

Contribution of Higher Education Institutions in Preserving the Islamic Local Culture of Gorontalo, Indonesia



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ABSTRACT: This study analyzed the contribution of higher education institutions in Gorontalo to the preservation of local culture, more specifically the local Islamic culture of Gorontalo. It was a qualitative research in which researchers collected data through observation, interviews, and document studies. Meanwhile, data analysis was carried out during data collection and at a certain period when data collection has been completed. The results show that in Gorontalo today local culture is more identical to the older genre. Therefore, higher education institutions are required to be able to contribute to the sustainability and preservation of Gorontalo culture, especially Gorontalo Islamic culture which is the cultural wealth of the archipelago. The management of higher education institutions must be managed properly. In particular, the good university management is then commonly referred to as good university governance. The people of Indonesia have the potential to make a holistic contribution to the expansion of scientific knowledge if they establish sound university administrations that are founded on traditional knowledge. The idea of good university governance based on local wisdom and its actualization can be utilized in many different areas of education, including the advancement of science, technology, and culture. Higher education institutions in Gorontalo ought to be able to make the most of their role in the preservation of cultural traditions and more specifically the Islamic culture that is indigenous to Gorontalo. It is hoped that this would have a positive influence on the younger generation, as they are the ones who will carry on the traditions of the local culture and ensure that they continue to exist.

KEYWORDS: Higher education institutions, local culture, Islam, Gorontalo

I. INTRODUCTION

Gorontalo Province is one of the regions in Indonesia that has so many cultural heritages. Implementation of customs and habits of course there is also a blend of culture and religion that can complement each other and coexist. Preservation of local Islamic culture in each region, especially Gorontalo, can be done through educational facilities, both formal and non-formal so that the culture is alive and well. In this case, higher education institutions can play a role in maintaining the Islamic culture of Gorontalo so that it is not eroded by the rapid development of the times. Higher education institutions are the second environment for students as the younger generation in building and developing character and character. Higher education institutions can provide color to internalize Gorontalo Islamic cultural values in the form of achieving understanding, attitudes, and skills. However, in the context of Gorontalo's local Islamic culture, some people question the role of educational institutions, especially higher education institutions, which are considered unable to strengthen and develop Gorontalo's local Islamic culture, even though higher education institutions have qualified human resources and academic networks. Therefore, higher education institutions are challenged to make a concrete contribution to improving, maintaining, developing, and disseminating the Islamic culture of Gorontalo. From the real contribution, the widest possible access is opened for students as the younger generation to understand, recognize and implement values in the local Islamic culture of Gorontalo.

Gorontalo's Islamic culture will still exist and be maintained if there is a sense of belonging from the younger generation supported by various parties, including higher education institutions. Education is all efforts to develop the personal quality of every human being. Education frees people from all economic, social, and cultural confinement and limitations and more decent life as quality human beings (Ahmad, 2019; Wahyuddin et al., 2021). The main thing in education is to change from not understanding to understanding, from not having expertise to having expertise, from not having skills to having skills. At birth, humans have started the educational process and continue for the rest of their lives. Education is universal and continues from generation to generation. Education is always related to humans so through the educational process it is hoped that humans will truly find their identity. Faturrahman et al. suggest in Taufiq (2018) that students only receive education and teaching at the

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primary and secondary education levels, but that by the time they reach higher education, in addition to receiving education and teaching, they are also required to have skills in the fields of research and community service. Tri dharma is a term used to refer to these three aspects in the context of educational institutions of higher learning (three tasks of life). In addition, the duty of the tri dharma includes managing the potential that exists within the community and can be developed.

Higher education is not an institution that solely carries out activities related to education and teaching, nor does it solely engage in activities related to research, nor does it alone address issues that are confronted by society. It is impossible to separate the three factors because each one contributes to the overall performance of the others. Education and teaching, research and development, and service to the local community make up the three pillars that comprise the tri dharma of educational institutions of higher learning. Students in tri dharma are not the only ones who have some level of responsibility for higher education institutions. On the other hand, the same level of responsibility rests on the shoulders of every educator and academic who is a part of the teaching process. In the Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education, it is stated that Higher Education has functions, and those functions are as follows: develop capabilities and shape a dignified national character and civilization to educate the nation's life; develop innovative, responsive, creative, skilled, competitive, and cooperative Academic Civitas through the implementation of Tridharma; and develop Science and Technology by taking into account and applying the values of the nation. Developing the potential of students to become human beings who believe in and fear God Almighty and have a noble character, being healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation are the goals of higher education. Other goals of higher education include: producing graduates who control the branch of Science and/or Technology to fulfill the national interest and increase the competitiveness of the nation.

For the sake of the progress of culture and civilization throughout the world, higher education means an institution that carries out education that simultaneously conducts research on all disciplines and performs service to the interests of society after primary and secondary education. It is a matter of pride for a student to be able to study and gain knowledge in higher education institutions because not everyone has the opportunity to participate in the learning process at these educational institutions. Students are expected to have complex abilities after participating in learning activities at higher education institutions compared to those from lower educational institutions. At the higher education level, competence is required in the field of research and community service, it is different at the lower education level only to offer education and teaching (Taufiq, 2018). With experts owned by higher education institutions, it is hoped that they can provide solutions or contribute ideas related to the problems faced through various studies in giving birth to a policy (Nulhaqim, 2015). Higher education institutions can also prepare students for the next generation who have the responsibility to preserve local Islamic culture by providing access, to knowledge, and skill development programs related to local Islamic customs and culture. Ihsan stated that higher education is a forum for preparing students to become people who are ready and responsible to become members of the community with the provision of academic and professional abilities to be applied in creating and or developing science and technology and machinery (Ihsan, 2013).

Important things that need to be done by higher education institutions include developing policies and approaches for addressing the challenge of preserving the Islamic culture of local communities. This kind of liberty is bolstered by the right of higher education institutions to manage the educational programs that are required by law number 20 of 2003. This is in line with the nature of higher education institutions that have the task of seeking, finding and defending, and upholding the truth (Lasambouw, 2013). In preserving local Islamic culture, higher education institutions can collaborate with both central and regional governments. So that regional head regulations and regional regulations can produce strategic policies for the preservation of local Islamic culture in Madrasas and Schools. The completion of the final foundation for all levels of education, higher education is also the vehicle for the development of academics who uphold cultural values, contribute to the advancement of life, and have a noble character. In its actualization, higher education institutions carry out both academic and non-academic activities. Academic activities can be classified into educational activities, research, and community service, while non-academic activities are activities carried out by managers of higher education institutions and non-academic students such as arts and cultural activities, sports, youth, and so on. Thus, higher education institutions are educational institutions that carry out education, research, and community service as an integral part of national development and have a strategic role in the development and preservation of local Islamic culture. In the learning process in higher education institutions, there are two approaches, namely small-scale and large-scale. On a small scale, higher education institutions are oriented to learning within the institution itself, while on a wider scale higher education institutions are oriented to learning involving other institutions outside the higher education institution.

II. LITERATURE REVIEW

The benefits that are present in many local cultures across the archipelago contribute to the formation of the nation's culture, even though the local culture itself is not part of the national cultural legacy. This demonstrates that the indigenous cultures of the archipelago formed and existed initially, whereas the culture of the nation emerged much later, specifically after the proclamation of the Unitary State of the Republic of Indonesia. Therefore, the culture of the nation inherits higher values from

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the cultures of the local areas, rather than the other way around. The indigenous cultures that already exist in Indonesia are elevated to the status of cultural heritage for the entire nation of Indonesia (Karmadi, 2007; Lahaji & Obie, 2020; Obie & Lahaji, 2020). The development of society is a process that involves a lengthy history, a winding route, step-by-step instruction, and lots of trial and error. There are specific points in history where particular relics either exist or are hidden away till the present day, which eventually become cultural heritage. According to Davidson, who cited Karmadi (2007), the definition of cultural heritage is as follows: "products or results of physical culture from different traditions and spiritual achievements in the form of values from the past which are the primary components in the identity of a group or nation." Cultural heritage is the product of physical culture (tangible) and cultural ideals (intangible) that date back to the past. Traditions, folklore and legends, mother tongue, oral history, creativity (dance, song, and drama performances), adaptability, and the one-of-a-kind nature of the local community all contribute to the archipelago's intangible cultural heritage, which includes values such as creativity (dance, song, and drama performances), as well as the ability to adapt. *Rahmatan lil'alam* refers to the concept held by Muslims that Islam is a religion that is practiced by people all around the world. This demonstrates that the goal of Islam's purpose and teachings is not limited to a single group or nation; rather, they are directed toward everyone, including the entire world. In the present day, Muslims can be broken down into several subgroups, each of which adheres to a distinctive understanding of Islamic doctrine.

Kasdi, who was cited by Luthfi (2016), says that there is a group that believes the teachings of Islam that were brought by the Prophet Muhammad, who comes from an Arab culture, are definitive and must be followed exactly as they are. Another interpretation of universality holds that Islamic teachings are not bound by the constraints of time and place, and as a result, they can be incorporated into any society. As did the Prophet Muhammad, the first Fiqh mandates that all of the world's many civilizations must converge into a single, unified whole. To ensure that many civilizations are not perceived to be part of Islam. The name given to this organization is the fundamentalist group. The second group desires that Islam be portrayed as a value that is capable of influencing all of the different civilizations that are now in existence. The essence of Islam is not the culture's outward appearance but rather its core beliefs. The name given to this group is the substantive group. Then a group arose that served as a mediator between the two, and they declared that some of the individuals in their organization were from the Islamic side, which was substantive, while other individuals were literal. As a result of the development of the idea of Islam Nusantara in Indonesia, aspects of Islamic culture, such as Islamic values, theology (a belief system), concepts, and worship rituals that are *qath'i*, are now regarded as local-Arabic Islamic teachings. In the meantime, Indonesian culture is thought, behavior, material, and value systems that have certain characteristics, such as different beliefs, being open, egalitarian, not feeling the highest of each other, politeness, manners, and tolerance. Culture can be broken down into four categories: thought, behavior, material, and value systems. Therefore, these are aspects of Islamic culture that are prevalent throughout the archipelago.

III. RESEARCH METHODS

This research was qualitative research that aims to understand an event experienced in a descriptive form (Moleong, 2010). The descriptive method is used in researching a condition, the system of thinking of a human group in a present event. Descriptive research, it is hoped will give birth to a factual picture systematically and accurately. With the descriptive method, researchers can make comparisons to certain events so that they can produce comparative studies. Researchers hope to understand deeply the contribution and find patterns that can be used by higher education institutions to preserve local Islamic culture.

Sources of data were primary data through interviews with lecturers and authorized officials at universities in Gorontalo. Secondary data was previous data that came from written documents that researchers found in the field. Observation, interviews, and analyses of relevant documents all contributed to the data collection process. The act of keeping a watchful eye on something being researched by looking directly at the actions being carried out is known as observation (Riduwan, 2011). In the meantime, the purpose of the interview is to acquire detailed information from the respondents (Sugiyono, 2011). The analysis of the documents provides proof of events that took place in the past. The majority of the time, documentation will be in the form of text, photographs, or another person's work. In qualitative research, documents are utilized to supplement the findings obtained through interviews and observations carried out by researchers (Sugiyono, 2011).

The methodology for analyzing the data used the idea developed by Miles and Huberman, in which the analysis of the data was performed in a manner that was both continuous and interactive up until the conclusion of the research. The beginning of the analysis was marked by the researcher's gathering of data, which was followed by a reduction of the data obtained to facilitate the researchers' ability to obtain a more precise image and to facilitate the collection of additional data. The facts were then given by the researcher in the form of a narrative to make it simpler for other researchers to comprehend what took place and to serve as the foundation for planning what actions to take in the future. The third process, which followed the reduction and presentation of the data, involved drawing preliminary findings that were provisional but may be plausible if supported by evidence that was both valid and consistent.

IV. RESULTS AND DISCUSSION

A. Local Islamic Culture of Gorontalo

Gorontalo is known as one of the regions in Indonesia that have succeeded in making Islam the main identity of the cultural building and development of its people. The influence of Islam in this region is believed to be a long and unique journey, both in terms of its geographical position and in terms of historical narratives that have been successful in the period of Islamic sultanates that have ever existed. This condition makes Gorontalo one of the cities that get the Islamic nickname the Veranda of Medina. Gorontalo until now is still strong in carrying out Islamic religious law. This can be seen from the various local traditions with Islamic nuances which are still practiced by the people of Gorontalo. There are several examples of unique Islamic cultures or traditions that exist in Gorontalo.

Tumbilotohe

Tumbilotohe is known in the language of the Gorontalo people which means pairs of lights. This tradition is carried out by the people of Gorontalo every 27th night of the month of Ramadan or the last three nights before Eid al-Fitr. In practice, people install oil lamps in every corner of the house, mosque, office, field, and other places. The people of Gorontalo believe that by installing oil lamps, they can light the way for Muslims who pray in the congregation in the mosque. Likewise, in the month of Ramadhan, there is a night called the night of glory, namely the night of *lailatul qodar*. With the night of glory, it became an encouragement for the Muslim community to improve the practice of worship such as going to the mosque to pray in the congregation. In addition, the implementation of this tradition is believed by the community as a light and guide for Muslims to always live in truth. The Tumbilotohe tradition can only be found in the Gorontalo region and in Gorontalo society in general. This tradition is an annual religious tradition that is included in the tourism agenda ahead of the Eid al-Fitr celebration.

Quunu

Quunu (Qunut) has several meanings and meanings, including long-standing, silent, always obedient, submissive, prayerful, and solemn. Meanwhile, in terms, Qunut is a prayer that is read by a Muslim every morning prayer when he rises from bowing in the second rak'ah. In the holy month of Ramadan, the term Qunut begins on the 15th of Ramadan which indicates that Muslims who perform fasting worship are more solemn in worshipping, doing Itikaf in mosques, reflecting and multiplying practices, both in the form of ritual worship and other pious deeds such as giving charity, support orphans, and so on. What is interesting, in the perspective of the people of Gorontalo, since the first, Qunut or "Quunu", is not only interpreted to increase worship and practice as well as performing *I'tikaf* in mosques but also manifested in a tradition of "eating bananas and nuts" which is carried out by every family. According to Monoarfa (2022), the tradition of the night of *qunut* has existed from the time of the ancestors, which is a sin bath tradition held at the Great Mosque of Darussalam, Batudaa District in the middle of the night of Ramadan or on the 16th night of the month of Ramadan. There is an old well as ritual to perform a sin bath. At that time it was believed that the ritual could wash away the sins of every Muslim. Many visitors come from every sub-district in Gorontalo to perform rituals. This moment is used by residents who live in the mountains to come down from the mountains and trade selling bananas and nuts. As time passed, the ritual began to disappear and the only ones who survived until now were peanut and banana traders. This is because the elders at that time had died and there was no successor and with the changing times and higher education, which said that sin was not lost by just taking a bath.

Walima

The inhabitants of Gorontalo observe this custom in the days leading up to the celebration of the Prophet Muhammad's birthday, which takes place during the month of *Rabbiul Awal*. This holiday marks the anniversary of the birth of Prophet Muhammad. *Walima* is a tradition of making a container that has been shaped to resemble the dome of a mosque. The container material itself is usually made of bamboo or boards that have been decorated with colored paper. Then, the prepared containers will be used as a place to store typical Gorontalo pastries, such as *cucur* cake, yellow rice, boiled eggs, and grilled chicken.

Raba-raba Puru

This ceremony is often perceived as a seven-month ceremony. The difference is, in this tradition, the mother-to-be will wear traditional Gorontalo clothes. The procession of this ceremony begins with the reading of prayers and prayers performed by religious leaders. Then, the husband and wife will sit in front of the guests with two small children, a boy, and a girl. Young boys are usually placed with the prospective mother, while little girls are placed with the prospective father. The religious leaders did not stop chanting the holy verses of the Qur'an. By carrying out this tradition, the people of Gorontalo hope to God Almighty to be given the ease in their lives in the future.

Ngadi wunu-wunungo

Ngadi wunu-wunungo or recitation of the Qur'an interspersed with humming poetry is carried out by a group of people. This activity is usually carried out in mosques or residents' homes alternately (Mustamin & Rahman, 2019). The tradition is an activity of reading the Qur'an in the Gorontalo language. In addition, they also read poetry about the great praise of Allah and praise to the Prophets, accompanied by the beat of the traditional musical instrument, the tambourine. Wunungo in the Gorontalo language is the reading of poems that contain advice and advice. This verse is recited simultaneously or in groups. It is estimated

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that this ancient tradition has existed since the 18th century. At that time, many Gorontalo people had embraced Islam and memorized the Qur'an.

Me'raji

This activity is carried out to commemorate the events of Isra' and Mi'raj of the Prophet Muhammad SAW by reading a classic Me'raji manuscript which is the thought of the Gorontalo people in the past and contains a moral message about the characteristics of the Prophet Muhammad and the meaning of the events of Isra' and Mi'. raj (Tangahu, 2018). The various local cultures of Gorontalo with Islamic nuances are characteristic of the local community. Gorontalo, which is known as a religious city, has a variety of tourist attractions ranging from cultural tourism to historical tourism. Gorontalo as one of the traditional areas in the archipelago has a strong and progressive culture. The people of Gorontalo in terms of religion are identical to Islam, Islamic teachings and cultural customs have been integrated into life. The entry of Islam in Gorontalo cannot be separated from the role of Sultan Amai, through Islamic teachings the development of community customs and habits is carried out so that every celebration of religious traditions feels lacking if local culture is not implemented.

Mopolihu lolimu dan Beati

The process of giving allegiance to Moslems in Gorontalo especially those who have reached puberty is called "*Mo Polihu Lo Limu Wa'u Mo Meati*", which means "lemon bath with an oath". The process begins with a *bontho* by a village shaman (*hulango*). *Bontho* means touching the girl's body parts with the fingers on the forehead, shoulders, arms, and knees. The touch is mixed with powder and spices that have been mashed. Then the *hulango* will continue the divination ritual by throwing pieces of orange, nutmeg, and cloves into the tray, while fortune-telling, the girl sits on a coconut grater decorated with sugarcane stalks, bunches of bananas, and broken *mayang*. Then the *hulango* doused the girl's body with water filled in seven yellow bamboo segments filled with metal coins mixed with flowers and kaffir limes. In that session, the *hulango* will pat the *mayang* which is still wrapped in the midrib, then the shoots will be rubbed all over the body. This ritual ends with breaking the egg on the girl's palm, moving from left hand to right hand alternately, then asking the girl to swallow the egg yolk raw. A Lemon bath is proof of a woman's Islam, so this sacred ritual must be passed by girls at the age of entering their teens.

Mongubingo.

Mongubingo (circumcision) is to clean the genitals from the glands that are forbidden from birth. This event is carried out on children who are only one to two years old. The implementer is a village midwife, priest, or Hatib, and an elder mother. The process is that the day before the event, the village midwife has prepared the necessary cultural equipment (objects). The event began with a *mongadi salawati* by the priest in the morning. After that, a *momonto* event for the baby, mother, and father. Then proceed with mopolihu lo limu, mother and baby sitting in dudangata (kukur) facing east. The first splash is by the mother who is represented by her grandmother or aunt if the mother is the one holding the baby. The splash event is valid up to seven times. After bathing, the child is dressed in traditional clothes and wears a headband ready to be circumcised. During the *mongubingo*, the village midwife covered herself with *alumbu moputi'o*. After the circumcision is complete, the child is brushed with *yinula moonu/yilonta* (oil concoction of fragrant leaves). The event closed with a prayer of thanksgiving and lunch.

B. Cultural Preservation Efforts

The struggle to keep one's own culture alive in the face of increasing globalization is a very challenging challenge. As a result, precise measures need to be developed to increase the resiliency of local culture as social capital in modern society. "The state advances Indonesian national culture in world civilization by protecting the freedom of the people to maintain and develop their cultural values," according to the first paragraph of Article 32 of the Constitution of 1945. Because this constitutional duty requires that cultural preservation be a shared obligation between the state and society on an ongoing basis, the logical consequence of this constitutional mandate is as follows: According to Hartini, who was cited by Triwardani and Rochayanti (2014), national culture can be understood as referring to the superior values of local cultures, which in turn become the cultural heritage of the nation of Indonesia "because only culture can truly be considered a legacy that can be handed down to future generations. It's been in the family for generations." The cultural treasures, both real and intangible, that Indonesia possesses are extremely varied. The progression of information and communication technology will have a significant impact, not just now but also in the years to come on cultural expression. For the younger generation to be successful as cultural stakeholders in the future, they need to be able to draw from a wide variety of cultural materials to contribute to the development of Indonesian identity. Even though the facts have been increasingly forgotten or have been crushed by the times, the culture that is being preserved does still exist and is still known. This is the case even though the existence of culture can be a stipulation in the preservation of culture. In this case, the culture that is being preserved does still exist and is still known. Therefore, proper cultural preservation should be carried out so that the culture can be maintained within the society and used in the future.

According to Regulation number 52 of 2007 issued by the Minister of Home Affairs concerning Guidelines for the Preservation and Development of Customs and Socio-Cultural Values of the Community, preservation is defined as the process of maintaining and maintaining the socio-cultural values and customs of the community in such a way that ethics, morals, and habits in society and institutions are maintained. custom. According to Koentjaraningrat (1984), the act of preserving cultural heritage constitutes a huge system that is comprised of a variety of subsystems that are relevant to the life of a society. The act of

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preventing something from going extinct and/or ensuring its continued existence is not the same thing as cultural preservation in and of itself. In addition to having an ideological element, cultural preservation can be understood as a movement to bolster culture, history, and identity, as well as a developing public awareness to stimulate the creation of a sense of belonging to the same past among members of the community.

C. Contribution of Higher Education Institutions

Preservation of traditional values and regional culture requires the active role of all parties, especially the community. But more than that, the younger generation and educational institutions also have an important role, as the spearhead in the effort to preserve customs and culture. "Efforts to preserve culture are very important. To realize these conservation efforts, two elements need to be combined, namely educational institutions and the younger generation. In preserving culture, the younger generation must also be involved as the spearhead. Because nowadays when talking about culture, it is synonymous with parents, and rarely involves the younger generation. The role of educational institutions, especially universities, has become very important because it is one of the sources for the development of science and research. Where a lot of research conducted by universities is not only related to general knowledge but also a lot that is in touch with values, customs and culture. Universities have an important role in preserving, developing, and educating the next generation of nation-building. With the human resources (HR) owned by universities, they can contribute to developing culture and encourage it among the younger generation especially students who later become academics in the field of culture in the future. Universities should be able to work together with local governments to synergize with each other in the preservation, promotion, and education of local culture. The collaboration will have a positive impact, especially in doing so is the regeneration that preserves culture in current technological advances. The campus has qualified human resources to assist cultural institutions. This can be done in various contexts ranging from business development and marketing of cultural products. Each university should be responsible for developing a local culture in each area where it is located. This effort is important to do to maintain the local culture as part of the national culture. Higher education should have a mission to develop education and culture. The development of education and culture should not even be separated. Universities not only give birth to 'smart people but also cultured ones'".

Gorontalo is one of the provinces that is widely known by the people in Indonesia. Currently, Gorontalo is a province and city that is the center of government, economy, and the largest trade in Tomini Bay. Being one of the largest cities on the island of Sulawesi, Gorontalo is highly targeted by prospective new students who want to continue their education at higher levels such as universities or polytechnics. The public and private universities in Gorontalo are as follows. State universities are a) the State University of Gorontalo, b) the State Islamic University of Sultan Amai Gorontalo, and c) the Health Polytechnic of the Ministry of Health of Gorontalo. Private universities in Gorontalo are a) the University of Gorontalo, b) University of Bina Mandiri Gorontalo, c) University of Bina Taruna Gorontalo, d) the University of Ichsan Gorontalo, e) the Muhammadiyah University of Gorontalo, f) University of Nahdlatul Ulama Gorontalo, g) the University of Pohuwato, h) College of Administrative Sciences (STIA) Bina Taruna, Gorontalo, i) STIE Bina Taruna, Gorontalo, j) STIE Ichsan, Gorontalo, k) STITEK Bina Taruna, Gorontalo, l) STMIK Ichsan, Gorontalo, m) STIKES Bina Mandiri, Gorontalo, o) Cendikia Mall Computer Academy, Gorontalo, p) ASMI Bina Taruna Gorontalo, Gorontalo, and q) Gorontalo Polytechnic.

As a result of the presence of educational establishments of a higher level in Gorontalo, the indigenous culture of Gorontalo ought to be able to maintain its current level of development and continue to thrive within the Gorontalo community. But the actual circumstances on the ground have not lived up to the hopes and dreams of the community. This takes the diligent labor of all parties, including the government, academics, and culturalists passed down from generation to generation, apparently to be able to screen out new cultures that can hinder Gorontalo's customs and culture. The progress that has been made in science and technology in recent years has started to undercut these more conventional ideals. It is indisputable that it is impossible for us to halt the progress of science and technology that is currently occurring, which will allow western civilizations, particularly those from the Gorontalo region, to enter. The intention is for institutions of higher education to create superior outcomes that can result in the production of a comprehensive record, which can thereafter serve as a reference for us, both the government and the community so that these traditional values can be maintained.

CONCLUSIONS

The production of quality human resources is very important for the continuity of the existence of higher education institutions. The position of universities that were initially always located in the ivory tower is currently being requested for the institution to continue to exist. The continued existence of higher education institutions is dependent on their ability to make a positive contribution to the larger society. It is expected of universities that they will do their part in resolving the issues facing the nation. The realm of higher education, through the function of institutions, must muster the courage to radically overhaul the way the institution manages its operations on a large scale. It is believed that in the not-too-distant future, institutions of higher education will be able to generate resources that are capable of catering to the requirements of the community. The idea of managing institutions of higher education needs to be managed appropriately. The term "good university governance" is often used interchangeably with "excellent university administration." Our nation has the potential to make an integrated contribution to the

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progression of science by establishing sound university governance that is founded on local understanding. The idea of good university governance based on local wisdom and its actualization can be utilized in many different areas of education, including the advancement of science, technology, and culture. Higher education institutions in Gorontalo ought to be able to make the most of their role in the preservation of cultural traditions and more specifically the Islamic culture that is indigenous to Gorontalo. It is anticipated that this will have a favorable effect on the younger generation, who are the inheritors of the local culture, to ensure the continuation of that culture's existence.

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