

Datuk Ritiro Historical Study: Da'wah as a Strategy in Developing Islamic Teachings in Bulukumba Regency

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ABSTRACT. This research generally aimed to (1) Identify and recognize education, family background, and origin of the Datuk Ritiro area. (2) Assessing his arrival in Bulukumba Regency (3) Assessing his Da'wah Strategy in Developing Islamic Teachings in Bulukumba Regency (4) Tracing the area center to develop his teachings through da'wah. In connection with the objectives mentioned above, this research was carried out for 4 months (June-September), in 2020, identifying educational and family background and the area of origin, Datuk Ritiro, reviewing Datuk Ritiro's Da'wah Strategy in Developing Islamic teachings in Bulukumba Regency. In the 3rd year (2022), trace the development area of Da'wah Datuk Ritiro in Bulukumba Regency. This research method was carried out as follows: (1) Quote. In examining data sourced from library research, researchers use quotation cards, both direct and indirect quotations. The quote card is 10 x 15 cm in size. The card is used to record the excerpt from the reading. On the citation, the card is written the author's name, name of the book, publisher, place of publication, year of publication, and page of the book being quoted (2). Observation. In this activity, researchers conducted direct observations of research objects in Bulukumba Regency. Researchers stay and spend the night at the research location. (3) Interview. In the interview activity, the researcher collected data using interview guidelines and slips and was assisted by a voice recording device to entirely and thoroughly record the interview material. The interview guide is intended to direct and make it easier for researchers to remember the main issues being interviewed on direct data sources (interviewee). Interviews were conducted at the informant's house or other possible places, such as traditional leaders, community leaders, religious leaders, mosques, and other places. The language used in the interview is Indonesian. It varies with the local Makassar language specifically and the Konjo language for the communicative Buluk area, according to each interview's conditions and language skills, which also occasionally uses the local language. (4) Documents related to the research being reviewed are also sources of data This study found Datuk Ritiro's da'wah strategy in developing Islamic teachings for his services to the emergence of great figures from various fields in the Bulukumba area. As well previous researchers such as Bahaking Rama, Ahmad M.Sewang, Rusli Malli has researched "Islamizing the Sulawesi Plain, Datuk Ritiro and its role, as well as the Islamization of Gowa Regency, and the Implementation of Islamic Education Values in Sarak as Pangngadakkang Elements, but no one has specifically examined the Da'wah Strategy of Datuk Ritiro in Developing Islamic Teachings in Bulukumba Regency. The output produced in this study is in the year (2021) the publication of a minimum draft international journal, the publishing or editing process, and the Submitted. in the year (2022) publication in an international journal on the process of editing or submitted and published. In the year (2023) the process of editing or publishing a reference book.

Keywords: *Historical Study of Datuk Ritiro; his Da'wah Strategy.*

1. INTRODUCTION

On a national scale, many people admit that South Sulawesi people are known as a religious community. Because most of the population is Muslim, and people have a vital religious sense characteristic in various activities of their daily life. In South Sulawesi, according to some historical sources, the famous religiousness was due to the arrival of three great scholars from Sumatra who first officially spread Islam in the early XIIV century AD. The three scholars, then known as Datu. They are:

- Datuk Ribandang, named Abdul Makmur Khatib Tunggal.
- Datuk Ripattimang, named Khatib Sulung Salaiman.

- Datuk Ritiro, named Maulana Abdul Jawad Khatib Bungsu.

The three Datuk mentioned above spread and develop Islamic teachings according to the development of culture and belief traditions in the local community. According to Mukhlis, Datuk Ribandang spread teachings with the aspect of shari'ah, Datuk Ripattimang with the development of teaching aspects of the science of kalam (tauhid), Datuk Ritiro developed teachings on the aspects of morality-tasawuf However, this research only focuses on researching Datuk Ritiro's da'wah strategy in developing Islamic teachings in Bulukumba Regency through historical studies.

Although several writings suggest the growth and development of Islam in South Sulawesi, no

research results have been found that reveal in detail who and how Datuk Ritiro's Da'wah Strategy, thus Bulukumba people are classified as religious. To reveal this, it is necessary to have a special research, which can learn about Datuk Ritiro's da'wah strategy in developing Islamic teachings.

This paper will examine the educational background, family, and da'wah strategy more profoundly and the development center and center for the development of Islamic teachings Datuk Ritiro in Bulukumba Regency.

A. *Research problem*

From the background mentioned previously, this research's main problem: Nowadays, it is still not sure about the figure of Datuk Ritiro. Therefore, the focus of the problem to be studied is answering several research questions through field data. The research questions as follows:

- How is Datuk Ritiro's educational and family background?
- How does Datuk Ritiro apply the da'wah strategy in developing Islamic teachings in Bulukumba Regency?
- How was early Islam's development in Bulukumba Regency, and which area was the center for its preaching development?

B. *Research objectives*

The objectives of this study are to:

- Get to know the education, family background, and area of origin of the three Datuks.
- Assessing Datuk Ritiro's da'wah strategy in developing Islamic teachings in Bulukumba Regency.
- Assessing early Islam's development in Bulukumba Regency and the area where the center of its preaching development was.

I. RESEARCH METHODOLOGY

A. *Research sites*

This research was conducted in Bulukumba Regency, considering that the area is a development and broadcasting of Islam's teachings, which was initially one of the great scholars, Datuk Ritiro.

B. *Research Approach*

The approach used in this research was phenomenological. It was studying the phenomena in the research location related to the development of Islamic teachings. From this phenomenological approach, at least two studies were used to examine phenomena in the field, namely historical studies and sociological studies.

1. *Historical Studies*

This study was intended to understand the object as the focus of the research, namely how to approach the past data considered valid about Datuk Ritiro to be used in this research.

2. *Sociological Studies*

This study was intended to see to what extent Datuk Ritiro's strategy in developing his preaching can affect the community's social life where the da'wah or teaching is centered and developed.

C. *Data source*

The data obtained were sourced from religious phenomena in the research location and informants (community leaders, relatives or, local government officials, and other informants determined in the field). Observations and literature studies were also conducted. From the various sources obtained, the primary sources used as the basis for writing reports were oral sources or oral histories passed down from generation to generation among the community and religious phenomena in people's lives.

D. *Data collection technique*

In this research, there are at least four techniques used to collect data, namely quotations, interviews, and observations, and documentation

- Quote; In examining data sourced from library materials (library research),
- Interview; In the interview activity, the research collected data using interview guidelines and slips and was assisted by a voice recorder to completely record the interview material.
- Observation; In this activity, the research conducted direct observations of research objects in Bulukumba. Researchers stay and spend the night at the research location.
- Documents related to the research being reviewed were also sources of data.

E. *Data Collection Instruments*

In observation, the researcher used a research instrument such as a filed notes to summarize important events and a camera to take pictures. In the interview, researchers used interview guidelines as materials or tools to facilitate and direct the interview process with informants and used a tape recorder or voice recording.

F. *Data Analysis and Processing*

Data analysis is descriptive qualitative in nature by prioritizing the categorization and classification of data obtained in the field. Besides, it is also considered the relationship between several essential variables or components in research that may influence one another. To test the data's validity, researchers matched and compared data from various sources, both oral sources (interview results), written (literature), and observational data. This method is known as "multiple research strategies," namely the use of multiple methods in solving a research problem. According to Moleong, triangulation or dual method is a technique of checking the validity of data by utilizing something other than the data for checking purposes or as a

comparison to the data obtained, then editing and descriptions are carried out.

2. RESEARCH FINDINGS

A. Research Findings

1. Geographical Characteristics.

In the map of South Sulawesi, Bulukumba is located in the southern position. There is the ocean on the eastern side, namely Bone Bay's waters, while to the south is the Flores Sea, bordered by the Bonto Bahari sub-district. In the north, it is bordered by herlang district. In the west, it is bordered by the Ujung Bulu district. With a coastal area position, especially on the coast where there is a port, it becomes a very strategic place for settlement and development of religion, socio-culture, and human life civilization. At the port of limbua located in the eastern part of bontotiro, Datuk Ritiro is anchored to continue developing Islamic teachings to the king and the Tiro people and its surroundings until his death.

Based on the geographical characteristics above, it can be understood that the regional growth in the field of governmental organizations in Bontotiro sub-district has been massive. It could happen because the government system in this reform era allowed regional expansion, both expansion at the village, subdistrict, district, and provincial government levels. There are several provisions for expanding a village's governmental area, namely the population, area size, and the availability of infrastructure owned by the area to be expanded.

2. Demographic Characteristics.

In the aspect of session again, humans need to live in groups and societies. Each one needs help from one other. Children need love and care from their parents, children need to play with their peers based on gender (boys play with boys, girls also play with other girls), but sometimes they also play together. Group between boys and girls. Everyone helps each other and even works together to meet the needs of life in society. Looking at the population of Bontotiro District in 2014 in the results of the above study (23,365 people), it can be seen that the number of women or women is more than the number of men. Thus, this data illustrates that women's work conditions are more likely to fulfill the job market in various life sectors. The same thing happened to the fishermen's inhabitants on nine Sinjai districts' islands, as stated by Rusdin Pohan in his research in 1982. The same thing happened to residents of fishing villages in the southern part of Majene Regency. It seems to influence many women in the workforce, in the sense that almost all work is done by women, except plowing in the fields and earning a living at sea (fishers). Men and women. Indeed, this is human life, born and created by Allah

Almighty from a man and a woman who then reproduce with many men and women's birth. In this connection, it can be seen the word of Allah in QS. Annisaa', 4: 1.

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Translation:

O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate,¹ and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you.

The Bonto Tiro residents are all devout followers of the Islamic religion, both men and women. Children are cared for, guided, and taught about Islam by their parents at home or in the family environment (formal education) and the chaplain and other community parties (non-formal education).

3. Infrastructure

Note that Bulukumba district's government appears to be very anti-religious in developing its area in all districts and villages. Various sectors of development are concerned with the aim of making society prosperous. Infrastructure development in transportation (roads and bridges) is significant for every region and country. As has been stated in the above research results, smart roads and bridges in Bonto Tiro District can facilitate the movement of public transportation and transportation. With smooth transportation facilities, the development sector can run more dynamically. Economic wheels, for example, can move quickly. Agricultural products, agriculture and fisheries, and other agricultural products can quickly reach the market so that the wheels of the economy move more productively.

Educational facilities in Bonto Tiro sub-district are also growing rapidly following educational needs among the community. The number of schools from elementary to senior high school level accommodates the need for formal education in the community, especially since the bonto tiro sub-district is well-known in South Sulawesi as an area that pays great attention to the formal education of its children, so it is known as an area for undergraduate education. In connection with the arrival of Datuk Ritiro, he emphasized the need to seek knowledge or seek knowledge rather than looking for wealth in his teaching. That is why people are discounted, generally have a bachelor's degree, even though they struggle to pay for education to get the bachelor's degree.

In the development of the health sector, health facilities in the Bontotiro sub-district are also

available to serve the community's health needs. Public Health centers, Integrated Healthcare Center, and other health services are sufficiently available at the Bontotiro. Likewise, doctors and other medics are available to serve community health needs. The child looks very big. The child is cared for and raised by paying attention to the food factor, quality, and quantity (the factor of the amount and nutrition of food). Of course, the parents are worried that their child will experience malnutrition, resulting in the child's physical weakness. The theory that "no parent wants to see an unhealthy child" is shared by all parents everywhere in the world.

وَالَّذِينَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا
عَلَيْهِمْ لِأَلْيَةِ ضِعْفًا خَافُوا عَلَيْهِمْ

The translation:

And let them stand in awe [of God], those [legal heirs] - who, if they [themselves] had to leave behind weak offspring, would feel fear on their account - and let them remain conscious of God, and let them speak [to the poor] in a just manner

The Bonto tiro people seem to pay attention to the word as mentioned above of Allah. They have a high work ethic wherever they carry out their duties. They are role models for their children in all sectors of life in the agricultural sector (working in the fields and gardens), the marine sector (fishermen), as traders, as employees, and in other sectors. They are resilient in facing life's challenges. They hope that their children will be physically healthy, have strong faith, and have a happy life, both in this world and hereafter.

B. Educational background, regional origin, and the arrival of Datuk Ritiro in South Sulawesi.

1. Educational background of Datuk Ritiro

As explained previously, the Datuk Ritiro developed Sufism teachings in the Bulukumba area and its surroundings. Such teachings have long developed in the islands of Java and Sumatra, especially in the Aceh area. Datuk Ritiro belajar and obtained Islamic religious knowledge in Aceh also adds to his knowledge on Java's island. He also studied in Mecca, Saudi Arabia. After returning from Mecca, he added knowledge in the Aceh and Java areas.

It is also necessary to pay attention to the sources stated in the above research results: Datuk Ritiro and his two colleagues, namely Datuk Pattimang and Datuk Rinbandang, came from Palembang Sumatra to Makassar. They stopped on the island of Java and studied religion there. However, some opinions are more likely to state that the Datuk Ritiro studied and attended education by ulama in Aceh as previously explained.

Based on the explanation in the research results section above, that at the end of the 17th century AD, in Aceh, there lived a great scholar and poet named

Syekh Hamzah Fansyury Singkel. Martin Van Bruinessen stated that Hamzah Fansyury was the first Indonesian to join the Qadiriyyah path. Martin argues that the wirid-wirid used by various schools of supernatural powers and immunity may derive from this pull. Besides, Hamzah Fansyury is also a follower of the concept of wujudiyah. It is the remembrance of "*La illaha illa'illah*" and *istighfar* "*astaghfirullah al Ghafur Ar-Rahim*," as well as reciting *Salawat*. All of this is done in specific ways and techniques in reading each sentence and even each letter. There are two known kinds of Pray teachings, namely *zikir nafs* and *zikir Kalb*. There are also two ways in carrying out the Pray, namely *Jahr* and *sirr*.

Hamzah fansyury teaches mystical and mystical teachings that are within the legal boundaries of Islamic teachings. According to Ali Hasymi, Hamzah Fansyury developed the *Wahdatul form* and taught mysticism and mysticism during the Aceh kingdom's three eras. The three periods of government are: first, during the reign of the sultan Alaidin Riayat Syah IV Saidil Mukammil; second, during the reign of Sultan Muda Alaidin Ali Riayat Syah V; third, during the reign of Sultan Iskandar Muda Maukuta Alam, ordered in 1016-1045 H., or 1607-1636 AD.

Hamzah Fansyury has many written works or books. Among his books are: 1. *Ashraful Arifin fi Ilmis suluk wat-Tauhid*. This book discusses the issue of *suluk* and monotheism. 2. *Al-vomit*. This book discusses the problem of *wahdatul wujud*. 3. *Ruba'l Hamzah fansyury*. This book provides information about the core teachings of *Wahdatul wujud*.

Paying attention to the situation in the development of Islamic education and the life of the great scholars, until the end of the XVI century and the beginning of the XVII century AD can provide clues that Aceh is the area where many scholars developed Islam in various regions of the archipelago.

At the time of Datuk Ritiro's arrival to South Sulawesi, in Aceh Syekh Hamzah Fansyury Singkel was famous as a famous teacher and scholar. He was *wujudiyah* and taught a lot of Sufism, magic, mysticism, mysticism, and immunity. That is why some information strongly suspected that Datuk Ritiro was a student of Sheikh Hamzah Fansyury. At least, he studied the flow or teachings of Hamzah Fansyury and followed his teachings.

From the description above, it can be concluded that Datuk Ritiro was probably a student of Sheikh Hamzah Fansyury. At least, he is a follower and spreader of Hamzah Fansyury's teachings. However, it does not cover the possibility that Datuk Ritiro is also getting knowledge or lessons from scholars in other places, before or after attending *dayah*

education and studying at Hamzah Fansyury in Aceh.

2. *The area of origin of Datuk Ritiro*

As explained in the above part of the research results, discussing the origin of the area and the descent of Datuk Ritiro, oral history in the community has at least three developed versions, and the first version reveals that the Datuk Ritiro came from the Bulukumba tiro. The second version reveals that the Datuk Ritiro comes from Aceh, and the third version says that the Datuk Ritiro is from the central city of Minangkabau, West Sumatra.

Each of the versions mentioned above provides its reasons. There are also other versions, as suggested by Nur Ismah Yasib. According to Yasib, there are several versions of the origin story of Datuk Ritiro. There is a Bontotiro version, a Limbua version, a Kajang version, a Somba Opu version, a Bulukumba version, and an Aceh version.

Education from Datuk Ritiro was pursued and obtained in several places, both in the Middle East and in the archipelago. The subject matter that was pursued was to focus on aspects of Sufism that developed into *tarekat*.

3. *Arrival in South Sulawesi*

Apart from the sources stated as described in the above research results, are there any other sources that should be taken into account regarding the route of Datuk Ritiro's journey in South Sulawesi, the propagator of Islam in South Sulawesi. In the karta gama state, *punjangga pra panca* mentions the names Bantayam and Makassar. There is a strong suspicion that the name Bantayan is a Bantaeng area today. It gives the understanding that the poet. In art, the two regions, namely Baentaeng and Makassar, to Bantaeng, Tiro, and Luwu. or vice versa; after leaving Luwu, Datuk Ritiro stopped and stayed at Tiro, while Datuk Ribangang stopped at Bantaeng then continued his journey to Gowa-Makassar. To track how the entry of Islam was first carried. Presumably, it is necessary to conduct independent research. Perhaps among the readers of this paper, some are interested in researching it.

As previously described, after Datuk Ritiro returning from the Luwu kingdom to the Gowa-Makassar kingdom, he stopped at Kajang, Bulukumba. With his presence in Kajang, he had a dialogue with Ammatoa to convey to Datuk Ritiro that the highest government or kingdom in the Kajang region and its surroundings was centered in Tiro. From this incident, it can be understood that the kings had mutual respect between one king and another. It can be seen from the king of Kajang's attitude, who showed Datuk Ritiro that in Bonto Tiro was the center of the kingdom, meaning that the king of Kajang upheld the ethics of governing.

Datuk Ritiro left Kajang and sailed towards Tiro. According to Imran Oemar, to broadcast Islamic teachings, Datuk Ritiro left (entrusted) the al-Qur'an to Ammatoa. The Al-Qur'an is still kept intact and safe in Ammatoa. As previously described, after a sailing journey from Kajang to Tiro, Datuk Ritiro arrived in a village which is now called **Limbuan**. Limbua village is located on the coast, close to the hila-hila location, which is now the Bontotiro sub-district capital. According to the Bontotiro people, the name hila-hila comes from the word "*La ilaha Illa 'llah.*" It is the primary basis of Islamic teachings, which became the scientific style of Sufism Datuk Ritiro.

4. *Role in the Development of Early Islam*

Datuk Ritiro was very instrumental in developing early Islam in the Tiro Bulukumba kingdom of South Sulawesi. He played a crucial role in reducing Raja Tiro Launri Daeng Bisa. Datuk Ritiro guided and guided Raja Tiro a lot in order to understand and practice Islamic teachings well. Datuk Ritiro also has a significant role in Islamizing the Tiro community and its surroundings. He teaches Islam to the community, especially in Sufism, both in oral and practical form. In developing Islamic teachings, Datuk Ritiro pursued Islam through informal education in the household (family), formal education, which he systematically designed about his learning material, teaching methods, and time to study and follow the learning process.

5. *The central area for the development of the Teachings and the area for spreading the Teachings.*

As previously explained, the center for the development of Datuk Ritiro's teachings was centered in Hila-hila. From hila-hila. Datuk Ritiro developed and preached Islam to the surrounding areas, both those located somewhat close to hila-hila or those considered to be located some distance away. The development of the Datuk Ritiro charges to areas close to, for example, Cabogo Village, Palaharrang Bahia, Ere Lebu (the seat of the Tiro kingdom), Kalumpang village, ara and bira areas, herlang, kajang, and the surrounding area. Datuk Ritiro's indictment was carried out to areas some distance away, for example to Tanah Doang or Selayar, Bantaeng (especially for people living in the areas of Mount Lompo Banttang and Mount Bawa Karaeng), Sinjai, Jeneponto, and other areas in South Sulawesi and other provinces in Indonesia.

3. CONCLUSION AND SUGGESTION

A. Conclusion

The residents of the Bontotiro sub-district, Bulukumba district, generally have their main livelihood as traditional farmers. This work is a genetic legacy from their parents for a long time; this is possible because natural factors support it; there is a large enough agricultural land.

Even though they are generally farmers, the people in this sub-district are concerned about education, which is considered quite advanced compared to other South Sulawesi areas. It can be seen that almost (in fact) all families or households have scholars and students. General, but also advanced in the field of various education.

The realization and experience of Islamic teachings in the people of Bontotiro are strong. It is caused not only because the entire population is Muslim, but also because society is very concerned about religious factors. Both in household life and association in society, religious values seem to play a critical role. Islamic greetings "Assalamu alaikum wr.wb." is a deeply rooted habit in life, especially when someone meets someone who is old or respected and respected.

The Bontotiro community knows Islam through a Muballik known as Datuk Ritiro. Regarding the Datuk Ritiro shop, there are three versions of its local origin. The three versions are: first said that Datuk Ritiro came from Bontoritiro, Bulukumba district. The second argued that Datuk Ritiro came from the Aceh kingdom. The third version revealed that Datuk Ritiro came from the Minangkabau area of West Sumatra. Datuk Ritiro came to South Sulawesi to develop Islam's religion on the orders or orders of the Aceh kingdom at the request of the king of Gowa or on his own accord as a preacher. Before coming to South Sulawesi, he first studied and experienced Islam from leading scholars in Aceh. Especially those with Sufism teaching Hamzah Fansyury.

In South Sulawesi, Datuk Ritiro is a muballig who is very instrumental in spreading the Islamic religion. He played a significant role in Islamizing the King Tiro Launru Daeng Ordinary. He has also played a role in Islamizing the community and developing its teachings in the Bonto tiro, Bulukumba area. Around 1603 AD In developing Islamic teachings, it took a place in the hila-hila, the village of Bogo was used as a center for education and teaching development. After that, it was developed in Ere Lebu, Kalumpang, Bira, Herlang, Kajang, Selayar, Bantaeng (especially people who live on the slopes of the mountains of Lompo Battang and Bawa karaeng). Ula was developed in the Sinjai area so that it spread to other areas in South Sulawesi. Apart from coming from the Bontotiro

area, Datuk Ritiro's students also came from other regions. His students were taught in groups and ranks. The learning system is a practice or practice whose presentation is given directly to students using the rote method. Both teachers and students in the teaching-learning (learning) process use a bench, table, or writing tools, but more practice in the open field.

Datuk Ritiro remained faithful in practicing and developing Islamic teachings so that in the end, he died and was buried in the hila-hila Bonto tiro. His grave has been visited and visited by people, both from the Bulukumba area and from other areas. The Islamic teachings developed by Datuk Ritiro are on the aspects of akhalak-Sufism and attraction, always based on a self-approach to Allah SWT. Until now, these sciences are still deeply rooted and thrive in society, especially in the Tiro, Bira, Kajang areas in the Bulukumba district.

B. Suggestions and Hope

Since the acceptance of Islam as the official religion of the kingdom of Gowa, until now, the religious life of the people of South Sulawesi seems still loose from ideal Islamic teachings. Both in terms of the depth of *aqidah*, the realization of shari'ah embodiment and experience, and moral behavior. Therefore, Islamic decree, solicitation, and guidance to the community are necessary from time to time. Until now, as the Bungis-Makassar people still cannot distinguish whether their religious activities and sayings are purely Islamic teachings or a mixture of customs that are not in line with the will of Islam. Such a society seems only to be inconspicuous religious rituals alone, without carrying out the *syarari'at* properly. For people like this, their religious beliefs are known to be still syncretic. Because there are still people who understand that their religiousness is syncretic, it is necessary to enforce recitation in every mosque and in the villages to straighten and enlighten erroneous religious ideas.

The teachings of Sufism and the *tarekat* developed by Datuk Ritiro may be irregularities and misuse among today's society. If so, it is necessary to develop the teachings of Sufism or other mental processing teachings because perhaps, in part, people expect such things. Because Datuk Ritiro is very instrumental in developing Islamic teachings in South Sulawesi, such history needs to be preserved by building monuments to develop Datuk Ritiro's Islamic teachings. Is the monument centered or located in the central area of its teachings (in Bogo, Hila-hila), or other historical places. Besides, the government is expected to initiate a Datuk Ritiro educational foundation as an appreciation and at the same time as a forum that can make the nation's life smarter. The educational foundation that was formed

can manage forum education from the elementary and higher education levels.

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