

Content Analysis of Gorontalo *Dikili* Manuscript and the Relevance to Message and Values of Kindness

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Abstract. *The study aims to analyze the content of the Gorontalo Dikili manuscript and its relevance to messages and values of kindness. This research is library research with a descriptive qualitative approach. Primary data is collected and identified through a document in the form of a manuscript. The selected manuscript contains text written in modern pegon Arabic script (AAPM) totaling 10 main themes and contains 297 couplets. Secondary data in the form of video recordings contain information about how to read and intonate the script.*

The data is processed following the stages of philological analysis by reading the manuscript, identification, editing, and interpretation. The interpretation technique is done by directed content analysis. The results of this study indicate that the manuscript in Gorontalo contains messages and values of kindness that can be used as lessons and examples in following the sunnah of the Prophet. The values of goodness include the value of spiritual education, moral values, social values, and cultural values. The value of spiritual education is related to patience and independence as an orphan. Moral values, in the form of fair behavior in acting and behaving. Cultural values are related to the recommendation of circumcision which is useful for maintaining genital hygiene for men, maintaining the respectfulness of women to avoid disgraceful attitudes and traits, and tolerant behavior toward adherents of other religions. Social value is found in the sincere attitude of giving and willing to share, and always giving blessings and giving benefits to others.

This research has implications for information and knowledge about the contents of the dikili manuscript which has not been revealed in detail and thoroughly, so the celebration of the prophet's birthday by re-reading the prophet's life history text needs to be preserved. This is useful for the preservation of Intangible Cultural Heritage (ICH) in the form of the oral tradition of Gorontalo.

Keywords: *Content Analysis, Dikili Gorontalo, Manuscripts, Messages, Values, Oral Traditions*

Abstrak. Penelitian ini bertujuan untuk menganalisis konten naskah *dikili* Gorontalo dan relevansinya dengan pesan dan nilai-nilai kebaikan. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan kualitatif deskriptif. Data primer dikumpul dan diidentifikasi melalui dokumen berbentuk naskah, berjumlah 10 tema pokok dan memuat 297 bait. Data sekunder berbentuk video rekaman berisi informasi tentang cara membaca dan melanggamkan naskah.

Data diolah mengikuti tahapan analisis filologi dengan cara pembacaan naskah, identifikasi, suntingan, dan interpretasi. Teknik interpretasi dilakukan dengan cara *directed content analysis*. Hasil penelitian ini menunjukkan bahwa naskah *dikili* Gorontalo mengandung pesan dan nilai-nilai kebaikan yang dapat dijadikan sebagai ibrah-pelajaran dan contoh dalam bersikap mengikuti sunnah Nabi. Nilai-nilai kebaikan tersebut meliputi nilai pendidikan spritual, nilai moral, nilai sosial dan nilai budaya. Nilai Pendidikan spritual berkaitan dengan kesabaran dan kemandirian sebagai anak yatim. Nilai moral, berupa perilaku adil dalam bertindak dan bersikap. Nilai Budaya berkaitan dengan anjuran khitan yang berguna untuk menjaga kebersihan kelamin bagi laki-laki, menjaga kehormatan perempuan untuk menghindari sikap dan sifat tercela, serta berperilaku toleran bagi penganut agama lain. Nilai sosial, terdapat pada sikap ikhlas memberi dan rela berbagi, serta selalu memberi keberkahan dan pemberi manfaat bagi orang lain.

Penelitian ini berimplikasi pada informasi dan pengetahuan tentang isi kandungan naskah *dikili* yang belum terungkap secara detail dan menyeluruh, sehingga perayaan maulid nabi dengan cara membaca kembali naskah sejarah kehidupan nabi perlu dilestarikan. Hal ini berguna untuk pemertahanan *Intangible cultural heritage* (ICH) berbentuk tradisi lisan Gorontalo.

Kata kunci: *Analisis Konten, Naskah, Dikili Gorontalo, Pesan, Nilai, Tradisi Lisan,*

BACKGROUND

One of the Islamic traditions that are widely held in parts of the world is the celebration of the Prophet's *mawlid* on the 12th of Rabiul Awwal (Katz, 2017). The Indonesian state has ratified that date as an Islamic holiday and a national holiday. Generally, Muslims in Indonesia celebrate Maulid Nabi in various ways, some are national and some are traditional (Beck, 2015). The variety of celebrations is based on local customs. Although it differs in the form of celebration, in essence, the Maulid tradition is not just a historical reminder for Muslims. This tradition is also a reminder for Muslims of the figure of the Prophet who is the most perfect inspiration for a Muslim in living anything in the reality of his life.

The night of the 12th of Rabiul Awwal, is the highlight of the Maulid event. Usually, they read the *Sirah Nabawiyah* (the life history of the Prophet from birth to his death), in the form of prose, or narration, either by reading alternately, sometimes in a regional tone. People in each region have their way of celebrating the birth of this great man. Although often there is no direct connection between the birth of the Prophet Muhammad and the ceremonies they performed (Yunus, 2019).

One of the cultures in Gorontalo that still survives today is the tradition of *dikili mauled*. This tradition is also carried out in commemoration of the birth (mawlid) of the Prophet Muhammad SAW (Suriadi, 2019). Although from year to year this tradition has undergone a slight shift along with the times, this tradition is still traditionally celebrated every year by most Muslims in Gorontalo.

In Gorontalo, the commemoration of the Prophet's Maulid traditionally starts from the pre-implementation, implementation day, and post-implementation. Interestingly, the celebration is held sacredly all night long, starting after the Isha prayer at 09.00 WITA until the morning at 10.00 WITA. The sacredness of the celebration can be seen and heard through the reading of the "*dikili*" script which contains the life history of the prophet, dhikr, blessings, prayers, and praises to Allah for the Prophet. (Baruadi, 2016).

The readers of the Maulid script, seem to want to show how deep their love for the Prophet Muhammad SAW is, so this feeling is manifested by the implementation of the Maulid celebration in which the history of the Prophet is read from childhood, adolescence, adulthood to his death. The people who did not participate in singing *dikili maulid* participated by preparing traditional food dishes and cakes in various forms, such as *walima*, *toyopo*, and *tolangga*. (Bouti, 2021).

Judging from the procession of implementation, the tradition of *dikili mauled* cannot be separated from controversy and rejection in several groups (Rachmadhani, 2020), especially for those who think that *dikili mauled* is a matter of heresy (*bid'ah*) in religion and seems wasteful (Baso, 2021), whereas *bid'ah* is a discourse that has not ended. Their argument claims that the tradition of *dikili mauled* is not commanded in the Qur'an, not exemplified by the Prophet, and not carried out by the companions of the Prophet. If it's a good practice, then the friends who live and love the prophet also carry it out (Bakry, 2021).

For those who continue to do it, have a dispute argument, that the celebration of the Prophet's birthday, is a good matter (*bid'ah hasanah*), in order to study the history of the Prophet and imitate his character and character as an idol who has *uswatun hasanah*. (Kadir, 2017). Therefore, anything that has been introduced with goodness and does not conflict with anything from the Qur'an, Sunnah, consensus, or tradition is commendable, not heretical, and forbidden heresy. (Safa, 2021). Not everything done by the Prophet SAW must also be done by his people and not everything that the Prophet did not do is *bid'ah*, as long as it is at the level of sharia and universal rules (Nonci, 2013).

Regardless of the differences of opinion above, celebrating the prophet's mauled by rereading his history is a good thing and must be done. This is based on the current phenomenon, many young Muslim generations do not know their prophet, they even idolize the *thagut* figures who keep people away from religious teachings. Besides that, the spirit of the birthday celebration should be used as a momentum to unite the spirit and passion for studying Islamic teachings brought by the Prophet. Therefore, the essence of celebrating the prophet's birthday in Gorontalo must be done through reading the *dikili* book which has been translated into the Gorontalo language. This is useful for

understanding more deeply about the content and message of goodness contained in a manuscript.

General observations show that, many of the people of Gorontalo do not understand the contents of the script which was read all night by the singers of *Dikili*, besides being read in Gorontalo language style, the contents of the script are written in Arabic Pegon Gorontalo (I. R. N. Hula et al., 2022). This means that the readers of the *dikili* script must be proficient in reading the pegon script and native speakers who understand the Gorontalo language. For people outside Gorontalo, not a few are also wondering about what books and manuscripts are read, how to read them, why they are read in congregation with a tone and voice that echo and seem irregular, and what is the meaning and message of the contents of the manuscript. the *dikili*.

The lack of understanding of the contents of the *dikili* manuscripts, apart from a lack of knowledge about how to read and style readings, is also because the texts of these manuscripts are generally written using the Pegon Arabic script and the Gorontalo regional language. This of course causes difficulties in understanding the content of the script because people's knowledge of the Arabic Pegon script is very limited (Zaim Elmubarak, 2020).

This research is interesting to study by analyzing the content of the manuscript *dikili* Gorontalo which is associated with the description of the message and the content of the values of goodness. The importance of this description, besides aiming to obtain information on the content and message of the manuscript, is also beneficial for the community in maintaining cultural heritage in the form of Arabic pegon writing and preserving the oral tradition of Gorontalo which is less attractive to the younger generation.

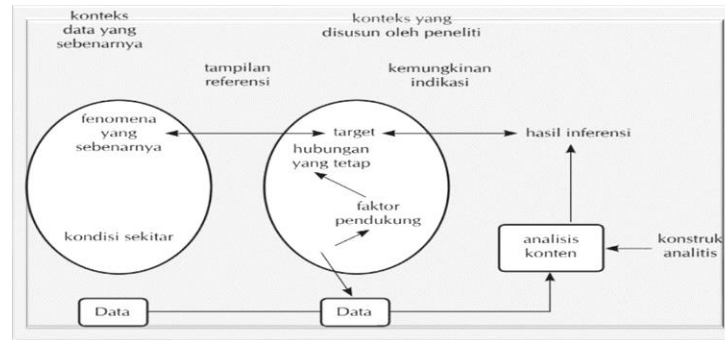
THEORETICAL STUDY

1. Content analysis

Content analysis is a general term for several ways that are used to analyze text (Plumins & Sceulovsb, Deniss, 2018). Content analysis in research is an in-depth discussion of the content of written or printed information in the mass media. This analysis is usually used in qualitative research (Vaismoradi et al., 2013).

The pioneer of content analysis is Harold D. Lasswell, who pioneered the symbol coding technique, which is to record symbols or messages systematically, then interpret them (Franzosi, 2017). There is also a definition that content analysis is a research technique to produce an objective, systematic description of content (Bengtsson, 2016). This definition shows that content analysis is

concerned with inference. Another definition put forward by Krippendorff is that content analysis is a research technique to make inferences by messages and symbols to manuscripts, narratives, written data, videos, manuscripts, texts, etc. (Darmiyati Zuchdi & Afifah, 2021).



Gambar 1. Analysis Content Flow

Content analysis is generally defined as a method that includes all analyzes of the content of the manuscript, but on the other hand, content analysis is also used to describe a specific analytical approach.

According to Holsti, the content analysis method is a technique for concluding by identifying various special characteristics of a message in an objective, systematic, and generalist manner. (Asfar, 2019).

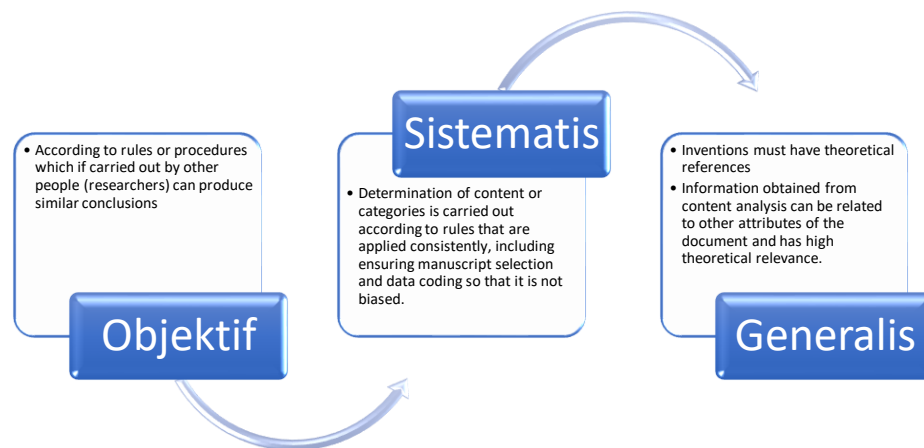


Figure 2. Characteristics of Content Analysis

2. Manuscript *Dikili Gorontalo*

Dikili is an absorption language from Arabic “*dzikir*” (ذكر-يذكر-ذكرا) means “to remember, to mention”. The term *dikili* in Gorontalo is known as *dila kiki ama-amali* “small tongue (throat) that is doing charity. The *dikili* manuscript contains poetry and narration/stories containing the *sirah nabawiyah* from birth

to death (I. R. N. Hula & Helingo, 2022). The content of the manuscript consists of 18 themes. The narrative in the form of a narrative is divided into three parts, namely: a) Sections 1-18 Contains 25 Arabic narratives, b) Sections 1-8 in the form of Indonesian narratives, c) Sections 9-18 in the form of Gorontalo language narratives. So the total narration is 50 parts (Hinta, 2012).

The *dikili* manuscript is copied with the Arabic script of the Gorontalo pegon, and must be read by *dikili* experts at the time of commemorating the Prophet's birthday. (Ayuba Pantu, 2015). The reader of the script at Kiki must be someone who knows how to read Arabic pegon, is proficient in using it and understands its contents. The *Dikili* Manuscript is pronounced following the sound and style of Gorontalo, in each theme, it is usually marked with a *jabu* rhythmic vowel a/i/u/e/o.

Overall, the theme and content of *dzikir/dikili* is a tool for conveying Islamic religious teachings and is excerpts from stories that are composed poetically and beautifully. (Baruadi, 2014). When chanting *dikili* at night, almost all mosques in the Gorontalo area will be heard chanting a voice with a *wunungo* tone with a minor diatonic nuance, the sound can be heard shouting back and forth, alternating and continuously between one prayer and another. The beauty of the narrative, the togetherness of reading, and the guidance in interpreting the prophet's historical texts add to the sacredness of the *dikili* tradition so that it becomes a culture that is in demand and respected.

With content that contains advice and teaching values, the essence of the remembrance is actually, reminding the Muslim community of Gorontalo to imitate the Prophet, obey his teachings and carry out religious teachings as a guide for life. Because the content and purpose of remembrance are to recall the messages of goodness exemplified by the Prophet and serve as a guide for people's lives.



Figure 3. *Dikili* Manuscript Visualization with Modern Pegon Script

3. Values of Kindness

Many experts have defined the word "value". Among them: *First: value is important to humans as a subject, concerning everything good or bad, as an abstraction, view, or intention from various experiences and behaviors. (Laitinen, 2008).* *Second: Values are long-standing general guidelines that direct behavior and satisfaction in everyday life (Locke, 2009).* *Third: the value of everything valuable, quality, shows quality, and is useful for humans (Gale & Wood, 1994).* From some of the opinions above, it can be concluded that the notion of value as something positive and useful in human life must be owned by every human being to be used as a foothold in acting in social life. Values here are in the context of ethics (good and bad), logic (right and wrong), and aesthetics (beautiful and ugly). Value is viewed from the aspect of the scope of work and human behavior, divided into several parts.

Table 1. Good Value Standard

Nilai	Cakupan
1. The Value of Religious Education	It is a value related to the relationship between humans and the creator humans, as evidence of obedience and obedience
2. Moral Values/Behavior	Values that deal with the good or bad behavior of humans in everyday life
3. Social Value	Values are related to individuals in other individuals in a society.
4. Cultural Values	Is something that is considered good and valuable by a community group or ethnic group that is not necessarily seen as good by other community groups or ethnic groups.

Specifically, the value in this study adopts the value proposed by Schwartz is a belief about a good way of behaving that is used as a principle or standard of value in the life of a person or group based on the level of importance.

The Indonesia Heritage Foundation (IHF), which was initiated by Ratna Megawangi, becomes the nine pillars of the message of good values to shape one's character (Isnaini, 2013), as in the following chart.



Figure 4. Kind Messages and Values

RESEARCH METHODS

This research is literature research with a qualitative approach and analyzed descriptively. The method used is qualitative content analysis with directed content analysis (Vaismoradi et al., 2013). This method is used to interpret the meaning of the text data content and, therefore, adheres to the naturalistic paradigm. This method is used to comprehensively interpret the researched content with a focus on the meaning, message, and value contained in the *dikili* manuscript.

The data collection technique is done by documenting the manuscript. Primary data sources, the form of manuscripts form of books obtained from the *dikili* script singer. The selection of manuscripts is prioritized on manuscripts that are copied and written in the Arabic script of Gorontalo's pegon, totaling 10 themes, and containing 297 stanzas. To complete the information on how to translate script readings in *dikili*, the author uses a video recording as a secondary data source.

Data were analyzed using philological techniques, namely manuscript reading, identification, editing, and interpretation. The philological analysis technique is useful for understanding the culture of an area through its cultural and literary heritage, both oral and written, 2) understanding the meaning and function of the text for the community that created it, 3) Expressing messages and old cultural values as an alternative to cultural development needed by the community.

RESULTS AND DISCUSSION

1. Brief Description of *Dikili* Manuscript Reading Implementation

At this stage, the beginning of the reading of the *Dikili* book manuscript, was marked by the establishment of two *sarada'a* to *mopoloduo* (welcome) preceded by a *molubo* (customary salute) as a sign of the traditional start of *dikili*. Kemudian dua orang *Palabila* yang membawa dua buah *baki*. The first tray carries the fan. The fans are distributed to the Governor/Regent/Mayor and other traditional leaders who are on duty outside the *Buulita*, the second tray contains fans to be distributed to all attendees at that time.

While the remembrance is taking place, to be precise, read four sentences of prayer (*ngojaabu lo Asala*), Governor/Regent/Mayor and ta Tombuluo and Mbuu'I *popatingolelo*, welcome to rest and return home, preceded by a *molubo* gesture and a rhyme saying “*ito eeya wolo mongowutatondo eeyya woli Mbuu'I tanu ma donggo popotingoleelo eeyanggu*”.

After the ta tumbuluo left the room, Baate consulted the kadhi for the division of the group (*tanggula*). The group consists of at least 3 groups (*toolotanggula*) and a maximum of 7 groups (*pitu lo tanggula*). *Kadhi* acts as *Ahalulu* (leader of a remembrance) who observes the order and practice of *dzikir*.

Each group consists of at least 5 people and the maximum is not limited. *Ahalulu* (*Kadli*) then determines the serial number of each group or levee.

Table 2. *Dikili* Manuscript Reading Group

No	Group	Pitu lo Tanggula	Baalanga lo Ulipu
1.	First Group	<i>Ahalulu</i>	<i>Baate</i>
2.	Second group	<i>Mongotiilo</i>	<i>Kimalaha (Buatulo Bubato)</i>
3.	Third group	<i>Mongotiamo</i>	<i>Imam (Buatulo Sara')</i>
4.	group of four	<i>Mongotiilo</i>	<i>Maayuluda'a (Buatulo Bala)</i>
5.	Group Five	<i>Mongotiamo</i>	<i>Wali-Wali Moali</i>
6.	Sixth group	<i>Mongotiilo</i>	<i>Maayuluda'a (Juru Tulis)</i>
7.	Group of Seven	<i>Mongotiilo</i>	

For the division of seven groups or *pitu lo tanggula*. For the division of five groups or *limo lo tanggula*, *duulo tanggula mongotiamo wau toolo tanggula mongotiilo*, while in the division of three groups 1 group was *mongotiamo* and 2 groups were *mongotiilo*.

The division of the group while taking into account the largest number present (Perumus, 2008).

The next day, the reading of the *dikili* script ended with shalawat and madani and while the *shalawat* and *madani* took place, the Governor/Regent/Mayor and *ta tombuluo* along with *mbuu'i* and other remembrance practitioners were served a drink as the setting when starting the remembrance. The prayer begins with *mopoma'alumu* by 2 *kimalaha* then the censer is placed by the *siikili/palabila* in front of the *kadli*, then 2 *sarada'a* invites to start reading the prayer and similarly to *Mbuu'i* by 2 other *sarada'a* without *molubo*.

After reading the *dikili* script, Moputi/Kadli immediately led the prayer (*mopowobulo alama*) accompanied by the *Nawaasibu shalawat* by the audience. After the prayer, it was continued with the submission of the *walima* and *toyopo* to the participants of remembrance and alms.

After the prayer is finished, the traditional gendering is sounded, a sign that the remembrance event is over. At the same time *toyopo*, *walima*, *tolangga*, and *walima puluto* were distributed, to orphanages, to attendees, including children. After the distribution of the *toyopo*, *walima*, *tolangga* and *walimapuluto* traditional drums are sounded a sign that the entire series of events *pohutu du'a lo puliilati* or the procedure for the maulid of the Prophet Muhammad SAW is complete and ends with *mongabe* by *baate* and *wu'u* preceded by *molubo* in a standing and sitting position, and recite the following *tujai* (rhymed poetry):

Table 3. The Poem of Tuja'I, after the Implementation of *Dikili*

Lafadz Tuja'i	Translation
<i>Malo lotoyunuta mola pohutu lo mauludu</i>	The celebration of Maulid and the prayer of
<i>wawu du'a lo ulipu to tihi limongolia ceya</i>	the State at his mosque have been completed
<i>Timongolio ceya ngaala'a</i>	He is the nobles
<i>Timongolio ceya titimenga</i>	He-he is a role model
<i>Timongolio ceya lodihu ulipu</i>	He is the top leader of the country
<i>Tecto teeya</i>	There and here
<i>Tecto teeya</i>	Here and there
<i>Maa ilomoomua maa ilumolaanga</i>	It's been since last night until now he-he is
<i>Motitingolepo timongolio ceya to yiladia</i>	here
<i>Sallallahu alaihi wasalam</i>	Let him rest in mahligai
	Go and pray to the Prophet and his family

Table 4. Eight Topics and *Dikili* Manuscripts Essence

Topik	Intisari	Keterangan
Falakam Lahu	About Orphans	فَلَكُمْ لَهُ مِنْ آيَةٍ مَشْهُورَةٍ
Fatharaqu	The story	فَطَرِقُ الْوَصْلِ أَضَحَتْ مُسْتَقِيمَةً
Ta'allama	Journey	تَعْلَمَ لِيْنَهُ الْغَصْنَ الْقَوِيمُ
Man Mitsilu	Parable	مِنْ مِثْلِ أَحْمَدَ فِي الْكَوْنَيْنِ مَهْوَاهُ
Ya Maulidan	Born	يَا مَوْلِدًا قَدْ حَوَى عِزًّا وَإِقْبَالَ
Shalla ilahu	Prayer advice	صَلَّى إِلَهُ عَلَى التَّوْرِ الَّذِي ظَهَرَ
Ta'allau Bina	Obedience	تَعَالَوْا بِنَا نَصْطَلِحْ قَبَابُ الرِّضَا قَدْ فَتَحَ
Tammal Mauludu	Cover/Perfect	تَمَّ الْمَوْلُودُ الشَّرِيفُ بِحَمْدِ اللَّهِ بِعَوْنِهِ

2. Messages and Values of Kindness in the *Dikili Gorontalo Manuscript*

a. Cultural Values: Chastity and Respectfulness

Script 1. Circumcision Suggestions



*Wawu ma yidu-yidu tolmayi lohutu lo Makkah biyhu matololiyo
mohuhuwalio, wawu ma putu-putu lomayi wolodiyo.*

This means that the Prophet Muhammad was born circumcised (فولد). The text above shows that the value of religious education is a recommendation to follow the prophet in terms of circumcision because circumcision contains purity and cleanliness. Chronologically, circumcision is already in the Shari'a of Prophet Ibrahim AS. In the book Mughni Al-Muhtaj it is said that the first male circumcision was by Prophet Ibrahim. At that time circumcision was carried out for religious reasons, where humans were punished so as not to commit sexual acts that were deviant and excessive. Nawal al-Sa'dawi, stated that all forms of genital cutting, such as circumcision, are ritual beliefs originating in primitive religions that have nothing to do with medical, health, or scientific reasons. (Januardi, 2022).

The recommendation to carry out circumcision is the sunnah of the prophet, as in his recommendation in the following hadith.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَسُلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ كَرَامَتِي عَلَى اللَّهِ أَنْ وَلِدْتُ مُحْتَمُونَ وَمَ يَرَّ أَحَدٌ سَوَاتِي (رواه البخاري)

It means: "From Anas bin Malik radhiyallahu 'anhu said, the Prophet sallallaahu 'alaihi wa sallam, 'Including my *karamah* (my glory) from Allah, I was born circumcised, and no one saw my nakedness." (Narrated by Bukhari)

The hadith above shows that circumcision is a sunnah of the Prophet, especially for men while for women it has various understandings, some reject it while some scholars do not require it, this is based on the hadith of the Prophet (Hikmalisa, 2022).

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْخِتَانُ سُنَّةٌ لِلرِّجَالِ مُكْرَمَةٌ لِلنِّسَاءِ. رواه البيهقي

It means: "From Ibn Abbas from the Prophet SAW., said: "Circumcision is sunnah for men and *mukarramah* for women." (HR. Al Baihaqi).

Circumcision is the cutting of part of the genital organs, the implementation of circumcision in almost every place, namely cutting of the foreskin (*Qulf*) of the male penis. Circumcision or what is often known in the community as circumcision can be viewed from two perspectives, culture and religion. The tradition of circumcision in Gorontalo is still ongoing in various cultures. The procession of circumcision is often seen as a sacred event, like a wedding ceremony. This is inseparable from its origin which turns out to indicate cultural values first.

Circumcision is obligatory for Muslim men (Al-Marshafi, 2001). However, some non-Muslim men perform circumcision even though it is not required by the teachings of their religion. Non-Muslim men who perform circumcision have various reasons, one of which is health reasons for their reproductive system (Bangun & Berutu, 2018).

For the people of Gorontalo, circumcision is also carried out on women. The custom of female circumcision begins with a bath of lime water (Muda, 2020). Female circumcision in Gorontalo provides a message and educational value so that they always maintain respectfulness and avoid disgraceful behavior. This means that female circumcision in the perception of the indigenous people of Gorontalo is the embodiment of the function of control over women. When viewed from the side of femininity, women do not have the power to regulate the interests of their dirty bodies, so women always accept all decisions on the legitimacy of goodness both from the social environment, cultural traditions, religion, and family (Mahmud, Ramli, Asmun Wantu, 2022). "Female circumcision is when the skin on the top of the clitoris is cut as little as possible. Al-Zuhaili argues that it is recommended not to overdo it, not to cut the comb which is at the end of the clitoris, to achieve pleasure (Januardi, 2022). Sayyid Sabiq argues that circumcision for women is to cut the tip of the clitoris. According to him, circumcision is a *sunnah qadimah* or ancient tradition (Sabiq, 1986).

Female circumcision is also interpreted as the initial stabilization of girls entering puberty. The child begins to be bound by an agreement with religious teachings including not worshipping other than Allah, not putting forbidden food in his body, breathing that is always accompanied by dhikr, readiness to take responsibility for the mandate given by God, and always doing actions by the teachings of God. and avoid disgraceful acts and eliminate contradictory traits and are prohibited in religion, custom and culture (Rawandhy et al., 2020).

Table 5. Seven Disgraceful Traits of Women

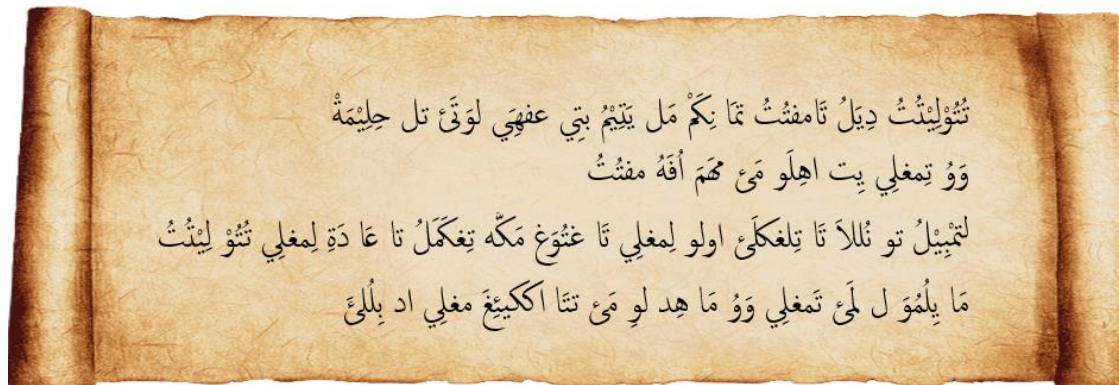


Disgraceful Traits	Meaning
<i>Nenealo</i>	Annoying behavior
<i>Wetetolo</i>	Talking nonsense out of place
<i>Kekengolo</i>	Acting too much
<i>Kureketolo,</i>	Acting inappropriately
<i>Pa'ingolo</i>	Deny, I like to argue
<i>Hutatingolo</i>	Rough talking and acting
<i>Bulabolo</i>	Bragging/cutting the conversation

Other values contained in the culture of circumcision in general, are 1) the value of worship, 2) the value of health and 3) the value of Aqidah. The value of worship is because circumcision is an absolute prerequisite in worship that must be carried out to ensure self-purity from uncleanness and for the validity of prayer. Thus the obligation of prayer is not fulfilled without circumcision. Circumcision from a health aspect is closely related to maintaining genital hygiene because it is easier for people to clean their genitals after urinating. Circumcision is an important aspect of *thaharah* (purity and cleanliness) which is highly emphasized in the Shari'a in Islam. When the skin covering the penis is not circumcised, urine and other debris can collect under the folds of the skin. This area can become an infection and disease because it becomes a place for bacterial growth. The value of Aqidah is because circumcision is an institution or manifestation of one's faith. Faith has a spiritual dimension that can be realized in action through worship, Circumcision contains intrinsic wisdom as an approach (*taqarrub*) to Allah SWT.

b. Value of Spiritual Education: Patience and Independence

Script 2. Orphanhood



Lotombilu tonulola ta tilonggolao de Makkah. Wawu toowoluwo li mongoliyo yito tingga mawolo adati limongoliyo. Tutuliyo tutu uwaliyo todulahe tuwawu ma yilumuwalo timongoliyo wawu ma hidelowa mao olotau kekeingimongoliyo ode biluloa lota mopotutu.

The text above, it implies that the Prophet Muhammad was an orphan who had no one appointed by Allah to breastfeed him except Halimatus Sa'adiyah.

The above manuscript contains educational value about patience. The existence of a prophet who was orphaned when he was still a baby, generally needed the attention of his parents and Allah gave blessings to Halimahtus Sa'diyah to become a mother by breastfeeding. This is also stated in the Syaraful Anam script (لَا يَرْضَعُ هَذِهِ الْجَوْهَرَةَ الْيَتِيمَةَ) (عَيْرُ أُمِّي حَلِيمَةَ)

Since birth Muhammad did not know his father, because his father died 7 months in the womb. Little Muhammad when he was only 8 days old was handed over to one of the Banu Sa'd family, which is a tradition of Arab nobility. The one chosen to breastfeed Muhammad was Halimah As-Sa'diyah who lived in the village of Bani Sa'd which was located 50 km east of Mecca, a village inhabited by a tribe known for its smooth language. After four years of being cared for by Halimah As-Sa'diyah and then returned to her mother. Living in a village far from the influence of the city greatly helped the mental growth of little Muhammad.

Another educational value aspect of the orphanage is independence. At the age of two months in the womb, his father died, followed by his mother at the age of six. At first glance, it can be seen that the orphan episode had an impact on the Prophet. His soul is strong as steel, independent in facing life's challenges. Independence in the orphanage led him to the next level to lead a successful life.

In historical records, it is written that Arab women at that time had a tradition of providing "breastfeeding" services for children to get rewards or wages. This can also be seen in the following *Dikili* manuscript.

وَوُ تَمَغْلِي يَت اِهْلُو مَيِّ مَهْمُ أَفَهُ مَفْتُثْ

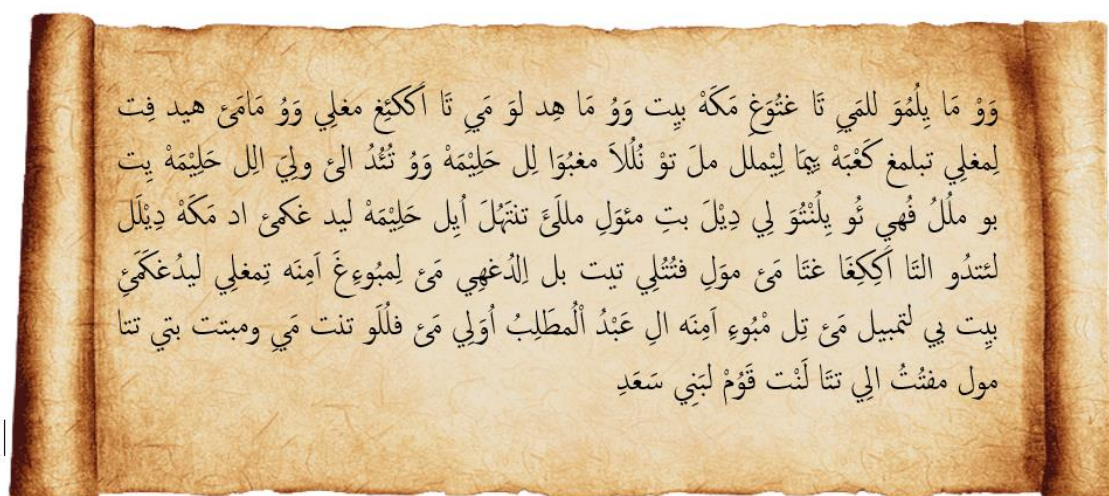
Wawu timongoliyo boyito bo ohilawo mao mohama upah lou mopotutu.

The Prophet Muhammad at that time offered to breastfeed the (*murdhiaat*) from Bani Sa'ad, but they refused because the Prophet was only an orphan.

Halimatus Sa'adiyah took the prophet, Muhammad, to be breastfed, so that Muhammad was his adopted son. Halimah's welfare status is a poor mother and family, but after breastfeeding, caring for, and raising the Prophet for four months, Halimah's family sustenance is abundant. In an instant, Halimah's household life changed completely. And it became a byword in his village. They Saw a family that had been poor turn into a life full of peace, joy, and self-sufficiency.

The status of the prophet's orphan and this period of breastfeeding contains the essence of good values, that someone sincere in caring for and nurturing orphans will not be impoverished by Allah, even more so Allah will bestow sustenance that is not known from where it came from. Another value that can be learned from the death of the prophet is that he becomes an interesting profile as a motivator for the lives of orphans, namely an orphan or orphan does not have to be whiny and slumped and is a justification for not getting access to many things.

c. Social Value: Sincerely Giving Willing to Share
Script 3. Breast-feed



Teto ma tilonggo luwalolo mao timongoliyo tuwango Makkah boyito wawu ma hitonggiya mao olota ukekei limongoliyo, wawu mamao hepomaliti mongoliyo to Makkah. Teto melemulolo tonulola mongobuwa lilo Halimah wawu mola pilotutuude limongoliyo taukekeinga potutuwa liyo. Wawu tilo halimah de mola ilowali-woliliyo mola karna mayilaba-labalotutu ilo lulupuhiyo uyilunduwa liyo. Bo totonggade boyito ma tilunggulolo mao tilo halimah ode Makkah, bo dila lo otoduwo ta mowali potutuwo liyo. Touma ilodungohe mao li Mbui Aminah woluwo ta ledungga mao lonto kawumu lo Bani Saadi.

History records that, the Arabs in Mecca at that time had a custom and adat that a newborn child would be breastfed by another woman. At first, all did not want to breastfeed him, because Prophet Muhammad was the son of the poor, so they thought that they would not get wages from breastfeeding the Prophet Muhammad. This news was heard by a woman from the mountains who came from the Badwi tribe named Halimatus Sa'diyah, she felt sorry for the Prophet Muhammad because no one wanted to breastfeed her. With her husband's permission, then Halimatus Sa'diyah came and was willing to sincerely breastfeed the Prophet Muhammad. With the approval of all families, the Prophet Muhammad saw. handed over to Halimatus Sa'diyah for 4 years. This incident is also contained in the following script:

In the text above, it is found that the value of sincerity is found, which is imprinted on Halimatus Sa'adiyah, because it was Halimatus who was sincere and sincere in breastfeeding the orphaned prophet, in contrast to most women at that time, who provided breastfeeding services only to get a salary and compensation. . As the following script:

وَوُتِمَّعِلِيَ يَتَ اِهْلُو مَيِّ مَهْمَ اُفَّهُ مَفْتُتْ

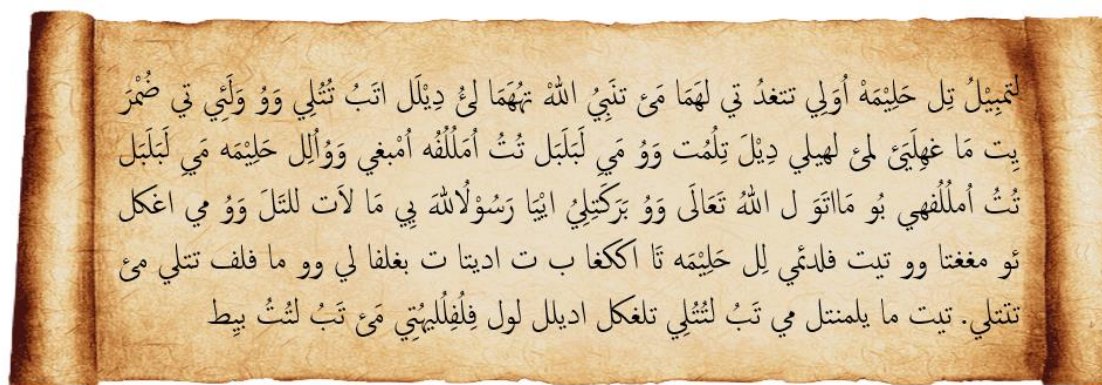
Wawu timongoliyo boyito bo ohilawo mao mohama upah lou mopotutu.
(Perumus, 2008)

Halimatus Sa'diyah is a very poor woman, in fact, her child often cries because of a lack of breast milk, but with sincerity, she is willing to share and continue to breastfeed the prophet, but after the presence of the Prophet Muhammad, all her household life is in the form of With the help of Allah after the Prophet Muhammad, lived with him, his livestock became fat, his milk was abundant so that his son was not hungry anymore even though he was breastfeeding the Prophet, Muhammad. That's when Halimatus Sa'diyah felt that she had received grace from Allah SWT because she was sincere without having to wait for reasons and replies.

After the allotted time had expired, the Prophet Muhammad was returned to his mother, Siti Aminah. After the Prophet Muhammad Even though he was six years old, he was invited by his mother to Medina to be introduced to his grandmother's family, Bani Najjar, and invited to make a pilgrimage to his father's grave there. On the way back to Mecca, just arrived at a village called Abwa', suddenly his mother fell ill so her mother died there. He also became an orphan.

d. Moral Values: Fair in Acting and Behaving

Script 4. Self Awareness and Restriction



Lotombilu tilo Halimah uwaliyo totonggadulu tiyo lo hamamao to nabiullah yito tohuama lo u dilalo otabu tutuliyo. Wawu walaiyo te Dhumra yito mongohilayao huyi liyo udila tilumutu mayi laba-labalo tutu opolango ombongiyo wawu olilo Halimah yito mayi laba-labalo tutu umolulupuhe bo maotawa lo Allahu taala wawu barakati liyo Eya Rasulullah yiyo malato lolotola wawu teto ma piluduiyomayi lilo Halimah ta wawu ma pilotangguliyo mao ta tunggiliyo tutu lilo Halimah, yiyo ma tilu- tilumudulolo mola tabu lotutu lilo Halimah dilolotongadilalo wali pilu-piluloyohutiyo mao tabu lotutu boyito. (Perumus, 2008)

From the text above, it shows that since Halimah, Rasulallah SAW never asked for food, was given or not fed, he did not ask. Unlike other children who if hungry will ask for food. In addition, when taking the Prophet Muhammad as a child, Halimah's milk increased a lot. He was surprised. Because so far the milk is not non-existent but not so much. However, since the appearance of the Prophet SAW, his milk was abundant.

Surprisingly again, when he was fed on the other side of the milk and was about to be given another, the Prophet Muhammad shut his mouth tightly. Halimah understood Rasulallah SAW taught her this one for her brother, Dumrah.

This information is also contained in the manuscript of the book of Syaraful Anām, as follows:

قَالَتْ حَلِيمَةُ وَ كُنْتُ إِذَا أَعْطَيْتُهُ نَدِيَّ الْأَيْمَنِ شَرِبَ، وَ إِذَا حَوَّلْتُهُ لِنَدِيِّ الْأَيْسَرِ أَبِي لِأَنَّ
اللهَ تَعَالَى أَهَمَّهُ الْعَدْلَ حَتَّى فِي الرِّضَاعَةِ

Meaning: "Halimah said, that when I gave her the right hand breast she drank it, and when I gave her the left one she refused, Allah has inspired her about the value of justice to the point of breastfeeding" (Dahlan, n.d.)

Likewise in the *dikili* script:

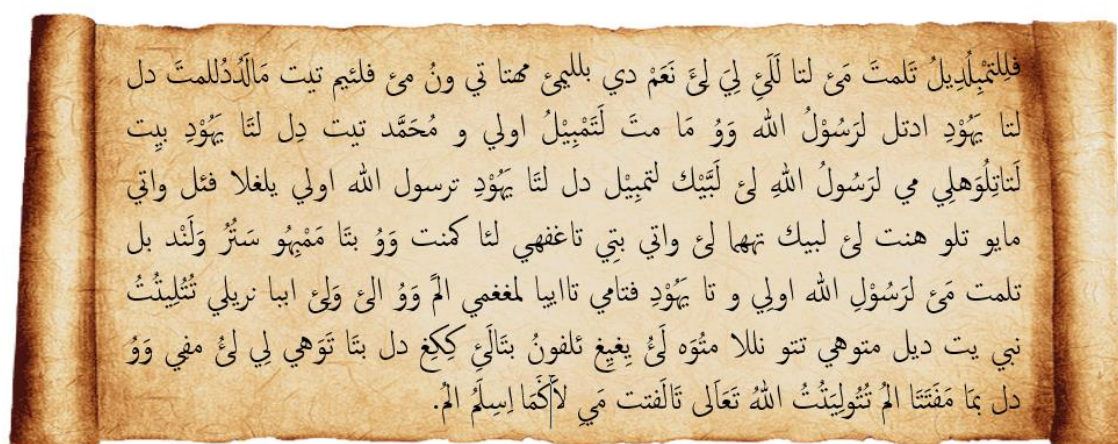
وَوُ تَتُولُو لَنِيَّ اللهُ يِت وَنُ فَفَتَتُوْى لِيَمِي يِي تَتُولِيَامِهَالَوَلِيْمَالَات تَتُولِي تَتُ بِيْت، بُونُ مَلِمَبَتَا لِي مِي مَبِه
أَلِيْلِي بُو فَلَا لِي مَا تَتُو بِيْت، تَتُ لِي تَتُ اللهُ تَبَارَكَ وَتَعَالَى تَامِي فَلَا تَتُ بِيْت كَرْنَا وَلُو تَايِلْدُهُ وَلِي

Wawu tooluwo lo Nabiullah yito wonu popotutuwo liyo mao totutu liyo ambahu olowala liyo malato tutuwaliyo tutu boyito, bo wonu malimbato liyo mao mambahu oloyihiliyo bo palingo liyo mao tutu boyito, tutuliyo tutu Allahu tabarakawa taala tamei palinga tutuboyito, karena tutu boyito mawoluwo tayilodulude woliyo. (Perumus, 2008)

The *dikili* manuscript and the *syarafaul anam* text above show the value of education about the justice of a prophet who knows himself and knows his limits, he will not take the rights of others, nor does he want to take part that is not for him, because Halimatus Sa'adiyah also has biological children. whose name is Dumrah, then the prophet only suckled at one breast because the other was Dumrah's right. During Halimah's care, the Messenger of Allah never cried, unlike other small children who would cry, because he knew that crying was something that could trouble parents.

e. Cultural Values: Tolerance

Script 5. Respect Adherents of Other Religions



Poli lotombilu dile lo ta Yahudi tota lolailiyo uwaliyo naolo delomo huta tiyo boyito wonu deu mota poloiyau. Bolo uwamao lota lolailiyo na'am. Debobililiyo mao mohuto tiyo mota poloiyamu. Teto ma dududulolo mola dile lota yahudi boyito ode talu lo Eya Rasulullahi wawu mamota hemotombilu uwaliyo wu'

Muhammadi teto dile lota Yahudi boyito lato tiluwahe liyo mayi lou Labbayiki, debolo uwamao dile lota Yahudi uwaliyo longola poolo watiya botiya bo tiluwahento mayi lo Labbayiki tohuama lou watiya botiya ta ungopohiya lo agamanto wawu tamambihu sature wolanto. Bolo uwamao lo Eya Rasulullah uwaliyo wu' ta Yahudi potamayi to Eya lomanggu mayi olau wawu olemu tutuliyo tutu Nabi yito dila ta motuwahe lou yingo-yingo eleponu botalai kikingo delo bota tuwahe liyo lou mopiyo. Wawu delo boma mopatata olemu olo tutuliyo tutu Allahu taala ta lo poahu mayi olau tou mopotunu lo agama Isilamu olemu.

The kili text above relates to a Jewish woman who dreamed of seeing a person whose face was bright and beautiful, she then asked the people around her, "Who is that handsome person?" Then someone replied, "He is the Prophet Muhammad SAW." The Jew then asked again, "Will if I greet him, will he return my greeting?" He answered, "He is the friendliest human being and always replies to the greetings of others." Asked the Jew later, "Would if I was not a Muslim he would answer my greetings?" Answered again, "He answered all who greeted him."

So the Jew said, "O Muhammad...!"

The Messenger of Allah replied, "*Labbaik*"

The Jewish woman said, "Why do you answer *Labbaik* to me (*Labbaik* is an answer to respect from the summoned), even though you know I am not a Muslim?"

The Messenger of Allah replied, "I do not say *Labbaik* unless I know that you will receive guidance." (مَا أُجِبْتُ نِدَائَكَ حَتَّى عَلِمْتُ أَنَّ اللَّهَ تَعَالَى قَدْ هَدَاكَ) The Jewish woman also converted to Islam in the hands of the Prophet SAW in her dream, and she promised to make a *maulid* celebration for the Prophet SAW (Nur Azizah, n.d.)

From the script above, it contains the values of respectfulness and tolerance, (R. N. Hula et al., 2021) that the prophet had good morals, regardless of whether he was Muslim or not, he respected anyone who greeted him, and he was very tolerant of the Jews and answered them with respect (*Labbaik*).

It is undeniable that the prophet had noble character and always set an example for his ummah. The moral values contained in the *Dikili* manuscript are as follows.

لَتَمَيَّلُ دِل لَنَا يَهُودُ أُولَى تَتُو لِيَتْ إِت يَتَل اَيِّا نَبِي لَبَلْ تُلْت مَلْمَهِي وَو بِل مَلْعَكْنَا أُولَى لَيْت اَيِّا

Lotombilu dile lota Yahudi uwaliyo tutuliyo tutu ito-itolu Eya Nabi laba-labalo tutu molamahe wawu boli molanggata uwilowaliya loito Eya.

The *Dikili* manuscript above is a fragment of the praise of a Jewish woman who knew about the character and personality of the Prophet, as in the following quote from *syaraful Anam*.

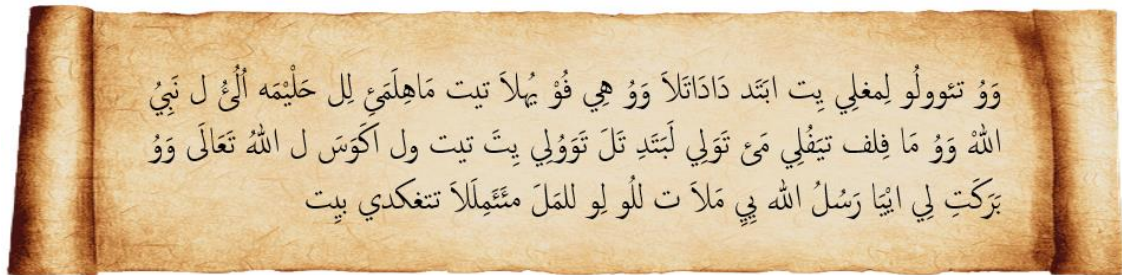
إِنَّكَ لَنَبِيٌّ كَرِيمٌ، وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ، تَعِسَ مَنْ خَالَفَ أَمْرَكَ وَ حَابَ مَنْ جَهِلَ قَدْرَكَ

Truly you are a noble prophet, you have a great character, and no one will turn your back on your orders and lie to your provisions.

From the text above, it shows that the prophet has a noble character, that character is not only for Muslims, non-Muslims (Jews and Christians) also always behave and act with good and noble character.

f. Social Value: Blessing

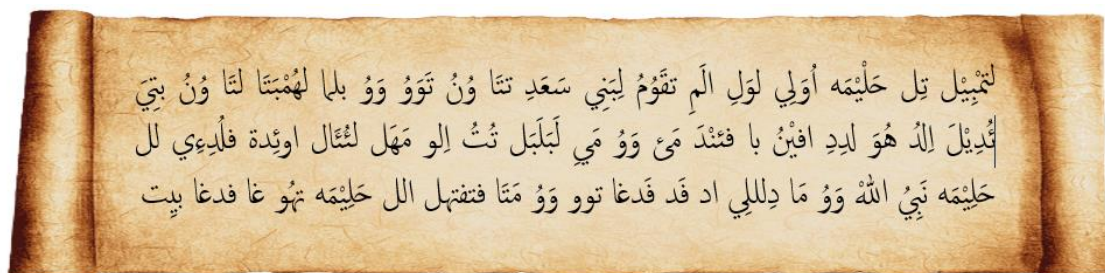
Script 6. Giving Benefits to Others



Wawu toowoluwo li mongoliyo yito obatade dadatala wawu bo hipuyuhela, teto mahilama mayi lilo Halimah oluu lo Nabiyullah wawu ma pilopoteyapuliyo mao tobatade tala tuwawuliyo yiyo tetowolo okawasa lo Allahu taala wawu barakati liyo eya Rasulullahi yiyio malato lolulilo mola moaamilala totonggade boyito.

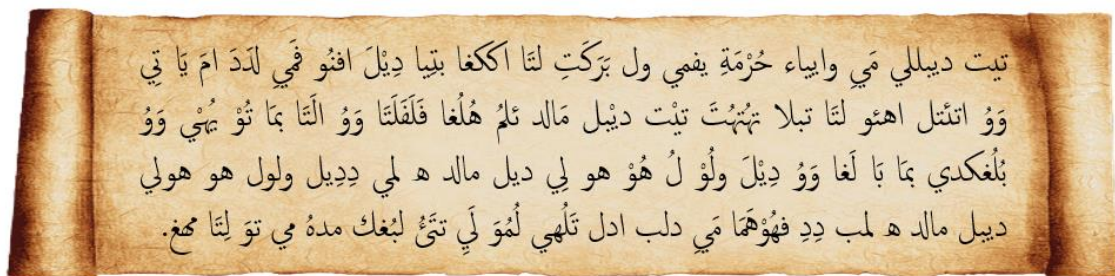
The existence of the prophet in childhood not only gave blessings to Halimah's family, but also to the surrounding community, this is illustrated in the *dikili* manuscript which states that the prophet was once asked by the community through Halimah to produce goats, then the Prophet swept his hands over the goats, and by the power of Allah, the goats again become productive, healthy and produce lots of milk.

Another blessing is that the presence of the Prophet can give fertility to plants which at that time were dry and barren, this blessing was realized when Halimah embraced, and brought the Prophet to a barren expanse, in the hope that God would give glory through the intercession of the prophet. This incident is contained in the following *dikili* script:



Lotombilu tilo Halimah uwaliyo lowali olami to kawumu lo Bani Saadi totawunu tuwawu wawu mayi lohumbuta lo tawunu botiya udila ilo dehuwa lo didi openu bo peenda mao wawu mayi laba-labalo tutu ilo mahale lo ualo. Oodito mapiluduiyo mayi lilo Halimah Nabiyyullah wawu madilelo liyo ode pade-padenga tuwawu wawu mota poti-potihula olilo Halimah tohungo padenga boyito wawu mahipohileya liyo dua ode Eya uwaliyo wu' eyau hurumatiyapo mayi wolo barakati lo utakikia botiya yiyo delo oponuwapo mayi lo didi amiyatiya botiya wu' taohuu wo lou tatubola tuhatuhata.

After the prophet prayed, then immediately by the power of Allah, the sky became cloudy, lightning and thunder rumbled accompanied by thunder, and rain fell like shower water that flushed dry and barren areas.



Teto debolo mayidiolomo hulunga pali-palita wawu ilata bomotuyuhe wawu bulonggode bomolambalanga wawu dila wololo hihewo liyo yilodehulo mayi didi pohumaya mayi bo odelo taluhe helumuwalayi totau lo bunggo modehu to walita mohengu.

KESIMPULAN

Based on the discussion with the content analysis above, the researcher concludes that the messages and values of goodness contained in the manuscript of *Dikili Gorontalo* consist of 1) religious education values, 2) moral values, 3) social values and 4) cultural values. The value of spiritual education is related to the patience and independence experienced by the prophet as an orphan. Moral values are imprinted on fair behavior in acting and behaving, with a message that we are smart in positioning and limiting ourselves not to take the rights of others. Cultural values are closely related to the recommendation to maintain cleanliness through circumcision which has also been exemplified by the previous prophets. Circumcision is an Islamic culture, aiming not only to obey religious orders, but also to keep dirt from accumulating on the penis, making it easier to urinate, increasing pleasure during intercourse, and maintaining genital health. As for the culture of circumcision for Gorontalo women, it gives a message that women always avoid the

seven despicable attitudes that are generally attached to women. Another cultural value is an example of the prophet's behavior in practicing a culture of tolerance for adherents of other religions, Jews and Christians. The social value is found in the sincerity in giving and the willingness to share by Halimah al-Sa'adiyah in breastfeeding. Another social value is in *uswatun hasanah*, the prophet who always gives blessings to nature and always benefits others.

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