



## THE DEVELOPMENT OF EARLY ISLAMIC EDUCATION IN SULAWESI, ITS INSTITUTIONS AND FIGURES

PERKEMBANGAN PENDIDIKAN ISLAM MASA AWAL DI SULAWESI, LEMBAGA DAN TOKOHNYA

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### ABSTRACT

The spread of Islam in the archipelago was first carried out by Indian and Arab traders. They preached in a polite way, not by force. The arrival of Islam was well received because Islam came with the principles of peace, equality between humans. Islamization in South Sulawesi is known from the sagas of the Kings of Gowa-Tallo and Wajo. In the first stage of the spread of Islam in Gowa, it was done in a peaceful manner and was carried out by Datuk ri Bandang and Datuk Sulaiman. According to Bugis and Makassar stories, Datuk ri Bandang came from Minangkabau. Islamic educational institutions in South Sulawesi include Islamic boarding schools, madrasas and Islamic schools. Religious figures in South Sulawesi include Sheikh Yusuf, AG. H. Abdullah Dahlan bin Abdurrahman, AG. H. Muhammad As'ad and many others.

**Keywords:** *Islamic Education, Institutions, Figures*

### ABSTRAK

Penyebaran Islam di Nusantara pertama kali dilakukan oleh para pedagang India dan Arab. Mereka berdakwah dengan cara santun, tidak dengan paksaan. Kedatangan Islam dapat diterima dengan baik karena Islam datang dengan membawa prinsip-prinsip perdamaian, persamaan antara manusia. Islamisasi di Sulawesi Selatan dapat diketahui dari hikayat-hikayat Raja Gowa-Tallo dan Wajo. Pada taraf pertama penyebaran Islam di Gowa, dilakukan dengan cara damai dan dilakukan oleh Datuk ri Bandang dan Datuk Sulaiman. Menurut cerita Bugis dan

*Makassar bahwa datuk ri Bandang berasal dari minangkabau. Lembaga pendidikan islam di Sulawesi Selatan antara lain pesantren, madrasah dan sekolah-sekolah islam. Tokoh-tokoh agama di Sulawesi Selatan antara lain Syekh Yusuf, AG. H. Abdullah Dahlan bin Abdurrahman, AG. H. Muhammad As'ad serta masih banyak yang lain.*

**Kata-kata kunci:** Pendidikan Islam, Lembaga, Tokoh

## A. INTRODUCTION

The spread of Islam in the archipelago was first carried out by Indian and Arab traders. They preached in a polite way, not by force. When Islam came. Various religions and beliefs such as Animesme, Dinamesme, Hinduism and Buddhism had already been adopted by the Indonesian people. However, the arrival of Islam was well received because Islam came with the principles of peace, equality between humans (no caste), eliminating slavery, and most importantly, it was very easy to embrace Islam because it was only by reading two sentences of shahada. At that time the community lived in harmony between one religion and another without any conflict and hostility, although the influence of Hinduism and Buddhism was still relatively strong. (Turangan, 2014).

Islamization in Sulawesi can be known from the sagas of the Kings of Gowa-Tallo and Wajo. In the first stage of the spread of Islam in Gowa, it was carried out in a peaceful manner by Datuk ri Bandang and Datuk Sulaiman. According to Bugis and Makassar stories, Datuk ri Bandang came from Minangkabau. The name Datuk ri Bandang is already known in the Hikayat Kutai who spread Islam together with Datuk ri Patimang, but he returned to Makassar after Gowa officially embraced Islam. The Kingdom of Gowa waged war on Soppeng, Wajo and Bone. The kingdom of Wajo embraced Islam in 1610 and Bone in 1610. (Paeni. M., 2009).

Islamic education emerged with various educational institutions gradually into Indonesia, starting from the very simple, up to the stages that currently look more modern education and complete facilities are already modern and complete. (Mattulada, 1983). The history of Islamic education in Indonesia, especially pesantren, has a history that contains the history of pesantren around Java and Sumatra without exception in Sulawesi.

## B. RESULT AND DISCUSSION

### The Entry and Spread of Islam in Sulawesi

## 1. The Process of Islam Entry in Sulawesi

The arrival of Islam in Sulawesi was a little late when compared to other regions in Indonesia. Such as Sumatra, Java, Kalimantan and Maluku. This is because the Kingdom of Gowa was only recognized as an influential kingdom and became a kingdom in the 16th or early 17th century. During this period, Muslim traders from various parts of the archipelago and foreign traders from Europe began to come to Sulawesi. (Sewang, A. M, 2005). According to J. Noordyun, there are three theories about the entry and development of Islam in Sulawesi: First, the arrival of Muslims into an area that has not recognized Islam for the first time. Second, the entry of Islam, in this case the population in the area has been in direct contact with Islam and gradually embraced Islam. Third, the spread of Islam, meaning that after Islam is embraced by the population in the area then the next is the spread of Islam out of the area to other areas.

It cannot be denied that the most important role in the spread of Islam in Sulawesi was the arrival of three preachers or called Datuk Tallue (Three Datuk), namely; (1) Addul Makmur, the sole preacher, who is more famous as Datuk ri Bandang (2) Sulaiman, the eldest preacher, who is more famous as Datuk Patimang. (3) Abdul Jawad, the youngest preacher, who is more famous as Datuk ri Tiro. Datuk ri Bandang and his other friends when they arrived in Makassar, did not immediately carry out their mission, but first strategized da'wah. They asked the Malay people or Muslim traders who had long lived in Makassar about the most respected king. So it can be seen that the traders were the first to spread Islam because they knew information about the kingdoms in Sulawesi even though they did not thoroughly spread Islam, especially in the kingdom of Gowa as Datuk Tallu did. After getting an explanation, they left Makassar for Luwu to meet Datuk Luwu, their efforts were fruitful. They succeeded in Islamizing the Luwu ruler Ia Patiware, Daeng Parabung who officially pronounced the creed and changed his name to Sultan Muhammad waliul Mudaruddin on February 5, 1605 AD (15 Ramadhan 1013). Lontara does not provide much about Datuk Luwu officially converting to Islam except for brief information, namely; because of the power of Allah they succeeded in converting Datuk Luwu and his people.

In formulating the da'wah strategy, the three datuk asked Sultan Muhammad (Datuk Luwu) for help on how to accelerate the process of Islamization in this area. Sultan Muhammad, as the King

of Luwu who was respected by the kings of South Sulawesi, recommended that they meet the King of Gowa, because he was the one who had the military and political power in this region. After that they returned to Makassar. Eight months later Karaeng Matoaya (King of Tallo) converted to Islam by taking the name Sulthan Abdullah Awwalul Islam and encouraged his young nephew and student Goa I manga'rangi daeng manra'bia to embrace Islam and later changed his name to Sulthan Alauddin (King of Gowa), on November 9, 1607 AD (16 Rajab 1016 H). The first congregational prayer took place in the newly built Tallo Mosque. (Pelras. C, 2006). If you want to spread Islam, then the ruler of Luwuq must be Islamized first. Not only because of the political prestige held by the former ruler of South Sulawesi but also because Luwu was the mythical center of South Sulawesi.

After successfully Islamizing the ruler of Luwuq, it was not long before they were able to overcome the opposition of the Makasar rulers, but the effort to teach Islam in depth took longer than expected and although the teachings of Islam were continuously spread, remnants of ancestral beliefs can still be found in the interior of Bugis. There are various versions of when Islam officially entered the Kingdom of Goa, between 1603-1607, as suggested by several historians, including Roelove blok, Raffles, Couveer, and Erkelens, Schrieke, and A. Ligtvoet who quoted from Lontara Bilang (the diary of the Gowa-Tallo kingdom). Regarding the several versions about the exact beginning of Islam in the kingdom of Gowa, he has successfully solved it by saying that it is actually only a false difference, so it is only a mistake from the results of his formulation and analysis and accurate calculations by taking the basis of the diary book of the kingdom of Gowa as well. So he concluded that the exact time of the entry of Islam in the Kingdom of Gowa was Thursday, September 22, 1606, coinciding with the 9th of Jumadil Awal 1014 AH. (Mappangara, S., & Abbas, I, 2003).

## **2. The Process of Spreading Islam in Sulawesi**

The process of spreading Islam in Sulawesi through several methods, namely:

### **The spread of Islam through the Palace**

According to Noorduyn, since the beginning of the sixteenth century the Malays had been trying to spread Islam to the general population of Makassar but without success, no one was willing to embrace Islam, even though he was persuaded and taught about

Islam. (Noorduyn, 1964). Abdul Makmur Khatib Tunggal (Datuk ri Bandang) and two of his colleagues understood that the people of Sulawesi were very obedient to their king or leader. Therefore, he changed his orientation or method of proselytizing from the general public to the ruler or king. After the scholars approached the King of Tallo and the King of Gowa, it turned out that both kings were willing to accept and embrace Islam and make it the official religion of the kingdom. Because the king had embraced Islam, the people also embraced Islam at the king's command through the Palace. (Mukhlis, 1985).

### **Through Politics**

The political Islamization of King Gowa and Tallo could strengthen the condition of Islam at that time and was also based on the agreement that had been agreed upon in the past by the King of Gowa -Tallo with other kingdoms in Sulawesi. "That whoever finds a better way, then he promises to inform (about the good way) to the surrounding kings. (Abdullah, T. 1996). The attempt to spread Islam through the political government of the twin kingdoms of Makassar (Gowa-Tallo), several small kingdoms accepted it well and in a state of peace, but the strong Bugis kingdoms of Bone, Wajo, and Soppeng, rejected the invitation to Islam from King Gowa, and declared war on the three kingdoms. Several wars took place between the kingdom of Makassar (Gowa Tallo) and the Bugis kingdoms (Bone, Wajo, and Soppeng). Eventually, the Bugis kingdoms were conquered one by one by the Gowa kingdom and Islam developed in Bugis land. In this case, Sidenreng Rappang and Soppeng accepted Islam in 1610 and finally Bone accepted Islam in 1611 AD. The first of the 11 kings of Bone to accept Islam was La Tanripala matiroe ri Tallo.

### **Through Customs**

The three Ulama or datuk referred to previously divided the three regions of South Sulawesi as centers of Islamic development based on the customs of the community. In Luwu, the teaching of tawhid was developed by khatib sulaiman. In the kingdoms of Tallo and Gowa in Makassar, the teaching of Shari'ah was developed by Abdul Makmur, the single khatib, and in the kingdom of Tiro, Bulukumba, the teaching of Tasawwuf was developed by the youngest khatib. All of these teachings were developed because the customs that had long been embedded in the community were in accordance with aspects of the teachings. (Mukhlis, 1985).

## **Trade**

Various sources reveal that both in the archipelago and in Sulawesi. Islam spread through Muslim merchants. According to Noorduyn, the factors that determine the spread of Islam in Indonesia from a historical and geographical point of view are foreign trade and trade between islands in Indonesia. The religion of Islam has first planted its influence in the areas of trade centers which are generally located along the coastal paths of major commerce throughout the archipelago. For example, the trade centers on the coast of North Sumatra (Aceh) were Perlak and Pasai, Malacca Gersik (East Java), Ternate in Maluku, and Makassar-Gowa in Sulawesi. It was from these ports/trading centers that Islam was first able to expand to other regions. . (Abdullah, T. 1996).

## **Through Diplomacy or Dialogue**

It seems that all historical sources suggest that the entry and acceptance of Islam by the kings (especially the kings of Gowa-Tallo and Luwuq) was preceded by dialogue or diplomatic efforts from the ulama who developed Islam in Sulawesi. In this regard, Sansi Daeng Mattata argues that the question and answer session about the teachings of Islam between the ulama and the king was an open dialog. The dialog took place several times and several days in a calm and peaceful atmosphere. They explored and discussed the teachings of the religion from various social aspects, aqidah, sharia, ahlak, government and economic issues. (Mattulada, 1983).

## **Islamic Education in Sulawesi**

### **3. Non-Formal Education**

In general, the development of Islamic education in Sulawesi began since the entry of Islam in this area until the birth and development of Islamic boarding schools or madrasas. Before the birth of Islamic boarding schools or madrasas, Islamic preachers certainly played a dominant role in the development of "Islamic education" in the form of da'wah islamiyah or other non-formal education. (Getteng, A. R, 2005). The non-formal education system at the beginning of the entry of Islam included:

#### **a. Sara' Integration in Panngaderreng System**

The integration of Islamic law (sara') into the local cultural system is found in Sulawesi. In this case, sara' is included as a sub-system of the panngaderreng system in Sulawesi. The existence of

panngaderreng in the customary system of the community is seen as something that contains noble values and is used as a way of life. Therefore, in the community, a person's social piety is not solely measured according to So that Islamic education is also not only measured solely according to sara' (Islamic law), but also measured according to custom.

b. Mosque as the Center of Islamic Education

Compared to other Islamic countries, mosques in Indonesia are the greater centers of Islamic influence on the lives of the population as a whole. People who want to investigate the religious life of an Indonesian island must start by studying the mosque. Therefore, mosques play an important role in the history of educational development in the Islamic world. In the history of its development, the mosque did not only function exclusively as a place for religious rituals (such as prayer, dhikr, and itikaf), but at certain stages it was transformed into a center of Islamic education, in the form of halaqah-halaqah of knowledge.

### **Formal Education**

Since the First, As'adiyah Sengkang Islamic Boarding School was established in 1928 M. founded by K. H. Muhammad As'ad or known as Gurutta Sade'. This pesantren was originally named Madrasah Arabiyah Islamiyah (MAI) which was founded by K. H. Muhammad As'ad when he returned from Mecca. In the beginning, MAI Sengkang was only a recitation with the mangaji tudang system held at the house of K.H. Muhammad As'ad. As time went by, the number of students increased, so the place of recitation was moved to the Jami Sengkang Mosque.

Until now, Pesantren As'adiyah has fostered 300 branches, spread across ten provinces, namely South Sulawesi, West Sulawesi, Central Sulawesi, Southeast Sulawesi, East Kalimantan, Riau, Jambi, West Nusa Tenggara, East Nusa Tenggara, as well as representatives of Irian Jaya (Papua) and Jakarta. As'adiyah Sengkang Islamic Boarding School as the center currently fosters 15 levels, from kindergarten to university with a total of 2,824 students and 303 teachers.

So it is not something excessive if this period is called the turning point of Islamic education in South Sulawesi, because not only that, MAI students, especially Early students, after studying in this place and getting the blessing of their teacher, Muhammad As'ad,

they also established Islamic educational institutions in their respective areas. For example, AGH Abdul Rahman Ambo Dalle founded DDI Mangkoso in Barru, AGH Daud Ismail founded Pesantren Yastrib in Soppeng, AGH Pabbaja founded Pesantren Al-Furqan in Pare-Pare, AGH Muhammad Said Tahfiz founded Pesantren 77 in Bone, AGH Haruna Rasyid in Sidrap, etc.

Second, Darul Da'wah wal Irsyad (DDI) itself pioneered by AGH. Abdul Rahman Ambo Dalle is one of the educational institutions in South Sulawesi which until today has branches in various regions. According to Mattulada, initially in Mangkoso (now in Barru district) the community wanted to establish Madrasah Arabiyah Islamiyah (MAI) in their area.

### **C. CONCLUSION**

History reveals that the first introduction of Islam in South Sulawesi was brought by merchants and scholars from Arabia and Malay. Islamization in South Sulawesi cannot be separated from the main role of three muballig who were assigned to spread Islam in this area, namely Datuk Tallue (three grandfathers) namely; (1) Abdul Makmur, (2) Sulaiman with the title Datuk patimang. (3) Abdul Jawad, who is more famous as Datuk ri Tiro. In the process of Islamization, these three figures cannot be separated from their role in the Islamization of the South Sulawesi region. There are two figures who hold a key influence in the renewal of Islamic education in Sulawesi, namely, AGH. Abdullah Dahlan bin Abdurrahman and AGH. Muhammad As'ad. These two figures had each studied in Mecca, and returned to their hometowns to improve Islam and develop Islamic education in Sulawesi. There is informal education in Sulawesi, namely by strengthening the integration of Islamic law (sara') in the pangaderreng system and (2) organizing Islamic education in mosques and formal education with education in pesantren and madrasah.

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