

Education and Learning Strategies of IAIN Sultan Amai Gorontalo and the State University of Gorontalo in Efforts to Preserve the Local Islamic Culture of Gorontalo



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ABSTRACT: The purpose of this research was to explain the educational and learning practices that have been used by IAIN Sultan Amai Gorontalo and UNG to maintain Gorontalo's indigenous Islamic culture. Both the IAIN Sultan Amai Gorontalo and the UNG are examples of higher education institutions in Gorontalo. Both of these institutions are charged with the responsibility of living up to the hopes and aspirations of the people of Gorontalo regarding the maintenance of their indigenous culture, and more specifically, their indigenous Islamic culture. As a result of this, as institutions of higher education, IAIN Sultan Amai Gorontalo and UNG are both obligated to perform to the best of their abilities to ensure the continuation and preservation of Gorontalo's Islamic culture. The researchers conducted descriptive comparative research. The researchers gathered their information by observing, talking to, and documenting the subjects of their interviews. When researchers started collecting data and continue doing so after data collection was finished, data analysis could begin. The researchers organized the data, made reductions, and came to conclusions. According to the findings of the study, both IAIN Sultan Amai Gorontalo and UNG make attempts to implement educational and learning principles following the policies of their respective institutions to contribute to the preservation of Gorontalo's indigenous Islamic culture. There are classes on both Islamic and local culture offered at IAIN Sultan Amai Gorontalo, which demonstrates the institution's commitment to including cultural aspects in the educational experience. In addition, lecturers at IAIN Sultan Amai Gorontalo participate in research and activities connected to the Islamic culture of the local community. The indigenous Islamic culture of Gorontalo is recognized as one of the cultural jewels of the archipelago, and similar to IAIN Sultan Amai Gorontalo, the UNG plays an essential part in the efforts to preserve this tradition. Additionally, the UNG incorporates several strategic policies in the areas of education, research, and community service; in fact, each course incorporates these policies together with the expertise and experience of the local community.

KEYWORDS: education and learning strategies, IAIN Sultan Amai Gorontalo, State University of Gorontalo, local Islamic culture

I. INTRODUCTION

An act of preservation is any effort undertaken to sustain and maintain a specific object so that it endures and can adapt to the times. Preserving something means keeping it in good condition so that it can endure. There is an obligation and responsibility on the part of every facet of society to make an effort to preserve culture to make certain that the culture is maintained in a healthy state and does not perish as a result of the passage of time. As a consequence of the development and progress of science and technology, society has grown more pragmatic; hence, this agenda must be carried out to preserve cultural heritage. To accomplish this goal, one must approach the endeavor with solemnity and a common determination to see it through to completion.

The people who live in Gorontalo place a high value on the fact that their city is home to educational institutions that cater to a more advanced level of study. This is done in the hopes that they would be better able to put the ideas that are learned and acquired into action. The purpose of the efforts being made to preserve the local Islamic culture of Gorontalo is to produce young adults who are educated and capable of carrying on the traditions and practices of Gorontalo's Islamic community in the future. These efforts are geared toward having children who are capable of carrying on the Islamic tradition that has been practiced in Gorontalo for generations. This is of the utmost importance because the millennial generation is, at present, practically unfamiliar with the Islamic culture of Gorontalo. According to Damopolii et al. (2022), the indigenous Islamic culture of Gorontalo is

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comprised of *tumbilotohe*, *qunuu*, *walima*, *raba-puru*, *ngadi wunu-wunungo*, *me'raji*, *mopolihu lolimu* and *beati*, and *mongubingo*. These are the elements that make up this culture. The authors of this paper detail the findings of research conducted on teaching and learning methodologies at the State Islamic University (IAIN) of Sultan Amai Gorontalo and Gorontalo State University (UNG) to preserve Gorontalo's indigenous Islamic culture.

II. RESEARCH METHODS

This study employed the methodology of comparative research as its primary research approach. Comparative research is a method that involves analyzing several separate samples to conclude the presence or absence of one or more variables (Sugiyono, 2004). When conducting research utilizing a qualitative methodology, the investigator's primary objective is to acquire a comprehension of everything that is described in a narrative manner (Moleong, 2010). The descriptive method might be utilized while researching either a condition or the mental processes of a group of persons in response to a current occurrence, or it could be utilized when researching both of these things. When one engages in descriptive research, one harbors the goal that the findings will lead to the formation of a factual image that is done so in a way that is both methodical and accurate. Researchers can design comparative studies by employing the descriptive method to make comparisons and then drawing conclusions based on those findings. These parallels can be drawn between several different occurrences. These researchers intend to get a full grasp of the contributions made as well as the identification of patterns that higher education institutions may use to assist in their efforts to preserve local Islamic culture.

Participants in this research included not only students from Gorontalo State University and the Sultan Amai State Islamic Institute of Gorontalo, but also the university's Chancellor, Dean, and Head of Department. The overall goal of this study was to better understand the differences between the two institutions. The purpose of the research was to gain a deeper understanding of the function played by Gorontalo's educational institutions in the preservation of the region's traditional Islamic culture. Participating in the research that was conducted were representatives from both Gorontalo State University and IAIN Sultan Amai Gorontalo. After taking into consideration the fact that these two educational institutions are the benchmark by which the people of Gorontalo assess their level of achievement in preserving the Islamic culture of their town, the location of this study was decided upon after considering that. This is because these educational institutions have qualified infrastructure, both human resources and available budget, and this is why they are successful. This investigation was conducted for a single calendar year, beginning in March 2022 and concluding in August 2022 respectively.

Accurate data is necessary if one is going to be successful in finding a resolution to the problem that the investigation is focusing on. To obtain primary data for this study, interviews were carried out with lecturers and authorized authorities from IAIN Sultan Amai Gorontalo and the State University of Gorontalo. In the course of this research, primary data sources were utilized. The written documents that were discovered by academics working on the subject are the source of secondary data, which refers to material that was collected in the past and was known as historical data. The information needed to complete their studies was obtained by the researchers by observing, talking to, and documenting the people whose interviews they were conducting. The beginning of the analysis is marked by the beginning of data collection by the researchers, and it is marked by its continuation after data collection is completed (Sugiyono, 2009). After the data have been gathered, they are called to give the researchers a more distinct picture and to make it easier for them to collect more data in the future. Following that, the researchers came to several conclusions and interpretations.

III. RESULTS AND DISCUSSION

A. Education and Learning in Efforts to Preserve Gorontalo's Local Islamic Culture at IAIN Sultan Amai Gorontalo.

Both the administration of Gorontalo and the Islamic community have stipulated that IAIN Sultan Amai Gorontalo must be present. This need was presented by the Gorontalo administration. IAIN Sultan Amai Gorontalo is making significant strides toward its goals, and as a consequence, the institution now possesses four faculties at the undergraduate level (S1), including the Faculty of Tarbiyah and Teaching Sciences (FITK), the Faculty of Sharia and Law (FS), the Faculty of Ushuluddin and Da'wah (FUD), and the Faculty Islamic Economics and Business (FEBI), with a combined total of twenty-one study programs. These faculties offer a variety of Master's Degree (S2) now encompasses a total of four distinct educational tracks for students to choose from. IAIN Sultan Amai Gorontalo, as an educational establishment, currently provides students with a total of 25 distinct academic programs to choose from. There have been 8,587 graduates of the undergraduate program at IAIN Sultan Amai Gorontalo, and there have been 253 graduates of the master's program. These graduates have gone on to participate in a broad number of fields, including the fields of religion, economy, culture, and law, amongst others. They have made significant contributions in all of these fields (IAIN Sultan Amai Gorontalo, 2022). The data that was presented indicated that the upkeep of the indigenous Islamic culture in Gorontalo ought to be able to advance at a rapid rate; however, in practice, the presence of cultural players is still predominated by persons of advanced age. This is because the indigenous Islamic culture in Gorontalo has been passed down from generation to generation. IAIN Sultan Amai Gorontalo's efforts to implement the values of education and

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learning in the context of Gorontalo's efforts to maintain the Islamic culture of the local community are only noticeable in the following matters.

Shaped Ideas

IAIN Sultan Amai Gorontalo is an idea that takes the form of a plan, which is made up of several ideas and concepts, and which, in due course, develops into a policy that is outlined in the Vision and Mission of IAIN Sultan Amai Gorontalo (IAIN Sultan Amai Gorontalo, 2022). To grow into a tertiary institution that is successful on both the national and international levels, and that is famous for its accomplishments in the disciplines of Islamic studies, science, and culture. 2) To carry out the development and dissemination of religious knowledge, science, humanities, and arts, and to strive for their use to improve people's lives and enrich national culture. 1) To carry out the educational process so that students become human beings who have academic and/or professional abilities who are qualified and who have an entrepreneurial spirit and abilities. 2) To carry out the educational process so that students become human beings who have academic and/or professional abilities who are qualified and who have an entrepreneurial spirit and abilities. Mission: 1) To carry out the educational process in such a way that students develop into human beings who are qualified on an academic or professional level, who have an entrepreneurial spirit, and who have academic and/or professional qualities. The following is a partial list of the objectives: 1) Producing quality human resources that are devoted to God Almighty, capable of teaching themselves, have broad insight, have discipline and work ethic, so that they become academic and professional staff who are tough and competitive at the national level; 2) Developing science, science, and art to encourage cultural development, to create people who are aware that every life has the right to be appreciated and useful; 3) Having the ability in community engagement; and 4) Having the ability in community engagement.

It is anticipated and planned for IAIN Sultan Amai Gorontalo to become a pilot project of a cultural center in Eastern Indonesia. This is done in the hopes that it will be able to bolster indigenous knowledge while enriching national cultural assets. IAIN Sultan Amai Gorontalo's vision, purpose, and objectives served as the basis for these expectations and projections. IAIN Sultan Amai Gorontalo, in its capacity as a tertiary institution, exemplifies the ideals that should guide higher education. To be more specific, it assists students in developing the potential to become human beings who believe in and fear God Almighty, who has a noble character, who is healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured to the benefit of the interests of the nation. In other words, IAIN Sultan Amai Gorontalo contributes to the nation's interests in a beneficial way.

Cultural Integration into the Curriculum

It is included in the curriculum that must be taught in all faculties at IAIN Sultan Amai Gorontalo with subjects of Islam and local culture to enhance the values developed by IAIN Sultan Amai Gorontalo in cultural preservation. This was done to ensure that IAIN Sultan Amai Gorontalo continues to be a leader in the preservation of cultural traditions. This was done to make certain that IAIN Sultan Amai Gorontalo maintains his position as a pioneer in the protection of cultural relics and practices. The decision to take this action was made to ensure that these fundamental principles are followed at all times. The first individual to ever instruct this course was a gentleman by the name of Sofyan A. P. Kau. In 2010, while he was still teaching the course, he began requiring his pupils to utilize his book as a reference. 2010 was the year that saw the introduction of the course for the very first time. (Kau, 2020). Other lecturers and teachers in their respective Fakultas, such as Kasidi, Momi Hunowu, Hasyim Wantu, and Mashadi, are thought to have a dual understanding of Islam and the culture of their communities (Mashadi, 2022). As stated in the learning implementation plan that was developed by one of the lecturers who have taught Islamic and Local Culture courses in the past, the output targets that are to be reached in the Islamic and local culture course at the very least are as follows: a) Students understand the process of interaction between Islam and local culture and its implications for the development of Islam; b) Students understand historical Islam as a complement to their understanding of Normative Islam, and c) Students understand that Islam is not a monolithic religion. d) Students are capable of responding to all forms of knowledge, practice, and the experience of religion that exist in society proportionately, which serves as one of the foundations for choosing the proper style of preaching to perpetuate Islam on earth (Hunowu, 2020).

Research Result Publication

The intention is that the publication of the findings of the research on the Islamic culture of Gorontalo will not only provide more information but will also make recommendations that are important for the preservation of the Islamic culture of Gorontalo. IAIN Sultan Amai Gorontalo, through its Institute for Study and Community Service (LP2M), both encourages and completely supports research on local wisdom, particularly that which pertains to the local Islamic culture of Gorontalo. This research may be carried out by professors, students, or a collaboration between professors and students, and its funding may come from public, private, or personal sources. There have been several published studies on the Islamic culture of the local community in Gorontalo, and these studies have been covered in several different academic journals. The following are examples of some of these works: 1) The Beati of Gorontalo Tradition: Uncovering Islamic Influences on the Culture of the Area, 2) The Islamic Interpretation of the Gorontalo Custom: An Exposure of Philosophical and Theological Arguments, An Exposure of Philosophical and Theological

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Arguments, 3) Acculturation of Islam and the Local Culture: Islamic Studies Regarding the Rites of Life in the Local Traditions of Gorontalo Muslims, Acculturation of Islam and the Local Culture: Islamic Studies Regarding the Rites of Life in the Local Traditions of Gorontalo Muslims Gorontalo researches based on theological philosophy (Kau, 2022). In a similar vein, research was conducted at IAIN Sultan Amai Gorontalo by a combination of students and faculty members. Studies on Molobunga Yiliyala Indigenous Peoples in Gorontalo is an example of a study that falls into this category. The title of the study is "Islamic and Cultural Synergy in Local Wisdom." According to the findings of his research, each of these traditional rituals contains a value for holiness, the contemplation and appreciation of the perfection of the process of human creation, the hope to develop into a good human being, respect for all of God's creation, respect for brotherhood, and the value of divine supervision. In addition, each of these traditional rituals also contains a value for the divine supervision of the world. Because of these beliefs, the people who live in Gorontalo practice religion, and as a consequence, their social lives and religious lives coexist together.

Involvement of Lecturers and Students in Cultural Activities.

At IAIN Sultan Amai Gorontalo, several instructors were actively interested in a variety of cultural hobbies and traditional institutions. Sofyan A. P. Kau, one of the lecturers at IAIN Sultan Amai Gorontalo, has previously worked as a consultant to traditional institutions because he is regarded as having an understanding of Islamic and cultural concerns. In this capacity, he has advised traditional institutions on a variety of issues. In addition, Lahaji acts as the supervisor of the Millennial Love Culture (MCB) of Gorontalo, and a number of the lecturers at IAIN Sultan Amai Gorontalo are involved in organizations that aim to develop Islamic customs and culture. Along with other lecturers that worked at IAIN Sultan Amai Gorontalo, even the Chancellor of IAIN, Zulkarnain Suleman, has assumed the role of Chair of the Nadhatul Ulama Region (NU) of Gorontalo Province. IAIN Sultan Amai Gorontalo has made efforts to implement the values of education and learning in the preservation of the local Islamic culture of Gorontalo and is currently still in the stage of revamping as well as inventorying and verifying existing resources at IAIN Sultan Amai Gorontalo. These efforts have been made to preserve the local Islamic culture of Gorontalo. These efforts have been done to ensure the continued existence of the Islamic culture that is indigenous to Gorontalo. It is anticipated that both the teaching staff and the students will be able to effectively collaborate with the administrators of the various facilities to realize IAIN Sultan Amai Gorontalo's potential as a model for the cultural center of Eastern Indonesia. This is necessary to realize IAIN Sultan Amai Gorontalo's potential as a model for the cultural center of Eastern Indonesia (Suleman, 2022).

B. Education and Learning in Efforts to Preserve Local Islamic Culture of Gorontalo at UNG

In 2018, the Higher Education Accreditation Board presented its conclusions about Gorontalo State University's institutional accreditation, which placed the university among the rankings of the top tertiary institutions that are awarded accreditation A (UNG, 2022). During the time that Rusli Habibie served as Governor of Gorontalo Province, there was a discussion about renaming Gorontalo State University to be UBJ Habibie. This discussion took place while the university was still known as Gorontalo State University. This was considered, but in the end, it was decided not to proceed (BJ Habibie University). The students, on the other hand, did not agree because they thought that carrying out such a plan would be detrimental to the identity of the people who lived in the province of Gorontalo. For the community to make a meaningful contribution to the maintenance of regional culture and traditional values, every stakeholder, including the community itself, must take an active part in the process. In addition to this, the younger generation as well as educational institutions have an important role to play as the spearhead of the effort to preserve traditions and culture. This is because the younger generation is more likely to be interested in these topics. Rauf (2022) reports that the Chancellor of UNG remarked that it is necessary to make an effort to preserve cultural heritage. It is vital to develop relationships with two unique groups to be successful in these efforts to conserve the environment: educational institutions and the younger generation. These partnerships are necessary for achieving success. Since education is one of the key sources for the expansion of both science and research, the role of educational institutions, particularly tertiary educational institutions, plays an important role in contemporary society. Research is conducted by higher education institutions in substantial amounts, and a significant portion of this research not only relates to general knowledge but also a significant quantity of this research impacts on traditional and cultural values. A significant portion of the teaching staff of UNG, in particular those working in the Faculty of Letters and Culture, is currently conducting research that is associated with the culture of the people who live in Gorontalo. This is extremely important in the context of efforts being made to maintain and preserve the traditions and culture of the region as assets for the community and the region as a whole. Aside from that, the younger generation must take the lead in the attempts to maintain the culture. This is because, in today's society, the term "culture" is usually always synonymous with older people, and the attempts to preserve culture virtually never involve people of a younger age. This is one reason why the term "culture" is almost always synonymous with older people.

The creation of a separate forum by a special committee led by the Chancellor of the UNG. This forum brought together students, university students, and youth organizations, all of whom share similar concerns and commitments regarding the protection and preservation of Gorontalo's traditions and culture. This forum brought together all aspects of the younger generation, including students, university students, and youth organizations. When it comes to the management of cultural

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preservation, there is an urgent need to give more responsibilities and tasks to younger people. They must at all times be provided with accommodations and support to guarantee that they will be able to carry out their responsibilities effectively. This is because they are also accountable for this matter, which explains why it has come to this. The Gorontalo State University has a vision that can be summed up in two words: excellent and competent. This vision guides the university in all that it does. 1) One of the key goals of Gorontalo State University is to develop digital-based learning education and teaching to generate graduates who have professional skills by mastering technology in education or non-education. This is one of the goals of Gorontalo State University. 2) Increasing the research competency and developing the researcher competence in order to produce renewable science and technology that has benefits for enhancing people's welfare, regional development, and national development in an environmentally responsible manner; 3) Conceiving of unique service initiatives for the community, disseminating the results of research, and putting those research results into practice in order to contribute to the improvement of regional and national development with the goal of reducing poverty and inequality; 4) Establishing cooperative partnerships that are mutually beneficial and extensive networks of cooperation with the objectives of furthering education, research, and community service; 5) Giving cultural values, the application of science and technology in real-world settings, and innovation based on regional potential a higher priority; 6) In the aim of efficient university governance, organizing professional governance and services in a manner that is highly responsible, transparent, and open to the scrutiny of the public is essential. The four most popular degrees that may be earned at Gorontalo State University are detailed in the following list.

EDUCATION

Regarding educational programs, the following were the key areas of focus that were given attention: 1) the organization of educational, non-educational, and vocational study programs; 2) the provision of vocational study opportunities. 2) The development of educational programs that place an emphasis on entrepreneurship, flexibility, and the utilization of digital platforms; 3) Raising the standards of qualification for teachers and other types of lecturers; 4) The acceleration of the procedure via which lecturers (including doctors and professors) can get their degrees; 5) Improving the overall quality of instruction in the classroom; 6) Raising the overall quality of students who are accepted into the institution on the basis of their "potential and talent" 7) Improving moral education through making use of indigenous practices and highlighting the abilities of local residents 8) Increasing the amount of participation that kids have in both academic and extracurricular activities; 9) The upgrading of educational facilities (including studios and labs), 10) The introduction of classes taught in other languages, double degrees, and the capacity to move credits between institutions; 11) Improving the education department so that it can become the principal educational provider in the eastern portion of the northern part of Indonesia; 12) An expansion in the number of different scholarship options and entry points that are made available to students.

RESEARCH

The second primary program, which has two sub-goals, emphasizes research as its principal activity. 1) increasing the expertise of research lecturers and enhancing the overall quality of research, and 2) supporting the expansion of area-based research at the Tomini Bay Center. Both of these goals are interrelated. 3) Creating a Center for Sustainable Science and striving to enhance the capabilities of the existing research facilities 4) Raise the level of collaboration and synergy between research institutes, as well as those run by the government, the business sector, and international organizations; 5) Raise the level of research conducted jointly by students, faculty members, and outside parties; 6) Create programs that offer financial incentives for research, as well as international publications, intellectual property rights, and international conferences (with presenters): 7) Putting one's hands on the fruits of one's labor in the field of research while simultaneously developing innovative methods for research

COMMUNITY SERVICE

The third program focuses on the provision of services in the following areas: 1) the development of social entrepreneur-based service innovations; 2) the development of business centers and professional education (consultation, training, courses, etc.); and 3) the development of a social enterprise incubator. All of these areas are listed in the order in which they are discussed. 3) The actual participation of UNG in reducing the poverty rate in Gorontalo by boosting the economy and providing rural communities with more power; 4) the development of the creative economy of the community surrounding the UNG campus; 5) The strengthening of UNG's expertise and position in the formulation of regional, national, and international development policies; and the development of UNG's role as a leader in these areas. 6) The encouragement of mobile collaboration on student concerns through the presentation of International Field Work Lectures.

ORGANIZATION

The following areas are the focal point of the fourth primary endeavor, which is referred to as organization: 1) Developing integrated campus food facilities; 2) Creating integrated campus transportation facilities, and 3) Creating integrated campus

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teaching positions (campus go green). 3) The enhancement of UNG's assets to boost the total quantity of money generated by those assets 4) A reform of the compensation system that is equitable, transparent, and profitable; 5) Diversification of alternative financing sources other than the SPP and DIPA through the utilization of monies from other countries 6) Improving the functionality of academic institutions and faculties; 7) Creating organizational development and support departments for academic and non-academic endeavors; 8) Improving information technology-based systems for quality assurance and personnel management; 9) Updating the personnel administration system; 10) Improving information technology-based systems for financial planning and management. 11) The formation of specialized schools of technology and commerce.

The Gorontalo State University has set a goal for itself to develop into a university in the northern part of eastern Indonesia that is distinguished and aggressive in the educational, research, and service opportunities it provides its surrounding community. This is evident when one considers the university's vision, mission, and primary programs, all of which were covered earlier in this section. Gorontalo State University is actively working to protect Gorontalo's Islamic heritage through the implementation of a variety of significant cultural preservation programs. The continuation of Gorontalo culture in general and Gorontalo culture, in particular, is the overarching goal of each of these programs, which are all tied to one another in some fashion. To begin, the primary emphasis should be placed on the preparation of the curriculum following the recommendations for the preparation of higher education curricula in the industrial era 4.0 to support the Independent Learning Independent Campus. The fact that the process of learning is comprehensive is one of how it can be described. This indicates that the process of learning helps learners internalize the brilliance and knowledge that is found at the local and national levels, which is beneficial to the creation of a comprehensive mentality. In the Biology department, for example, teaching materials are connected with local wisdom values, such as traditional plants that have been utilized as medicine or herbs for generations. In addition, the characteristics of each particular department are taken into account throughout the integration of the departments. Even though students were still in the process of learning at the Faculty of Letters and Culture, the lecture introduced famous *pantun* poets from Gorontalo, such as Risno Ayaha and pals, to gauge the reaction of UNG students to *lohidu* culture. In addition, students were still in the process of learning at the Faculty of Letters and Culture. In a similar spirit, as a component of the learning experience, some educators will on occasion demand that their students dress in traditional costume that is appropriate to their native countries or regions. In addition, when there are guests from other countries, UNG makes the necessary preparations to display and introduce various aspects of Gorontalo culture to the guests who have traveled from a great distance (Malik, 2022).

Second, according to the Road Map, Gorontalo State University also conducts research on local wisdom. This research is carried out by lecturers, students, and collaborations between lecturers and students. Both types of research receive financial support from the government, private institutions, and private institutions. This investigation is carried out by professors, and students, and is a collaborative effort between professors and students (Malik, 2022). The following is a list of some of the issues that have been the subject of inquiry about the Islamic culture of Gorontalo: 1) "The Implementation of the Dikili Literary Tradition in the Maulidan Traditional Ceremony in Gorontalo". Dikili is something that is significant and involves religious precepts that regulate the behavior of the people who live in Gorontalo, as indicated by the conclusions of this study. As a consequence of this, the people who live in Gorontalo have a profound respect for their customs, especially those customs that have Islamic connotations and have been preserved over time. 2) "Character Formation through the *Mopolihu Lo Limu Culture*" in the Mopolihu lo Limu culture contains the formation of children's character because it uses plants that have educational values such as corn and rice as tools. This contributes to the culture's inclusion of the "Character Formation through the *Mopolihu Lo Limu Culture*." Character Formation through the *Mopolihu Lo Limu Culture* is the name of the book. The progression of this character is an attempt toward a higher level of and a more comprehensive level of perfection. The characteristics that are up for debate are ones such as honesty, truthfulness, accountability, polite behavior, morality, awareness, and self-control. There are several vital qualities, including chastity, helping one another, having a conscience, being strong, being tenacious, being able to tell the difference between good and evil, and caring for the environment. There are a great number of additional research findings, some of which have even been used as references in the process of determining and acknowledging national standards. The book that Harto Malik authored on Lohidu is one illustration of this type of work.

To preserve the culture of Gorontalo, particularly the Islamic culture of Gorontalo, Gorontalo State University has entered into a partnership with the media in Gorontalo, including the Republic of Indonesia Public Broadcasting Institute. This partnership was formed to preserve Gorontalo's culture. This collaboration is formalized as a shared agreement of understanding about coverage, news, and broadcasts. One of the shows that is broadcast on Radio Republik Indonesia is one in which there is a discussion regarding the culture of *mopolihu lo limu*. This program is being given by a lecturer at Gorontalo State University, who is also responsible for its presentation. Organizing a discussion session with a focus group with the topic "Localities Islam of Gorontalo: Revitalization of *Meeraji* Manuscripts as a Form of Gorontalo Cultural Innovation" is the fourth step (Tanipu, 2022). Participants in this activity will show themselves as representatives of Gorontalo *meeraji* chanters. These participants hail from various districts and cities located within the Gorontalo province. Even the Chancellor of Gorontalo State University, Dr. Eduart Wolok, ST, MT, IPM, attempted to have a focus group discussion; however, this not only resulted in the rewriting of the *Meeraji*

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manuscript; rather, it also resulted in the introduction and examination of the Meeraji manuscript through an international conference that was organized by Gorontalo State University and featured well-known psychologists from all over the world.

According to Harto Malik, the efforts undertaken by the State University of Gorontalo in maintaining local Gorontalo culture are nothing more than an attempt to stop and slow down the extinction of local Gorontalo culture. These efforts are being done for the preservation of local Gorontalo culture. The State University of Gorontalo is the organization responsible for making these efforts to preserve the culture of the local Gorontalo community. Based on the findings of the research that was mentioned before, one can reach the following conclusion: Gorontalo's local culture is slowly undergoing a shift in values; however, the implementation of educational and learning values at Gorontalo State University to preserve local Islamic culture by attempting to introduce it directly to various parties so that Gorontalo's local culture can still survive and remain known by the wider community can be seen as a positive step toward ensuring that Gorontalo's local culture will continue to exist and be known by the wider community.

CONCLUSIONS

According to the results of the research, both Gorontalo State University and IAIN Sultan Amai Gorontalo strive diligently to execute educational and learning ideals following the policies of their respective institutions to preserve Gorontalo's indigenous Islamic culture. To accomplish its goal of fostering the potential of students who are knowledgeable, creative, skillful, and competent, IAIN Sultan Amai Gorontalo incorporates culture as one of the components of its vision. This allows the institution to realize its goal. The academic program at IAIN Sultan Amai Gorontalo includes components about the local culture. In this particular setting, some classes focus on Islamic and local culture. These classes feature lecturers who are actively engaged in research and activities that are connected to the Islamic culture of the surrounding community. In the meantime, Gorontalo State University, which recognizes the local Islamic culture of Gorontalo as one of the cultural treasures of the archipelago, has implemented several proactive policies in the areas of education, research, and community service to preserve this culture. These policies aim to ensure that the local Islamic culture of Gorontalo is maintained for future generations. In the field of education, Gorontalo State University includes components of Gorontalo culture, such as the Gorontalo Language, as part of the lessons it teaches its students. Each topic incorporates a certain amount of greatness and conventional wisdom. Both in terms of financial resources and physical resources, Gorontalo State University offers comprehensive support for the research that is carried out by lecturers and students. Documentation is also done on the findings of previous studies to make certain that these findings can one day serve as a reference point in the process of maintaining Gorontalo culture. This documentation is done to ensure that these findings can be used. Even in this present day and age, the State University of Gorontalo is one of the institutions that is helping to contribute to the Islamic culture of Gorontalo by taking part in the rewriting of the *meeraji* script.

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