

The Traces of Islam in Bumi Sawerigading, South Sulawesi

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Abstract— This article discusses the process of islamization in Bumi Sawerigading or better known as the Kingdom of Luwu. Luwu Kingdom was the kingdom that first accepted Islam in South Sulawesi. The existence of this kingdom is interesting to write because it does not escape the role of the king or datu in expediting the process of islamization. On the other hand before King Luwu accepted Islam as a royal religion, his people adhered to a belief that was animistic and dynamistic. A belief that worships on trees that are considered to have spirits and sacred objects. In addition, the process of islamization in the Kingdom of Luwu was marked by a fairly lengthy dialogue process between the king and an Islamic propagator named Datuk Sulaiman. Not only until the dialogue, but continued on a power struggle which in the end King Luwu acknowledged the greatness of Datuk Sulaiman and finally converted to Islam. This paper technically uses historical methods from the heuristic stage (data collection), criticism (data verification), interpretation (data interpretation), and historiography (writing into a complete story).

Keywords: *Islam, King, Kingdom of Luwu*

I. INTRODUCTION

Before the inclusion of Samawi religion, namely Islam and Christianity in South Sulawesi, the population had know and adhere to the original belief, namely a dogmatic ideology that is intertwined with the customs of life of an ethnic group, especially in a backward ethnic group. The main point of their trust is what are the customs / habits of life that they get from the inheritance of their ancestors. Original beliefs are generally Animism and Dynamism. Speaking of animism and dynamism beliefs in pre-Islamic society at that time, a fact of worshiping trees that were sacred by mountains that were considered sacred, as well as rivers, the sea and even the sun, moon and certain stars. Strength they think they can be used as a deterrent to danger or a means to gain immunity [1].

In pre-Islamic Luwu society is a society that adheres to beliefs that are animistic. This can be seen from the belief in the God of Seuwae (belief in a single god who is intangible and dominates everything in the universe). The core beliefs of Dewata Seuwae can be described in the Buginese language Luwu: Iko Dewatang Sewwae, mallanro mabbiru, mappalekke tessua-seua, to risompa to ripancajie, meaning that the intangible created and

shaped, arranged everything, worshiped gods. In addition to the single deity in the belief of the Seuwae Goddess, it is also believed that three gods are part of the power of the Seuwae Dewata and at the same time believe in the gods guarding and preserving nature. The three gods are: 1) Gods Langie, 2) Gods Mallinoe, 3) Gods Uwwae.

The old beliefs of the pre-Islamic Luwu Bugis are generally called "Attoriolong" which literally means ancestral role model. Various ceremonies were performed to worship and plead with the gods. There is worship that is done alone, and some together. The joint action, which is usually called Massompa, seems to be an act of apology to the gods or Toriolo. Ceremonies that are usually attended by some residents include: Tulak Bala, Massorong, Mappaenre, Mattoanna, Millau Bosi, Mattedo Arajang, Manre Sipulung, Maddoja Bine, Mappalili, Mappadandang, and others.

Before the entry of Islam in Luwu, between the king and the Luwu people had also united in terms of belief. This can be seen by the concept of Maseddi Siri which is adopted by the king and the entire Luwu community from the beginning until now. Maseddi Siri is an ideology in Luwu's view, something that can unite the people with the government / king [2]

The entry of Islam in South Sulawesi did not happen by itself, but through a process, through the services of kings or leaders in an area that provided space or a place for preachers, missionaries, scholars and others to spread the teachings they brought. Ideally the glory of a country will be eternal if the king and his officials govern with honesty, always thinking and trying everything for the welfare of his people and not burdening the people by giving obligations that are not liked by the people. However, in their daily practice, many kings / leaders who ignore the description of the situation above even take actions that only benefit themselves and their groups that clearly harm the people. So what happens is the people are increasingly destitute even though the king is the core of a country or likened to the heart of the human body. This is in line with the thoughts of the Bugis who say that:

The king is the core of the country. In the king lies the foundation of the people's hope. It is for the people that the king is made and from the people he lives. A king is seen first of all as an ordinary human being, who is

given that glorious place, from himself is expected to be able to carry himself as the best person among other humans [3], [4]

The above quote gives information on how big a leader is in the development of the country and its people. Speaking about the role of the king as a leader figure who helped determine the direction of the country he led, it was clearly seen in the process of entering and developing Islam in several kingdoms in the archipelago in a broad scope and South Sulawesi in its small scope, especially in the kingdom of Luwu. The process of Islamization in the kingdom known as the oldest kingdom in the realm of South Sulawesi took place in a relatively short time. This is due to the intervention of the king, the central figure in the government and social life of his people who wants Islam to become the official religion in his kingdom [5]. The figure of the king in the eyes of the community is a figure who is a role model both in action and speech. In line with the presentation of Christian Pelras's conception which states that "Sultan or King is the shadow of God on earth".

The conception expressed by Christian Pelras has similarities with the conception of Tomanurung. Tomanurung as the first king of Luwu was believed by the people of South Sulawesi in particular and the Luwu people in particular as the incarnation of the Gods on earth. The conception was hereditary based on genealogical lines flowing to heredity. This means that a king must come from the descendants of the gods (God) or Tomanurung or descendants from Sawerigading. Presumably the equation gives benefits to both parties, between the king as the recipient of Islam and the preacher as the announcer of Islam. The king feels fortunate to accept Islam, because that acceptance will be able to strengthen his power. Likewise, the missionary (ulama) in this case came to Sulaiman, not difficult to understand the conception of Tomanurung because the conception was similar to that developed in Islam. Meanwhile, the profit gained by Islamic propagating scholars or Datuk Sulaiman in Luwu after the king embraced Islam was to speed up the carrying out of his da'wah duties.

Ulama also plays a role that is no less important than the king's people. It also plays a role in curbing the rulers from acting arbitrarily against their people for the sake of creating justice, security and prosperity within the kingdom (akkarungeng). The lama has an important role in the struggle to spread and uphold Islamic sharia in the archipelago is no exception in the Kingdom of Luwu. But the existence of the ulema could not be separated from the political support of the king as the full authority in the royal palace in the implementation of Islamic law in Luwu.

The acceptance of Islam in several places in the archipelago shows two different patterns. First, Islam was first accepted by the lower classes, then developed and accepted by the ruling elite, then developed and accepted by the upper classes or the ruling elite. The first pattern is usually called the bottom up. Secondly, Islam is accepted directly by the elite ruling kingdom, then socialized and developed to the grassroots. This last pattern is usually called the top down [5]

From the above data and sources obtained by researchers on the entry of Islam in Luwu that the acceptance of Islam in the Luwu kingdom shows that the second acceptance pattern prevails, namely Islam was accepted first by the royal elite in this case the king, then spread to all the people. This happens because the intelligence of the ulema (Datuk Sulaiman) argues in explaining the ins and outs of Islam. Because of the greatness of Datuk Sulaiman and the help of Allah SWT, the king Luwu La Patiware together with the royal authorities declared themselves embracing and accepting Islam and at the same time inviting all of its people to also embrace Islam

The form of the role of the king here is not like what Datuk Sulaiman did as a propagator of the Islamic religion using Islamic teachings but rather giving facilities to support the Islamization process in the Luwu Kingdom. In the early period of the entry of Islam in Luwu, precisely when La Patiware (Patiarase Sultan Muhammad) held the highest buds in this kingdom, his role was still limited. This is clearly seen by the policy that only gives space or place to Datuk Sulaiman to spread Islam in the Luwu kingdom and to call on all his people to embrace Islam without being matched by other support to facilitate the Islamization process.

In 1615 Patirase Sultan Muhammad died, the royal throne automatically changed hands to his son Patipasaung Sultan Abdullah. This is where the Islamization process continues because during La Patiware the Islamization was considered incomplete. The role of the king here is no longer limited to the provision of facilities to the propagator of Islam in spreading but he then made a change also in aspects of his administration such as: changing his government which was initially not democratic then changed to be based on Islamic sharia, changing AdeAsera to *Ade Seppulo Dua*, which Kadhi added as an official royal height in the religious field.

In the Patipasaung government, the Pangadereng element added, namely Sara 'which was originally only four, namely, Ade', Rapang, Wari, Talk, after entering Islam then one was added, namely Sara'. This can be seen in the Pangadereng system (adat stakeholders) which teaches Islam put in it. As stated by Mattulada in Lontara Latoa stated:

Eppami Uangenna padecengie tana, iami nagenne 'limampuangeng, manapi mani asselengeng naripattama tona sarae, as if there was, madduanna rapange, matellunna ware'e maepa'na talke, mallimanna sara e' e. meaning four kinds of aspects that improve the State, then five of them are sufficient, when it comes to Islam and also included Sara '(sharia) Islam first Ade' second second Rapang third Third Wari Speak [6]

With the acceptance of Islam in the kingdom of Luwu the making of Islamic sharia an integral part of Pangadereng, the socio-cultural institutions of the Bugis in general and in particular the Luwu people get a new color because sara 'provides a role in various social and cultural behaviors. Islam does not change the existing institutions in Luwu society / kingdom that do not contradict Islamic

values, even there is a combination of the values of the Pangandeng with Islamic values, especially ways of worship properly.

The inclusion of sara 'as one of the elements of panengadereng allows the differences to be reduced. The sara official and customary officials have the same position in Pangngadereng. Datu or Raja was the highest authority in Pangngadereng at that time in the Luwu kingdom. Sara's officials were responsible for developing Islamic teachings in society such as worship, religious ceremonies, marriage matters, and the distribution of inheritance according to old customs such as the social coating system. and customary position in inheritance.

The combination between Sara and adat according to Luwu's conception of Islamic values combined into customs is something that must be maintained in people's lives. This can be seen in the structure in Luwu society, we find in it Kadhi, as a member of Ade 'Seppulo Dua (Twelve Customs), meaning that Islam has occupied a high place.

II. ISLAMIZATION IN THE KINGDOM OF LUWU

The acceptance of Islam in several places in the archipelago shows two different patterns. First, Islam was first accepted by the lower classes, then developed and accepted by the upper classes or the ruling elite. The first pattern is usually called Bottom Up. Secondly, Islam is accepted directly by the elite ruling kingdom, then socialized and developed to the grassroots. This last pattern is called Top Down [5]

Acceptance of Islam in Luwu follows the second pattern, the Top Down pattern, in which the king of La Patiware and all of the royal authorities who first accepted Islam formally and then the king of La Patiware invited all his people to join in the conversion of Islam. The acceptance of Islam in Luwu was due to the help of Allah SWT and the greatness of Datuk Sulaiman, who argued his tongue and because in explaining the ins and outs of Islam to La Patiware.

The acceptance of kings or aristocrats showed that the process of Islamization was faster than through subordinates. This is due to the persistence of the views of the community that in Indonesia against the king or the aristocratic group in a charismatic way even though Islam does not recognize that assumption [7]. The same thing happened in Luwu, La Patiware who used to follow Islam then was followed by its people. The active part played by kings is a feature of the process of Islamization, an impressive feature that they get some interesting aspects in religion (Milner, 1983: 54). The conception of the King as God's Representative on Earth is a generally accepted view in Nusantara society that time period. The conception of kings and sultans as God's Lord on Earth, according to A.C.Milner, comes from pre-Islamic, that is, from the tradition of the Babylonian kings. From there it influenced the Persian kings and then (through the influence of Persia) into Islam as it developed during the Abbasid caliphate [8]

Related to the problem of Islamization in the Luwu kingdom, the king has an active role in this process. As

stated by Uka Tjandrasasmita about the role of kings in Islamization as follows "If their governor and nobles adopted a new religion, they would readily follow, as in their tradition in different degrees they were king or sultans were regarded as divine representatives in this world"[5]

The key word of this theory is the position of kings and sultans which is very strategic, making it easier for him to spread new religions. The king has the position given by adat as God's representative on Earth. Theories about the position of kings considered as God's Representative on Earth are also permitted by A.C. Milner in his writings 'Dignity of the Malay King' is closely related to the concept of the King in the history of Islam 'Shadow of God on Earth'.

The conception that the Sultan as the Shadow of God on Earth has influenced the archipelago through Muslim merchants or through books brought by them. In the story of the Kings of Pasai stated

According to the Story of the Kings of Pasai, Merah Silu, the ruler of Passai, received the Arabic tittle, sultan, which was to be adopted by the ruler all over the archipelago. An assembly was then held at which his chief and people proclaimed the Red Silu to be "God's Shadow on Earth" (Zillu 'Divine fi-nature). Meaning: (... according to the Tale of the Kings of Pasai, Merah Silu, the ruler of Pasai, received the Arabic title, the sultan, which was then used by the rulers of the entire archipelago. A meeting was then held by the leaders and the people stating that Merah Silu became, " The Shadow of God on the Face of the Earth ", Zill al-Allah fi al-Alam).

Such a concept entered South Sulawesi after Islam was accepted in the area. In the community of South Sulawesi found a conception of power that has similarities with those stated above. In the community, especially the Luwu people, found the conception of Tomanurung as the first king of the Luwu kingdom. Tomanurung is considered sacred because he comes from the Gods (God). The next kings must come from the descendants of God or God, so the power obtained by the Datu / Pajung comes from genetic legitimacy. The people of a kingdom are always ready to praise the charisma of a leader, as weak and effective as any genealogical claim on the throne they sit on [9]

Because the king was Muslim, the king also tried to spread it to all the people of Luwu and the king also ordered Datuk Sulaiman to meet his son Patipasaung who lived in Malanke to convert to Islam. This description proved that the Luwu people's desire to spread the religion of Islam namely that every Muslim is a preacher. This obligation is fulfilled by Datu Luwu (La patiware) by starting from his personality and then to his family, then to others.

During the reign of Patiarase Sultan Muhammad, namely during the period or the beginning of the entry of Islam in Luwu, the role of the king was limited only as a decision maker (Decision Maker). this can be seen at the beginning of the entry of Islam by allowing Datuk Sulaiman to spread Islam in the Luwu kingdom, the area he ruled. As well as calling on people to embrace Islam.

Towards the death of the king of Luwu La Patiware, he mandated Sultan Abdullah (Patipasaung) to replace him later, although according to Adat when the king died, his successor was the eldest son, Patiraja, who had the title Somba Opu, was not qualified to become king because he was drunkard, gambler, and not liked by the public. Upon the appointment of the second son as the leader of the unity, the eldest son immediately left the royal capital to Cilellang and it was there that he proclaimed himself king of Luwu on the grounds that his father's decision was contrary to custom so that there arose a split in the Luwu kingdom where the two brothers both had loyal followers. After the death of La Patiware then replaced by his second child, Patipasaung. This is where Islam in the kingdom of Luwu is considered to reach its golden peak because of the many things done by Patipasaung in his government. At the time of La Patiware he had not had time to spread Islam as a whole.

During the reign of Patipasaung Sultan Abdullah the king was not only a decision maker but the king was also active in providing support in the Islamization. Many things were done by Patipasaung Sultan Abdullah in his reign. Islamization during the Patiarase Sultan Muhammad was considered unfinished, so it was during the reign of his son that Islamization continued. Efforts to convert the kingdom to the interior, such as when the Cerekang people were Muslimised. Cerekang people are very difficult to convert to Islam, besides that the Torajans are also difficult to convert because they still hold fast to their beliefs. So the method taken by the advocates of Islam is very careful. The main emphasis on them is saying the Shahada (acknowledgment of God's Oneness).

III. CONCLUSION

The entry of Islam in Luwu in 1603 AD was brought by Datuk Sulaiman. During the reign of La Patiware Sultan Muhammad. Patiware is the 15th king in the Lineage of Luwu kings who married Gowa I Manggorai Daeng Mamenta's son, Karaeng Ri Balla Bugisi. From this marriage, three children were born, namely Pattiraja, Patipasaung and We Tenri Siri. The entry of Islam in Luwu was initially accepted by the king Luwu La Patiware.

The role of the king at the beginning of Islamization in the kingdom of Luwu was to give space or place to Datuk Sulaiman in spreading Islam. The thing that encouraged the king to play a role in this Islamization was the philosophy adopted, namely the MaseddiSiri concept embraced by the Luwu kingdom which was made a binding between the king and the people in the achievement of unity and unity in society. The concept of Maseddi Siri, where the king and

the people have the same view and attitude in seeing a problem. Here the people will be willing to devote themselves to the kingdom. So MaseddiSiridisini is not only used as a sense of solidarity between the people and the king, but rather the political ideology of the Luwu people.

After the death of La Patiware, then he was replaced by his second child, Patipasaung who continued his father's duties and roles. Islamization that has not been entirely carried out by La Patiware, then carried out by Patipasaung. Not only that at the time of La Patiware has not been done much for Islam. It was only during the Patipasaung era in its role in Islamization, he established a mosque in Palopo City which was used by the Luwu people to pray five times a day. Not only that, during the reign of Patipasaung, Sara was included as one of the elements of Pangngadereng. Where is Sara 'this is a provision based on Islamic Sharia. The enactment of Islamic sharia here does not mean changing the rules that have been institutionalized in Luwu society, but rather refining them. All actions are not done as long as they do not conflict with Islamic Sharia. Because Luwu made Islam at that time a royal religion.

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