

## Strategi Dan Peran Da'wa Sultan Amai Dalam Perkembangan Islam Di Gorontalo *The Strategy And Role Of Sultan Amai's Da'wa During The Development Of Islam At Gorontalo*

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### ABSTRAK

Sultan Amai dikenal sebagai pendiri Islamisasi Gorontalo. Kajian ini begitu penting dan menarik untuk ditelaah lebih dalam karena karakter beliau. Tujuan penelitian ini adalah untuk mengetahui strategi dan peran dakwah Sultan Amai di Gorontalo serta mengetahui perkembangan dakwah Islam pada masa kepemimpinannya. Penelitian ini merupakan penelitian kualitatif deskriptif dengan teknik pengumpulan data yaitu observasi, wawancara dan dokumentasi, yang kemudian data yang telah diperoleh kemudian dipelajari, dianalisis dan diinterpretasikan untuk memudahkan dalam menarik kesimpulan. Hasil penelitian ini menunjukkan bahwa strategi dakwah Sultan Amai dalam menyebarkan Islam kepada masyarakat Gorontalo adalah melalui perkawinan, politik, membangun jaringan ulama Gorontalo, dan seni sebagai media dakwah kepada masyarakat. Islamisasi Gorontalo berkembang karena perannya sebagai raja dan pendakwah Islam Gorontalo. Sikap tanpa paksaan, keramahan dan kesopanan yang dilakukan oleh Sultan Amai dalam berdakwah yang dituangkan dalam prinsip-prinsip kehidupan syara' yang bersifat adat, dan adat-istiadat yang diwajibkan.

### ABSTRACT

*Sultan Amai is known as the founder of the Islamization of Gorontalo. This study is so important and interesting to explore more deeply because of his character. The purpose of this study was to determine the strategy and role of Sultan Amai's da'wah in Gorontalo and to determine the development of Islamic da'wah during his leadership. This research is a descriptive qualitative research with data collection techniques namely observation, interviews and documentation, which then the data that has been obtained is then studied, analyzed and interpreted in order to facilitate in drawing conclusions. The results of this study indicate that Sultan Amai's da'wah strategy in spreading Islam to the people of Gorontalo is through marriage, politics, building a network of Gorontalo clerics, and art as a medium of da'wah to the community. The Islamization of Gorontalo developed because of his role as king and the Islamic preacher of Gorontalo. The non-coercion, friendliness and civility carried out by Sultan Amai in preaching which is made into the principles of the life of Syara' which is customary, and the customs that are required..*



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## INTRODUCTION

Islam as a religion of *rahmatan lil 'alamin* has brought many changes to human life, since Islam was introduced by Prophet Muhammad SAW, spread to be contemplated and served as a spiritual medicine for human souls in this world. The existence of Islam as one of the factors that determine human life in achieving a goal in life, even success in doing, behaving to others and other creatures is determined by Islamic teachings received from *asatidz*, *ulama* and *da'i*. *Da'wa* can be carried out by individuals, groups and institutions that become media in preaching, therefore management in preaching is very important to study either individually or in groups. Indonesia has long been a missionary destination for scholars and successors of the teachings of the Prophet Muhammad SAW, with various historical, geographical and demographic factors that support the development of Islam, Indonesia has become one of the important pillars in introducing Islam to the world, that Islam is a divine religion, a revelation of Allah SWT and a religion that teaches peace and serenity of life for each of its adherents.

Gorontalo is a fertile and thriving region on the northern peninsula of Sulawesi, adjacent to the Philippines in the north. Bumi Serambi Medina as the people of the Archipelago know it with the background of the majority of its people adhering to Islam as a way of life. Although the people of Gorontalo are diverse in terms of ethnicity, religion and race, but religiously, Islam is the most widely practiced religion in Gorontalo Province. Many Gorontalo residents follow Islam, almost all of them are Muslim (96.36%) (Mashadi & Suryani, 2018). In accordance with BPS data in 2020, that adherents of Islam in Gorontalo Province are 96.93% of the total population (Gorontalo, 2021). The large number of adherents of Islam in Gorontalo has become a force in society, the number of organizations, institutions and *da'wa* activities aimed at maintaining the faith of a Muslim in order to become a good and Islamic human resource because every human being is responsible for his own life. Islamization of Gorontalo cannot be separated from the influence of the spread of Islam by previous people, one of whom was Sultan Amai.

Sultan Amai is one of the important figures in the spread and development of Islam in Gorontalo. For a long time, the area located in Tomini Bay has become an important post in trade routes in Eastern Indonesia. It is written in the Ternate City Image Archives that Gorontalo became part of the Sultanate of Ternate along with Buton, Sangir Talaud Islands, Gorontalo and Limboto, Buol, Toli-toli, Inobonto, Moutong, Tomimi Bay, and Parigi (Indonesia, 2010). The Sultanate of Ternate has been known as the great Sultanate in Eastern Indonesia which adheres to Islam as the kingdom's religion. Sultan Baabullah who led this sultanate became a great ruler in the 17th century, so he was respected and feared by his opponents, including the invaders from the west. Trade in Ternate and Gorontalo continues to be carried out as

the state and regional capitals, and the obligation to pay tribute or taxes from the regions to the center is also running smoothly. This trading activity became Ternate's way as a ruler to spread Islam throughout its colonies. Even so, historically, the Sultanate of Ternate officially embraced Islam, turning the kingdom into a sultanate and using the title sultan for its leader starting in the Zainal Abidin era (Amal, 2016). This process became the initial concept of Islamization by starting to come, develop and slam as a political force (Sapari, 2011).

Sultan Amai was a king in the Kingdom of Gorontalo who ruled from 1532 to 1550 AD. During his leadership, Islam was first embraced and introduced to the people of Gorontalo. Sultan Amai is known as the founder of Islamization in Gorontalo after marrying Owutango, daughter of King Palasa Ogomonjolo (Kumojolo) in Siendeng, now part of the City of Gorontalo, previously the Tomini (Palasa) region which has blood ties to the Kings of Ternate (Tungkagi, 2017). Diplomatically, Gorontalo and Ternate have political relations that affect a wide scale of people's lives, placing local rulers and their followers to convert to Islam, with this politics being a determining factor in the process of Islamization with easier acceptance and dissemination among the people of Gorontalo (Amin, 2012). The people who embraced Islam gradually increased along with the increase in the population of the Gorontalo community, which previously administratively became part of the North Sulawesi Province, has now become a new Autonomous Region, namely Gorontalo Province which basically has a culture, language, customs and customs that are different from those of the North Sulawesi Province as previous province parent.

The Islamization of Gorontalo brought by Sultan Amai became an important point in the milestone in the history of the spread of Islam in this region. Education, culture, social society continue to develop and are influenced by Islamic nuances, so that activities to deepen and understand Islam are increasingly advanced in Gorontalo. The development of Islam will not be separated from the struggle in preaching to spread Islam to all regions in Gorontalo. Islam is introduced with various methods and media to be understood and studied by the community, because Islamic values will become the identity of its adherents. The importance of *da'wa* is inseparable from the strategy, role and process of *da'wa* from a *da'i* to reap success in conveying his message to *mad'u*. Sultan Amai, who became an important figure in the existence of Islam in Gorontalo, became the main topic studied by researchers, especially about *da'wa* in Bumi Serambi Madinah. The strategy, process and role of the spread of Islam carried out by Sultan Amai are interesting things to study further. So the researcher initiated from the previous studies above, to examine how the strategy and role of Sultan Amai's *da'wa* in Gorontalo?; How did Islamic *da'wa* develop during the reign of Sultan Amai in Gorontalo?

## METODE

This study uses a qualitative approach with a descriptive method with various questions to the informants to obtain answers in writing and orally. This study uses data collection techniques, namely observation and interviews with several sources by focusing on phenomena in the object of research supported by documentation obtained from the Sultan Amai heritage center in Biawu Village, South City District, Gorontalo City. The data that has been obtained is then studied, analyzed and interpreted to make it easier to draw conclusions from the phenomena found in the field. Then the researcher presents 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 were observed, researched and analyzed, as mentioned by Ismail and Sri, the use 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 ideas of the researcher that comes from the literature (Hartati, 2019). This research was conducted to examine the process, strategy, role of da'wa and da'wa management that developed during the leadership of Sultan Amai in Gorontalo by obtaining various information that can support this research so that it can be a reference for further researchers in the same field.

## RESULT AND DISCUSSION

Sultan Amai an important figure in the Islamization of Gorontalo centered on the Hulontaloangi kingdom or now Gorontalo. The Da'wa process carried out by King Sultan Amai began when he ruled the Hulontaloangi or Gorontalo kingdom in 1532 to 1550 AD, the beginning of the Islamization of the people of Gorontalo Sultan Amai was the first person to accept Islam in the Hulontaloangi Kingdom, then Islam was brought by him to the whole family and spread and developed to all the people of Gorontalo. His strategic position, namely a king, made it easy for him to become a preacher in the territory of the Gorontalo Kingdom, so Sultan Amai initiated the religion of Islam into the religion of the Kingdom of Gorontalo. The sovereignty of Islam as the official religion of the kingdom, then Sultan Amai became the first Hulontaloangi king to embrace Islam. Syamsuri Kaluku said Raja To Tilayo is another name for Sultan Amai in the Hulontaloangi Kingdom who continued to socialize Islam in the Gorontalo kingdom with his entourage from the Palasa Tamalate Tomini kingdom by carrying out the first midday prayer in his settlement in Hunto and establishing the Hunto Mosque which is now known as Hunto Sultan Amai Masjid Mosque. This da'wa process has made one object, namely the Hunto Sultan Amai Mosque, a center for Islamic

development and education in the Hulontaloangi Kingdom.

An object that is used as a center of civilization will support the development of humanity in various aspects of life. The Hunto Sultan Amai Mosque has become a model in Gorontalo which has been the center of activities for understanding and deepening Islamic knowledge for centuries. The most basic thing in building a religious foundation is introducing Islam as a teaching, increasing faith in the soul of its adherents, and spreading knowledge to anyone around them. Amai is a science that is the source of Islamic culture and civilization in Gorontalo, so Sultan Amai uses the name. Syarif Kidam, a Biawu traditional leader, said that the relics of Sultan Amai found in the Hunto Mosque were the pulpit where the sermon was held, the pillars of the mosque's main room, a drum made of cottonwood (bedug), a handwritten Qur'an, a mi'raj book written on it. hand in Gorontalo language with Arabic-Malay letters, as well as various Arabic-written calligraphy ornaments and there is an old well which is located to the left of the mosque.

Warni Gobel, Head of Welfare Section of Biawu Village, said that the Gorontalo City government through Biawu Village is responsible for Gorontalo's historic assets, namely the Hunto Sultan Amai Mosque and other Hulontaloangi Kingdom relics as cultural heritage that can be witnessed, felt and milestones in the history of Islamic civilization in Gorontalo. The government coordinates with the mosque takmir to care for and maintain the cultural heritage of the Hunto Sultan Amai Mosque. Syamsuri Kaluku said that in the process of spreading Islam, Sultan Amai used an adaptive approach to his people, by making the principle of life namely syara' topa-topanga to adati (syara' based on custom). Sultan Amai together with eight kings from Palasa succeeded in making 185 kinds of traditional patterns which were the acculturation of the culture of the Gorontalo kingdom community with the Islamic culture of Muslims, including marriage customs, funeral arrangements, worship, regulating peer relations (customs in association), youth development, art that breathes Islam, harmony between the people and the government, harmony of life, respect for guests, social, household and socio-religious development.

The first activity carried out by Sultan Amai in introducing and preaching Islam to the public was when it coincided with the Dzuhur time, Sultan Amai and his empress performed the Dzuhur prayer in an open place and got the attention of the people, then right on Monday 899 H/1495 AD, Sultan Amai built a mosque or simple tihi to welcome Friday prayers which will be held three days later. This Tihi is named the Hunto Mosque, which is taken from the location of the settlement of Sultan Amai and his family. The Hunto Mosque is the first and oldest mosque in Gorontalo, now known as the Hunto Sultan Amai Mosque to honor the name of the first king who accepted Islam, the first preacher and

founder of the mosque. After Islam was guided and adopted as the royal religion, the Gorontalo people gradually embraced Islam. A descendant of Sultan Amai, Syamsuri Kaluku said the Sultanate of Ternate also had a big role in the entry of Islam into Gorontalo, with political and economic relations making access and the main route in introducing Islam from Ternate to all its colonies including Gorontalo. Sultan Amai as the first person to embrace Islam in Gorontalo who occupied the Kingdom of Gorontalo as king has the title Ta Olongia Lopo Isilamu which means King who Islamizes the Country.

The Da'wa strategy carried out by Sultan Amai in spreading Islam to the people of Gorontalo was first to use the pattern of the marriage route. The marriage between Sultan Amai and a princess from the Palasa kingdom named Putri Uwotango was then converted to Islam, with this strategy the people will imitate to practice marriage guidance as a method of spreading Islam and the teachings in it in everyday life. Sultan Amai who has embraced Islam, many of his people have joined and embraced Islam. The second da'wa strategy is to use the pattern of political paths. The existence of the political expansion of the Sultanate of Ternate in Eastern Indonesia had an impact on Gorontalo which continued to struggle to control the entire Gorontalo plain to expand its territory territorially and expand Islamic teachings to all corners of Gorontalo. The manager of the Syamsuri Kaluku Mosque said that one of the evidences of the impact of Ternate's political expansion was the presence of words in the Gorontalo language used similar to the Ternate language and Gorontalo customs which are also almost similar to Ternate customs. The third strategy in preaching Islam in Gorontalo, Sultan Amai builds a network of Gorontalo scholars. Many Sufism scholars are immigrants and descendants of Gorontalo who became important pillars in preaching Islam to all the people of Gorontalo.

The fourth Sultan Amai da'wa strategy is through the arts as a medium of da'wa to the community. Art, which is one of the media for the development of Islamic culture and civilization, continues to this day, especially in Gorontalo. Sultan Amai preached through various arts, namely art related to death, namely Leningo a religious pantun which contains life advice that all living creatures of Allah SWT as the Creator of nature and everything in it will face death. The second art is Tinilo in the form of praises to the ancestors or people who preceded us by chanting while accompanying the delivery of the tombstone to the grave. The third art is Hantalo in the form of drums that are sounded to pick up guests at the funeral ceremony of a state official or bubato. The fourth art, namely Dikili, is in the form of chanting verses and prayers related to the commemoration of the birthday of the Prophet Muhammad SAW. The fifth art is Mohotamo Quruani in the form of khataman Al-Qur'an

activities related to marriage which is carried out on the night of walimatul urusy or wedding party.

The role of Sultan Amai in the Islamization of Gorontalo was with a strategic position as a king in the Kingdom of Gorontalo, as a preacher because the first Muslim converts in the kingdom of Gorontalo and made the Kingdom of Gorontalo the center of civilization and the spread of Islam in Gorontalo with the symbol of the Hunto Mosque. Sultan Amai is a person who brings Islam, preachers, guardians of Allah SWT who spread Islam from Ternate who has a history of Sultans in each region. Akram Yunus said Sultan Amai initially traded with traders from Ternate, then at this point which is now the Hunto Mosque became the center of the spread of Islam in Gorontalo. Hunto Mosque is the first mosque built on Earth, Gorontalo, this mosque has the blessing of being the center of Gorontalo's Islamic civilization. Once there was a big flood in the Hulontalangi area, this area is known to be low, a big flood hit the people of Gorontalo but the Hunto Sultan Amai Mosque was not penetrated by the slightest water, this is the blessing of a mosque full of history. Hasyim Usman said the Hunto Sultan Amai Mosque as a center of civilization and education has produced many qori both at the national and international levels, all of which were educated by Ulama who continuously preached Sultan Amai in Gorontalo.

Syamsuri Kaluku said the Hunto Mosque, which is a historic relic resulting from the da'wa carried out by Sultan Amai, became the religious center of Gorontalo, with this Mosque Sultan Amai grounded the principle of life for the people of Gorontalo, namely Syara' which was customary, namely the command to follow Islamic law which was acculturated with local Gorontalo customs. , through customs that do not conflict with the objectives of the shari'ah such as the implementation of prayer services are required for those who are mature (baligh), healthy and knowledgeable as prayer leaders or are in the leading row, therefore custom stipulates that the leading row in the mosque is occupied by state officials or primarily in the area. In prayer, preferably when it is time for prayer, then let one of you call to prayer and fulfill the call to pray, the Gorontalo custom stipulates that the main official in the area who performs the Friday prayer or 'id prayer will be picked up by traditional leaders by way of mohama wombato or picking up prayer mats, this also applies to proposals in a marriage (peminangan). Second, Adat which is Islamized, which means the implementation is based on custom, but in the context it is Islamic as in the mapodidi condolence method, didi is a symbol of takziah and immediately asks forgiveness for the deceased by doing remembrance, then bathing the body, the water that is poured the last one is called taluhu liduyo, water white, yellow and blood red. Red water as a symbol of purifying the nature of trust, to flush from head to toe and ends at the center. Yellow is a symbol of hope to purify dirty deeds that

come from the heart. The white color symbolizes the hope that all sins will be forgiven, for the last time to be watered.

Sultan Amai's missionary struggle is not easy, da'wa which is an important action in spreading Islamic teachings to the community with methods and materials that are tailored to the needs of preaching. Linguistically, da'wa comes from Arabic da'a-yad'u-da'watan. In Arabic grammar, da'wa is taken from its isim masdhar, namely da'watan which means a call, invitation or appeal. Preacher comes from the word da'i and the person who becomes the object of da'wa is called mad'u (Munawwir, 2002). In terms, Da'wa has various meanings, Shaykh Ali Makhfudz, in his book *Hidayatul Mursyidin* gives the definition of da'wa which is to encourage people to do good and follow instructions (guidance/hidayah), call on them to do good and prevent evil, so that they get happiness in this world and the hereafter. Toha Yahya Oemar stated that Islamic da'wa is an effort to invite people in a wise way to the right path in accordance with God's commands for the benefit of this world and the hereafter (Saputra, 2011). Bakhial Khauli said that da'wa is a process of reviving Islamic rules with the intention of moving people from one situation to another (Munir, 2003).

Da'wa needs the right strategy to provide an understanding of the material presented and apply it in everyday life to mad'u. Wahidin Saputra explained that Fred R. David said that in the strategy process there are stages that must be taken, namely Strategy Formulation, Strategy Implementation, and Strategy Evaluation (Saputra, 2011). These three aspects need to be carried out in tandem to optimize the da'i that is carried out by the da'i. According to Al-Bayanuni, Da'wa strategies are divided into three types, namely Sentimental Strategy, Rational Strategy and Sensory Strategy. Then according to Ali Aziz the da'wa strategy is divided into three types, namely, the Recitation Strategy, the Tazkiyah Strategy and the Ta'lim Strategy (Perdana & Panambang, 2019). Sentimental strategy (al-manhaj al-athifi) is da'wa that focuses on aspects of the heart and moves the feelings and minds of the da'wa partners. Giving da'wa partners impressive advice, calling with gentleness, or providing satisfactory service are some of the methods developed from this strategy. Rational strategy (al-manhaj al-aqli) is da'wa with several methods that focus on aspects of the mind. This strategy encourages da'wa partners to think, reflect, and take lessons. And sensory strategy (al-manhaj al-hissi) also called experimental strategy or scientific strategy, can be defined as a da'wa system or collection of da'wa methods that are oriented to the senses and adhere to the results of research and experiments.

The strategy, process and role of Sultan Amai's da'wa in Gorontalo, firstly spreading Islam to the people of Gorontalo with the pattern of marriage. This strategy was carried out by the previous people when they controlled an area, by trading and

spreading religion, teachings and assimilation with the natives through marriage (Rahmaniah, 2014). This strategy was carried out by Sultan Amai by marrying Putri Uwotango, the princess of the Palasa kingdom, with this marriage the guidance of life was adjusted to the religion and teachings adopted by the men. Sultan Amai, who has embraced Islam, will be followed by his wife and family, so that Islam is more widespread and embraced by the people of Gorontalo. There is no limit to the strategy and process in its delivery, not only on the pulpit by way of preaching, but the strategy of da'wa through marriage is a form of da'wa bil hal. Da'wa through marriage is a fardiyah da'wa, Halim Mahmud mentions fardiyah da'wa, namely inviting and calling on others with the aim of inviting them to a better condition and pleasing to Allah SWT (Trianingsih et al., 2018). Marriage that is built with a teaching will increase the servant's love for his Lord, avoid being indifferent to others and build an attitude of commitment to family and Islam both through his morals, manners and a life system that is blessed by Allah SWT.

Sultan Amai carried out the second da'wa strategy, namely using the pattern of political paths. Geographically, Gorontalo is adjacent to the Maluku islands, the existence of Tomini Bay has become a target for traders from Ternate, even traders come not only to trade but to preach and build colonies or small groups to spread their influence in Gorontalo. Politically, Gorontalo in the 16th to 17th centuries was a colony of the Kingdom of Ternate along with Buton, Sangir Talud Islands, Buol, Toli-toli, Inobonto, Moutong, Tomimi Bay, Parigi and others (Indonesia, 2010). The political expansion of the Sultanate of Ternate in Eastern Indonesia had an impact on the entry of Islam in Gorontalo, Sultan Amai as the first Muslim convert in Gorontalo continued the spread of Islam throughout his territory. The impact of Ternate's political expansion with the existence of words, languages and customs that are similar to Ternate customs. Preaching in the political path is ijtihad by not leaving da'wa on a personal and family scale, in fact both are the basis for being able to preach at the level of society and the state (Perdana & Pakili, 2020). Politics as one of the accesses to the spread of a teaching is considered the best strategy, with the political path of a ruler not only subjugating his colonies territorially but also spiritually and spiritually of the local community in order to maintain power in their colonies.

The third strategy in preaching Islam in Gorontalo, Sultan Amai builds a network of Gorontalo scholars (keulamaan). The establishment of the Gorontalo clerical network is a strategy for the Islamization of the Gorontalo community. M.C. Ricklefs in his idea of a process, which continues, (Sewang, 2005) from this idea, the Islamization process will not succeed if it is not carried out optimally, so Islamization must be carried out continuously. Islamization is a process in the history of mankind about its beliefs that actually do not stop,

namely since the arrival of Islam for the first time, its acceptance and spread until now. Gorontalo which was the target of Islamization in 1525 to 1679 carried out Islamization through eight preachers who came from the Ogomanjolo kingdom, from this clerical network Islam was disseminated with shady da'wa until it became the forerunner to the establishment of the Hunto Mosque in the center of the Hulontalo Kingdom led by the Sultan Amai. In addition to building a mosque as a center of Islamic civilization and education, Sultan Amai designed 188 kinds of customs that breathe Islam that can be guided in the lives of every community (Mashadi & Suryani, 2018).

Art is a medium that is easily introduced to the public, so that in preaching, art becomes the medium used by preachers. Art can launch da'wa activities, which will then be a contribution to the progress of da'wa itself. Da'wa carried out through art based on wisdom/wisdom and spiritual forms is not only related to physical appearance (form/wujud), but also contains inner reality (Rizali, 2012). Sultan Amai uses art as a strategy of da'wa to the people of Gorontalo, through the arts as a medium of da'wa to the community. Sultan Amai preached through various arts, namely art related to death, namely Leningo a religious pantun which contains life advice that all living creatures of Allah SWT as the Creator of nature and everything in it will face death. The second art is Tinilo in the form of praises to the ancestors or people who preceded us by chanting while accompanying the delivery of the tombstone to the grave. The third art is Hantalo in the form of drums that are sounded to pick up guests at the funeral ceremony of a state official or bubato. The fourth art, namely Dikili, is in the form of chanting verses and prayers related to the commemoration of the birthday of the Prophet Muhammad SAW. The fifth art is Mohotamo Quruani in the form of khataman Al-Qur'an activities related to marriage which is carried out on the night of walimatur urusy or wedding party.

The da'wa role of Sultan Amai, namely as the King of the Hulontalo Kingdom and the Islamic preacher to the people, had a major influence on the development of human civilization in Gorontalo. The role of Sultan Amai has been implemented in da'wa theology through the da'wa bil oral and da'wa bil hal methods. Al-Qur'an which is a guide for human life has been a book of da'wa for preachers since ancient times until now. Various da'wa materials and methodologies as well as theoretical foundations are found in the Qur'an. Surah An-Nahl verse 125 which means "Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows best those who are guided" (Depag RI, 1989) become the basis for preaching to mad'u. Obedience to religion, religion and religion focuses on increasing the faith, Islam and sincerity of its adherents. Da'wa is functioned to convey important messages to mad'u, even these messages can have

positive, negative connotations to propaganda. Islam built by Sultan Amai is part of the political, economic, social, educational and artistic aspects that are introduced with various methods and strategies.

Da'wa bil oral as the first da'wa theology carried out by Sultan Amai by being delivered in the form of a religious pantun Leningo which contains life advice that all living creatures of Allah SWT are the Creator of nature and everything in it because every creature in this world will face death after a long life in the world. The next activity as the implementation of bil oral da'wa is Tinilo by reading praises to the ancestors which are read in the heart and orally from home or at the burial site. Sultan Amai also cultivated Dikili as a medium of da'wa by reading chants from the Qur'an and sholawat to the Prophet Muhammad SAW at the time of commemorating the birthday of the Prophet Muhammad SAW. Da'wa carried out by Sultan Amai namely Da'wa bil hal with various actions such as marriage, politics, economics to the art of Mohotamo Quruani, Hantalo was carried out to call the people of Gorontalo to become adherents of Islam. The non-coercion, friendliness and civility carried out by Sultan Amai in preaching which is made into the principles of the life of Syara' which is customary, and the customs that are required.

## CONCLUSION

The strategy and process of Sultan Amai's da'wa to spread Islam to the people of Gorontalo with a marriage pattern with Princess Uwotango, daughter of the Palasa kingdom. Sultan Amai carried out a da'wa strategy using a pattern of political channels, by building diplomatic relations with the Sultanate of Ternate, which is geographically close to Gorontalo, the Maluku islands and making Tomini Bay a trading center in Eastern Indonesia. Sultan Amai's da'wa strategy then built a network of Gorontalo clerics, to facilitate the Islamization of Gorontalo with eight missionaries who came from the Ogomanjolo kingdom, from this clerical network Islam was disseminated with shady da'wa to the people of Gorontalo and built the Hunto Mosque as a center of Islamic civilization and education, and designed 188 kinds of customs that breathe Islam. Sultan Amai used art as a strategy of da'wa to the people of Gorontalo, through the arts as a medium of da'wa to the community, namely arts related to death, namely Leningo, Tinilo, Hantalo, Dikili and Mohotamo Quruani. The da'wa role of Sultan Amai, namely as the King of the Hulontalo Kingdom and the Islamic preacher to the people, had a major influence on the development of human civilization in Gorontalo. Sultan Amai has been implemented in da'wa theology through the da'wa bil oral and da'wa bil hal methods. According to him, the non-coercion, friendliness and civility were carried out by Sultan Amai in preaching which was made into the

principles of the life of Syara' which was customary, and the custom that was required.

Abad XVI sampai abad XVII. Yayasan Obor Indonesia:

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