

## Development of Islamic Character of *Pulo* People Through Folklore as Local Wisdom of the Tidung Island Community

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### Abstrak

Pengembangan karakter Islami masyarakat *Pulo* melalui cerita rakyat Panglima Hitam dan Raja Tidung menjadi hal yang menarik karena Pulau Tidung yang multikultur kini menjadi tujuan wisata, secara perlahan mengalami perubahan dalam kehidupan masyarakatnya di mana awalnya sebagai masyarakat nelayan, kini berubah menjadi destinasi wisata yang di satu sisi menjanjikan peningkatan ekonomi, namun di sisi lain dapat menyebabkan pergeseran karakter masyarakat. Tujuan penelitian menggambarkan pengembangan karakter Islami masyarakat melalui cerita rakyat Panglima Hitam dan Raja Tidung. Riset ini menggunakan metode deskriptif kualitatif dan teknik analisisnya menggunakan pendekatan etnografi. Teknik pengumpulan data observasi dan wawancara, serta studi dokumentasi. Hasil penelitian cerita rakyat Panglima Hitam Raja Tidung digunakan sebagai pengembangan karakter islami generasi muda di Pulau Tidung, meliputi: (1) nilai akhlak kepada Allah, (2) nilai akhlak kepada orang lain, dan (3) nilai akhlak kepada diri sendiri. Ketiga karakter Islami sebagai model karakter digunakan masyarakatnya untuk mengembangkan potensi masyarakat Pulau Tidung.

*Kata Kunci: kearifan lokal, cerita rakyat, karakter Islami, wisata Pulau Tidung.*

### Abstract

The development of the Islamic character of the Pulo people through the folklore of Panglima Hitam and Raja Tidung as local wisdom of the people of Tidung Island is an interesting thing in this study. The reason is that the multicultural Tidung Island is now a tourist destination, slowly undergoing changes in people's lives where initially as a fishing community, now it has turned into a tourist destination which on the one hand

promises to increase the economy, but on the other hand it can cause a shift in the character of the community. The purpose of this study is to comprehensively describe the development of the Islamic character of the Pulo people through the folklore of Panglima Hitam and Raja Tidung as local wisdom of the people of Tidung Island. This research uses a qualitative descriptive method with an ethnographic of analysis. Data collection techniques by observation, interviews, and literature documents. The results of this study indicate that the value of Islamic characters in the Panglima Hitam folklore and Raja Tidung folklore used to develop the character of the younger generation on Tidung Island. The Islamic character of the island community that must be developed includes: (1) moral values to Allah, (2) moral values to others, and (3) moral values to oneself. These three Islamic characters serve as character models used to develop the potential of the Tidung Island community.

*Keywords: local wisdom, folklore, Islamic character, Tidung Island tourism.*

## **Introduction**

Structuring tourist areas is the arrangement of recreational areas that have a certain area that is built and provided for tourism activities. In that context, the tourist area must be arranged with Islamic principles in order to have a positive impact on the social life of the local community (Wibowo and Muzakkir, 2008). This is in accordance with what was stated by (Mahmud, 2011) that the development of tourism must be in line with the application of Islamic law, driven and controlled by faith and devotion to Allah as a noble value that forms the basis for spiritual, moral and ethical ethics. Thus, all forms of activities that are contrary to the values mentioned above, such as gambling, drugs, and acts that violate decency, cannot be tolerated and do not constitute tourism development.

Tidung Island as a tourist center that is crowded with people as a natural island inhabited by residents. This island is known as the “Permata di Teluk Jakarta”. There are two islands in this area, namely Pulau Tidung Besar and Pulau Tidung Kecil, these two islands are connected by a long bridge which the locals call the Bridge of Love. The existence of Tidung Island is not only beautiful in terms of destinations but has a cultural heritage that is often visited by pilgrims, especially the Tomb of King Tidung who is considered the first person to inhabit Tidung Island. Including the Tomb of Panglima Hitam or Wa' Turup. These two figures live in the collective memory of the Tidung Island community as an oral tradition.

However, the problems that arise along with the progress of marine tourism on Tidung Island according to Ruswadi in (Sihotang and Frida, 2017) that the economic impact of the development of marine tourism can be seen from changes in the profession of work in the

community, where before the existence of marine tourism activities many people only became fishermen now. turned into person who rents boat for snorkeling and diving for tourists. Including the results of Dristasto and Anggraeni's research (in Sihotang and Frida, 2017) that economic activities carried out in marine tourism, indirectly affect the family pattern owned by the community, previously the people of Tidung Besar Island had a sense of kinship, but after marine tourism activities emerged envy or intense competition to take advantage of the competition in product or service offerings served to tourists. According to Oktaviyanti (2013), including the attitude of young people who used to be in congregation at the mosque when they were young, since the advancement of marine tourism on Tidung Island also influenced the pattern of worship activities of the congregation because they were busy preparing equipment and materials to be sold to tourists, for example they busy looking for fish for orders from tourists.

The reduced sense of tolerance between communities is indicated by the competition to sell tourism products to tourists, which sometimes brings each other down. Tidung Besar Island is an area that is included in small islands where small islands usually have a culture, local wisdom or habits carried out by local residents. The isolation of small islands makes the people hold local cultural activities or local wisdom (Razak and Suprihardjo, 2013).

However, there is also the opinion of some local people, that tourism development on Tidung Island does not affect local wisdom such as religious events for housewives every day at 13.00 WIB even though the community is busy with activities to meet the needs of tourists, especially on weekends or weekends or high season. According to the majority of local residents, there have been changes in the social life among the people of Tidung Besar Island, such as in the case of gotong royong activities where usually the entire community participates in these activities. It is this picture that makes Tidung Island tourism need to be developed again the Islamic character of the community through traditions that are still alive in the collective memory of the Tidung Island community.

Based on the Minister of Home Affairs Regulation Number 137 of 2017 concerning Codes and Data for Government Administration Areas, Tidung Island is one of the sub-districts in the South Thousand Islands District, Thousand Islands Administrative District, DKI Jakarta Province. The use of this island area is developing towards marine tourism such as: water recreation, conservation of mangroves and coral reefs. Demographically, Tidung Island in 2017 was included in the urban village area with a population of 4,977 people

consisting of 2,479 men and 2,498 women based on BPS data from the South Thousand Islands in 2018.

This is in line with what was stated by UNESCO (in Simatupang, 2013: 15) which explained that the definition of oral tradition as "those traditions which have been transmitted in time and space by the word and act". The meaning of this statement is that oral tradition is a tradition that is transmitted in time and space by speech and action. The statement given by UNESCO can be interpreted as a form of tradition that is still carried out even though it is limited by space and time. This community tradition is in the form of certain traditions that are considered to have become the hallmark of the community. Furthermore, the tradition is conveyed in the form of speech and action. Thus, the oral tradition is a tradition of conveying elements of community culture in the form of speech and action, either in the form of folklore or advices of the Pulo community.

The folklore of Panglima Hitam is a folklore that is believed by the people of Tidung Island as a legend. This story tells of a character named Panglima Hitam who is known by the residents of Tidung Island as Wa'Turup. Panglima Hitam is the warlord of the Mataram Kingdom. The story of the Panglima Hitam together with the rest of his troops running from the Dutch troops. And finally Panglima Hitam arrived at an empty island which is now called Tidung Island. It was on the island that Panglima Hitam and the rest of his troops hid, then reproduced until the end of their lives. Finally, it is believed that Nek Turup's tomb is located in Tidung Kecil.

Unlike the Panglima Hitam folklore, the folklore whose grave is on Tidung Besar Island is the story of King Tidung or also known as Raja Pandita, the leader of the Tidung Kingdom, which is located in Malinau Regency, North Kalimantan. King Pandita, who had a strong attitude and did not want to cooperate with the Dutch, was considered to be against the Dutch government. Disliked by this attitude of resistance, the Dutch carried out a tactic of fighting the Dutch and arrested King Pandita. King Pandita was then exiled to an uninhabited island. Arriving at the empty island, King Pandita named the island as Tidung, which was taken from the name of his kingdom in Malinau Regency. Both stories are part of the oral tradition.

### ***Characters***

The characters depicted in the two folk tales will be seen from the perspective of Islamic characters. This is in accordance with what was said by Effendi in Abdul Rani et al.

(2013) that the publication of oral literary texts as an effort to preserve the treasures of ancestral heritage that should be appreciated. The publication of these literary texts provides an opportunity for today's readers to find out more about the cultural values contained in them. Through reading it, the Sambas Malay community in particular and the Indonesian people in general can better understand their identity as a nation in the midst of other nations in the world.

Furthermore, according to Imam Al-Ghazali in Abdul Rani et al. (2013) "Moral is a source of action that arises naturally without thought and reflection. If the action that appears is beautiful and good, then it is called good character. On the other hand, if what appears is a despicable and despicable act, then it is called bad character. Ibnu Miskawaih (in Edidarmo and Mulyadi, 2009: 56) adds that "morals are a state of the soul that encourages a person to do an act without the need for thought". Islamic moral values are an identity or impression that arises from an action taken. Good and bad impressions are based on the sources of Islamic teachings, namely the Qur'an and Hadith. In general, Islamic morals are classified into three forms, namely morals to Allah, morality to others, and morality to oneself (Edidarmo and Mulyadi, 2009:56).

Based on Islamic moral values as Islamic character values in folklore, according to the writings of Siti Gomo Attas et al. (2020) Development of Characters of Islands Community Through the Folklore of Panglima Hitam and the King of Tidung as Local Activities of Tidung Island. From this article, the objects of this story are the two stories of Panglima Hitam and Raja Tidung. Based on the value of local wisdom, there are three things from the story that are raised, namely (1) religious values, (2) knowledge, and (3) customs. These three values of local wisdom are a form of character that can be manifested in the people of Tidung Island.

Meanwhile, Ahmad Hakam's article (2017) Jakarta State University: Communal Feast Slametan: Belief System, Ritual, and the Ideal of Javanese Society, in Hayula Journal, P-ISSN: 2549-0761, E-ISSN: 2548-9860. The results of his research show that the slametan is the main ritual of the Javanese Muslim community that reflects and symbolizes religious beliefs, the principle of *slamet*, which means a hope that in life nothing happens or calamities happen, live together socially in harmony, and realize the importance of respecting the existence of people. other. These principles and ideals ultimately contain elements of the sacredness of tradition and religion that influence the dynamics of interplay between individual and social behavior.

While the writings of Siti Fatimah Siregar et al. (2018) *Characters and Morals of Leaders in an Islamic Perspective in the Journal of Education, Humanities and Social Sciences (JEHSS)* whose research results show that ideal leadership is related to the progress of a civilization and a nation. Islam and its adherents want a leader who has good character and noble character.

In line with Sakdiah (2016) *Leadership Characteristics in Islam (Philosophical Historical Studies) The Characteristics of Rasululla*, *Al-Bayan Journal*, Vol. 22(33) January - June 2016. The results of his research show that Islam is very careful in determining leaders who will become role models for the group, namely nurturing and building Muslim personalities. One of the leaders who meet such qualities, for all Muslims is the Prophet Muhammad. His appointment as Allah's Apostle, apart from leading mankind as well as for the whole world. The personality of the Prophet Muhammad SAW, as a human being whose leadership is exemplary is his toughness to become a person who is not influenced by the circumstances of the people around him who are still ignorant.

Based on the writings that have been written by previous authors, it shows that the issue of Islamic characterization in the above writings can also be related to the issue of local wisdom. According to Geertz (1973): "Local wisdom is part of culture. Local wisdom is traditional culture element that is deeply rooted in human life and community that is related to human resources, source of culture, economic, security and laws. Local wisdom can be viewed as a tradition that related with farming activities, livestock, build house etc". Meanwhile, according to Keraf (2002) local wisdom is all forms of knowledge, belief, understanding, or insight as well as customs or ethics that guide human behavior in life.

In line with the opinion of Geertz and Keraf regarding the definition of local wisdom, according to John M. Echol and Hasan Syadily (in Siswandari, 2017) stated that local wisdom is local wisdom. In general, local wisdom can be understood as local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community.

From the concept of local wisdom above, it implies at least several concepts, namely: local wisdom is a long experience, which is presented as a guide to one's behavior, local wisdom cannot be separated from the environment of its owner, and local wisdom is dynamic, flexible, open and always adapt to the context of the time.

If it is associated with the development of Islamic character in an effort to develop the human resources of a nation. There are three moral values that can be used as Islamic

character values as proposed by Edi Darmo and Mulyadi (2009: 56), namely: (1) moral values to God, (2) moral values to others, and (3) moral values against yourself. The three Islamic characters will be searched for from the contents of the folklore of Panglima Hitam and Raja Tidung, then adapted to the characters carried out by the people of Tidung Island. Thus, the development of Islamic character based on local wisdom that exists in the lives of the people of Tidung Island is expected to instill the character of the younger generation as the most appropriate character development model for seeding local wisdom. Local wisdom can be a mouthpiece for humanist character education.

### **Research Method**

The method used in this research is ethnography, which started from direct observations since 2019 and remote interviews with residents in July 2021 due to the Covid-19 pandemic, with a focus on ethnographic research on the Tidung Island community. Informants interviewed, namely: Mr. Masaupi (52 years), Mr. Syahrudin (54 years), Head of Sanggar Seribu Ceria, Abizar Algifari (20 years), Natsir (50 years), and Uwa Ale Alias Mas'ud Sidik (67 years) and several other informants in the Tidung Island community. Existing data were analyzed by qualitative descriptive method.

Interview data regarding the Panglima Hitam folklore and the folklore of Raja Tidung as well as interviews with religious leaders in the Tidung Island community were transcribed while taking into account the lexical meaning according to the context. Furthermore, the data as a whole are grouped according to data needs to answer research problems. The categorized data were analyzed and interpreted based on the concepts used to analyze the aspects of the Panglima Hitam and Raja Tidung folklore which were reflected in the Tidung Island community. According to Edi Darmo and Mulyadi (2009: 56) that Islamic characters are taken from the Islamic moral values, namely: (1) moral values to God, (2) moral values to others, and (3) moral values towards oneself. The three Islamic characters will be searched for from the contents of the folklore and then adapted to the characters that are carried out contextually by the people of Tidung Island.

### **Research Finding**

#### ***Moral Character to Allah***

Character comes from the English language 'character' which means the character, character, and morals of a person who is attached to him, becomes a sign and distinguishes



him from others (Nimpuo, HB et al. 2014). When it is said that something has become a person's character, then that character or behavior has become his character and part of his identity, and that behavior is always displayed, and it is difficult for him to change and leave.

Moral in Indonesian is defined as character or behavior. (Nimpuo, HB et al. 2014: 23). So, implicitly if it is called morals, then good or virtuous behavior. The word morality comes from Arabic, from the word khuluk which means temperament, behavior, or character. The word morality or khuluk comes from the same root as khalafa-yahkluqu-khalqan which means to create and create. So that morality is essentially a person's character which is natural from birth to do good. Although in its use, morality can be divided into good or noble character (akhlakul-karimah) and bad character (akhlakul-syaiyiah). However, if it is said to be just morals, then it means good morals, because actually morality is the behavior of nature or goodness. This approach is adopted linguistically and socially in Indonesian society.

Moral comes from the Latin word *morales*, which means the rules of decency or social rules about decency. In terms, morals are also defined as rules in assessing and determining the limits of appropriateness, right or wrong, good or bad from an action. Generally, the words ethics and morals are equated in one context, namely in explaining mores of community (community decency) and ethos of the people (human behavior (Nimpuo, HB et al. 2014: 580).

Islamic morality is good behavior in accordance with the guidance of the Qur'an and Sunnah, which every Muslim should practice. So that Islamic morals are also often referred to as Quranic morals. Islam has come to bring peace as exemplified by the Prophet Muhammad, the Messenger of Allah, as His Word: *لعلكم تنزعوا* Meaning: "We have not sent you, but to be a mercy to the worlds." If we look at the problem of Islamic character in the Panglima Hitam folklore, it appears that the moral values of Islam to Allah can be found in the story.

*"It is narrated in the story of Panglima Hitam that when Panglima Hitam as the Warlord of Mataram was repulsed by the Dutch war troops when the Mataram Kingdom tried to penetrate the Dutch who had exploited the territory and power of the Mataram Kingdom in Batavia, the troops fled in disarray in the ocean, some of the followers and Panglima Hitam, Alhamdulillah, were able to survive the pursuit of the Dutch fleet. They arrived at an empty, uninhabited island and took refuge on the island. In a weak and helpless state they continue to survive on the island. With limited life, Panglima Hitam and his men were finally able to continue their lives on the empty island. (Stories of Panglima Hitam). Apart from praying, they continue to pray to the Almighty so that they can be safe, they also continue to improve the security of the island where they take refuge. Panglima Hitam, based on the story, continues to practice their martial arts so that they can be passed on to their children and*



*grandchildren later. Yes, that is Pencak Mandar which is considered to have been handed down by Panglima Hitam to his followers and their descendants on the island. The goal is as living beings other than as beings who must believe in the destiny that will come to them but they must try not to stop trying. To protect themselves from the attacks of pirates who are always ready to stalk their presence on the empty island, apart from learning to survive, they must also have the knowledge to survive from various attacks that are always stalking them. (Stories of Panglima Hitam).*

From the two paragraphs above, the author can describe that the figure of Panglima Hitam despite his greatness and strength as the highly respected and respected Commander of the Mataram War, still shows his servitude to Allah SWT. Do not forget that he continues to dhikr to Allah, submitting himself as a servant without any effort and strength other than the greatness of Allah. Do not forget to continue to pray to the Almighty after they survived death, chased by the Dutch army. Panglima Hitam always teaches how to be grateful to Allah and invites his subordinates to continue to deepen their religion in any situation, no matter how difficult it is and invites his subordinates to continue to worship five times a day and continue to maintain vigilance by fortifying themselves with religious knowledge and martial arts. self. Panglima Hitam's attitude shows that there is a desire and strength that comes from good morals which he continues to cultivate even though they experience no matter how hard they are, they must remain calm and be able to meditate on the Creator. The difficulties they face are not getting them away from God, but actually getting them closer to knowing more about the greatness and compassion of God to his people. The contemplation of Panglima Hitam is also reflected in the Islamic character which the people of Tidung Island continue to carry out until now. This can be shown from the results of an interview with an elder of Tidung Island, Mr. Masaupi (52 years old), the founder of Sanggar Seribu Ceria.

*“Essentially, my intention is to continue from our grandfathers, from all the figures, namely the King of Tidung, namely Sheikh Muhammad Sapu and Panglima Hitam and my grandfather also named Haji Fathullah, yes, I as my great-grandchildren feel the desire to maintain this culture and I created this culture. to all communities. The first one taught from the crowds I developed including remembrance, ruqiah and others. Because it is the only capital to maintain the culture and religion that exists on Tidung Island. Initially that was what I intended and it turned out that the people of Tidung Island were more enthusiastic and if possible it was developed throughout the Thousand Islands. That's why it's very good for the younger generation, especially our children from the small beginnings of kindergarten, which we must guide through Iqro lessons, Koran lessons in this Seribu Ceria Studio, we guide all, we develop everything. The goal is to develop culture and maintain the culture itself and that's the only thing. Among other things, the forum is to help how we can develop religion, culture and self-defense on Tidung Island.” (Masaupi interview, 27 September 2021).*

*“This TPQ (Quran Education Park) is indeed the generation of my grandfather from Haji Fathullah I continue to develop because I am the son of Mr. Haji Abdul Halim. Haji Abdul Halim was the first child of Haji Fathullah at that time to develop TPQ and was followed by his son, I named TPQ Nurul Halim. But it is the container of the Thousand Cheers Studio. There I developed from small children to adults. I have Alhamdulillah students but we can't count how many there are. But what is clear is that many children are included in the studio itself. At the beginning the studio had about 350 children, more or less that much and I developed it because of the obstacles I faced at that time. So I have the first i'tikat to form a studio and the second to develop the studio itself throughout the Thousand Islands. The point is that TPQ itself is formed from the crowd, namely Haji Fathullah until now, namely TPQ Nurul Halim which is in the Seribu Ceria Studio.” (Masaupi interview, 27 September 2021).*

From the results of the interviews above, it shows that the Islamic character developed by their ancestors is still passed on and instilled in the next generation. Islamic character by dhikr to the Almighty and continue to develop Islamic character in the younger generation by providing early education TPQ (Taman Pendidikan al-Quran) to their generation of children as a hereditary tradition that has been preserved from the ancestors of Panglima Hitam or ordinary people Tidung calls him Nek Turup who has lowered his Islamic character, especially to the moral values of humans, to Allah the Creator. Submission of the next generation to the Creator can be shown by cultivating the character of human self-serving to the Creator through learning the mastery of the Quran as a spiritual manifestation in a servant.

Moral to Allah is a behavior that we dedicate to Allah, the Lord of the Universe. It has become a human obligation to have a noble character to God. One of the reasons humans have to do it is because Allah SWT has created humans with all the privileges and perfections. In the story of Panglima Hitam and the life of the people of Tidung Island, there is a moral to Allah, namely the remembrance that Panglima Hitam and Raja Tidung always do to their followers, including learning to read the Qur'an through TPQ which is passed on from generation to generation as an Islamic character that looks visible. as a character that remains attached to the people of Tidung Island until now. This has become a defense medium for the younger generation of Tidung Island, even though their area is used as a tourist destination, one after another local and foreign tourists come to Tidung Island, they still have a strong character as residents of Tidung Island who always carry out moral values to God to this day. *“The problem of moral values towards Allah SWT that exists in the people of Tidung Island, according to the observations of Ustadz Sidik Darmawan (36 years), a resident of Tidung Island who serves as cleric nurse as well as Imam of the Great Mosque*

of Jami Pulau Tidung. That morality in Allah is understanding our servitude as creatures who must fear Allah SWT, through prayer, fasting, zakat and belief in the Day of Judgment. If we look at the younger generation in the Tidung Island community, Alhamdulillah, they always pray five times a day at the mosque or at home, but on Fridays, almost all of the men go to the mosque for Friday prayers. What I noticed was that many people went to the mosque to pray together or learn the Koran. This is certainly a good Islamic character to fortify the morals of the younger generation on Tidung Island, especially to prevent promiscuity that often appears when the area has become a cultural destination as a tourist destination.” (Interview with Ustadz Sidik Darmawan, 36 years old).

At least because of the Islamic character they received from previous generations such as the folklore of Panglima Hitam and Raja Tidung, the people of Tidung Island have realized the character of the Pulo people to withstand the onslaught of culture that has come and gone by the influx of tourists, both local and foreign.

### ***Moral Character to Others***

Moral character to others is a form of attitude and behavior directed towards others. As social beings, humans are always in contact with other humans. Morals that arise from human relationships will give a good impression or vice versa. Morals to other people in the story of Raja Tidung, namely deliberation, love and affection, obey the leader, keep promises, give alms, give gifts, ask nicely, reconcile people who are in conflict, do not cheat in trade, and do not damage other people's property. In the story of Panglima Hitam, there are five morals, namely teaching knowledge, giving gifts, saying and answering greetings, keeping the mandate, and helping out, taking care of the corpse, helping each other, and giving charity.

*“Based on the story of Raja Pandita or Raja Tidung, it is told that King Pandita when he ruled in the Tidung Kingdom gave his decision to the Dutch that he would never cooperate with the Dutch. Because previously, based on a Dutch ruse with King Pandita's brother, Raja Bulungan, he asked Raja Tidung for several articles, namely: (1) taxes (excise) on sap, rattan, bird's nests and anything issued from Malinau were given to Sultan Bulungan, (2) furthermore in article 2 King Pandita may not prohibit people from going back to the upper river, further (3) that the issue of killing and killing is the business of King Pandita, Article (4) the king must swear the Quran in front of the Sultan, Assistant Resident and controller. Due to pressure from the Dutch and the King of Bulungan, King Pandita finally said that he would only fulfill 2 articles of the Dutch demands, namely: (1) the appointment of the king to his grandson to his nephew Aji Kuning, the eldest son of his brother, (2) the second article of part of the excise duty on forest products issued by the Dutch. from Malinau was approved, while*

*the other requirements were not recognized (not approved)”. (Short History of King Pandita, Muhammad Usman, 2011).*

*“This is what makes the Dutch government angry, asking for the next day King Pandita must face the Dutch Resident Assistant and King Bulungan. The Dutch Resident Assistant's anger was reinforced by the attitude of King Tidung that his attitude was to accept the clothes of the Tidung Kingdom's greatness returned, but King Tidung told the Sultan the mediator between the Dutch Resident Assistant and the King of Bulungan that no one should interfere and interfere in any matter in the Tidung Kingdom.” (Short History of King Pandita, Muhammad Usman, 2011).*

*“But not long ago since 1892, five years after the tension between the Dutch Resident Assistant and King Bulungan, finally that year King Tidung was picked up by ship (SUPIA) and two escort ships carrying a group of Dutch Residents for the purpose of capturing King Pandita. And at that time the people of the Tidung Kingdom were ready to fight against the fleet, but once again King Pandita forbade many of his people, consisting of women and children, to be exiled. Therefore, King Tidung again obeyed the Dutch for dialogue and joined the Dutch warships. King Tidung and his entourage were brought to Kutai with the Jelatik Warship. Seeing this condition, the followers of King Tidung did not want to be separated from their king, even though all of them would be returned to Malinau except for King Tidung. However, the grandsons of King Pandita, Syarif Penembahan and Sayid Aby Bakar did not want to come back to Malinau because they did not want to part with Raja Pandita, nor did his nephew Aji Kuning.” (Short History of King Pandita, Muhammad Usman, 2011).*

*“After arriving in Kutai, the ship was dispatched again to Banjarmasin. Arriving in Banjarmasin, the negotiations were carried out again with the intention that King Tidung would be willing to recognize the Dutch as the lordship, but King Tidung remained in his decision not to submit to the rule of the Bulungan kingdom, he still maintained his position as King of Tidung land and declared himself independent and independent from the Bulungan kingdom. Finally, by the Dutch Colonial, King Tidung along with his two grandchildren Syarif Penembahan and Sayid Aby Bakar, except Aji Kuning returned to Malinau. Meanwhile, Raja Pandita/Raja Tidung and his two grandchildren were exiled to Batavia and from Batavia were exiled to Pulau Seribu”. (Short History of King Pandita, Muhammad Usman, 2011).*

*“Arriving at Pulau Seribu, King Tidung and his followers planted a flag that read Tidung, as the name of his kingdom in Malinau, East Kalimantan. So this empty island*

*is known as Tidung Island. And a few years later the family in Malinau heard the word Tidung in the Pulau Seribu area until they finally came to the island to trace the truth of the island's name”. (Short History of King Pandita, Muhammad Usman, 2011).*

In accordance with the quote from the story above, it shows that moral character towards others is a form of attitude and behavior directed towards others. As social beings, humans are always in contact with other humans. Morals that arise from human relationships will give a good impression or vice versa. If it is depicted that King Pandita or King Tidung

who is in control of their territory and the dispute is disputed by other parties, it shows that the attitude of morals is not good on the part of the Dutch and the King of Bulungan. With the aim of wanting to have rights from the territory of the Tidung Kingdom, which is an area that has been controlled by King Pandita and his people in the Malinau region of East Kalimantan. With a cunning tactic, the Dutch managed to carry out the politics of fighting each other.

Like the politics of division, the politics of fighting sheep, or *divide et impera* is a combination of political, military, and economic strategies aimed at gaining and maintaining power by dividing large groups into smaller groups so that they are more easily conquered. In another context, the politics of division also means preventing small groups from uniting into a larger, stronger group. Initially, the politics of division was a war strategy implemented by colonialist nations starting in the 15th century (Spain, Portuguese, Dutch, English, French). These nations carried out expansion and conquest in search of natural resources, especially in the tropics. Over time, their methods of conquest have developed, so that the politics of division is no longer just a war strategy but more a political strategy.

This violation was precisely what King Pandita or Raja Tidung did not want, after the death of his brother in the Bulungan Kingdom, his son continued to make an ally with the Dutch to be able to conquer the King Tidung who continued to experience prosperity and progress. The desire arises to be able to ask for the rights that used to be given by King Tidung when his father was still alive. This was seen by the Dutch as a divisive political tactic that was used to undermine the Tidung Kingdom, which was rich in forest products. However, as king, King Pandita did not retreat in the slightest to defend the sovereignty of his kingdom for the betterment of his people. However, with the power of allied with King Bulungan with the Dutch, King Pandita could no longer protect his people because the Dutch were tricked into going into negotiations precisely because King Pandita remained in his original attitude of not wanting to submit to the Dutch leadership and admitting that the Kingdom of Bulungan had made the Dutch take steps to arrest him. covertly. After the Dutch asked for several negotiations but King Pandita remained unwilling to compromise, finally King Pandita was exiled to Batavia and exiled on an empty island in Pulau Seribu which he named Tidung Island to signal to his descendants that the wanted King Pandita still showed his attitude as king. who has the principle of holding an attitude of trust as a leader who does



not waver even though he gets a more profitable and pleasant offer, but Raja Pandita shows his statesmanship as a king who is fully sovereign over the trust of his people in Malinau.

For his services, his people gave him an extraordinary award where in 2011 from Malinau, the Tidung Kingdom he used to lead was looking for traces of their beloved king. And on the initiative of a Japanese student who was researching the kingdoms in Tidung, he connected the location of the island called Tidung Island to the extended family and people of Malinau. The people and family of King Pandita in 2011 held a ceremony to move the tomb of King Tidung from Tidung Island to the western part of the Tidung Island area. This is in accordance with the results of an interview with the guard of the tomb of King Tidung, Muhammad Nafsir (56 years).

*“At first the islanders did not think that this was a king. After Indonesia and Japan exchanged students, it was discovered that in Jakarta there was the name Tidung, he ran to Jakarta there in the center, he ran there on the map there was Tidung Island but it turned out to be Thousand Islands. He came to the village, until in the village no one could speak Japanese. Then brought to my Uwa house, Mr. H. Jafar spoke Japanese. Just asked for a phone number directly to Malinau, now from Malinau came here to dismantle the body and disassemble the bones from the west there. That this is King Tidung no one will know unless they are informed from Malinau”. (interview Muhammad Nafsir, 56 years).*

*“The response from the Kalimantan family when they found out that it was Raja Pandita, they were told, yes, that's why he lost the king, while here there is the name Tidung and the people there understand very well. Now that the name Tidung comes from there, the land of Tidung, Tidung Island was originally called Pulau Air in the days of the Dutch map. So really the King was here he created the name Tidung. Until now, that's the name Tidung, he created it.” (interview Muhammad Nafsir, 56 years).*

The character of Islamic morals in others shows that the attitude of Raja Tidung is an example for the people of his leadership as a beloved king even though the news and news have been lost. People who love continue to talk about themselves for generations, including the generation on Tidung Island and the generation in Malinau, East Kalimantan. The inherited attitude is loyalty and respect for the leader because the leader always pays attention to his people. This moral character to others is also a character for the Tidung Island people who continue to respect their parents and ancestors with the teachings to pray to others even though their ancestors have died, as is what the Tidung Island people continue to do that they still make pilgrimages to graves. tombs that are considered parents or ancestors on Tidung Island which have also instilled a sense of brotherhood and love between fellow people on Tidung Island.

### ***Self Moral Character***

The character of having morals to oneself is the easiest form of worship to Allah because it is done by oneself and the benefits can be directly felt. There are two morals to oneself in the story of Raja Tidung, namely not violating nature and being patient. The story of Panglima Hitam has three morals to oneself, namely diligent work, smart thinking, eating halal and good food. Seeking knowledge is the only moral to oneself contained in the story.

In the story of Panglima Hitam, the character of himself is described, which is told that Panglima Tidung when he arrived on an empty island did not sit idly by with his laziness but continued to teach his martial arts skills. The followers of Panglima Hitam continued to learn and pass on for generations until the end of his life. Pencak Mandar or Silat Mandar is believed to be a tradition handed down by Nek Turup, calling the people of Tidung Island to Panglima Hitam.

The teaching of martial arts learned by the Tidung youth is a form of moral values in oneself, as Wak Turup has always given direction to his generation to continue studying martial arts as a provision to balance the knowledge of the world and the hereafter. This is also consistent with what the mosque's imam named Sidik Darmawan (36 years old) said that parents on Tidung Island always direct their children to study religion and world knowledge. Many parents take their children to study in Islamic boarding schools or religious schools, including learning self-defense, said Ustadz Sidik Darmawan. Likewise, the elder of Tidung Island, Uwa Ale or Mas'ud Sidik (67 years old).

*According to Uwa Ale, "If that's the case, it's back to human consciousness itself. If all of them agree to maintain, we have an educational institution. Applied in each school. Now, we are grateful that there is a studio. The studio is an asset of our wealth. In other places where there are, there are also local studios. For example, the Madura studio, the Betawi studio, the other studios, they are broad in level, while ours is at the village level on the island."*

The description of morality to oneself, especially the problem of studying, is a form of moral value that makes humans aware that humans as creatures of God must have the responden to seek knowledge as the obligation of every Muslim.

. In fact, the first verse revealed by Allah SWT to the Prophet Muhammad SAW is the command to read, as a way to gain knowledge. A person who studies seriously means that he has noble character in himself, as the words of the Prophet Muhammad SAW: "Whoever takes a path [way] to gain knowledge, then Allah will surely make it easy for him the path to heaven," (HR Muslim). The knowledge that must be learned by a Muslim is religious



knowledge, at least understanding the basics of Islamic teachings. Furthermore, he is also required to gain worldly knowledge according to the field he is involved in daily.

Furthermore, morality to oneself, apart from studying, also works hard. Islam strongly warns its people not to be lazy. If someone has a desire, he is encouraged to work hard to realize that desire. In Islam, working hard is defined as trying according to each other's abilities. This is also contained in the story of Panglima Hitam and Raja Tidung who are destined to arrive on an empty island, for the efforts of these figures and their followers to try and build the island so that it can prosper so that its people can take an example from their ancestors who have instilled the values of devotion to God by working hard as a character that becomes the capital of determination to continue living on the island. This is in accordance with the example given by the Prophet Muhammad, as he said: "Whoever in the evening feels tired because of the work of his two hands [working hard] then at that time his sins are forgiven," (H.R. Thabrani).

Not only that, Islamic morals towards oneself are in the form of an attitude of endeavor, but other characters that appear in the stories of Panglima Hitam and Raja Tidung, namely working smart: productive, creative, and innovative, as illustrated that after the figure of Panglima Hitam who lived in the Tidung Kecil area, continue to make every effort so that their followers can continue to survive on the island, they must cultivate the existing land for a better life, and their followers follow an innovative attitude. This is also reflected in the life that currently exists in the Tidung Island community. As stated by Masaupi (52 years old), "It was their ancestors who lowered the way to manage the island's environment so that they could continue to survive by not destroying the nature of the island, such as destroying coral reefs if they used the sea around them". This is in accordance with the argument for working intelligently as stated in the Al-Quran Surah Ar-Ra'du verse 11: "Indeed, Allah does not change the condition of a people until they change the situation that is in themselves. And if Allah wills evil for a people, then none can resist it, and there is absolutely no protector for them but Him" (Surah Ar-Ra'du [13]: 11).

This order to be innovative and creative aims to make Muslims always aware of the times, and not to be left behind by other people. For example, in the midst of rapid technological developments, a Muslim is required to adapt to his environment, develop himself, and adapt to the conditions of the current era. Da'wah methods must also be adaptive, such as utilizing social media, newspapers, television channels, to Youtube channels in order to reach a wider audience. Although there are orders to be creative and

innovative, this only applies to worldly matters, not to worship matters. Inventing new things in matters of worship is a heresy which is prohibited by Islam.

Putting trust in Allah, where a Muslim does not only rely on his efforts on his own ability, but also surrenders the results of his efforts to Allah SWT. Surrendering to Allah SWT for his efforts is known as tawakal, which is to represent oneself to Allah. If a Muslim puts his trust in Allah, then he will not be disappointed or despair over whatever results he gets later. Moh. Muiudinillah Basri in the book *Indahnya Tawakal* (2008) explains that tawakal includes a total request to Allah SWT to provide help and be pleased with the determination he has made. Tawakal can be started when a Muslim has determined to do something, he doesn't have to wait until he makes an effort first, as the word of Allah SWT in Surah Ali Imran verse 159: "Then, when you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust in Him" (Al Imran, 3:159).

### **Conclusion**

There are three Islamic moral values in the folklore of Panglima Hitam and Raja Tidung which are implicated in the life of the people of Tidung Island. The first is the character of values to Allah SWT, which is always submissive and obedient to all His commands, such as praying, fasting, and issuing zakat, specifically for prayer and remembrance and reading the Koran are characters that are still practiced today by the residents of Tidung Island. Second, namely moral values to others. This is in accordance with the description of the story of Panglima Hitam and Raja Tidung, who always maintain a relationship with their followers, taking care of the hearts and feelings of their followers. Including the people of Tidung Island, even though they come from several tribes, it does not make them fight each other, instead making this plurality a spirit to move forward together on Tidung Island. Third, the moral value in oneself can be seen in the contents of the story of Panglima Hitam and Raja Tidung which was carried forward by the people of Tidung Island by carrying out the character of always studying, working smart, productive, creative, and innovative, and putting trust, as a form of attitude if we have made a determination. If you want to do something, you don't have to wait until you try it first.

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