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Philosophical Influence on the Spatial Characteristics of Gorontalo City

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Abstract

Objectives: This study aims to analyze the spatial characteristics of Gorontalo City and how local cultural philosophy influences the city's urban layout.

Methods: A qualitative descriptive approach was used, employing a rationalistic methodology to analyze the physical and philosophical elements that shape Gorontalo's structure.

Results: The research revealed that Gorontalo City's spatial configuration is unique, characterized by a box-shaped layout representing the four natural elements: water, fire, wind and earth integrated with human consciousness, with the mosque as the symbolic center. The study demonstrates that the spatial characteristics of Gorontalo City are deeply influenced by the cultural philosophy of the Gorontalo people.

Conclusions: The findings emphasize the importance of understanding the relationship between urban space and local cultural philosophy for other cities seeking to develop a distinct urban identity. The spatial characteristics of Gorontalo consist of three key elements: (1) human resources, encompassing social, cultural, economic, and religious activities; (2) artificial resources, including architectural forms and open spaces; and (3) natural resources, covering land and territorial potential. Three primary meanings emerge from the analysis: (1) symbolic meaning, (2) historical meaning, and (3) functional meaning. This research underscores the importance of incorporating cultural philosophy into urban planning to ensure sustainable and identity driven city development.

Keywords: Spatial Characteristics, Cultural Philosophy, Urban Identity, Gorontalo City, Urban Planning.

التأثير الفلسفي في الخصائص المكانيَّة لمدينة غورونتالو

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ملخّص

الأهداف: تهدف هذه الدراسة إلى تحليل الخصائص المكانيَّة لمدينة غورونتالو، وتعرُّف كيف تؤثِّرُ الفلسفة الثقافيَّة المحليَّة في تشكيل النسيج الحضري للمدينة.

المنهجيَّة: اعتُمِدَ منهج وصفي نوعي باستخدام منهجيَّة عقلانيَّة لتحليل العناصر الفيزيائيَّة والفلسفيَّة التي تُسهم في تشكيل الهيكل المكاني لغورونتالو.

النتائج: كشفت الدراسة عن أنَّ التكوين المكاني لمدينة غورونتالو يتميَّزُ بتركيبة فريدة تتجلّى في تخطيط مربع الشكل يرمزُ إلى العناصر الطبيعيَّة الأربعة: الماء، النار، الرياح، الأرض، المتكاملة مع وعي الإنسان، مع وجود المسجد في المركز الرمزي لهذا التكوين. كما أظهرت النتائج أنَّ هذه الخصائص المكانيَّة نابعة بشكل عميق من الفلسفة الثقافيَّة لشعب غورونتالو.

الاستنتاجات: تؤكِّدُ النتائجُ أهميَّة فهم العلاقة بين الفضاء الحضري والفلسفة الثقافيَّة المحليَّة، وخاصة للمدن التي تسعى إلى تطوير هُويَّة حضريَّة مميَّزة. تتجلى الخصائصُ المكانيَّة لمدينة غورونتالو في ثلاثة عناصر رئيسة، هي: (1) الموارد البشريَّة، التي تشمل الأنشطة الاجتماعيَّة والثقافيَّة والاقتصاديَّة والدينيَّة (2) الموارد الاصطناعيَّة، بما في ذلك الأشكال المعماريَّة والمساحات المفتوحة (3) الموارد الطبيعيَّة، التي تشمل الأرض والإمكانات الإقليميَّة. كما أظهر التحليل ثلاثة معانٍ رئيسة، هي: (1) المعنى الرمزي (2) المعنى التاريخي (3) المعنى الوظيفي. وتُبرزُ هذه الدراسة أهميَّة دمج الفلسفة الثقافيَّة في التخطيط الحضري لضمان تنمية حضريَّة مستدامة ومرتكزة على الهُوِيَّة.

الكلمات الدالة: الخصائص المكانيَّة، الفلسفة الثقافيَّة، الهُوِيَّة الحضريَّة، مدينة غورونتالو، التخطيط الحضري.

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Introduction

It is uncommon for a city designed from its inception to avoid confronting entrenched physical, economic, social, and political problems. Urban planning specialists ought to avoid entirely deconstructing and reconstructing a metropolis from the ground up. Instead, they should preserve the city's beneficial attributes while strategizing for its expansion and evolution. The various aspects of urban environments are significant since each city possesses a unique history. Atmadi, an architectural specialist, asserted that buildings can reveal insights into a society's lifestyle, socio-economic growth, culture, and beliefs during a specific period (Rahadhian, n.d.).

Research on the morphological development of Gorontalo City from the traditional to the colonial period was conducted by Marzuki, I. W. (2018), who noted that some buildings in Gorontalo City have been demolished, making their original forms no longer visible from an archaeological perspective. Several other opinions, such as those of Fendi Adiatmono (2014), who studied the city in terms of art and fine arts, also emphasized that Gorontalo possesses diverse artistic traditions reflected in the design of traditional houses. This uniqueness is further supported by the views of Kau, S. A. P., & Wibawa, N. H. H. P. (2023) and Sirajuddin, S. (2018), who argued that the identity of Gorontalo City began to emerge during the reign of Sultan Botutihe, when a city map was created with a mosque as its central point. These findings are relevant to the present research, which seeks to uncover the spatial form of Gorontalo City as a marker of its urban identity.

In the design process, multiple factors interact and influence the final outcome. The architecture of urban buildings is shaped by variables such as the natural environment (e.g., material availability and climate), the cultural and social context, arts, religion, and the planner's understanding (Panagopoulos et al., 2016; Schröpfer, 2012).

The evolution of Gorontalo as a metropolis can be categorized into three distinct phases: the Gorontalo Kingdom (encompassing both the Traditional and Islamic Kingdom eras), the Colonial City era, and the contemporary metropolis. Urban planning began with the establishment of kingdom-cities, where rulers constructed towns serving as both fortifications and commercial centers for agricultural goods from surrounding territories. These were planned cities, with highways organized in parallel lines to form rectangular patterns (the gridiron system), creating geometric configurations within the urban landscape (Eka & Imran, 2022; Notonegoro, 2020).

The principles underlying Gorontalo culture did not emerge abruptly but developed progressively, beginning with Adati Asali (Natural Custom), reaching the zenith of Gorontalo culture known as Adati Hula-Hula'a, followed by Sara Sara'a Hula-Hula'a, and culminating in Qur'an (Customs grounded in Sharia, Sharia anchored in the Qur'an), commonly abbreviated as ASQ. The cultural zenith of Gorontalo occurred between the 15th and 17th centuries, shaped by political influences. The configuration of cultural values during this peak encompassed science and economy (progressive), arts and religion (expressive), solidarity (democratic), and power in a harmonious arrangement (Al-Rasyid & Saprillah, 2018).

Examining the spatial attributes of Gorontalo City is crucial to understanding its identity and historical significance. This research seeks to analyze the strengths and weaknesses of the city's identity, providing insights for other communities aiming to develop a distinctive urban character rooted in cultural values. The Kingdom of Gorontalo, the focus of this study, embodies cultural values and geographical attributes grounded in philosophy, particularly during the reign of Sultan Botutihe (-1728 AD), as evidenced by maps from that era.

Methodology

This study adopts a rationalistic methodology, employing qualitative data analysis (see Figure 1). Literature and maps were collected to identify indicators and field findings, which were then used to develop theoretical conceptualizations grounded in existing theories relevant to the research variables. A deductive analysis approach was applied to explain or predict phenomena at the research site based on established theoretical frameworks. This methodology provided the theoretical foundation for understanding the interconnected challenges facing Gorontalo City.

Both primary and secondary data were utilized. Primary data were obtained through observation and interviews, while secondary data were gathered from literature reviews of journals and other relevant sources.

The research process comprised four stages: (a) research preparation, (b) data collection methods, (c) fieldwork, and (d) data analysis. The research preparation stage involved identifying problems, determining variables, collecting data, and

categorizing information according to variables. This stage also included the development of physical maps derived from basic urban maps and city planning elements.

Data collection was conducted through direct observation of variables derived from city imaging and urban planning elements, supported by on-site observations of the overall city layout, growth patterns, and urban development. Interviews were conducted with archaeologists, scholars, mosque authorities, the Indonesian Planning Experts Association (IAP) in Gorontalo, and urban analysts. Secondary data included basic building maps, site plans, block plans, and other relevant maps of the study area.

Fieldwork involved identifying spatial characteristics and exploring urban components. Issues observed in the field were examined and interpreted using research analysis techniques and theoretical frameworks. Interviews supplemented the data, providing additional insights from individuals involved in space utilization and urban planning.

Data analysis consisted of two phases. The first phase applied inductive analysis, during which data from observations and interviews were compiled and categorized by attributes, and spatial utilization was examined. Patterns and spatial phenomena were identified. The second phase applied deductive analysis, exploring relationships between subcategories, particularly how these categories arose from the interaction between space and individuals. This relationship was clarified by linking theoretical frameworks with the city's developmental trends.

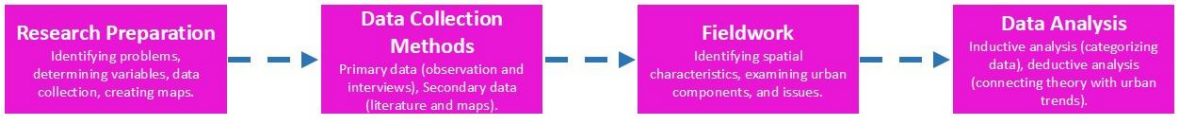


Figure 1. Research methods. (source: author, 2025)

Study Area

Gorontalo City is the capital of Gorontalo Province, located in Sulawesi, Indonesia. It covers an area of 79.59 km², representing 0.71% of the province's total area. The city comprises nine districts and 50 sub-districts, with the largest district located in West City.

Gorontalo City lies between 00°28'17"–00°35'36" North Latitude and 122°59'44"–123°5'59" East Longitude. It is bounded by the South Bulango District (Bone Bolango) to the north, Tomini Bay to the south, the Bolango River (Gorontalo Regency) to the west, and the Kabila District (Bone Bolango Regency) to the east.

The city features flat terrain intersected by three rivers that flow into Tomini Bay near the Port of Gorontalo. The southern region is flanked by two limestone and sandstone mountains. Elevation ranges from sea level to 470 meters, while the coastal zone consists of gently sloping sandy beaches (BPS Kota Gorontalo, 2024).

The research site is located within Gorontalo City, Gorontalo Province. The research location is shown in Figure 2.



Figure 2. Gorontalo city research location map. (source: author, 2025)

Gorontalo City is the capital of Gorontalo Province. Known for its unique cultural heritage, rich history, and strategic geographical location, Gorontalo is an emerging urban center with distinctive characteristics that set it apart from other cities in Indonesia. Here's a more detailed look at Gorontalo City:

a) Geography and Location:

Geographic Location: Gorontalo City is situated on the northern coast of the island of Sulawesi, bordering the Gulf of Tomini in the west. Its position gives the city access to both the sea and the mountainous interior, providing diverse natural landscapes.

Topography: In terms of topography, Gorontalo City is largely a flat plain traversed by three rivers that flow into Tomini Bay at Gorontalo Port. To the south, it is flanked by two limestone/sandstone mountain ranges, with elevations ranging from 0 to 470 meters above sea level. The coastal area features flat, sandy terrain.

Climate: It has a tropical rainforest climate, characterized by high humidity and rainfall throughout the year, which must be considered in urban planning to ensure resilient infrastructure and green spaces.

b) Historical and Cultural Context:

Historical Significance: Gorontalo's history is deeply tied to its role as a strategic trade hub on the northern coast of Sulawesi. The city has a mix of local Gorontalo culture and Islamic heritage, as Islam began to spread through the region in the 16th century.

Cultural Identity: The Gorontalo people have a strong cultural identity with traditions reflected in their art, language, architecture, and ceremonies. Gorontalo culture includes traditional music (such as the Gorontalo Gamelan), dances, handicrafts, and traditional clothing.

Local Architecture: Traditional houses in Gorontalo, such as the Rumah Adat Gorontalo, are built with unique architectural features. These houses typically have elevated floors, steep roofs, and wooden structures, which are adapted to the local climate and environment.

c) Demographics:

Population: As of the latest data, Gorontalo City has a population of around 200,000 people. The population is diverse, with the majority being from the Gorontalo ethnic group, but also includes people from other parts of Indonesia.

Language: The official language is Indonesian, but Gorontalo is also widely spoken among the local population. Other languages, such as Bugis and Javanese, are also present due to migration patterns.

d) Economy:

Economic Sectors: Gorontalo City's economy is largely based on agriculture, fisheries, trade, and tourism. Key agricultural products include cocoa, coconut, and rice. The city is also known for its seafood industry due to its coastal location.

Tourism: Gorontalo is becoming an emerging tourist destination. Attractions like Pulau Saronde, Taman Nasional Bogani Nani Wartabone (Bogani Nani Wartabone National Park), and the Turing Waterfall bring in visitors looking to experience the natural beauty of the area. Additionally, cultural events such as traditional dances and festivals attract tourists.

e) Urban Development and Infrastructure:

Urban Growth: Over recent years, Gorontalo City has seen significant urban growth, especially in areas of infrastructure development such as roads, housing, and public services. However, challenges remain in terms of balancing modern development with the preservation of cultural heritage.

Public Infrastructure: The city has several important infrastructures, including the Djalaludin Airport, which connects Gorontalo to other parts of Indonesia. Additionally, the development of roads and transportation networks has helped improve connectivity within the province.

f) Environmental Considerations:

Natural Resources: The city benefits from its proximity to natural resources, particularly marine life and fertile land for agriculture. This provides opportunities for sustainable development in sectors like eco-tourism and agriculture.

Environmental Challenges: As with many coastal cities, Gorontalo faces environmental risks such as flooding due to its tropical climate and coastal erosion. Urban planning must account for these challenges to ensure resilience.

g) Urban Challenges:

Urbanization: Rapid urbanization poses challenges such as traffic congestion, housing shortages, and pressure on public services. The city needs careful planning to integrate modern needs with cultural preservation.

Balancing Tradition and Modernity: The city must preserve its unique cultural identity while accommodating modern urbanization. This involves integrating traditional architecture and urban planning while supporting modern infrastructure like commercial buildings and residential complexes.

h) Key Attractions and Landmarks:

Lake Limboto: A large freshwater lake located near Gorontalo, offering scenic views and recreational activities.

Great Mosque of Gorontalo (Masjid Raya Gorontalo): A beautiful mosque that reflects the city's Islamic heritage and is one of its prominent landmarks.

Otanaha Fortress: A historic fort with panoramic views of the city, representing the historical significance of the region during colonial times.

i) Governance and Policy:

Local Governance: Gorontalo City is governed by a Mayor and a local City Council. Urban planning policies are designed to balance economic growth, social welfare, and the preservation of cultural heritage.

Urban Development Plans: The city has been focusing on improving infrastructure, strengthening the tourism industry, and sustainable development. Policies must incorporate the needs of its diverse population while respecting the cultural significance of spaces.

The selection of this location is due to the fact that the city of Gorontalo has unique spatial characteristics that set it apart from other cities. Certainly, it is important to pay attention to the characteristics of the space that instil the philosophical values of the Gorontalo community (culture). Therefore, in planning the city of Gorontalo, it should be able to create an ideal city without abandoning the values of identity and the characteristics of the urban space of Gorontalo.

Findings and Discussion

Spatial Characteristics

The Gorontalo tribe's indigenous people predominantly adhere to Islam. This is corroborated by Haga's assertion that every region in Gorontalo has a mosque. In the 19th century, Gorontalo emerged as a focal point for cultural amalgamation or acculturation. Attractions included gold in Tomini, bountiful rice, and abundant rattan in the forests, along with plantations of cloves, chocolate, coffee, and corn (Algiffari et al., 2024).

The mosque and traditional residences are significant elements of life for the inhabitants of Gorontalo. Islam is the predominant religion in Gorontalo, where Muslims engage in prayer at mosques (Gorontalo language: Tihi). Alim S. Niode asserts that every hamlet or neighborhood contains at least one mosque, often more. A mosque is visible approximately every 300–500 meters on both sides of the road.

The Gorontalo Kingdom is a comprehensive concept encompassing all activities, organized into a federation of five kingdoms (Limo lo Pohalaqa): Gorontalo (Hulontalo), Limboto (Limutu), Bone-Suwawa-Bintauna, Bolango (later replaced by Bualemo/Boalemo), and Atinggola.

In the 15th century, King Amai informed the people of Gorontalo that he had adopted Islam as his faith. Consequently, the sultan expected the populace to emulate his conversion to Islam, leading to King Amai being designated *ta loo pamaklumu* and receiving the title *tulutani* (sultan), thus becoming the inaugural Islamic monarch of the Kingdom of Gorontalo (Amaliah & Monoarfa, 2020; Zainal, 1983). The crowning ritual of the sultan during King Eyato's reign carried profound symbolic and moral significance, as evidenced by the following statement:

1) The Maharaja's duty; I submit to Allah.. even in the absence of the Messenger, all is under His control.
2) Initiatives to enhance the welfare of the populace are directed by: religion, which serves as the basis, and the law, which acts as the guiding principle.
3) The structure of government and its foundation; the oil of the tempest is the illumination of the morning. (there

are governance regulations accompanied by a consultative council).

The government system is founded on the Islamic creed and needs some of Allah god's 20 characters to be the reference for all government officials, from lowly to senior officials, including:

a) Nafsiah features, personality traits, or existence-related characteristics. The kingdom exists through the actions of officials, who must follow the guidance of Allah SWT and the Messenger of Allah SAW. Additionally, Mukhalafatuhu lil hawadis distinguishes between people and officials, resulting in harsher punishments for officials who violate the law.
b) Qalam, saying the truth is designed for buntayo poloide, which means they must speak the truth and deliberate with the intention of the interests of the people and the kingdom.
c) Wahadahiyah (Esa), aiming at the kingdom, the unification of all the people, the kingdom's leaders, and the entire world is a zymbiotic interaction.
d) Sama', basar (listening, seeing) is designed for Meskipulu (village chiefs) to hear the people's problems and relay them to their superiors, and vice versa.
e) Qidam (first), ready is meant for security to ensure that they are ready and obedient in carrying out their obligations.
f) Qiamu binafsihi (standing alone) is intended for baate and wuu, who must be steadfast in principle and not be affected by others.
g) Baqa' (forever) is a feature that must be possessed by sara', qadi, mufti, imam, and saradaa; they implement Islamic law in its fullness without regard for sect.

According to Berahim (in Nur, 1979), the elements of lipu (state) include three factors, namely: Huta (land, territory), Tawu (people/population), and Bubato (government). The elements of a state that have been presented are not complete to meet the requirements for the existence of a country. A country, as the territorial organization of a nation/ethnic group, needs to be equipped with a fourth requirement, which is the element of sovereignty. (McCrone, 2006; Nadasdy, 2012). Both de facto and de jure. However, in classical elements (classical kingdoms) based on the elements that can establish a state, namely: (1) land, territory, (2) people, population, (3) government, and (4). Sovereignty.

The internal sovereignty that manifests the political unity within the environment of the five Pohala'a is reflected during the reign of King Eyato, specifically since the peace treaty between the Kingdom of Gorontalo and the Kingdom of Limboto, which was formalized through the promise of U Duluwo Limo Lo Pohala'a on the 12th of Sha'ban 1084 H. Thus, at the end of November 1673 in the Gregorian calendar. (Amaliah & Monoarfa, 2020; Zainal, 1983). Similarly, the expression that from this moment on "there are no longer phrases like our country, your country, my country, his country, and your country: what exists is our country" is summarized in a proverb from Gorontalo. "Let the spirit rise, let the heart rise." (The oath of unity was concluded with the oath of Eyato in Arabic, which reads: La iyataa baddal wa layataqayyar ilaa yaumil qiamah meaning it cannot be replaced and cannot be changed until the Day of Judgment.

In terms of a kingdom as a form of state (lipu), Eyato defines the state as an organization of power. Considering that the highest power in nature and in human life lies with God, the holders of state power must possess divine qualities, which consist of the qualities of the self, the qualities of negation, the qualities of meaning, and the spiritual qualities.

The "nafsia" traits represent personality characteristics manifested through actions and creations, similar to the concept of lipu (state), which, although it exists, cannot be seen or touched, but is realized through its deeds. The "salbia" traits encompass several attributes, including qidam, bagaa, muchaalafatuhu lilhawwaditsi, qiyaamuhu binafsihi, and wahdaniah. The trait of qidam, meaning loyalty, is ascribed to officials like the Captain of the Sea, who are unbound by time and risk and exhibit high dedication. The trait of baqa, meaning eternal, is given to judges, imams, and other religious officials who are expected to act justly without external influence. The trait muchaalafatuhu lilhawwaditsi, which means being distinct from other creatures, is assigned to leaders such as the Maharaja, who must avoid typical human flaws like anger or arrogance. The trait qiyaamuhu binafsihi, which means independence of thought, is given to officials such as Baate and

Wu'u, who are resistant to manipulation. The trait wahdaniah, meaning unity, is ascribed to all citizens and royal officials in efforts to maintain societal cohesion.

The "ma'ani" and "ma'nawiyah" traits encompass seven key attributes: kodrat, iradat, ilmu, hayat, sama', basar, and kalam. The trait of kodrat (kaadirun), meaning power, is assigned to Wulea lo Lipu Bilinggata, responsible for security and finance, symbolized by the color red. The trait iradat (muriidun), meaning will, is given to Wulea lo Lipu Lupoyo, responsible for transportation and public affairs, symbolized by the color yellow. The trait ilmu (aalimun), meaning knowledge, is given to Wulea lo Lipu Wuabu, who oversees education, religion, and justice, symbolized by the color purple. The trait hayat (hayyun), meaning life, is assigned to Wulea lo Lipu Hunginaa, responsible for agriculture, trade, and health, symbolized by the color green. The traits sama' and basar (hearing and seeing) are given to the Walagopulu, who listen to the people's grievances and convey them to superiors and relay information from superiors to subordinates. Finally, the trait kalam (mutakallimun), meaning speech, is assigned to the members of Bantayo Poboide, who address issues related to public interest.

The urban space of Gorontalo in the 16th century, established by King Eyato, was shaped by four elements: the essence of nafsi, oriented towards wind/wugudu (perfection); the essence of salbia, directed towards fire/adati (regularity), adhering to established lines; the essence of water, embodying justice through knowledge of customs and religion; and the essence of land, representing wisdom in relation to the universe (encompassing agriculture, trade, animal husbandry, and other pursuits) (de Archellie et al., 2020).

The ruler's role in the Islamization process is crucial and decisive. This indicates that leadership is a crucial factor in the future development of the city. Should the Governor, nobility, or leaders embrace a new religion, the populace will likely conform, as societal norms dictate varying hierarchies, with their monarch or sultan regarded as God's earthly representation. The characteristics of the urban space in Gorontalo were established in this manner.

During Sultan Eyato's reign, the government system upheld three distinct frameworks, one of which involved appointing the qadi in the official sector. His responsibilities included promoting Islam, advising the sultan, and overseeing criminal and civil courts. The primary responsibilities of the qadi included: a) Promoting Islam, b) Constructing mosques through endowments, c) Coordinating Islamic festivities in both the palace and mosque, d) Upholding justice, e) Serving as a counselor in the royal court and in matters of Islamic law. In the execution of his responsibilities, the qadi was supported by: a) Moputi or mufti (a counsellor in Islamic jurisprudence), b). Panthongo (consultant in astronomical science), c). Imam (conducting worship), d). Sarada (deputy imam, overseeing worship protocols, e). Lebi (assistant saradaa), feminine. Kasisi (assistant member of Saradaa) (Ismail, 2008a, 2008b). The city's continued development was not solely confined to its physical structure but also extended in accordance with the leader's influence.

The Islamic kingdom era commenced under Sultan Botutihe in the 17th century, who conceptualized the city of Gorontalo as an Islamic metropolis, centering it around a palace and mosque, which served as the focal point. The constructed city design pertains to that of an Islamic monarchy, comprising a mosque, the ruler's residence, a marketplace, and residential quarters as an integrated system. To establish an Islamic kingdom city, Sultan Botutihe undertook several measures, including the creation of a governmental hub, the construction of a marketplace, the development of roads and bridges, the establishment of a port, the organization of residential areas with official housing situated in the city center, the implementation of water channels for irrigating rice fields in Tanggiki and Tanggidaa and the designation of a site for the public cemetery (Kau & Wibawa, 2023). Marzuki (2018) provides the following information concerning the history of the Five Pahala'a (Five Kingdoms). The applicable genealogical or descendant structure. This is the work of Assistant Resident van Baak, an exceptionally competent individual. Concerning his actions, van Baak reported the following: During the Gorontalo Resident era in 1858, the Kingdom of Gorontalo was governed by one Raja, two Jogugu, three Sea Captains, four Wulea Lo Lopu, and twenty Wala Apulu, along with approximately 100 Olongea and Tauda'a. Each of these leaders possesses their own minions, who are dispersed and intermixed throughout the Gorontalo region (Marzuki, 2018). In the figure 3. can be seen, the city created by Sultan Botutihe along with the spatial placement of the chief's house, mosque, and community in 1728 AD.



Figure 3. The city plan of Gorontalo created by Sultan Botutihe in 1140 H. (source: Bastiaan, 1989)

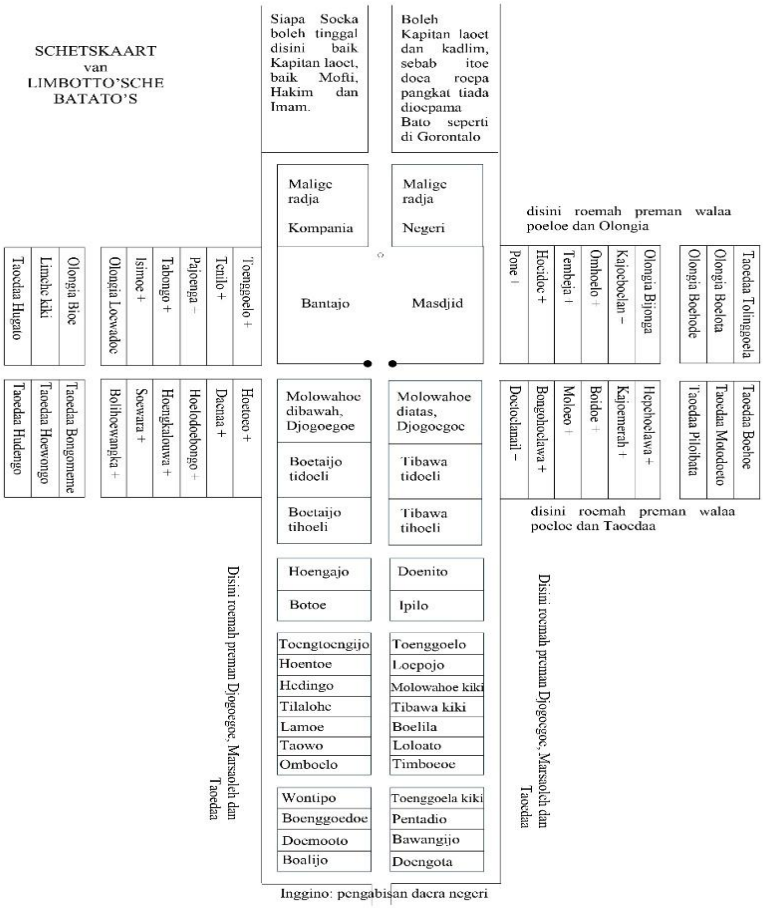


Figure 4. Layout of the placement of the palace and the houses of the officials of the Gorontalo Kingdom during the reign of Sultan Botutihe. (sumber: Bastiaan, 1989, dalam Wesskamer Gorontalo: Fendi Adiatmono, redisgned: (Algiffari et al., 2024))

The components of urban planning being built in the new capital location include: the royal residence (mahligai to tilayo and mahligai to huliya), bantayo poboide (consultative hall), royal mosque, and housing for the nobility of the Kingdom. The location of the palace or mahligai to tilayo (upstream) is in front of the mosque, while the location of the mahligai to huliya liyo (downstream) is on Ahmad Yani Street. (south Mahligai To Tilayo). The royal mosque still stands in the city center and is known as the Baiturrahim Mosque, while the residence of the royal dignitaries is located between the Tilayo Palace and the Huliya Liyo Palace, can be seen in the figure 4. The Bantayo Poboide building (customs council) is located at the site of the 1304 Gorontalo Military Command headquarters now. (sebelah barat mahligai to huliya liyo). The location of the commander's housing or kimalaha and the defensive fortifications is situated around it. Of all the components of the city's spatial planning, only the Baiturrahim Mosque remains today, while the other buildings have not survived. The morphology of the city of Gorontalo during the reign of Sultan Botutihe (the era of the kingdom) was square-shaped (Marzuki, 2018).

The placement of the city was designed by Sultan Botutihe, where a king resided surrounded by chiefs, military and other leaders. The city center was directed towards the mosque which became the center of activity. In the figure 5.

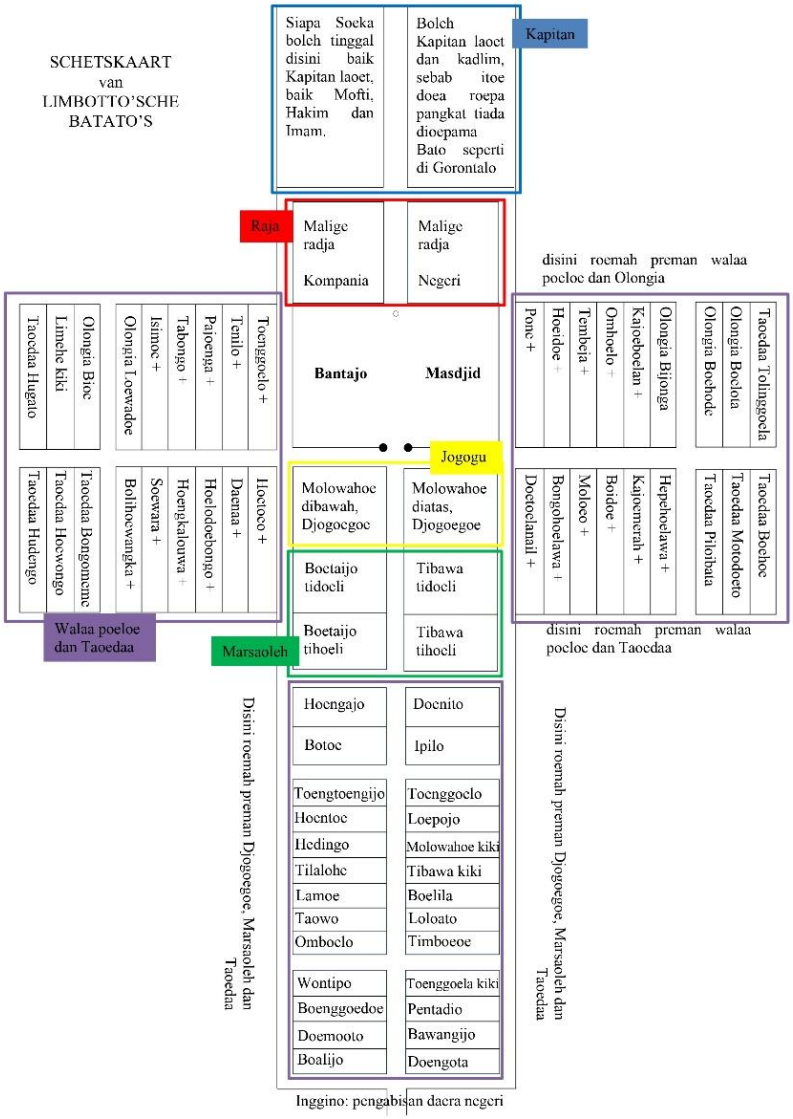


Figure 5. Floor plan of the placement of the palace and the houses of the officials of the Gorontalo Kingdom during the reign of Sultan Botutihe. (sumber: Bastiaan, 1989, redesigned: (Algiffari et al., 2024)

During the Dutch colonial period, there was a change in the structure of the Gorontalo government consisting of.

a) Two kings (gouverment king and negorij king),
b) Two jogugu, as patih assistants to the king,
c) Two captains (war commanders, one on land and one at sea),
d) Four marsaoleh, who had the authority as a people's representative council that elected the king and village head.
e) Thirty walupu or village heads, and
f) Forty royal officials

In addition, positions in the traditional lipu government structure, such as bubato, olongia, and bantayo poboide were replaced with the terms district, onderdistrik, and village. The division of linula into several villages was carried out to facilitate supervision (Marzuki, 2018). Buatulo Bala was tasked with securing the kingdom, and was headed by apitalau (sea captain), The implementation of government and religion was located in one leadership called Kadli, patila and apitalau. Kadli was in charge of implementing religious law, assisted by Four imams and eight saradaqa. Patila or jogugu was in charge of being mengkubumi who helped the king with his daily work. Apitalau was in charge of maintaining defense and security within the Kingdom (Ismail, 2008b; Kadir et al., 2024)

Components of Spatial Configuration

Urban performance encompasses a spatial dimension characterized by life, sense, access, fit, and control. The Vitality Dimension comprises Sustenance, Safety, and Consonance. 2). Sense & Identity encompasses: a). Sense of Place, which pertains to an individual's ability to recognize or recall a city's distinctive characteristics that set it apart from others; b). Good of Place, which relates to the accessibility of a city to all senses; c). Identifiable Place, which concerns the identification of a city in relation to the cultural identity of its inhabitants, enabling individuals from other locales to remember or evaluate the city. 3). Accessibility. 4). Fit (Appropriateness or Compatibility). 5). Regulation and 6). Efficacy and Equity. The components that constitute a city are illustrated in the analyzed image, which may be categorized into five distinct types: pathways, edges, districts, nodes, and landmarks. Hamid Shirvani asserts the incorporation of several city design components, including Land Use, Building Form and Massing, Circulation and Parking, Open Space, Pedestrian Ways, Supporting Activities, Signage, and Conservation. Several features serve to reveal the traits and identity of the city, as well as the degree of development of the Gorontalo kingdom (Alkatiri, 2021; Wala et al., 2024)

1. Banthayo Poboidě

The term Bantayo signifies a building or structure, whereas Poboide or Po’ Boide denotes a location for contemplation. The Bantayo Po’ Boide Traditional House serves as a venue for traditional leaders and religious figures to deliberate on various community and kingdom issues (Djamu et al., 2021; Mohamad et al., n.d.). Medi Botutihe Banthayo asserts that the term Banthayo Pobo'ide derives from Banthayo (Building) and Bo'ide, which originates from mbo'ide (speaking). Banthayo Pobo'ide is a venue for discourse and can be connected with the concept of parliament. The primary responsibility of Banthayo Pobo'ide is to ascertain wu'udu (custom), bubalata (law), and butu'o (rules). The notion upheld by Dulohupa ode heluma, or consensus, which mandates unanimity in decision-making, is an essential prerequisite. The configuration of Banthayo Pobo'ide is oriented towards Yiladiya (palace). The placement serves as a designated location for the execution of the pohutu ceremony, as stipulated by the regulations governing its conduct (Djamu et al., 2021). Certain architectural elements that possess significance and functionality include columns, staircases, chambers, and roofs. This is the elucidation:

1) Pillars

The pillars in this structure serve as the foundation and support of the edifice. There are three categories of pillars: two primary pillars, referred to as wolihi in the Gorontalo regional language; six pillars located on the front porch; and thirty-

two foundational pillars, known as potu in the Gorontalo regional language. The definition is as follows:

The two primary pillars (wolihi) are positioned at the front of the structure, anchored directly into the roof framework above the ground. These pillars represent the vow of perpetual togetherness and oneness between the two Gorontalo-Limboto brothers, specifically the commitment of lou duluwo mohutato Hulontalo-Limutu in 1084 H (1664 AD). The six front pillars represent the six principal traits of the Lou Duluwo Limo Lo Pohala'a community: the tinepo trait (tolerance), the tombulao trait (respect), the tombulu trait (devotion to the ruler or government), the wuudu trait (adherence to reasonableness), the adati trait (compliance with regulations), and the butoo trait (obedience to judicial decisions). The base pillar (potu) serves as the basis of the 32 building, symbolizing the 32 cardinal points. This implies that state authorities or leaders must consider all facets of individuals' lives impartially.

2) Stairs

The significant stairs are the front stairs, situated on both the right and left sides, each comprising 8 steps, symbolizing 8 small kingdoms (linula). In 1360 AD, these eight linula were designated as tapalu/tapahula, each named Linula Pantungo, Linula Panggulo, Linula Huangobotu Oloyihi, Linula Dulalowo, Linula Tilote, Linula Dumati, Linula Lawuwonu, and Linula Ilotidee.

3) Constructing Rooms

The rooms in this traditional house are categorized into three primary sections: the porch (sulambe and palepelo), dulodehu (which includes a visitor reception area, a courthouse, a family parlor, and a multipurpose room), and huwali (designated as a bedroom). The purpose of each chamber is as follows: Palepelo serves as a location for guards on duty; the second Palepelo operates as a publicly accessible courthouse. Sulambe, situated on the left, right, and rear, performs as a patrol area for guards on duty both day and night. Dulodehu serves as a reception area for guests, a family lounge, a clandestine meeting space, a dining room, and a multifunctional room (tibongo), while Huwali comprises a bedroom with 10 rooms. Huwali lo adati serves as a venue for organizing customs. This is the location where all arrangements for the customs procedures are organized. The bridal chamber serves as a designated space for the bride and groom prior to their marriage. The Huwali lo tulai bala, designated as the room for the palace guards, serves as a security facility for the guards, while the Huwali lo isi kaini operates as a storage room for cloth. The regalia of the empress and king is housed here. This chamber serves as a repository for tributes or keepsakes. The Hulipo Olongiya is the chamber designated for the king and queen's repose, Huwali Spulu Banta Pulu serves as the quarters for the king's sons, and Huwali Lo Wadaka is the suite for the king's daughters. According to the regulations of the royal palace, sons and daughters are not accommodated in the same chamber. Huwali lo polamelalo serves as the dining area for the king and queen, necessitating security to mitigate potential risks. Huwali lo bubaya lai is designated for male attendants, while Huwali lo bubaya bua is reserved for female attendants.

4) Roof

The Bantayo Pobo'ide traditional house features a dual-layered roof, comprising an upper and a lower roof, each symbolizing distinct meanings aligned with Gorontalo traditional philosophy: adati hula-hula'a to syara'a, syara'a hula-hula'a to Quru'ani (custom is founded on syarak, and syarak is derived from the book of Allah). The upper section of the roof of this traditional house symbolizes the indigenous people's faith in Allah SWT, whereas the lower section represents their adherence to the laws and customary regulations governing both historical and contemporary governance in Gorontalo. The interior of the roof of this traditional house contains ample space for the storage of treasures, relics, and provisions from ancient rulers, as well as a refuge for the king and his family during wartime. Consequently, the exterior facade of a classic house features a door and two somewhat sized windows.

Residents of Gorontalo engage in cultural practices centered around traditional dwellings, such Banthayo Poboidĕ (Limboto) and Dulohupa (Gorontalo). Numerous references indicate that this traditional house serves as a hub for arts and culture activities in Gorontalo. These references encompass the Tahuli Oral Literature. The literature indicates that the traditional house in Gorontalo is referred to as Banthayo Poboidĕ Pohintuwato or Banthayo Poboidĕ, serving as a venue for inquiries and guidance in the creation of arts and culture in Gorontalo, also known as Paduma lo ilomata.

Banthayo Poboidĕ serves as a venue for artistic and cultural communication activities and functions as a repository for

culture. These conventions encompass the election of a king or his dismissal for actions that contravene established customs or accepted norms, and are typically employed for deliberations among royal family. Stokols (1981) posits that socially constructed meaning can be examined via the lenses of content, clarity, complexity, heterogeneity/homogeneity, distortion, and contradiction. Canter (1977) identifies three components that constitute a place: (1) the physical qualities of the environment, (2) the activities that transpire inside it, and (3) the perceptions of individuals who experience these elements. The configuration of Banthayo pobo'ide is highly strategic, oriented towards the king's residence, Yiladiya. This design represents the protection of the Palace. This guard is not solely physical; the king's conduct is monitored by additional soldiers. The other forces comprise the populace. The king's palace presently serves as the official house of both the mayor and the governor. The elevation of traditional dwellings in Gorontalo ranges from 10 to 15 meters, serving as a precaution against potential animal assaults from the exterior. The fence is designed with a pattern of four interlocking triangles, and the roof resembles piled thatch, sloping at an angle of around 45°.

Banthayo Poboidĕ is a very important philosophical concept in Gorontalo culture and society. In Gorontalo language, “Banthayo Poboidĕ” can literally be interpreted as “a feeling of mutual respect and appreciation for others”. In more depth, Banthayo Poboidĕ is a principle or value that emphasizes the importance of good social relations, mutual care, and maintaining harmony between community members. This value is strongly reflected in the daily life of Gorontalo people, both in social interactions, mutual cooperation activities, and in other aspects of life Illustrated in figure 6.



Figure 6. Banthayo Pobo'ide (Photo: Algiffari, 2024)

Bantayo Poboide members consist of elders (mongopanggola), community leaders (tulaibala) and people's representatives (utolia). Bantayo Poboide as the maker of laws and as an observer and supervisor of all Maharaja's policies. Bantayo Paboide's duties include:

a) Discussing issues of public welfare.
b) Determining whether the provisions that have been discussed have been implemented by the olongia properly or not.
c) Approving the appointment or dismissal of the olongia or his assistants.

2. Traditional House of Gorontalo

In the Traditional House in Gorontalo, there are ornaments to decorate the roof, windows, doors and fences. Traditional House of Gorontalo decorated with ornaments shows the social status of its owner. According to Fendi Adiatmono (academic), the social level is seen in traditional houses which are former offices of Dutch people, Chinese traders, Arab traders and natives, showing that the social status of people who occupy traditional houses in Gorontalo is classified as

upper or sufficient economy. The culture of deliberation and consensus is carried out in traditional houses. Traditional houses are basically rectangular and square in shape supported by several supporting pillars. The basic material is wood. Ornaments that function as decorations in the house have certain functions. James M. Dennis and Lu B. Wenneker argue that a building or architecture without decoration is like a tree without leaves. ((Ali, 2019a)

In preparation for building a house, there are certain customs: a) customs at the planning stage; b) there are traditional ceremonies at the building design stage; c) and customs at the occupancy stage. Description of the stages: a) at the planning stage of building a house, a deliberation is first held led by the nearest traditional leader (house expert, to discuss matters relating to the preparation and readiness of the homeowner. Primarily in determining a good day and the right time, to make a house pattern (momayango). The right day and time are done by matching the name of the occupant of the house (head of household) with the calendar based on that carried out by the village priest (a person who is considered to have expertise in building a house); b) at the design and construction stage, the location is determined including in terms of selecting the right point which will later be used for the first pile driving, a ceremony is carried out by a mamayango expert. (Ernawati & Ataufiq, 2017)

Determination of this point is done based on calculations of the moon in the sky and the position of the dragon. at this stage also includes determining the length and width of the house which uses the fathoms of the head and mother of the household; (c) The occupancy stage is the stage where the house has been completed and is ready to be occupied. At this time a ceremony is held by hanging a bunch of ripe bananas and several household utensils are put to sleep in the house on the night of the new house going up. The interesting concept of the traditional Gorontalo house is the openness of the veranda or terrace. The materials are made of wood and bamboo, creating a natural impression and showing a friendly and refreshing atmosphere figure 7. The function of living includes raising a family, resting, storing possessions, receiving guests, traditional ceremonies and so on according to the rights of the owner. In terms of its function, the traditional house (laihe) consists of: a living room (hantaleya), a parent's bedroom (huwali lo mongo'odula'a), a children's bedroom (huwali lo ta'u kekeni), a relaxation room (duledehu), a children's playroom, a place to study (reciting the Koran, receiving advice and skills) is the palepelo room, a cleaning room (hulude) and finally a kitchen (a place to eat and store food). (Ali, 2019b)



Figure 7. New Dulohupa, a replacement for the old traditional house that was dismantled (Photo: M. Fauzhan Algiffari, 2024)

Gorontalo traditional house is one type of traditional house in Indonesia that has a veranda or terrace as a place to welcome guests, a living room (usually functions as a family room), bedroom, living room and kitchen. The rectangular spatial pattern symbolizes the four forces of nature, namely water, fire, wind and earth. The grid pattern is the most common of all urban planning methods in history. Grid: arranged as an equal unit so that there is no hierarchy. So, in Islam it is known as the relationship between fellow human beings (Hablumminannas) (Algiffari et al., 2024)

3. Mosque

The relocation of the center of the kingdom's city was marked by the establishment of the Baiturrahim Mosque figure 8. From this mosque, Sultan Botutihe preserved and developed "Adat bersendikan sara'a, sara'a bersendikan kitabullah (the Qur'an) more widely in the lives of his people. The sixth day of the month of Sha'ban in the Gregorian calendar fell on March 19, 1728. (Baruadi, 2014)



Figure 8. Baiturrahim Mosque 1941.

The mosque functions for worship and also functions as a gathering place for traditional deliberation events. Has ornaments made like areas in the Middle East. Muslims in Gorontalo worship at the mosque (Gorontalo language: Tihi). Another function is the center of Muslim community life, such as holiday celebrations, deliberations, religious studies, lectures and studying the Koran. In every mosque tower, chanting was heard. people worship at the mosque in droves, especially at night. The behavior of the Gorontalo people is to get rid of the boredom of routine, at night they usually sing poetry which contains glorification of God who created. They performed their poetry in Gorontalo. This situation is also carried out at mosques so that the place is always busy with people's activities in Gorontalo. In parts of the mosque, it is indicated that there are decorations in certain parts, located on the banquettes, doors and altars (Rachmadyanti et al., n.d.)

The shape and physical model of the Gorontalo mosque building is heavily influenced by the shape of the Arabic mosque motif figure 9. The form and model of the physical building of the mosque is actually more driven by Sufi symbols. In addition to being a place of worship, it is also used to carry out customary law and customary ceremonies. (the traditional ceremony of momulanga, the granting of customary titles) is held in the mosque and led by sarada'a. The mosque has multiple functions such as This happened at the beginning of the development of Islam because all problems were resolved in the mosque, including political and social problems, in addition to those related to problems in the real world because Islam guides its followers to balance worldly interests and the interests of the afterlife (Ismail, 2008b; Sirajuddin, 2018). Its characteristic is the mosque which... serves as a focal point of activity, surrounded by the residence of the olongia or chieftain. Here, one's place within the mosque is determined by one's proximity to the center of the mosque: the closer one is, the higher one's standing. The position is the opposite, the further the distance, the lower the position (Algiffari et al., 2024)

It should be stated that every 1 to 10 Muharram in the mosque of the Tamalate Sultanate of Gorontalo, the Sultan holds a gathering event with the kings of Limboto, Sowawu, Bolango, Atinggala and Bualemo and is attended by the dignitaries. sultanate/kingdom, ulama, sara' and at this event various problems related to kingdom issues (worldly and afterlife) were also discussed (Ismail, 2008a)



Figure 9. Baiturrahim Mosque 2024.

Baiturrahim Mosque, is an old mosque in the Gorontalo area. This mosque was established in close connection with the development of the traditional government in the Gorontalo area. According to existing data, the mosque was established in the center of the Royal Government (Batato), including Yiladiya (King's House), Bantayo Poboide (Hall of Space/Deliberation Hall), Loji (residence of Apitaluwu or Royal Security Officers), and Bele Biya/Bele Tolotuhu, namely the houses of royal officials.

4. Kingdom

According to Williams & Roggenbuck (1989), place attachment is divided into two dimensions, namely (1) place dependence, namely the value of a place for attributes related to activities in it, a setting for action; and (2) place identity, namely the emotional bond to a place as a form of self-identity. (Kau & Wibawa, 2023)

The king's palace as a house to control the government. Artifacts of the palaces of the kings who once ruled such as the Gorontalo kingdom and the Limboto kingdom have not been found anymore. Its function is as a form of glorifying its leaders. A reflection of Yiladiya as a place to glorify leaders is the book Riyadlus Shalihin. So in a country or social and political institution based on Islamic teachings, there are at least three main elements, namely sharia as its teaching, the sultan who implements it and the ulama who interpret the teaching. However, in the next stage, the role and function of the ulama often merged with the sultan, and then their position was replaced by the subjects (Kau & Wibawa, 2023). Figure 10 is a manuscript of the city center which has four parts, namely the mosque, the traditional house (Bantayo Poboide), the king's house and the king's servant's house. Whereas in figure 11 clarifies these positions in Latin Arabic.

The motto: "Wawu popo biibiya Aadati wawu syara'iya" or religion and tradition are made balanced and maintained so that they do not become separated.

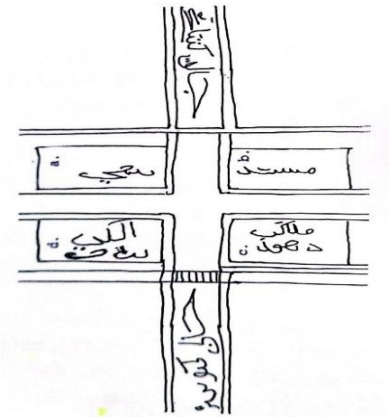


Figure 10. Manuscript of four perspectives on behavior for people in Gorontalo (Collection; KITLV Leiden, code D or 510, Redrawn: Fendi Adiatmono, 2014, in Weeskamer Gorontalo)

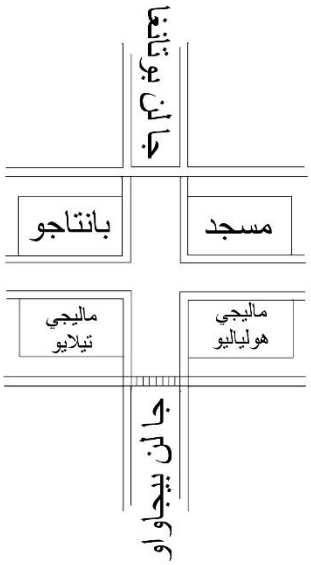


Figure 11. Four perspectives on behavior for people in Gorontalo in the Gorontalo Weeskamer, Redrawn: M. Fauzhan Algiffari, 2024)

Gorontalo is segmented into three power divisions known as "Buatula Totolu" or "Buatula Touloongo". The three types of power are interconnected and function collaboratively. The three types of power are Buatulo Bantayo, Buatulo Bubato, and Buatulo Bala. Buatula Bantayo is an entity endowed with the authority to formulate legislation and delineate the objectives of the kingdom. This institution is led by a Bate. Buatula Burato is governed by an Olongia (king) who possesses the authority to enforce regulations and is tasked with enhancing the community's welfare. Buatula Bala is an institution responsible for security and defense. Examining the responsibilities and powers exercised by the aforementioned three branches, excluding Buatula Bala, reveals parallels with the political triad theory, which categorizes power into three segments: legislative, executive, and judicial. The Buatula Bantayo institution, responsible for formulating legislation and delineating the kingdom's objectives, undertakes a legislative function. Simultaneously, the Buatula Bubato institution, which enforces the norms established by Buatula Bantayo and is tasked with enhancing community welfare, undertakes an executive function. Simultaneously, the Buatula Bala institution is responsible for safeguarding and protecting the Gorontalo kingdom, a function analogous to that performed by the TNI and the Police in contemporary times. (Djamu et al., 2021). Figure 12 explains the government structure of the gorontalo kingdom in the 17th century. with the highest leader by the king (olongia).

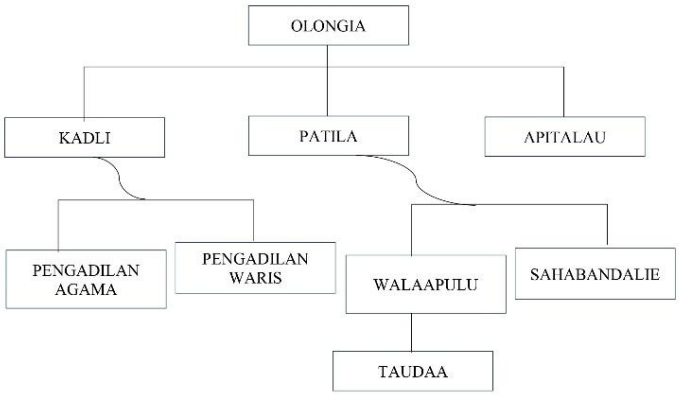


Figure 12. Illustration of the Government Structure of King Eyato in the Mid-17th Century. (Source: Hasanuddin, 2014)

The position of the olongia as the highest ruler of the Kingdom is required to prioritize the affairs of the Kingdom's government and the interests of its people. An olongia does not use absolute authoritarian power and in exercising his authority must be in accordance with the provisions of Islamic law. every activity is supervised by the bate. Likewise, the duties and authorities of the patila include regulating trade and protecting gold traders. In carrying out his duties, the patila is assisted by the sahabandalie (harbor master). The sahabandalie is tasked with collecting general duties or taxes, managing the Kingdom's treasury, and collecting export duties on goods and assessing goods (Amaliah and Monoarfa, 2020).

Archaeological remains to date have not found any archaeological remains that are estimated to come from this period. This is likely because the building materials were made of wood so they rot easily. (36) This Islamic Kingdom is also strengthened by the opinion of Richard Tacco who said: People talk about sara, Islamic law, which is the basis for customary teachings, and vice versa. If in Malays: Islam is based on custom, custom is based on the Book of Allah, Sjaraa' which is actually not strange to them..... people are quite confused if Islamic teachings are not based on custom and vice versa which results in customary law. So, according to Tacco, Islamic law has influenced the lives of the Gorontalo people at that time. Even Tacco (1935:25) also wrote: "Anderen beweren echter, dat de tegenwoordige Gorontaleesche traditie geheel van islamstischen oorsprong is (in another opinion it is also stated that the traditions in Gorontalo are strong with Islamic nuances).

…..Well is waar had Vorst Amai, de vader van den regeerenden Radja reeds eerder de leer van profect omhelsd, maar dit was een zaak van persoonlijken aard….. Ofschoon Alfoer in merge n nieren liet Amai zich terwille der aangebedene in den schoot der mohamedaansche kerk opnemen…..Dit gebeurde omstreek jaar 1520...

(After all, King Amai, who ruled by naturally carrying out Muhammad's rules. Even Sultan Amai asked the residents to build a place of worship, a mosque.... and this happened in 1520). (37) The city of the Islamic kingdom was marked by the construction of the city (bandar) of Gorontalo during the time of Sultan Botutihe (1728-1757). The center of government was moved from dungingi to an area near the Bolango River (now included in the Biawao and Limba B sub-districts) on 6 Sya'ban 1140 H or 18 March 1728 AD (Bastianns, 1939:73). The purpose of moving the location of the kingdom's capital was to approach the river mouth as the gateway to Gorontalo and prevent the placement of Dutch (VOC) settlements. (38) Schultz (1980) explains space as a man-made phenomenon with the organization of 3-dimensional elements. Space is used in several forms, namely absolute, relative, and relational (cognitive). Lefebrve (1991) in the theory of "production of space" divides the existence of space in the artificial environment into 3 groups, namely Spatial practice (perceived space), Representation of space (conceived space) and Representational space (lived space). There are 2 basic characteristics to determine the symbolic space of urban areas, namely: (1) Environment imageability (cognitive image) (Lynch, 1960) and (2) Social imageability, namely the characteristics of the meaning system that is created socially and supported spatially (Stokols, 1981). In the spatial planning of Islamic cities, it is still influenced by cosmological and magical-religious elements. The king or sultan with his palace is the center of orientation. The center of power is identical to the city center, so that if the location of power moves, the city center will move to the new center of power. During the Gorontalo kingdom, it gradually began to form. The current pattern consists of a grid layout with grouped communities. The city center has a mosque surrounded by the residences of the kingdom and high officials of the Gorontalo kingdom. The community settlements are different from the royal settlements. The location is divided into two, some are on the highlands and some are on the banks of the river. The river has functioned as a mode of commercial transportation at that time (Algiffari et al., 2024).

Table 1. Analysis of physical and non-physical Spatial Characteristics during the Golden Age of 15th Century to 17th Century by juxtaposing theories of city elements in Gorontalo City.

Era	Characteristics of Gorontalo City	City Elements Theory
+1500s (Sultan Amai's Reign)	Leadership (Kingdom), Prosperity (Social), Governance (Territorial), Activities, Judicial System, Customs (Culture), Security, Sharia (Religion)	Canter (1977), Schultz (1980), Stokols (1981)
+1600s (Sultan Eyato's Reign)	Land (Huta), Population (Tawu), Government (Bubato), Sovereignty (Territorial), Transportation (Land & Water), Security (Sea Captain), Religion (Imam), Justice	Canter (1977), Schultz (1980), Stokols (1981), Williams & Roggenbuck (1989)

	(Legal/Inheritance), Financial & Social Security, Religious Education, Health	
+1700s (Sultan Botutihe's Reign)	Mosque (Religion), Market, Government (Kingdom-Territorial), Residential Areas (Neighborhoods), Infrastructure (Roads, Water Supply, Irrigation), Cemetery, Customs (Culture), Transportation (Land & Water), Defense & Security	Lynch (1960), Canter (1977), Schultz (1980), Stokols (1981), H. Shirvani (1985), Williams & Roggenbuck (1989), Lefebvre (1991)

The analysis of physical and non-physical spatial characteristics from the Golden Age of the 15th to the 17th centuries, as presented in Table 1, juxtaposes theories of urban elements in Gorontalo City. It illustrates the significance of Gorontalo City in the 15th century during the reign of Sultan Amai, highlighting how the quality of urban space was largely shaped by absolute, relative, and relational (cognitive) dimensions. Urban planning that embodies identity and distinct characteristics gives Gorontalo City its unique character. Urban space consists of three key components: (1) the physical characteristics of the environment, (2) the activities that take place within it, and (3) human perceptions of these elements, which can be analyzed through content, clarity, complexity, heterogeneity/homogeneity, distortion, and contradiction.

In the 16th century, under Sultan Eyato's reign, the situation became more complex, with the integration of multiple educational and religious facilities in a single location—the mosque—which served as the center of civilization. By the 17th century, urban planning was further refined under Sultan Botutihe, as evidenced by a map incorporating pathways, edges, districts, nodes, and landmarks, along with land use, architectural designations, and associated activities. These features collectively shaped the qualities of urban space, closely aligned with the *Adati* philosophy: *hula-hula'a to sara, sara'a hula-hula'a to Quru'ani* (customary law derived from Shari'ah, which in turn is founded on the Qur'an), commonly referred to as ASQ. As shown in Figure 13, spatial characteristics can be categorized into three dimensions: symbolic meaning, historical meaning, and functional meaning.

Conclusion

Examining the character of Gorontalo's urban space can offer insights for other cities seeking to identify comparable urban traits or identities. The conclusions drawn about the characteristics of Gorontalo's urban space reveal interdependent factors. The elements considered encompass three key aspects: (1) human resources, referring to social, cultural, economic, religious, educational, and related activities; (2) artificial resources, including built forms, open spaces, and other utilizable structures; and (3) natural resources, comprising land, areas, and territories, along with the city's inherent natural potential. These are illustrated in the subsequent image:

The aforementioned results presented in Figure 14 yield three interpretations: (1) symbolic meaning, (2) historical meaning, and (3) functional meaning. Symbolic meaning refers to a physical object that serves as a symbol, emblem, or icon of a concept collectively recognized by the community. The mosque, Banthayo Poboide, royal palace, and traditional residence (Dulohupa) serve as tangible symbols representing the ASQ philosophy. Historical meaning lies in the physical object's connection to a specific era in the evolution of Gorontalo City. The Baiturrahim Mosque, which still stands today, serves as a memorial to the past. In contrast, the tangible artifacts of the Gorontalo Kingdom can no longer be traced due to colonial domination. These structures became obsolete and were relocated to the Hulonthalangi sub-district, near the Gorontalo Cadet Field, which now constitutes the old (colonial) city.

Functional meaning refers to the building's role in meeting the community's needs, with the utilitarian aspect of the structure as the primary focus. Buildings with functional significance during that period were typically quite simplistic. The spatial configuration of Gorontalo communities followed a gridiron pattern centered around four key elements: the mosque, the royal palace, Banthayo Poboide, and the traditional housing area. Each philosophical concept and its associated function reveal the distinctive characteristics of the prevailing era while illustrating the cultural patterns that shaped Gorontalo's identity over time. This identity must be preserved and integrated into urban planning to ensure the city's growth and development remain intrinsically tied to its cultural heritage. A second conclusion highlights the potential for additional features to serve as urban attractions by developing Gorontalo City while preserving its unique character.

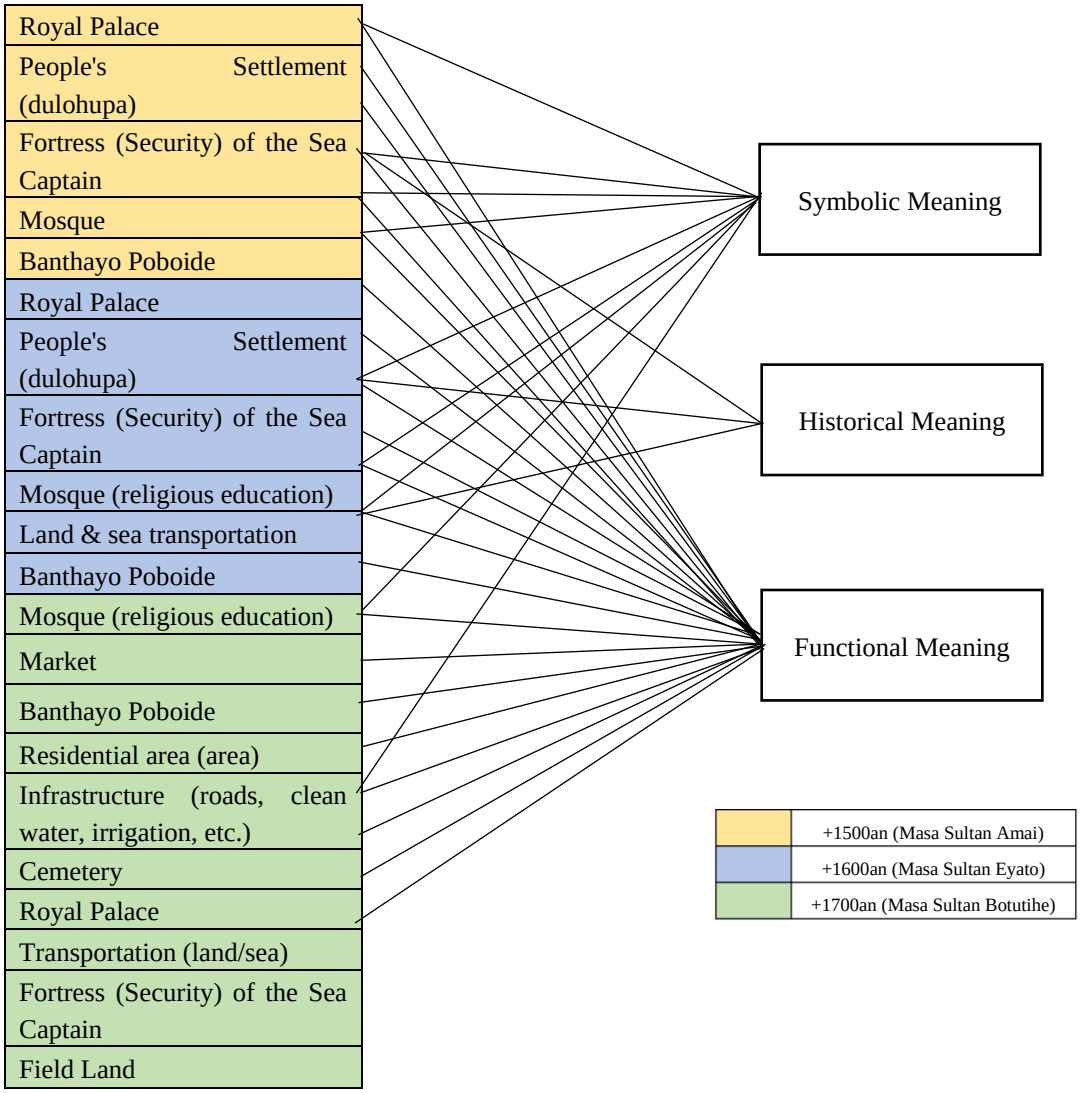


Figure 13. Meaning of Physical Elements

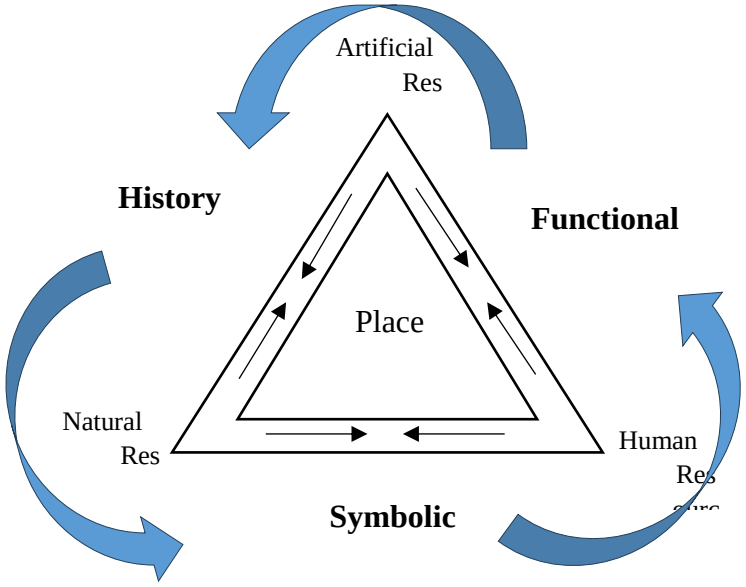


Figure 14. A depiction of Gorontalo city space with the ASQ philosophy.

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