

THE ROAD TO MINAHASA: THE EARLY ARRIVAL AND TRADITIONS OF BANTEN MUSLIMS IN TOMOHON'S JAVANESE VILLAGE

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Abstract: *The research on the early arrival of the Muslim community in Tomohon Javanese Village (Kampung Jawa Tomohon) has its own story, unlike the Muslim community in Kampung Jawa Tondano Minahasa, which was pioneered by Kiyai Mojo and his followers in 1829. In the Tomohon area, Islam was allegedly introduced by several people from the sultanate of Banten. This research aims to investigate how the early arrival of Banten Muslims introduced Islam in Tomohon. This research uncovered the story of who and how the Banten Muslims first arrived. Method of research using observation, document study and in-depth interviews with key informants. This research found that Tubagus Buang was a pioneer also as the leader of the first group of Banten Muslims to arrive in Tomohon Minahasa. He was a mysterious figure. Tubagus Buang's grave is still believed by the residents of Sarongsong Javanese village to be in their area, namely Kalapa Empat. In the Sarongsong District they settled in the Kayu Payung area. For a long time in the area they chose to procreate through marriage with Minahasa women. In addition, the typical Islamic traditions in Tomohon Javanese Village come from the tariqat tradition inherited from Banten, such as the Lebaran Ketupat celebration and Rudat art. There has not been much writing on the history of Tomohon Javanese Village.*

Key Words : *Kampung Jawa Tomohon, Tubagus Buang, Minahasa Muslims*

Abstrak: *Penelitian mengenai awal mula kedatangan komunitas Muslim di Kampung Jawa Tomohon memiliki cerita tersendiri, berbeda dengan komunitas Muslim di Kampung Jawa Tondano Minahasa yang dipelopori oleh Kiyai Mojo dan para pengikutnya pada tahun 1829. Di daerah Tomohon, Islam diduga diperkenalkan oleh beberapa orang dari kesultanan Banten. Penelitian ini bertujuan untuk mengetahui bagaimana awal mula kedatangan Muslim Banten memperkenalkan Islam di Tomohon. Penelitian ini mengungkap kisah tentang siapa dan bagaimana Muslim Banten pertama kali datang. Metode penelitian menggunakan observasi, studi dokumen dan wawancara mendalam dengan narasumber. Penelitian ini menemukan bahwa Tubagus Buang adalah seorang perintis sekaligus pemimpin kelompok pertama Muslim Banten yang tiba di Tomohon Minahasa. Ia adalah sosok yang misterius. Makam Tubagus Buang masih diyakini oleh warga kampung Jawa Sarongsong berada di wilayah mereka, yaitu Kalapa Empat. Di Kecamatan Sarongsong mereka bermukim di daerah Kayu Payung. Sejak lama di daerah tersebut mereka memilih beranak pinak melalui pernikahan dengan perempuan Minahasa. Selain itu, tradisi Islam yang khas di Kampung Jawa Tomohon berasal dari tradisi tarekat yang diwarisi dari Banten, seperti perayaan Lebaran Ketupat dan kesenian Rudat. Saat ini belum banyak tulisan yang membahas tentang sejarah Kampung Jawa Tomohon*

Kata Kunci: *Kampung Jawa Tomohon, Tubagus Buang, Minahasa Muslim*

Introduction

The arrival of Islam to Minahasa, especially the northern area of the island of Sulawesi until now, is still uncertain when and who spread it. Islamization in Minahasa developed through the arrival and presence of actors in the trade network such as sailors, preachers, as well as various conditions that influenced the community in the religious relations that were formed.¹

The arrival of Islam in the Minahasa brought Dutch political prisoners exiled to Minahasa. In the Manado residency, especially the Tondano district has the famous figures as moslem leader in Minahasa, Kyai Modjo and Imam Bonjol.² Until the XVII century, Islam entered Minahasa through two routes: a). Ternate route to Sangir, Bolaang Mongondow, and Minahasa. b). South Sulawesi to Gorontalo route. Meanwhile, according to Taulu³ the entry of Islam into Minahasa in 1684, along with workers brought by the Dutch to build a fort in Manado. Another opinion suggests that Islam entered Minahasa in the XVII century due to the influence of the Kingdom of Ternate.⁴

Adherents of Islam in Manado were originally immigrants from Ternate, Tidore, Makian (North Maluku), and Hitu. They were fishers on the North coast of Minahasa land and preserve their catch in several locations, both on small offshore islands and in remote places on the Minahasa mainland. Initial contacts with indigenous Minahasa people are ongoing but not intensive.⁵ Interestingly, information about the arrival of Islam in the Minahasa region was not discussed much until the arrival of Islamic spreaders to the Tomohon area, which is one of the cities in North Sulawesi to be part of the Minahasa ethnicity. The topic of research on the arrival of Islam in Minahasa has been researched a lot. For example, Kembuan Roger wrote about "The Socio-Cultural Life of the Outcasts in Tondano Java Village (1830-1908).⁶ However, research on the Javanese Tomohon Muslim village in North Sulawesi is almost non-existent.

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¹ Muhammad Nur Ichsan Azis, "Menemukan Islam Di Minahasa: Islamisasi Dalam Jaringan Rempah Nusantara," *Historia Islamica: Journal of Islamic History and Civilization* 2, no. 1 (August 15, 2023): 1-15.

² Rusdiyanyo Rusdiyanto, "Dynamics and Transformation of Da'wah in Manado During Covid-19 Pandemic," *MUHARRIK: Jurnal Dakwah dan Sosial* 6, no. 1 (June 22, 2023): 125-136.

³ Taulu, HM *Masuknya Agama Islam Di Sulawesi Utara* (Manado: Yayasan Manguni Rondor, 1977).

⁴ H, B Palar, *Wajah Lama Minahasa* (Jakarta: Yayasan Gibbon, 2009).

⁵ Pengaruh Kebudayaan Islam di Minahasa Masa Kolonial, Berdasarkan Tinggalan Arkeologi Irfanuddin Wahid Marzuki, and Irfanuddin Wahid Marzuki Balai Arkeologi Sulawesi Utara Jl Pingkan Matindas No, *The Influence of Islamic Culture in Minahasa Colonial Period: Based on the Archaeological Remains*, n.d., www.sulut.kemenag.go.id.

⁶ Kembuan Roger, *Jawa-Tondano; Sejarah Dan Tokoh-Tokoh Yang Diasingkan Abad XIX* (Manado: BRI, 2018).

in Tondano Java Village (1830-1908).⁷ However, research on the Javanese Tomohon Muslim village in North Sulawesi is almost non-existent.

However, there is not much information about the arrival of Islam in the Minahasa region, especially Muslims in Tomohon, which is now known as Kampung Jawa. For example, Kembuan Roger (2016) wrote about the socio-cultural life of the alienated community in Kampung Jawa Tondano (1830-1908). However, there are only two research records on Kampung Jawa Muslim Tomohon in North Sulawesi, namely Adrianus Kondjogian (2013)⁸ on Tubagus Buang and Kampung Jawa Tomohon and Lasido Nur Allan (2023)⁹ Sarongsong, Minahasa.

Based on ethnic origin, the Muslim community in Tomohon's Javanese village is descended from their ancestors who came from Banten Province. The Islamic settlement in Tomohon originated from the descendants of Tubagus Buang, a nobleman of the Banten Sultanate who opposed the Dutch and their followers.¹⁰ However, before discussing the beginning of the spread of Islam in Tomohon's Javanese Village, the author needs to describe the social historical background of the Bantenese community in the colonialism era. This is important because a number of information records that since the Dutch colonial government conquered the sultanate of Banten, the resistance and rebellion of the Banten people against the colonial government and its apparatus has not been extinguished. The colonial government viewed Banten as the most volatile region in Java. Therefore, the people of Banten have always been known as religious fanatics, aggressive and rebellious.

Other sources, including MC Ricklefs¹¹ mentioned in "Modern Indonesian History" that the new crown prince was too young to rule, while Zainul Arifin showed signs of mental illness. Therefore, with the approval of the Queen of Sharifah, the VOC (*Vereenigde Oostindische Compagnie*) arrested and banished Sultan Zainal Arifin to Ambon. With the blessing of the VOC, Syarifah became the sultan's guardian. However, the Banten elite opposed the Queen's oppressive rule. Kinship-wise, Tubagus Buang was the nephew of Sultan Muhammad Syifa Zainul Ariffin (1733-1750). At the same time, Kyai Tapa is a half-brother of Sultan Muhammad Syifa Zainul Ariffin. However, Syarifah Fatimah was ambitious to control the Sultanate of Banten. The VOC supported her, but later banished her to Edam Island where she died.¹²

In the history of Banten, the figure of Tubagus Buang has two versions. The first states that he was a friend of Kyiai Tapa who was involved in a rebellion due to

⁷ Ibid.

⁸ Adrianus Konjogian, "Tubagus Buang Dan Kampung Jawa Tomohon," <Http://Adrianuskonjogian.Blogspot.Com/2013/07/Tubagus-Buang-Dan-Kampung-Jawa-Omohon.Html>.

⁹ Lasido Nur Allan, "Kisah Jawara Muslim Kesultanan Banten Di Distrik Sarongsong Tomoho," in *Dari Pinggiran Menuju Pusat Tradisi: Intelektualisme, Kebudayaan Dan Ekspersi Muslim Minahasa*, ed. Rahman Mantu, 1st ed. (Manado: IAIN Manado Press, 2023).

¹⁰ Ibid.

¹¹ M.C. Ricklefs, *A History of Modern Indonesia: C.1300 to the Present* (Indiana, USA: Bloomington : Indiana University Press, , 1981).

¹² Hendri F. Isnaeni, "Ratu Banten Ditahan Di Pulau Edam (<Https://Historia.Id/Kuno/Articles/Ratu-Banten-Ditahan-Di-Pulau-Edam-DBMJ6/Page/1>) 2013," *Historia.Id*.

the condition of the Banten people who were betrayed by Syarifah Fatimah who collaborated with the VOC. Syarifah Fatimah was the wife of Sultan Muhammad Syifa Zainul Arifin (1733-1750). However, the unfortunate fate of sultan Zainul Arifin was unable to shake off the influence of a Queen who was the former wife of a VOC employee in Batavia, who was newly married and made the consort of Sultan Zainul Arifin. She was known for her alliance with VOC.¹³

In addition, she was accused of banishing the crown prince, Pangeran Gusti, to Ceylon (Sri Langka). Syarifah Fatimah was portrayed as having a strong political ambition to make her son-in-law, Prince Syarif Abdullah, the Sultan of Banten. She also spread slander that her husband was crazy and was later arrested by the Dutch. The Queen's plan succeeded with the appointment of Prince Syarif Abdullah as Sultan of Banten with the approval of the Dutch. Of course, this was a trigger for many insiders in the sultanate, especially relatives of the sultanate and the people of Banten who did not agree with the appointment of the new sultan to express disappointment.¹⁴

The second opinion states that Tubagus Buang was a student of Ki Wakhia. He was exiled to the Javanese village of Tomohon together with Patih Tubagus Diningrat of Jayakarta, Demang Tubagus Suramarja, Kadi Abu Salam, and Mas Djibeng. They were involved in a rebellion known as Gudang Batu. (Konjogian) The incident was led by a respected scholar in Gudang Batu, named Ki. Wakhia also often paid attention to the very alarming state of his society, not infrequently he witnessed how people were oppressed and treated unfairly by the Dutch colonial government. This is what makes Ki. Wakhia really hated the Dutch colonizers.¹⁵

Results and Discussion

The presence of Tubagus Buang in Minahasa needs special attention because it will be related to the political background in the sultanate of Banten. Kartodirjo's¹⁶ explanation of Ki Wakhia's struggle provides important information that Tubagus Buang's entourage were disciples of Ki Wakhia on the basis of their involvement in the *Gudang Batu* rebellion, a rebellion against Dutch colonial rule in 1850. This was triggered because the continuous oppression by the Dutch government made the people of *Gudang Batu* (Cilegon) hate the Dutch even more. The policy of paying land tax and wealth tax to the colonial government further increased the burden of suffering of the population, because those who did not pay the tax would be subject to punishment as a substitute. In addition to the tax regulations set by the Dutch government, there were also Dutch landlords who sprung up to control the people. People who lived and farmed for the landlords had to pay taxes to the landlords, while people who neglected their obligation to pay taxes to the landlords would feel the cruelty committed by the landlords who considered them slaves. Until finally Ki. Wakhia was caught by the Dutch colonials in 1856 and sentenced to death, after a long time as a fugitive from Dutch colonial troops.

¹³ Ibid.

¹⁴ Maftuh Maftuh, "Islam Pada Masa Kesultanan Banten," *Jurnal Al-Qalam* 32, no. 1 (2015).

¹⁵ Sartono Kartodirjo, *Pemberontakan Petani Banten 1888*.

¹⁶ Ibid.

The author needs to emphasize that discussing the figure of Tubagus Buang in Kampung Jawa Sarongsong Tomohon is difficult research, because of his mysterious figure. It is not easy to trace the truth of Tubagus Buang's footsteps in Minahasa. For example, the certainty of Tubagus Buang's grave has a number of clues in several locations. Among them we can find in Bogor Regency in the ancient tombs of Jasinga Sub-district there are tombs of Banten ancestors, for example the Pagutan tomb which is located at the confluence of two rivers namely Cidurian and Cikeam of Banten Province. Some people in Jasinga say that Tubagus Buang's tomb is located in the Pagutan tomb complex. Others say that his grave is located in the Kampung Kandang cemetery (about 500 meters from Pagutan). According to oral tradition, the local community only knows Tubagus Buang's grave based on word of mouth or sources from village elders.

Referring to the article written by Lasido Nur Allan (2023)¹⁷ regarding the existence of the Javanese village of Tomohon is an early reference to the first Muslim community in Tomohon. According to him, "Islam in Tomohon came from the descendants of Tubagus Buang, a nobleman of the Sultanate of Banten who opposed the Dutch and their followers". In addition, there is other information that Tubagus Buang was stationed in Lotta, Pineleng but because it was considered more dangerous, it was then moved to the Sarongsong walak (district) in Tomohon (Palar 2009, 141) In the Sarongsong area they settled in the Kayu Payung area. For a long time in the area they chose to procreate through marriage with Minahasa women.

There are several sources of information about the arrival of a number of Banten Muslims, but not many people have studied it. To find out more, the author met with Tubagus Tomi (2023),¹⁸ a person who pursues the history of Minahasa, especially the Javanese Village of Tomohon. According to him, the initial arrival of the group from Banten consisted of seven people, namely, Tubagus Buang himself, Penghulu Abusalam, Mas Djebeng, Mukali, Abdur Rasjid, Abdul Wahid Abdul Haji, Abdul Rais. Only four of them had descendants. Tubagus Buang, Abusalam, Mas Djebeng and Mukali. Tubagus Buang married a woman from Lahendog Minahas named Supit. From his wife, Tubagus Buang had three children named; Tubagus Agus, Tubagus Baii and Tubagus Abdullah. They continued to marry until they had many descendants until now in Kampung Jawa Tomohon.

Early Arrival of Banten Muslims

The entry point in the influence of Islamization in the Minahasa mainland began with the Sulawesi Sea area in past commercial activities. The Sulawesi Sea as the northern route of the axis of commerce and Islamization then had implications for the space and scope of commerce at that time. Minahasa's position at the intersection of the Sulawesi Sea and the Maluku Strait connected it with sailors from the North and East of Celebes Island.¹⁹

¹⁷ Lasido Nur Allan, "Kisah Jawara Muslim Kesultanan Banten Di Distrik Sarongsong Tomoho."

¹⁸ Tubagus Tomi, "Interview with Informant," Interview (Tomohon, Oct 2, 2023).

¹⁹ Muhammad Nur Ichsan Azis, *Jurnal Thaḳāfiyyāt*, Vol 21, No. 2 (2022) DOI: <https://doi.org/10.14421/> (2022): Minahasa: Islamisasi dan Warisan Peradaban Islam di Sulawesi, "Minahasa: Islamisasi Dan Warisan Peradaban Islam Di Sulawesi,"

Considering the commercial activities of the Sulawesi Sea area which is known as the main port, it is possible that the early arrival of the group from Banten arrived in the Minahasa region. according to Tubagus Tomi (2023) ²⁰ the first port that became their landing place was Kema port in Minahasa which is known as the main entrance across the region. Furthermore, their journey from Kema to the area around Mount Lokon in Minahasa took days during their journey. Arriving at their destination, they apparently adapted to the forest conditions and cold weather. Eventually, they were moved to a forest area in the Lansot area right behind the Pertamina Geothermal office, currently in the Lansot area of Tomohon city.

It is said that after no more than two years in Lansot Tomohon, Tubagus Buang's entourage began to think about survival amidst their various cultural and religious differences. One of them married Minahasa women. Tubagus Buang is said to have married a Supit clan woman from Lahendong Minahasa. The fruit of their marriage, apart from offspring, is also the inheritance of land around the heat source in Lahendoang, a legacy from his wife. While other relatives chose to marry and settle in Rurukan Tomohon.

In the Lansot area, they settled and accommodated several families. However, because there were many relatives and descendants in the area, they had the initiative to move and many chose to plant in the Sarongsong area, precisely in Kayu Payung, a fertile plantation location at that time as well as being the starting point of the history of the Javanese village of Sarongsong. This is where they began to develop and intermarry. You can imagine how they tried to survive. Once upon a time it was said that in the area they had to seek help due to an outbreak of chickenpox skin disease. This infectious disease managed to infect most of the residents in Kayu Payung. Interestingly, the treatment effort was carried out by taking a long soak in a spring that contained high levels of sulfur. They call it air asang (salt water). It is actually a sulfur-contaminated water source from the Lahendong geothermal area. They bathed in the water every morning and evening until they recovered from smallpox²¹.

Many of their relatives made the water source the center of agricultural and plantation activities. They chose to open the area around the asang water source so that it developed into the Javanese village of Sarongsong. This information reached the ears of Kiyai Mojo's students in Tondano, that there was a new area settled by Muslims from the descendants of Tubagus Buang from Banten. Some of Kiyai Mojo's descendants and students began to visit the Javanese village of Sarongsong. Many came from the Javanese village of Tondano with the intention of finding a Muslim mate and getting married. Like the Masloman clan (Tondano Java) came to get married, so there were many Masloman, Suratinoyo, Kiyai Demak and other clans living in the village. After thinking that there were already many Muslim residents, then they built a mosque for the first time.

The establishment of the Nurul Iman mosque in Kampung Jawa Sarongsong Tomohon, formerly called Mushola in 1934, was pioneered by the grandson of Tubags Buang, Tubagus Mustari, not by Tubagus Buang himself. Mustari died in

²⁰ Tubagus Tomi, "Interview with Informant." in Tomohon 2 Oct 2023

²¹ Lasido Nur Allan, "Kisah Jawara Muslim Kesultanan Banten Di Distrik Sarongsong Tomoho."

1944 at a relatively young age as an imam. The first restoration of the new Mushola in 1941 was named the Nurul Iman Mosque.

It didn't stop with Tubagus Buang, the next arrival of Muslims or the second wave of groups who came to inhabit Tomohon's Javanese Village but not from Banten. They came from South Sulawesi with Lasambang and Lakoro as the leaders. They were Bugis traders who originally only visited Kema harbor. The meeting of Bantenese Muslims and Bugis traders with Minahasa girls started from trading in the market in the form of "*baku blantek*" (bartering) of food needs. This information was provided by Tubagus Tomi (2023).²²

The "*tibo-tibo*" or fishmongers in Minahasa are usually women, while Tomohon Javanese have a habit of making palm sugar which is sold in Tomohon and Manado markets and often bought by Minahasa "*tibo-tibo*". From the barter meeting, intermarriage occurred. Subsequently, the Tomohon Javanese settlement began to be frequented by people from the Tondano Javanese settlement, they were students and followers of Kyai Mojo and Kyai Muslim (Prince Diponegoro's advisor), Kyai Demak, Suratinoyo, Pulukadang and Masloman from Central Java who were banished by the Dutch and arrived in Minahasa in 1830. The three descendants mingled and had offspring. Marriages of Tomohon Javanese villagers later occurred with Muslims in Manado, Pineleng, Belang, Bolaang-Mongondow and Gorontalo. Javanese customs and Islamic religion were maintained.

But interestingly, Javanese with a Tombulu accent and Manado Malay are commonly used until now. In fact, quite a few residents of Tomohon Javanese Village are very fluent in Tombulu. The names of the streets (alleys) in the village use local names and speak Tombulu. Kampung Jawa has a mosque called "Nurul Iman" Mosque which is the oldest Muslim place of worship in Tomohon. Labeling this village as Kampung Jawa seems unusual because the early settlers were Muslims from Banten who are ethnically different from the Javanese. But the Minahasa people are called "*Tonyawa*" (Javanese), as explained by Tubagus Tomi (2023)²³

Tubagus Buang as The Pioneers of Tomohon Javanese Village

Tubagus Buang is known as a hero of the Banten Sultanate. At that time he was with Kiyai Tapa against the VOC soldiers and rebelled in the Banten Sultanate area. The Banten Sultanate's power struggle began with the work of Nyai Syarifah, who worked for the VOC. One day Nyai Syarifah was married off by the family and the Banten Sultanate and eventually she had the ambition to control the Banten Sultanate. At that time when Tubagus Buang fought the VOC army, when he was beaten back the army reached the Bogor area. There is a shrine where he lived. The people of Pandeglang Regency who are fond of religious tourism, can make a pilgrimage to the Tubagus Buang Cemetery Complex area. In 1733 Sultan Muhammad Zainul Arifin ascended the throne to become the ruler of Banten or often referred to as Bantam.²⁴

In 1729 an empress Syarifah Fatimah began to dominate power, she even intervened by making decisions that caused the situation in Banten to become

²² Tubagus Tomi, "Interview with Informant." in Tomohon 2 Oct 2023

²³ Ibid.

²⁴ Hendri F. Isnaeni, "Ratu Banten Ditahan Di Pulau Edam (Https://Historia.Id/Kuno/Articles/Ratu-Banten-Ditahan-Di-Pulau-Edam-DBMJ6/Page/1) 2013 .

unstable. Nina Lubis ²⁵ wrote that the queen turned out to be a VOC agent who was given the task of expanding power among the palace family.

Before being banished to Minahasa, they had actually been exiled to Selong - currently in West Nusa Tenggara - which failed because the area was populated by Muslims. However, in order for the Netherlands not to lose its influence, the colonial tactics under the leadership of Governor General Pieter Gerardus van Overstraten (1755 -1801), during whose reign the transfer of power from the VOC to the Dutch East Indies government under the leadership of Napoleon Bonaparte was known, tried another tactic. This time the group was exiled to the island of Tarnate-Tidore. But again it seems that the Dutch canceled the plan because there was news that in the region there was a strong Islamic influence in the sultanate of Ternate. Safe for Tubagus Buang's entourage, but a serious threat to the Dutch. Finally, I don't know where the Dutch leadership in Batavia got the idea that they should infiltrate Minahasa because it was considered the most suitable because there was still little Islamic influence .²⁶

The figure of Tubagus Buang is a mystery. He is not only known in the Javanese village of Tomohon, but his footsteps have long been known in Banten. Tubagus Buang's grave is still believed by the residents of Sarongsong Javanese village to be in their area, namely *Kalapa Empat*. About three kilometers from the Nurul Iman Mosque. The biggest question is, did he die and was buried in that area? The answer is still full of conjecture. However. Not only Tubagus Tomi but also most of the people still believe that his grave is in that area. An attempt to prove this was made by presenting a Kiyai from Banten who was able to magically see the location of the sacred tomb. The result was that Tubagus Buang's grave was indeed in Tomohon, in Kalapa Empat. Another reason is because the descendants of Banten aristocrats have a tradition of choosing to have their graves buried on a high place as is the current condition. In addition, there are mythical stories of local people that in the past on Friday nights, when there was a group of cows from the plantation passing by the tomb complex, it would suddenly stop for a long time. It could not cross unless you asked permission and prayed at the tomb.

"We still believe that the grave of our ancestor Tubagus Buang is in Kalapa Empat, about three kilometers from Lansot. It is a tradition that if a nobleman from the sultanate of Banten dies, his body will be buried in the hills" (Tubagus Tomi, 2023) ²⁷

Tracing the footsteps of Tubagus Buang and his relatives in Minahasa has been difficult from the beginning. A number of parties have their own opinions. Lasido Nur Allan (2023) said Tubagus Buang was a Jawara of the Banten sultanate.

²⁵ Nina H Lubis, *Sejarah Tatar Sunda*, Universitas Negeri Padjadjaran. Pusat Penelitian Kemasyarakatan dan Kebudayaan, and Masyarakat Sejarawan Indonesia. Cabang Jawa Barat, (Satya Historika, 2003), <https://books.google.co.id/books?id=jZFuAAAAAMAAJ>.

²⁶ Tubagus Tomi, "Interview with Informant." In Tomohon, 2 Oct 2023

²⁷ Ibid.

This opinion refers to Mohammad Hudaeri (2003) who wrote about "Jawara in Banten, its Role, Position and Network".²⁸

I think this assumption makes it possible for him to be a Jawara, but it still needs to be researched because Jawara is also a tradition that has long been known in Banten. According to Nina Lubis²⁹ in her work entitled "Banten in the Struggle of History, Sultan Ulama Jawara" wrote that jawara is a word that has been so attached to Banten people. According to her, in the social environment in Banten, the jawara cannot be separated at all. Jawara has a fairly dominant role in society and has even held its own status since the colonial era. Jawara usually have distinctive accessories; such as all-black clothing, high-pitched speech, and carrying sharp weapons in the form of machetes (usually at the waist). This group is also often referred to as warriors who are members of organizations and strong family ties.

Related to Jawara Banten, M.A Tihami³⁰ examined in the "Leadership of Kiyai and Jawara Banten". He explained that Jawara is a student of the Kiyai. The role of Kiyai in Banten in the past was not only teaching Islamic religious sciences but also teaching martial arts or kanuragan. Pesantren as a traditional educational institution in Banten in the past, was located in the smallest and less secure areas, because it was far from the sultanate, unable to reach remote areas that were very far from the center of power.

The results of this observation are limited to collecting preliminary information about the history of Tomohon Javanese Village which has not been fully recorded. The information obtained is an entry point for further research on the ancestors of the Javanese village of Tomohon, known as the pioneers of Islam in Tomohon. Interestingly, there is information that states that the first generation, namely Tubagus Buang's group in Sarongsong, for matters of prayer and the application of sharia is allegedly not perfect, as said by Tubagus Tomi (2023). The situation lasted until Tubagus Abullah, the son of Tubagus Mustari, (third generation) the first Imam of the Nurul Iman Mosque was asked to study Islam in Manado to a Kiyai from Banten named Sheikh Arsyad Thawil-Al Bantani (1851 - March 19, 1934). He was married in Manado to a Minahasa girl Tarhimah Magdalena Runtu.³¹

The Muslim Tradition of Tomohon Javanese Village

The existence of Islam in Tomohon Javanese Village began to grow and develop when Tubagus Abdullah took on the role of Imam of the Nurul Iman mosque. He had religious knowledge when he was a student of Kiyai Arsyad Thawil. Many traditions typical of the Sultanate of Banten are maintained. For example, playing musical instruments using Rebana accompanied by chanting prayers and typical

²⁸ Mohamad Hudaeri, "Jawara Di Banten," *ALQALAM* 20, no. 97 (June 30, 2003): 43.

²⁹ Nina Herlina Lubis, *Banten Dalam Pergumulan Sejarah: Sultan, Ulama Dan Jawara* (Jakarta: LP3ES, 2004).

³⁰ M.A. Tihami, "Kiyai Dan Jawara Di Banten: Studi Tentang Agama, Magi, Dan Kepemimpinan Di Desa Pasanggrahan Serang, Banten" (Thesis, Indonesia of University, 1992).

³¹ Ufik W. Ahmad, "The Role of Social Religion K.H. Muhammad Arsyad Thawil Al-Bantani In Spreading Islam In Manado In 1889-1934.," *Historia Islamica Journal History And Islamic Civilization* 1, no. 1 (2022).

Banten songs. Tomohon Javanese Village has now become a village in Tomohon Selatan District.

In the latest development of Tomohon Javanese Village Community has a tradition of ancestral heritage from Banten that has been known for many years in North Sulawesi, namely *Lebaran ketupat*, is a tradition carried out by the residents of Tomohon Javanese Village as a gratitude after fasting Ramadan and fasting *Syawal* for six consecutive days in the month of *Syawal*. The tradition of *Lebaran Ketupat* is precisely held on the seventh day of *Shawwal*. The meaning of *ketupat* or "*kupat*" in Javanese is short for "*Ngaku Lepat*" which means admitting mistakes.³²

The meaning of "*ketupat*" shows a sign that as ordinary human beings must have made mistakes to others, so with the culture of *kupatan* once a year, we are reminded to both acknowledge each other's mistakes, then be willing to forgive each other. By forgiving each other, it is guaranteed that in this life we will feel peace, tranquility and serenity. The shape of the diamond is rectangular and there is a pentagon. The rectangular shape reflects the principle of "*kiblat papat lima pancer*" which means that wherever humans go, they will always return to God. *Kiblat papat lima pancer* can also be interpreted as the four kinds of human beings, namely anger, which is emotional, lust to satisfy hunger, to have something beautiful, and *mutmainah* is the lust to force oneself. These four desires are conquered during fasting. So by eating *ketupat*, it symbolizes being able to conquer these four desires. Furthermore, the pentagon-shaped *ketupat* means "*barang limo rak keno ucul*", namely: five prayer times namely *Fajr, Dhuhr, Asr, Maghrib, and Isya*.³³

The tradition of *Lebaran Ketupat* in Kampung Jawa Tomohon City is the result of acculturation of Nusantara culture with Islam, first brought by Sunan Kalijaga who preached to spread the teachings of Islam on the island of Java. The tradition of *Lebaran Ketupat* is a tradition brought by rebels from Banten who were exiled by the Dutch. The people of Kampung Jawa refer to them as ancestors from Banten including Tubagus Buang, Penghulu Abusalam, Syai Idris alias mukali, Abdul Roza, Abdul haji, Mas Djebeng, Ibrahim alias brahim. The Javanese village of Tomohon City developed and collaborated with the Tondano Javanese descendants of Kyai Demak.

Almost all of the arts that originated in Banten originated from the *Islamic Tariqah* ³⁴. Not only the tradition of *Lebaran Ketupat*, but this can be observed in the art of Rudat tradition, which is a traditional art that grows and develops in the pesantren environment. Rudat art is an art of movement and vocals accompanied by rhythmic beats from a terebang-like instrument. The verses of the songs contained in it are religious in nature, namely puja-praise and sholawat that glorify *Allah* (God) and His Messenger³⁵. Rudat was born from one of the Sanusiah tariqah, a tariqah as well as an Islamic political clan (Sufi order) and clan in colonial Libya and the Sudan

³² Zulkarnaen Me'akhir Yanus, " Tradisi Lebaran Ketupat Di Kampung Jawa Kota Tomohon ," *Holistik* 16, no. 4 (October 2023).

³³ Ibid.

³⁴ Risa Nopianti, "Rudat Banten," *BPNB, Jawa Barat: www. Kebudayaan.Kemdikbud.go.id* .

³⁵ Ibid.

region founded in Makkah in 1837 by Sheikh al-Senussi³⁶. There is also *debus*, which was born from the Rafiidh Tariqah, and *dalail* recitation from the Sadiliah tariqah. That is why the art of Rudat originally grew and developed in the pesantren environment, then spread to the community³⁷.

The difference between Rudat Banten and Rudat in other places lies in the technique of hitting very hard, as well as the naming of the rudat itself. In other places Rudat usually refers to the dance, while in Banten it refers more to the type of musical instrument played, namely Rudat.³⁸

In fact, the Rudat musical instrument itself consists of several types and forms including *ketimpring*, *kencringan*, *tojo*, *nganak*, *gendrung*, and *jidor*, all of which are percussion instruments played by beating. Rudat art is followed by a variety of dances, the movements consist of foot, hand and head movements that are moved in unison and in harmony with the rhythm of the terebang claps. The movement of stepping forwards, backwards and sideways together symbolizes the togetherness of the steps and the harmony of the choreography.

The dance movements that accompany the art of Rudat are similar to martial arts movements, but the element of energy does not affect the movements much, just so that the accompaniment of the art troupe looks harmonious with the rhythm of the music played. The elements of silat movements shown contain the philosophy of being alert and ready, as generally the soldiers (Jawara) of the Islamic Banten sultanate in the past.

Conclusion

This research answers the question of how the early arrival of some Muslims from Banten in the Sarongsong area, currently known as Kampung Jawa Tomohon. It began in 1875. Tubagus Buang was the leader of the group. They moved several times in Minahasa. In the Lansot area, they settled and accommodated several families. But finally they chose to plant in the Sarongsong area, precisely in Kayu Payung, a fertile plantation location at that time as well as the starting point of the history of the Javanese village of Sarongsong. From here they began to develop and intermarry with Minahasa women.

In addition, their leader Tubagus Buang, based on the narrative of key informants and a number of related documents, concluded that he was a Jawara from Banten. He has a lot of magic that has been passed down from generation to generation. The development of Islam at the time of Tubagus Buang was not significant. Islam developed in the region after his grandson, Tubagus Abdulah, who was a student of Arsyad Thawil-Al Bantani, served as the first Imam of the Nurul Iman Mosque. In addition, the typical Islamic traditions in Tomohon Javanese Village come from the tariqat tradition inherited from Banten scholars, such as the Lebaran ketupat celebration and Rudat art. There has not been much writing on the history of Tomohon Javanese Village. The author only receives information from secondary sources and interviews with community leaders in Tomohon. It is hoped that multi-

³⁶ E. E. Evans-Pritchard, *The Sanusi of Cyrenaica*, First Edition. (New York: Oxford at Clarendon Press, 1949).

³⁷ Risa Nopianti, "Rudat Banten.", *BPNB, Jawa Barat: www. Kebudayaan.Kemdikbud.go.id*.

³⁸ Jhonny Husain, "Interview with Informant" (Tomohon, October 3, 2023).

disciplinary research is needed to discover the history of Tomohon Javanese Village, given that Tomohon is known as one of the cities with a high level of tolerance in Indonesia.

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