate. *Da'wah* activities are carried out to improve human nature by teaching virtue and directing people to religion, even must always try to call on every human being to do good and prevent them from doing evil. Ju Panggola who is a descendant of Sultan Amai is one of the important figures in the spread of Islam in Gorontalo, even today many visitors pray and make pilgrimages to his grave. In mapping the local cultural heritage, the legacy of Ju Panggola becomes an important point because of his characterization which is highly respected by the local community as Ulama.

Ulama and prechers of Islam preached persuasively and filled with wisdom to adapt to the natural mind and customs, habits and norms that applied by the local community, which Islamic teachings preached by acculturating between customs, habits and ancestral values with Islamic teachings. *Da'wah* which the meaning of calling and inviting others to be realization or an attempt to change a situation to a better and perfect situation, both for the individual and the community (Bustomi, 2016). This *da'wah* can't do suddenly and instantaneously, but *da'wah* requires a process of preaching teachings from one person to another, the preaching of Islamic teachings can

be in the form of *amar ma'ruf* (invitation to goodness) and *nahi munkar* (preventing all forms of disobedience) and it efforts be able to did with the aim of forming an good an individual or good a community who is fully practices all the teachings of Islam (M. Hasan, 2013). Of course, it needed a strategy of preaching Islamic teachings so that they are easily accepted by *mad'u* and can be applied in everyday life.

Da'wah Strategy and Role of Ju Panggola

Da'wah needs the right strategy to give an understanding of the material presented and apply it in life of *mad'u*. Wahidin Saputra explained that Fred R. David said the strategy process there are several stages that must be taken, namely Strategy Formulation, Strategy Implementation, and Strategy Evaluation (Saputra, 2011). These three aspects need to be carried out sequentially and systematically to optimize the *da'wah* carried out by the *da'i*, so that the material preached will be understood by *mad'u*. According to Al-Bayanuni, *da'wah* strategies divided into three types, namely Sentimental Strategy, Rational Strategy and Sensory Strategy. Al-Bayanuni explained that *da'wah* can be focused through the hearts, minds, and actions of humans by studying the *da'wah* material that has been preached by the *da'i*. Meanwhile, Ali Aziz said that the *da'wah* strategy divided into three types, namely, the Recitation Strategy, the Tazkiyah Strategy and the *Ta'lim* Strategy (Perdana & Panambang, 2019). The *da'wah* process can be carried out by reviewing a material, then studying it personally and preaching it to *mad'u* to expand Islamic teachings.

Ju Panggola preaches his *da'wah* with various strategies. First, the political strategy with his position as a descendant and incarnation of Sultan Amai in the Kingdom of Gorontalo, giving him space and opportunity to spread Islam. Preaching in the political path is *ijtihad* by not leaving *da'wah* on a personal and family, in fact both are the basis for being able to preach at the level of society and the state (Perdana & Pakili, 2020). *Da'wah* through politics is one of the best ways to give a teaching, with one's power and position. Ju Panggola with a strategic position has many opportunities in preaching Islam to the people of Gorontalo, so that

apart from being the King, Ju Panggola gets the nickname from the people of Gorontalo as Wali and preacher of Islam in Gorontalo. Kadar Abubakar said that Ju Panggola with his leadership status used to preach to spread Islam, then he was known as Aulia or the person who was chosen and trusted to spread Islam in the land of Gorontalo.

Adapted from the genealogical records of the Kingdom of Gorontalo which is located at the Mosque of Hunto Sultan Amai, and compiled by Yosep Thahir Ma'ruf (YOTAMA) and Adnan A Berahim based on data from the Netherlands and data from Arabic pegons in the Ntoma family that Ju Panggola has the name King Ilato is great-grandson of Sultan Amai (Raja To Tilayo) who has a wife named Owutango. King Sultan Amai had a son named Matolodulakiki who married Wulutileni, who both have children as successors namely King Pongoliwudaa who married Ntiheda. King Pongoliwudaa had two children namely Queen Molie and King Ilato who died on 18th April 1673 AD or 1 Muharram 1084 H. Physically, Ju Panggola looks like an old man with a long beard and wearing a white robe. Ju Panggola recognized as a guardian, preacher as well as a noble figure in his time. Ju Panggola is actually a title given him which means an elder character, Ju Panggola also received a customary title from the Gorontalo community, namely "*Ta Lo'o Baya Lipu*" which means a person who has served the people as a symbol of honor and nobility of the country. His position as a king and a preacher made him not only known as a Ulama, but also as a *Waliyullah* because his high mastery of religious knowledge.

The strategy carried out by Ju Panggola for his *da'wah* other than through political channels, the second is the Art Strategy. It must be admitted that strategy is the most recognized in every activity on the future, because of global progress and developments that allow human movement to be increasingly diverse with various aspects of life, this can also lead to a competitive side to master one aspect targeted. Kadar Abubakar said, Ju Panggola had a martial art called *Langga*. The strategy of *da'wah* through art carried out by Ju Panggola is Art *Langga*. *Langga* belongs to the Gorontalo local martial art, which is a folk martial art that reflects on the way of everyday life and is

based on myth, history or folklore (Mopangga and Hadjarati, 2020). Ju Panggola left a white magic applied through martial arts, the Gorontalo community called *langga*. While is alive, Ju Panggola passed on his knowledge to his students by shedding tears in their eyes. After that, the student will be master the martial arts through dreams or reflex movements (Hadjarati, 2018).

Da'wah through art has a positive impact on people's social life, inheritance is not an object that makes an association used for the spread of Islam in the past. This *Langga* martial art is not only used by small communities who want to be able and proficient, but, Ju Panggola and Jogugu (royal security officers) passed on this martial art from generation to generation to descendants and the next generation. This martial art is often used by simple tools that a function to focus on inner peace, spirituality and creating a harmonious social life. Ju Panggola grounded *langga* as an art full of meaning and life values that is so sacred. Every movement in this martial art has various purposes and goals, first is strengthening human instincts, second is defending oneself against various threats and dangers, third is finding a peace, fourth is creating a soul of compassion, and fifth is protecting to others.

It can be seen from the *langga* movements that imitates nature and everything, such as the movements of roosters, snakes and eagles. In the basic movement of the *langga*, the performer performs stances (*DudutaO*), punches (*Hunggo*), kicks (*TeteduO*), parries (*Totame*), steps (*BulobuO*), developments (*Popoli*), sweeps (*Moluludu*), and locks (*Punggu*) (Hadjarati, 2018). At the present time, the performers of the *langga*, to fight the preservation of *langga*, the society establish the *Langga Warriors Village* in *Bulontala Village*, *Suwawa District*, *Bone Bolango Regency*, *Gorontalo Province*. *Langga* grounded by Ju Panggola with lines of Islamic teachings, that is to teach the strengthen of *ukhuwah Islamiyah* through brotherhood and peace by creating a spirit of compassion, because conflict will damage the relationship of each individual.

The concept of motion "*molelapo to tonula leletua*" in *langga* has the meaning of locking all the joints of body, but before carrying out it, the artist will

perform *mohudu* or demonstrate or prepare physically and spiritually or a tidal attitude while taking a stance of stance, in *mohudu* anyone must not injure and kill the opponent before accepting the challenge, then during *mohudu*, the other cannot attack and be attacked by other people. What did Ju Panggola convey through the art of *langga* as *da'wah* media is in line with Islamic teachings, for creating peace and creating love. In Islam, all teachings and commands contained in the Qur'an and Hadith, it have the aim of creating peace, justice, upholding human dignity, respecting humans without looking at their religious (Asy'ari, 2019). With this, Ju Panggola's *da'wah* through *langga* in *langga* designed to avoid conflict and make a wise person.

Langga and Culture of Gorontalo

The cultural *da'wah* method is a way or method of preaching Islam carried out by a *da'i* with a local cultural approach. *Da'wah* with a cultural approach continues to develop in various regions to introduce to the public that Islam is a religion of *rahmatan lil 'alamin*. Amin Syukur said that cultural *da'wah* in Indonesia has been carried out since the *Walisongo* era as a strategy for preaching to the Javanese people to introduce Islam to this archipelago (Asmar, 2018). The previous Ulama spread culture-based Islam using two basic methods of preaching, namely *da'wah bil oral* and *da'wah bil hal*, both of them which collaborated with local culture, customs and habits to make it easier for people to understand Islamic teachings. Cultural *da'wah* activities apply Islamic *da'wah* methods persuasively in according with the principles of *da'wah* activities that are guided by the word of Allah SWT on Surah An-Nahl verse 125, namely the activity of spreading the religion of Islam to prioritize wise steps to message the wisdom of Islam and in the form of religious advices and *mau'idzah hasanah*, so that Islam can be accepted by the community well and peacefully, of course voluntarily and without coercion (Rofiq, 2017).

Ju Panggola, known as the guardian of Gorontalo in the past, he carried out *da'wah* based on the local culture of Gorontalo. The existence of the principles of life of the Gorontalo people

introduced by Sultan Amai namely *Adati hula hula'a to syara'a, Syara'a hula hula'a to Qur'ani*, it made Ju Panggola's *da'wah* journey easier by continuing the struggle of the ulama previously. Ju Panggola's *da'wah* acculturated Islam with local culture in the form of *langga* which it used as a tool for human physical and spiritual reconciliation to uphold the principle of piety, namely *hablum minallah, hablum minan nas and hablum minal alam*. These principles applied in every *langga* movement, especially at the beginning of the opening, namely *mohudu*, this attitude explained every human to determine the right and his decision to continue the fight or settle peacefully. Cultural *da'wah* through the art of *langga* leads every human to live in harmony without clashing with each other because violence and disputes are contrary to the peaceful teachings of Islam and *rahmatan lil 'alamin*.

The Hunto Mosque, which is the center of Islamic education and civilization in Gorontalo, it inherited by Ju Panggola for spreading of Islam, because the existence of the mosque is so important to support the spreading of Islam locally. The characterization of Ju Panggola immortalized in the form of a mosque which is now known as the Quba Mosque, which is the tomb of Ju Panggola. Rohana Ismail said that Ju Panggola's grave was often visited by various elements of society to pray and make pilgrimages, even pilgrims not only from the local community, However, national figures came to Gorontalo, they also made a pilgrimage to Ju Panggola's tomb, then even making pilgrimages who took the land of the Ju Panggola's tomb as an act of asking for blessings, but the land of the tomb never ran out. His role as a preacher in Gorontalo made him an important figure who harmonized traditional life and teachings. Soerjono Soekanto said that the role of a person in society makes it a dynamic aspect of position (status), if a person carries out his rights and obligations according to his position, then he carries out a role (Diana et al., 2017).

Yopi Musa said that Ju Panggola's tomb had been burned three times. The last in 1974, which resulted in other relics such as cloth covers, skullcaps, sticks and some scarves being burned and what was left was taken by an unknown

person. In the Quba Mosque area, apart from the tomb of Ju Panggola, there is also the tomb of Tuan Hi. Abubakar that also known as Teme Hajama, who discovered the tomb of Ju Panggola. The Quba Mosque is located at the top of a hill which has to pass 100 steps to get to the mosque, then you can see Lake Limboto which is icon of Gorontalo. From here, that Ju Panggola preached by local culture starting from the principle of life of the people of Gorontalo *Adati hula hula'a to syara'a, Syara'a hula hula'a to Qur'ani* that Islam and culture cannot separated to make it easier for one teaching to be understood and applied in life of Gorontalo society.

The symbols of heritage in Gorontalo such as the Hunto Mosque, *Langga* and the principle of *Adati hula hula'a to syara'a, Syara'a hula hula'a to Qur'ani* which means custom based on *syara, syara* based on the book of Allah make Ju Panggola's *da'wah* an impression and making Islam as Gorontalo people's way of life. The title of *ilomata* gave to him, because the result of his *da'wah*, the society still felt till today. It also gave him as a symbol of Ju Panggola's struggle to Islamize Gorontalo and make Islam the religion of the kingdom. Ju Panggola's teachings assume the human need understanding and knowledge of a teachings that needs to be collaborated with culture as a media for preaching. Humans may not be able to reach and study religious teachings properly and thoroughly without a guide. Islam as a religion adopted will adjust what is thinking, saying and doing in life. As a result, the views of Islam preached, taught and imitated by Ju Panggola, it adapted by Gorontalo's culture as local culture. Then, radical Islamic understanding will be avoided from people's lives.

Conclusion

Ju Panggola delivered his *da'wah* with various strategies. First, the political strategy with his position as a descendant and incarnation of Sultan Amai in the Gorontalo Kingdom, it gave him the space and opportunity to spread Islam. *Da'wah* through politics is one of the best ways to give a teaching, with one's power and position. Ju

Panggola with a strategic position has many opportunities to preach Islam to the people of Gorontalo. In addition to being the King, Ju Panggola gets the nickname from the people of Gorontalo as Wali and preacher of Islam in Gorontalo. The second, art strategy, the strategy of *da'wah* through art carried out by Ju Panggol, it is *Langga*. *Langga* knew as the local martial art of Gorontalo, Ju Panggola preached Islam through art has a positive impact on people's social life. *Langga* focuses on inner peace, spirituality and creating a harmonious social life. Ju Panggola grounded *langga* as an art full of meaning and life values that are so sacred. Each movement in this martial art has various purposes and objectives. First is strengthening human instincts, second is defending oneself against various threats and dangers, third is finding peace, fourth is creating a soul of compassion and fifth is protecting others.

Ju Panggola's method of cultural *da'wah* carried out by the Gorontalo life principles *Adati hula hula'a to syara'a*, *Syara'a hula hula'a to Qur'ani*. It carried out by acculturating Islam with local culture in the form of *langga* which used as a means of physical and spiritual reconciliation. Human spirituality to uphold the principle of piety, *hablum minallah, hablum minan nas and hablum minal alam*. These principles applied in every *langga* movement, especially at the opening movement, namely *mohudu*, that is this attitude to determine the right and his decision to continue the fight or settle peacefully. Cultural *da'wah* through the art of *langga* leads every human being to live in harmony without clashing with each other because violence and disputes are contrary to the peaceful teachings of Islam and *rahmatan lil 'alamin*. Ju Panggola's *da'wah* through the art of *langga* designed to avoid conflict and make a wise person. In addition, the Hunto Mosque, the Quba Mosque and the principles *Adati hula hula'a to syara'a*, *Syara'a hula hula'a to Qur'ani* are evidence of the struggle of the guardians in Gorontalo, one of which is Ju Panggola who made the mosque the center of Islamic education and civilization in Gorontalo. His role as a preacher in Gorontalo made an important figure who harmonized traditional life and Islamic teachings.

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