

Islamic Encounter and Local Tradition of Kololi Kie Ritual

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Abstract—This study aims to explain the process of encounter between Islam and local traditions in the traditional *Kololi Kie* ritual. The traditional ritual that has been going on for hundreds of years which are still carried out by the Ternate Sultanate. This research is qualitative research. Data were collected through interviews, literature studies, and documents at the research location. The informants of this study consisted of traditional leaders, community leaders, religious figures and historians of Ternate. The results of this study describe the distinctive religious style of the Ternate local community. Through the traditional *Kololi Kie* rituals are found expressions of the Islamic community that are not only different from other regions in Indonesia, but also different from their home countries (Middle East). Allegedly strong, it cannot be separated from the results of the encounter between Islam and local traditions that have long been intertwined in the region. The long-standing encounter between Islam and local culture adds to the spiritual treasure, in this case, the typical Islam of the Ternate people who hold a robust Islamic theology and do not forget the culture of their ancestors.

Keywords—*Islam and tradition, ritual, local traditional*

I. INTRODUCTION

The encounter of Islam and local culture has been going on for a long time, ever since Islam was first present in Arab. Islamic teaching originating from the sky and believed by their adherents as something sacred have struggled with Arab culture. The use of Arabic as a communication media in order to convey the scripture messages is evidence of the struggle between Islam and Arab culture. The Islamic teachings (Islamic law) had existed in Arab land long before the arrival of Islam, including the pilgrimage, prayer, and appreciation of certain months for fasting. Thus, the teachings brought by Islam are not strange to Arab society, because some of Muslim have practiced it [1].

Likewise, when Islam was spread throughout the archipelago, the spread of Islam did not experience much conflict with local culture, even on the one hand, local culture was accommodated as long as it did not conflict with the Islamic creed [2], [3]. Therefore, the assumption that says Islam is very closely related to culture can be justified, even the archipelago scholars recognize it. The proof is that they did not ignore culture in spreading Islam. Sunan Kalijaga, one of waliullah in Java, spread Islamic teachings by puppet [4]. Likewise, Syekh Abdurrahman Singkel when wrote the book of *Mi'rah al-Thulub*, he drew up knowledge from the book of *Ahkam al-Sulthaniyah* written by Imam Mawardi, and at the same time also gained knowledge from the Archipelago tradition [5].

We can see that the contextualization of Islamic teachings had taken place in the archipelago long before Islam developed rapidly as it is today so that the contextualization of Islamic teachings is different from the other because of local culture and tradition influence. Perhaps, a religious model like this was born because it refers to the *dakwah* method that advocates conveying Islamic teachings in correspond to the minds of the people (*khatibinnas ala Qadri uvulitis*).

It is strongly suspected that the primary objective of the presence of Islam is not to displace traditions that have long been practiced by the local community, Islam practice accommodates and fills it with new traditions that thicker with Islamic nuances. In the sense that the traditional practices are maintained. Therefore, Islam not only can build good relations with traditions and local culture but also have an essential role in the effort to build a transformation of cultural [6], [7]. Moreover, this phenomenon is also found in the traditions and rituals of the Ternate sultanate. One of those is *kololi kie* usual ritual, a ritual that is held every year by encircling Mount Gamalama. Based on information from the local community, this traditional ritual has existed since the time of Momole (prehistoric times). In the past, rituals aimed at worshipping the mountains, as well as the supernatural powers that resided behind Gamalama mountain. However, along with the presence of Islam, the ritual slowly changed, changed to a pilgrimage procession, natural cultivation and expression of gratitude from the local community with the presence of Gamalama Mountain.

Rituals that have been going on for hundreds of years, in addition to looking unique, also hold extraordinary historical and philosophical values. Therefore the most important thing in this study is to review the wisdom side of the Ternate people and the relation to Islam. *Kololi kie* usual ritual is the study object because it is most likely that we can review the encounter between Islam and local traditions by this tradition.

Hence, the study, in addition to revealing the other side of the archipelago local community's Islamic model, also to seek the meaning of religion values contained in traditional ritual of Ternate Sultanate after having Islamization process, by referring to the formulation of the problem as follows: What is the process of meeting between Islam and local traditions in Ternate? What is the outcome of the encounter between Islam and local traditions in the region?

This *kie* study will examine the encounter between Islam and local traditions in the *kololi kie* ritual, a traditional ritual that still exists today by the Ternate sultanate. Although it is difficult to identify the form and name of the local belief of

the Ternate community before Islam because of the lack of data, both in written form and artifacts, but through the implementation of the ritual, it could at least be used as a benchmark or guide. On that basis, the traditional *kololi kie* ritual is the focus of research. Besides being unique, it has also become part of the Islamic identity of the local community, especially the indigenous people of the Ternate sultanate.

II. RESEARCH METHOD

This study used interview methods, data collection methods commonly used in qualitative research. The interview technique was conducted by visiting religious figures, academics, historians, cultural observers, government and traditional figures of the Ternate Sultanate who understand the implementation of the *kololi kie* traditional ritual. As the use of one research technique is considered unable to guarantee the validity of the data, the interview technique is supported by observation techniques, literature studies, and documents.

This study was conducted in several stages. The first stage island observing, then continued with figures interviews and literature studies and documents. Data collection time is divided into two phases. The first was carried out on July 2018 for seven days, and the second occurred in August 2018 for 18 days. Data analysis has been carried out since this study began until the end of the data collection process. Because this research is qualitative research, data analysis is carried out with descriptive qualitative analysis.

III. RESULT AND DISCUSSION

Studies on the encounter of Islam and local traditions have been carried out by various groups, and none of them deny the existence of dialogue as a meeting point between Islam and local traditions. If the local tradition is in the form of ritual, then the dialogue usually will be done by making religion and ritual as the contestation and meeting fields. It is almost sure that all religions experience encounters with local traditions where they stand. The encounter then leads to a mutually influential relationship between religion and culture, and even sometimes leads to tension, and it becomes commonplace in the negotiation process between religion and culture [8], [9].

According to Khamami Zada [10], the negotiation process between religious and cultural values occurred because both of them have harmonious potential. Negotiations serve to harmonize foreign ones in local wisdom. Through negotiations, new things from outside the tradition are not taken for granted, but are modified again, and adapted to the tradition acceptability. In its history, the process of negotiating Islam and local traditions occurred in two schemes, Islam influenced tradition and Islam was influenced by local traditions framed by the spirit of reconciliation, so that the process of compromise between Islam and local traditions is possible.

This can be seen when the process of Islamization in the land of Java by Wali Songo approached the decline of the Majapahit kingdom in the last quarter of the 15th century. The compromise process supported by the principle of *al Mukhafadatul ala qadimi shall be ahdzu bill jadidil al Allah* (maintain the good of old traditions and take the good of new traditions). Where the pre-Islamic civilization which was left by the kingdoms of Srivijaya, Sunda, Mataram, Kahuripan,

Pajajaran, Singasari, Lumajang, and Majapahit were not replaced with Islamic civilization characterized in the Middle East, but inherited and developed through a process of assimilation, acculturation, enculturation, and syncretization which later became a civilization known as the Islamic archipelago [9], [11], [12].

On that basis, Sunyoto [13] views that the Muslim archipelago is a society born from the process of assimilation, acculturation, enculturation, and syncretization of Sufism teachings which compromise with local elements of belief held by the archipelago pre-Islamic society, and become one of the causes of Islam adopted and ran by Muslim archipelago. Differences with Islam which are generally adopted by Muslim communities in other countries, including the Middle East.

The same phenomenon is also found in Ternate, where the encounter of Islam and local culture bring up an Islam pattern that differs from the Middle East. Although the genealogy of the Ternate Sultanate claimed their genealogy came from Arabia, and even the descendants of Ternate kings continued to the Prophet Muhammad, their religious expression was not the same as the Islamic practice in Arab. One of them can be seen in the traditional *kololi kie* ritual carried out by the Ternate Sultanate in every year.

Some people judge that this traditional ritual is relics of pre-Islamic religious traditions. It not only can be seen by naming the ritual but some people also judge that a long time ago the local people of Ternate embraced the dynamism belief in the worship of mountains. According to Karim and Hasyim [14], this belief has been ingrained in the Ternate people life. So that after embracing Islam, Ternate citizens still faithfully performed rituals which were inherited from their ancestors, even the crowned sultans were required to perform this *kololi kie* ritual. However, the ritual practice is no longer focused on the supernatural power that is on the mountain, but the God presence.

The study about the traditional *kololi kie* ritual tradition is still very lack, although there are several articles written in online media, but are still limited to review the process of implementing the ritual, not to the effort of studying the process of meeting with local traditions. Shortly, the traditional *Kololi Kie* ritual is more heard through verbal stories, rather than writing.

A. Social Conditions of Ternate Community

Geographically, Ternate City is at the foot of Gamalama Volcano. Ternate is an island city with an area of 547,736 km². While the topography of the city is mostly mountainous and hilly. This region is inhabited by various ethnicities and religions, including; Ternate, Makian, Morotai, Galela, Halmahera, Tidore, Bugis, Makassar, Gorontalo, Minahasa, Padang, Arabic, and Chinese. While regarding religion, there are Islam, Christianity, Catholicism, Confucianism, Buddhism, and Hinduism with a total population of 218,028 based on BPS data in 2017.

As an island city, Ternate consists of 3 big islands and five small islands which is administratively consisted of eight sub-districts and 77 villages. There are five sub-districts are in Ternate, namely South Ternate, Central Ternate, North Ternate, and West Ternate. The other three sub-districts are outside Ternate Island, namely Batang Dua Island, Mayau Island, and Tifure. The three are located in the

middle of the Maluku Sea. The farthest sub-district is Batang Dua island sub-district which has a distance of 121,6 km from the downtown. As the largest island, Ternate is the seat of government with the territorial boundaries of Maluku in the north, Tidore Islands and Halmahera Regency in the south, Halmahera island in the East, Maluku sea and Sulawesi Island in the West. The area of Ternate City reaches 5,709.58 km², consisting of 162.03 km² of land and 5,547.55 km² of the ocean.

Although the area inhabited by various tribes, religions, and races seems to be harmonious, some people judge, it is only visible on the surface. It is because the conflict in the name of religion that had occurred in North Maluku has not been completely erased from the memory of some of its citizens. If some regions in Indonesia are concerned with the development of radical groups, then it is not the case with the Ternate community, precisely what is feared is the re-emergence of religious sentiments. Especially before the political event, where religious and ethnic issues are often raised.

Related to that, the statement was conveyed by one of the young figures of the Ternate community, Mukhtar Adam during the implementation of the *halal bi halal* which was initiated by the North Maluku Community Forum, on the Annur Mosque area, Ternate City, July 6, 2018. In his remarks before thousands of residents. He said, after the religious conflict, North Maluku residents were haunted by the election conflict. Even though the North Maluku generation is not a conflict generation, as stated in the following remarks:

“We are Maluku Kie Raha people. Our area is a safe and tolerant area, never to sow the seeds of conflict. Because it means that it has sown hatred and torn the order of tolerance of the Ternate people,”

From the statement above, we can understand how social conflict in this region is still a concern for its citizens, thereby it is not surprising that the campaign on the values of local wisdom continues to be echoed, one of which is a campaign about noble values, life philosophy that puts forward the attitude of courtesy, decency, noble character, *istiqamah* and confidence. Likewise, the life philosophy of *mobaso serasai*, attitudes, and behaviors that share the suffering of others who not only appear outwardly but also continue to be discerned (Interview, Rahmat, July 23, 2018).

B. Traditions and Rituals

Compared to other cities in Indonesia, Ternate has its characteristics and uniqueness, and it was not only seen by its exotic natural magnificence, but also the religious traditions and rituals that developed in this region. Both are united and even mutually reinforcing, as their local philosophy reads *Adat Religion Matoto, Religion Matoto Kitabullah, Kitabullah Matoto Jou Allah Ta`ala*. Meaning: *Adat* is sourced from religion, religion comes from the Book of Allah, and the *Sunnah* of the Prophet, the Book of Allah and the *Sunnah* of the Prophet comes from Allah. In another narrative, it is mentioned “*adat ma toto agama Islam, madasar kitabullah se Sunnah Rasul, majojoko dolo bololo, dalil tifa se dalil moroi itu rari baldatun tayyibatun warabbun gafur*” the meaning is: tradition is based Islamic religion, based on the book and the *Sunnah* of the apostle. Based on ancestral messages in the form of a series of meaningful words called Ternate literary, oral literature

towards a peaceful and forgiven land of Allah SWT (Interview with Umar Sadjim, July 28, 2018)

From this philosophy, we can see that Ternate tradition full of Islamic value. According to Prime Minister of Ternate Sultanate, Zulkiram, this philosophy also becomes the basic foundation of the life of the Ternate people. Thereby, if there are people who carry out Ternate tradition or culture, they have indirectly carried out religious orders (Interview, July 3, 2018). This statement at the same time affirms that adapt and religion are a unity in the dynamics of the social life of the people, and it is not only merely ceremonial but also strengthens their bonds of solidarity and social care. He becomes the handle of life and at the same time forms an expression of their love to others.

A form of social practice, one of which can be found in the *kolano uci sabea* tradition. The tradition that was held ahead of *Eid al-Fitr* was marked by a procession of guiding the sultan from the palace to the mosque to jointly perform *Eid al-Fitr* prayers as well, as well as on the first and fifteenth nights of Ramadan. While on the 27th night of Ramadan the local community will hold an *ela-ela* tradition which is marked by the burning of torches simultaneously as a symbol of the eve of the descent of *lailatul qadar*. According to interview Zulkiram (July 3, 2018), this tradition does not mean to deny the presence of *lailatul qadar* which falls on other odd nights, but this is just a form of appreciation for the Ternate people towards the blessed night.

Furthermore, through this tradition, we can not only see the enthusiasm of the people celebrating the spread of Islam, but also the spirit of tolerance among religious people, because this ritual is not only followed by the Muslim community but also Christians. They participated in this traditional ritual, even though they only beat *kulintang* while accompanying the sultan's journey to the mosque. According to Ridwan Dero, the Grand Imam of the Mosque of Ternate Sultanate, the practice of living like this, existed long before the emergence of the Religious Harmony Forum (FKUB) in the region (Interview, June 30, 2018).

Likewise, the *tahlilan* event for people who have passed away, also still exists. This tradition contains strong solidarity values. If there are residents who are grieving, other residents will come by bringing money in the form of envelopes, rice, ready-to-eat food, and tents as a form of their condolences while the person who knows is treated by using alms of those who condole it. This life practice is referred to as *mobaso serasai*, attitudes and behaviors that share the pain of grieving people. This tradition becomes strong because besides being supported by strong bonds of solidarity, it is also supported by religion. For those who die if they do not recite prayers, verses or other *tayyibah* sentences, the funeral home will feel barren and empty.

C. Religion and Tradition Relations

This narrative about religious and cultural relations is intended to reveal the encounter of religion and tradition in the *kololi kie* tradition by referring to the view that religion and tradition are a mutually influential entity. Religion requires tradition in spreading its teachings, and vice versa, tradition or culture requires religion to strengthen its existence. Although it cannot also be denied that the encounter of religion and tradition, not always leads to peace, but sometimes leaves conflict. However, we also cannot

deny that the process of meeting both of them generally results in a pattern of mutually influencing relationships.

There is much evidence that can be found about these religious and traditional relations. First, Islam influences traditions in which Islamic values enter the tradition of society both in the form of rituals, arts, and norms. In other words, Islam fills the religious procedures of the people. Second, Islam is influenced by tradition, where Islam accepts the traditions of local people. This kind of process can be found in the form of local houses of worship and traditional ritual practices (Zada, 2007:16).

For the context of Ternate, the process of meeting Islam can be found in an expression that says that it is not Islam that enters Ternate, but Ternate enters Islam. This is evidenced by the thicker Islamic nuances of culture, as well as the existence of the Ternate Sultanate mosque which is the center of Islamic culture [15]. This view seems to be in line with what Zada has stated in the first point above, where the nuances of Islam strongly influence the local traditions of society.

This phenomenon is one of which can be found in the *kololi kie* ritual. Where in the implementation process is not only loaded with philosophical values but also loaded with Islamic values ?. From here, we can understand that the encounter between Islam and tradition in Ternate not only leads to a symbolic relationship, but also a mutually reinforcing unification relationship, and indeed it does not happen instantly, but through a long process, because before Islam came, local people had adopted certain beliefs, which was called by anthropologists as an understanding of dynamism and animism.

After Islam came, ritual practices that were full of animism experienced little change, with the inclusion of Islamic values into it. If previously the ritual was carried out by reading the dimensions that aimed to worship the spirits who were believed to be the guardians of Mount Gamalama, slowly the readings and objects of the ritual were replaced with Islamic readings, one of which was the recitation of the invalidation of the reinforcements which until now had become the most critical part in the implementation of the Kololi Kie traditional ritual (Interview With Usman Nomay, 30 Juli 2018).

This also indicates that the presence of Islam in Ternate does not necessarily displace local religious practices of the local community, but it is accommodative. Besides that, the process of meeting Islam and local traditions in Ternate is also strongly suspected of not experiencing great resistance, because, in its history, the spread of Islam in the region was carried out in peaceful ways using a cultural approach. Thus, Islam becomes readily accepted by the local community.

Related to this, it is interesting to quote John Crawford, one of the Western Orientalists. He said, it is not difficult to find answers, why is Islam more readily accepted by the local archipelago than Christianity? Because the Arabs and other Arabs align themselves with the indigenous population. They learn the language, follow the customs, marry the local population, and unite themselves with the people, without increasing themselves as a particular group while their strengths in the field of intellect and civilization are used to educate. Even though they came from merchants like Europeans, they never thought of robbing natural wealth in rough and cruel ways [16].

D. *Kololi Kie* Ritual

As previously mentioned, the traditional *kololi kie* ritual is a ritual that is routinely carried out by the Ternate sultanate by involving traditional instruments and residents to surround Gamalama mountain jointly. Etymologically, *Kololi Kie* comes from two words. *Kololi* means to surround, while *kie* means mountain. So in general, *Kololi Kie* means surrounding Gamalama mountain. The procession for the implementation of traditional rituals is carried out in two ways, namely by sea and land. The sea lane is called *kololi*. The implementation of the *kololi* ritual of the tolo ngolo starts from a bridge called *Dodoku Ali*, the bridge leads to the sea, is not far from the Ternate sultanate court using a *kora-kora* boat (ornamental boat).

The implementation process is similar to the *tawaf* ritual around the Ka'aba in an anticlockwise manner. According to Ridwan Dero, this traditional ritual is closely related to the geographical, social condition of Ternate city which is surrounded by sea and volcanic mountains which can exhale at any time. This ritual becomes the responsibility of the Ternate sultanate because it is the natural caretaker of nature or the ruler of nature which is called the term *makolano* (Ruler of nature) (Interview with Ridwan Dero, July 30, 2018).

The primary purpose of the implementation of this custom ritual can be summarized as follows: Firstly. the attempt to contemplate the omnipotence of Allah as the creator of the universe. In the understanding of the people of Ternate, the Mount is another creation of God from another. Although a mountain is a group of rocks, dust, soil, and sand that are stacked and towering, laden will mean the power, strength, and greatness of Allah on earth. The mountain is the only creation of God that stands firmly from all the earth as described in *Al-Quran al-Anbiya* verse 31, *an-Naba* verses 6 and 7, *Anaazi* verse 32, and *al-Ghaziah* verse 19 (Sjah : 61).

Because of the importance of the mountain in the traditional *kololi kie* ritual, there is a special prayer called the prayer *kie* (mountain prayer), this prayer is in the fourth order that must be read during the implementation of the traditional *kololi kie* ritual after the recitation of *azmih* prayer (prayer seeking fortune on the ground), *tayyib* prayer (prayer seeking fortune at sea), the prayer of Abdul Qadir Jailani (prayer of the congregation to find a way to Allah) and the last prayer rejects reinforcements so that humans avoid various natural and social disasters.

According to Sjah, *Kie* prayer is human creativity born from the results of contemplation of God's omnipotence as a source of life's salvation. *Kie* prayer contains the worship of God as well as the glorification of the servants of Allah who are elevated (Sjah: 59). They are Apostles, *Aulia* and teachers who are given the power (*karamah*) by Allah to maintain the safety of Ternate city from various kinds of disasters (Interview with Ridwan Dero, July 30, 2018).

Second: Expression of gratitude for the blessings of Allah with the existence of Mount Gamalama which has many blessings. Volcanic ash sprayed into fertilizer of nutmeg, clove and coconut residents so that residents can fulfill the fifth pillar of Islam (*hajj*), the celebration of marriage and the abundance of other sustenance. Therefore, their involvement in the *Kololi Kie* ritual is part of an expression of gratitude for the grace of God stored behind Gamalama mountain.

Third: Pilgrimage while praying at sacred tombs. Based on information from Ridwan Dero, around 60 to 70 sacred jere (graves) surround the island of Ternate. On that basis, so this traditional ritual is carried out by encircling the mountain and at the same time the island of Ternate while praying. The same thing is also done for those who do the *Kololi* ritual, the *Toma Nyiha*. Through the sacred tomb, they prayed in a manner that was told to their ancestors who were confessed. They are the direct descendants of the Prophet Muhammad through Nasab Shaykh Jafar Sadiq ibn Zainal Abidin ibn Muhammad Baqir, bin Imam Al-Husain, bin Ali Bin Abi Talib wa Fatimati Juhrah bint Rasulullah SAW.

This attitude was born from the humanitarian instinct of the people of Ternate, that nothing can save people from disaster other than His help. If Mount Gamalama erupted and a tsunami occurred, it would not rule out the possibility of a small island surrounded by the ocean. On that basis, so they always read the prayer of refusal in the traditional *kololi kie* ritual, to keep Ternate Island away from disaster.

They intend to make a pilgrimage, as explained by Ridwan Dero as follows:

“We come here to pray to Allah SWT who has given *karamah* to the master sheikh and his wife and offspring. Hopefully, we also get the blessings; the country is easy for sustenance, a blessing to us and our families, as well as the people in the city and their living expenses, are fulfilled. We are not shirking, but this is purely for the pilgrimage to those whom you have given *karamah*” (Interview, July 30, 2018).

Of the three essential points that underlie the implementation of this *kololi kie* traditional ritual, it can be concluded that the traditional rituals do not aim to cultivate the mountain, let alone worship it, but rather an attempt to draw closer to Allah by understanding its creation. Therefore, the ritual around Mount Gamalama is interpreted as an effort to understand the existence of self, because by understanding ourselves as human beings, at the same time we will be able to know God, as the hadith *Qudsi is the breath of faqad arafah rabbahu* (who knows himself he will know his Lord) on this basis, humans will always be grateful and pray so that the gift will always be poured out through His omnipotence.

This conception is seen in the philosophy of the Ternate sultanate which reads *Jou Se Ngofangare* which in the sense of religion means God and servant. According to Hasyim, this philosophy is a primary religious value that already exists in the life of Ternate society long before Islam and is used by local people to trace the origin of events about humans and their relationship to the Creator. Also, *Jou's* philosophy is not only a source of knowledge and values but also a basis for the implementation of traditional rituals, including the traditional *kololi kie* ritual. It can be found on the symbol of cone-shaped rice shaped like a mountain during the process of reciting the *kie* prayer. The philosophical meaning of cone rice symbolizes the union between servant and God, such as the unification of the name of the Prophet Muhammad and Allah SWT and in the creed (Interview with Ridwan Dero, July 30, 2018)

Although the implementation of this ritual is local, the nuance is very laden with religious values. Therefore, *kololi kie* is not just a traditional ritual of the sultanate, but also a religious expression to understand the existence of self and God. This religious expression was born from the process of

a meeting between Islam and local traditions by interpreting a means of understanding Islamic values in the context of Ternate's locality, as expressed by Sultan Mudaffar Sjah in his writings entitled *Maloku Kie Raha* Philosophy.

“Islamic philosophers have interpreted many of the holy verses of the Koran, but all of them have a cultural and historical background, namely Arabic and Persian culture. Moreover, it is remembered that a person's life or the nation is very much influenced by their environment. Thus we cannot transform their thinking into the life of our nation. To make the Koran rooted, grow and live in the soul of every Indonesian Muslim, especially in Maluku, the Koran must be interpreted in the context of our culture” (Sjah in Syamsuddin & Awal, 2005: 12).

IV. CONCLUSION

From the explanation above, it can be seen that the pattern of Islamic Ternate society is integrated with the reality of their social life, both in social, cultural and even more so in the matter of traditional rituals carried out by the Ternate sultanate. This also proves that the presence of Islam in the region does not suppress the traditions and culture of the local community, precisely in certain respects, the presence of Islam also strengthens the local tradition of the Ternate community.

Although genealogically the Ternate sultanate claimed their genealogy came from Arab lands and even nasab they continued to the Prophet, but their religious practices were not precisely the same as the Islamic practices in Arab land. This is because the process of a meeting between Islam and local traditions is powerful, giving birth to a new and different Islamic model from the area of origin.

Likewise, the religious values that are built up in this ritual are also full of the reality of their daily lives. The effort to cultivate nature through the implementation of the *Kololi Kie* ritual is nothing but an attempt to draw closer to Allah SWT as the center of the purpose of the implementation of the ritual. So that, Islam remained firm in Ternate, without having to abandon their local traditions.

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