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The Integration of Islam with the Local Culture of Tanete Kingdom (a Cultural Approach to the Historical Study)

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ABSTRACT

Tanete is one of the Bugis Kingdoms in South Sulawesi which has been established since the 16th century. This paper aims to explain the influence of Islamization on the socio-cultural life of the Tanete Kingdom in the 17th – 18th centuries. This study uses historical research methods as research tools. The steps in historical research start from heuristics, source criticism, data interpretation and historiography. The process of Islamization which was started by King Tanete IX, named Petta Sugie, had an impact on two things, first, Islam was integrated in the elements of government with the existence of a saraq institution led by a Kalie. Second, the process of Islamization has an impact on initiation ceremonies or rites de passage. The changes were marked by the addition of Islamic elements and values in the birth-marriage-funeral rites.

Keyword: Integration; Islamization; Culture; Tanete Kingdom.

ABSTRAK

Tanete merupakan salah satu Kerajaan Bugis di Sulawesi Selatan yang telah berdiri sejak abad ke-16. Tulisan ini bertujuan untuk menjelaskan tentang pengaruh Islamisasi terhadap kehidupan sosial-budaya Kerajaan Tanete pada abad ke-17 – ke-18. Kajian ini menggunakan metode penelitian sejarah sebagai alat penelitian. Langkah dalam penelitian sejarah dimulai dari heuristik, kritik sumber, interpretasi data dan historiografi. Proses islamisasi yang dimulai oleh Raja Tanete IX yang bernama Petta Sugie, memberi dampak pada dua hal, yang pertama, Islam berintegrasi dalam unsur pemerintahan dengan adanya lembaga saraq yang dipimpin oleh seorang Kalie. Kedua, proses islamisasi memberi dampak terhadap upacara

inisiasi atau rites de passage. Perubahan tersebut diwarnai dengan adanya tambahan unsur serta nilai Islam dalam ritus kelahiran-perkawinan-pemakaman.

Kata Kunci: Integrasi; Islamisasi; Budaya; Kerajaan Tanete

INTRODUCTION

Tanete was one of the Kingdoms in South Sulawesi which was founded in 16th century, roughly during the reign of the King of Gowa X, Manriwa Daeng Bonto Karaeng Tunipalangga in 1547 AD (Longi 2001). Tanete's First King named Datu GollaE. Tanete have an essential part among the Great Kingdom in South Celebes, as well as Gowa and Bone Kingdom. Tanete established a good relationship among the two kingdoms. As a result of the relation, Tanete got some influences from the two superior kingdoms. The influence obtained was in the form of political policies, customs, and also the introduction of the official religion of the kingdom.(Sewang 2005)

The spreading of Islam was started in South Sulawesi in 17th century from Gowa Kingdom. Islam was proclaimed as the official religion by Sultan Alauddin in 1605 AD (Sewang 2005). After conversion as a moslem, I Mangerangi Daeng Manrabia who is known by the name as Sultan Alauddin, made a lot of impacts to the society, namely as islamization or put some efforts to spread Islam. Islamization means a process of converting a society into an Islamic community. Islamization sometimes means as "de-westernize" socio-culturual life of community. (Stauth 2002)

Islamization as a process of religious conversion can be understood from two things, namely through the path of Islamization and the theory of Islamization. The path of Islamization is the field used in introducing Islam to the community. There are six path of Islamization such as, Trading Field,

Marriage Field (nucleus of society), sufism field, education field, politics and also by local arts field.(Annum and Dalimunthe 2016) In the other hand, the theory of islamization is the assumption of historians regarding the early arrival of Islam in Indonesia based on historical facts. The theory of islamization consists of Gujarat theory, Mecca theory and Persian theory.(Annum and Dalimunthe 2016) Later, there are Chinese theory popularized by Sumanto Al Qurtuby.(Al Qurtuby 2003)

The process of islamization performed by the ulema from Minangkabau. The preacher has received a letter from the King of Gowa who wanted to know more about Islam. The ulemas from Minangkabau were known by the name of *Datu Ri Bandang*, *Datu Patimang*, and *Datu Ri Tiro* (Nasrah 2004). Datu ri Bandang is a figure who introduced Islam to Sultan Alauddin

The existence of Gowa as a center of islamization is based on the agreement among the kingdoms in South Sulawesi. The contents of the agreement are as follows:

“Whoever finds the path of goodness, he must promise to tell the goodness to other alliances (other kingdoms)” (Sewang 2005)

Based on the agreement, it is interesting to study further the impact of Islamization on the life of the people of Tanete. To explore the impact, writers tend to rely on integration theory as a perspective to the process of islamization in Tanete’s community.

The integration study aims to find out how Islam has an influence on the local culture of the community. So far, the integration process is divided into four terms, namely acculturation, assimilation, diffusion and inculturation. (Endraswara 2006) This process has an impact on the emergence of a new culture in people's lives. The rapid changes in human life require everyone to change their way of life, in the midst of a global

society, especially living as a Muslim community. This opinion is supported by Talcott Parson's theory, named Principle of integration. The theory is about the acceptance of foreign elements that are adapted to the behavior and emotional attitudes which exist in society. (Shodiqin 2008)

Therefore, this paper is expected to be able to describe the results of integration after the spread of Islam or a study of the impact of Islamization. The research focuses on the life rites of post-Islamization society, such as the rites of birth, marriage and death. This paper focuses on examining the historical documents of the Tanete Kingdom in the 17th to 18th centuries with a cultural approach. (Mundzir 2015)

Historical research is not only known as research that describes human life in the past. In particular, this study will show the conditions in which Islam and local wisdom were synchronized from a historical point of view. If in general, the study of the integration of Islam and local culture is more concerned with contemporary people's lives, on the other hand this study will examine that side from an in-depth study of historical documents.

Furthermore, so far, the study of local history in South Sulawesi has focused more on the three major kingdoms, namely the Kingdom of Gowa, the Kingdom of Bone and the Kingdom of Luwu. Studies of other kingdoms often receive less attention. So, the effort to explore the integration of Islam and local culture in the Tanete Kingdom becomes a serious matter as well as interesting to note. At this point lies the novelty of our study.

RESEARCH METHOD

This study examines the phenomenon of society in historical records. so that this study uses historical research methods as research tools. Basically, historical research is part of qualitative descriptive research

(Endraswara 2006) In addition, historical research certainly focuses on phenomena, events or developments that occur in the socio-cultural life of the community.

Data collection techniques are known as heuristics. Heuristics are the first step in the historical research method. Heuristics is a step that aims to collect and classify historical sources (Hamid, Abd Rahman; Madjid 2008). Categorization of sources in heuristics such as oral sources and written sources. The written document can be in the form of books, notes, archives or manuscripts known as *lontaraq*.

Before analyzing the data, historical researchers first validated the data sources (Abdurrahman 2011). There are two aspects that need to be validated, namely the authenticity of the source and the credibility of the source (truth-level information). This process is known as external source validation and internal source validation (Hamid, Abd Rahman; Madjid 2008).

In analyzing information from sources, researchers interpret facts from sources that have been validated. There are two types of interpretation, namely monistic interpretation and pluralistic interpretation (Abdurrahman 2011). The next researcher presents these results in the form of historical narratives. This stage is known as historiography (Hamid, Abd Rahman; Madjid 2008). At the Historiography stage, the author presents historical events in a coherent manner, with an analysis supported by a cultural approach.

RESULT AND DISCUSSION

Islamization Process of Tanete

In discussing the process of Islamization, there are two important things that become the focus of the study. First, a study that focuses on the

medium in which Islam is accepted by the Tanete community. Secondly, is to review important events and figures in the process of Islamization in Tanete. Thus, through these two things, the process of Islamization in Tanete can be described clearly.

1. Earlier Contact of Islam (the Traders)

The Islamization of the Tanete kingdom is inseparable from trading activities in the land of Sulawesi. Antonio de Payva, a Portuguese traders and missionaries who arrived at Suppa, noted that in 1542, he discovered the trading activities of Malays in Makassar, as evidenced by the presence of Malay residences (Pahan, Patani, Campa, Minangkabau and Johor). The Malays were known to be the first community to have accepted Islam as their religion. The Malacca area was known to be a trading port since the 10th century (Mappangara 2005).

In the Tanete area itself, there were immigrants and traders who visited and settled in the area. In the process of Islamization, the presence of traders marked the beginning of the introduction of Islam to the Tanete community. As noted in the manuscript, *Lontara Attoriolong of Tanete* that *Naiyatona arung naengka tau mallakai nariwawana coppoq monro* ("Lontaraq Attoriolong Ri Tanete," n.d.) This note means that King Tanete had welcomed immigrants from Malacca, who took the time to settle down. These records show that the Tanete people have known Islam earlier through the traders who settled.

Through Sahajuddin's work, it is known that before Petta Pallase-lase E became king in the 17th century, the Tanete area had been inhabited by a number of traders from outside the Sulawesi area. It was recorded that the traders came from Javanese, Portuguese, Minangkabau and Johor (Malay Tribe). The merchants were given protection and supervision by the king

and royal officials. They got service, security and comfort while trading (Sahajuddin 2010).

According to Aminuddin Raja, the beginning of Islamization was generally marked by the contact of Muslim traders with the local community. Muslim traders didn't show their efforts to preach Islam directly to the community. Traders introduce Islam through their attitudes and actions as a Muslim (Muslim's Ethics) (Raja 1993). Islamic ethics is innate for a Muslim. In addition, Muslim traders are also aware that they are foreigners. They try to maintain their actions and attitudes during their business, with the aim of avoiding local laws. As traders, of course, their initial motivation is to increase welfare. However, indirectly, traders have contributed to the introduction of Islam in people's lives.

2. The Second Contact of Islam (The Ruler)

The second contact of Islam in the Tanete Kingdom was more concentrated on the process of institutionalizing Islam in the government element. There is a difference between the process of Islamization in the first and second. In the first process, Islamization was carried out by traders who introduced Islam through attitudes and actions. Meanwhile, in the second process, Islam was introduced by people who are professionals in their fields, known as ulama (Raja 1993). In the process of Islamization in South Sulawesi, Islam became the official religion in the Kingdom of Gowa after being introduced by Islamic religious carriers from Minangkabau, one of whom was *Datu ri Bandang*. (Sewang 2005)

In traditional historiography, Ahmad M. Sewang stated that the Minangkabau ulema had different goals/objectives and methods in their efforts to Islamize South Sulawesi. *Datuk ri Bandang* emphasized the

application of Islamic law as the main teaching in the Kingdom of Gowa (Sewang 2005).

If observed from beginning of the process of Islamization in Tanete, it can be seen that the process can't be separated from the contribution of the Kingdom of Gowa. This is understandable because the Kingdom of Tanete had an emotional connection as well bilateral relations were established very well with the Gowa. Furthermore, it can be understood that Tanete was the third kingdom which was self-proclaimed as the Islamic kingdom after Luwu and Gowa (Mundzir 2016).

In the History of Tanete, Petta Pallase-lase'E (1603-1625) was appointed the 9th King of Tanete, after Tomaburuq Limanna's death. Petta Pallase-lase'E is also known as Petta to SugiE which means the richest king among kings. During his reign, the Tanete Kingdom had made tremendous progress. At that time, Islam began to become the new identity of the Tanete community (Sahajuddin 2010). Mr. Abdullah Ahmad as the guardian of the tombs of the kings gave confirmation that Petta SugiE as the 9th King of Tanete who was the First King to accept Islam (Hamid 2013). In fact, the largest tomb at the burial site is owned by Petta SugiE. This opinion is in line with the data in *Lontara Attoriolong Tanete (Lontara Attoriolong ri Tanete, manuscript, n.d.)*, as follows:

SugiEsi makkarung ri Tanete, padamui pangkaukenna nusulleie. Naelori menreqE makkasuwiyang ri Gowa...Temmaittana muttamaqna arung ri Tanete naengkana riyaseng Datoq Bandang tiwi rokoq asellengeng ri Karaeng ri Gowa, maccinrolani KaraengE, naeloreng manenngi muttamaq selleng, jaji mancaji selleng MangkasaE. Naeloreng manenngi muttamaq selleng. Mammusu tauwE, engkatoi arungE ri Tanete, menreq ri Gowa maggurui asellengnngge.

Means:

SugiE is the ruler of Tanete. His behavior is the same as his predecessor king: diligently carrying out *makkasuwiayang* in Gowa... After Arung Tanete came to power, a man named Datuk Ri Bandang also came, who taught the King of Gowa an Islamic law, who later accepted the teachings, and wanted everyone in Makassar to accept Islam. He even suggested that "those who do not want to accept Islam should be punished". That is why, at that time there was a war going on (*Musu assellengeng* or a war against those who did not accept Islam). However, Arung Tanete came to Gowa and learned more about Islam.

It is interesting to note that SugiE embraced Islam because of the *makkasuwiayang* over the kings of Gowa. The *Makkasuwiayang* habit is an effort to respect and build relations between kingdoms, especially to superior kingdoms such as the Kingdom of Gowa. Then, when did Petta SugiE convert to Islam? In Edward Poelinggomang's research it was noted that after serving for five years, King Tanete came to the Kingdom of Gowa to fulfill his call to study Islam. (Sahajuddin 2010). In addition, there is agreement among the South Sulawesi kingdoms that "whoever finds a better way, he promises to tell the good way to other allied" (Sewang 2005). For the record, *makkasuwiayang* in literature means as worship. In the context of local politics, it is a form of respect of the small kingdom to the superior kingdom in the region.

Furthermore, Sahajuddin estimates that Petta SugiE became a follower of Islam in 1608. Officially, after he fulfilled the call of the Kingdom of Gowa. It also means that this event happened, a year after Islam became the official religion of the Kingdom of Gowa in 1607. After accepting and studying Islam, Petta SugiE returned to Tanete, to introduce Islam (Sahajuddin 2010). After that, Petta SugiE appointed a religious teacher. Religious teachers or known as ulama aim to assist the implementation of Islamic da'wah. The Islamic scholar was someone named Daeng Matepu. As mentioned in *lontaraq* that *Naiyaro ArungE ri Tanete nasuroni Daeng*

Mattepu mappaqguru sadaq. It means "he is the king who ordered Daeng Matepu to teach the *syahadat* (to the society)" (*Lontara Attoriolong ri Tanete*, manuscript, n.d.) For the record, *Syahadat* is a person's statement of belief in Allah, which has implications for belief in the Prophet and the religion of Islam. So that makes that person a follower of Islam, namely Muslim.

In spreading Islam to the people, the king did not force the people to abandon their old culture. In fact, Islam officially became the kingdom's religion in 1610. It took 2 years since Islam became Petta Sugie's religion in 1608. This process proves that Islam was introduced to the public by persuasive methods.

Based on that fact, it proves that the king plays an important role in implementing Islam in society. The introduction of Islam at Tanete was in line with the top down theory in Islamization. This theory shows that Islam is accepted directly by the elite or the ruler of the kingdom. Then Islam was socialized to the grassroots (Sewang 2005).

In addition, it can be noted that there is a bottom-up theory in the process of Islamization. Bottom-up theory is a theory related to the introduction of Islam to the community which ultimately gives influence to the rulers. This theory is very contrary to the culture of the people of Sulawesi which rejects the concept of egalitarian (equality of status). Because this concept contradicts with social strata that has existed since the *To-Manurung* era (Pelras 2006).

As quoted by Mattulada from Riekerk research, 1959:

The arrival of *To-Manurung* as the root of the nobility of the Bugis-Makassar kings in ancient times has shown the emergence of a new experiment from the form of power at the *Matoa* level (little kings), leading to a new, higher form of power. The power is concentrated in the hands of one person, namely *To-Manurung*,

who became the first sign of a kingdom. The emergence of a kingdom through the presence of *To-Manurung*, and not through subjugation or physical coercion or oppression to a class or class of society. (Mattulada 1995)

On the other hand, the *To-Manurung* system did not actually apply in the Tanete Region. Ofcourse this is an interesting point when compared to other areas such as Gowa, Bone and Luwu which were already familiar with the system. However, Tanete implemented a system known as *To-Sangiang*. For the record, *To-Manurung* is the early leadership form of local kingdoms in South Sulawesi. The leadership is marked by the myth of a "messenger" who descends from the sky.

The emergence of *To-Sangiang* is different from the implementation of the *To-Manurung* system in other kingdoms. If *To-Manurung* began with chaos, on the other hand *To-Sangiang* appeared in a peaceful situation (Sahajuddin 2008). As illustrated in the following chronicle:

Engka bulu ri ajanna wanuwaE Pangi. Engkana seuwa wettuq, naenreq renngeng to PangiE ri coppoqna bulu riasengnge jangang-jangangeng. Manna riyaleqE naengkana naita balubu seddi penno uwaE makkeda nawa-nawani to Pangie, baraq engka tau komaiye. Nasappani, engka tongenna nalolongeng tau mallaibini, engka manuq-manuq luttuq ri wawona. Makkedani to PangiE, magi naengka kumaiye monro ri coppoqna buluE. Makkedani to duwae kotonasaq rinni naeloreng monroq dewataE....makkedani to PangiE, pole kegako wanuwammu mengka kumaiye. Makkedani to duwae deq uwisseng appongekku apaq engka muwa ripolei, uraiqgi, alaugi, maniyangi, manorangi. (Lontara Attoriolong ri Tanete, manuscript, n.d.).

Means:

There is a mountain in the western part of Pangi village. Once upon a time, when the Pangi man went for hunting to the top of a mountain called "jangang-jangangeng". While in the forest, he found a *balubu* (piece of bamboo) filled with water. It occurred to the Pangi man that "there could be people living in this area". Then the Pangi man searched and found a couple (husband and

wife). Right above the couple there was a bird flying. Pangi people asked them, "why did you stay at the top of this mountain?". The couple replied that "In this place, we were allowed to stay by *Dewata* (Buginese God)". Pangi people asked again, which village did you come from, before settling here? The couple replied that "we do not have a place of origin. We were here suddenly for no reason. Whether from west, east, south, or north. We do not know where we came from".

From the chronicle, it can be seen that there is no chaotic situation and condition of society. As, at the beginning of the emergence of To-Manurung in various regions. The existence of To-Sangiang began with peaceful conditions. It can be proven through the passage of the manuscript above.

The term *To-Sangiang* was first mentioned when *To-sangiang* was looking for wetlands with his children (*Lontara Attoriolong ri Tanete*, manuscript, n.d.). The author considers that the term is closely related to the livelihoods of the *To-Sangiang* community, in this case agriculture. Furthermore, the term *To-Sangiang* is closely related to *Sangiasserri* in the *La Galigo Chronicle* and *Sang Hyang Sri* in Javanese Cosmology. Mattulada notes that the story of the Goddess of Rice (*Sangiaserri*) can be found in the *Meong Palo Karellae* chronicle. (Mattulada 1998)

Through this explanation, it can be concluded that the Islamization of the Tanete area was carried out in stages. Starting from the presence of traders in introducing Islam to the community with attitudes and actions (Islamic ethics). Then continued the process of spreading Islam through the decree of the ruler who first accepted Islam as the official religion of the kingdom.

Integration Process among Islam and the Local Culture

At this stage, in analyzing the results of the integration of local culture and Islam, the researcher uses the symbiotic paradigm as an approach in assessing the impact of the relationship between religion and society. This paradigm is useful in determining the right perspective on the relationship between Islam and local culture in the process of Islamization. In his Model for Reality Theory, Clifford Geertz assumes that religion brings doctrines or concepts into reality. System transformation is done by offering a model (from religious doctrine) on the existing system (Shodiqin 2008). Thus, the system of government was reformed with the model that has been offered from the process of Islamization.

Furthermore, in describing the process, the author divides this discussion into two parts. The first discussion begins with a review of the integration of Islam in the government element and the second discussion regarding the integration of Islam in the *Rites de Passage*.

1. Integration of Islam in the Government Element

The process of integration of Islam at this stage, starting from the reshuffle of elements of government. The king started by accommodating Islamic elements in the government department. It is proven by the existence of *Parewa Saraq*'s position in charge of guarding Islamic Law in the Kingdom. The position has almost the same term as *Parewa Adeq*. (The position of *Parewa Adeq* is a position that maintains the implementation of customary law).

The existence of this position, automatically replaces the role of *Matoa Bissu*, who was previously the leader of the ancient belief of Tanete. *Matoa Bissu* is known as the Guardian of *Arajang* as well as handling religious ceremonies in the kingdom. This is based on local belief in *Dewata SeuwaE* (Mappangara 2007). This belief places *Arajang* as an object or a

collection of sacred objects because it has mystical value and has been used by kings. Even *arajang* became the basis of nobility.

Parewa Saraq, commonly known as *Kalie*, was tasked to integrating Islamic values into the Bugis traditional concept called *pangaderreng*. *Pangaderreng* is a regulation that monitors the behavior of the people and leaders. Thus, they do not do things that can damage the stability of the country and society. (Pelras 2006)

Before the Islamic era, *Pangaderreng* only consisted of four items, ie. *adeq*, *bicara*, *wariq* and *rapang*. Then, after Islam was institutionalized, there were additional items in the *Pangaderreng* system, namely *saraq*. Etymologically, *saraq* comes from the arabic word *shari'a*. In terminology, *saraq* means an institution in charge of disseminating Islamic values or elements to the community. (Mattulada 1998) The existence of *saraq* will enrich *pangaderreng's* function in monitoring people's way of life.

However, *Parewa Saraq's* task is helped by the core values in *Pangaderreng* which are the basic principles of human behavior. These values are *lempuq* (honesty), *macca* (intellectualization), *asitinajang* (appropriateness), *getteng* (steadfastness) and *siriq* (shame) (Rahim 1992). These values become part of people's lives, especially for the Bugis-Makassar community. In the *lontaraq* manuscript, there is a conversation between Bonto Lempangan and Karaeng Gowa regarding the region and community of Tanete. The conversation is related to the implementation of the core values of *pangaderreng*.

Nakko purani matu ripatoppoki sappo batu tellui temmakkulle deq ri lalenna wanuwaE to malempuE, to maccaE, to waraniE. Tenrumpa q wanua sangaddinna rumpa q alena narekko tenriasenni malempuiE to maccaE, tenriasenni warani to waraniE, tenriasenni macca to maccaE. Nakko situppu mopi

langie natanaE, ajaq nauttamaiwi mananngae karaeng nasekkoe lalo. (Lontara Attoriolong ri Tanete, manuscript, n.d.).

Means:

If later this country has been stoned, then there are three things that are impossible not to be in it. Honest people, smart people and brave people. Therefore, the country will not fall, unless they themselves overthrow it. If in the future honesty is gone, brave people will no longer be brave and smart people will no longer be smart. So as long as the earth is under the roof of the sky, don't be in it, my lord. (Gissing 2006)

A *Kalie* (in some region it calls as *Kadhi* or *Qadhi*) is assisted by several four positions under him. These positions have their respective roles and functions, namely as *Imam*, *Khatib*, *Bilal* and also *Doja* (Rasyid 1990). The job description is as follows:

- a. *Imam* is in charge of assisting *Kalie* in daily tasks and also assisting *Kalie* in official and unofficial royal events. Other duties include providing guidance to the community and being the *imam* of the mosque. An *Imam* sometimes coordinates religious advisors at the district or village level.
- b. *Khatib* is tasked with assisting *Kalie* and *Imam* in carrying out their daily tasks. A *khatib* sometimes becomes the representative of the *Imam*. This function is carried out when the *Imam* is unable to participate in the community development process.
- c. *Bilal* has an obligation to help the *imam* and *khatib*. In addition, he also acts as a *muezzin* (someone who calls to perform prayers) and maintains the cleanliness of the mosque.
- d. *Doja* is responsible for ensuring the safety of the mosque, serving the community and being the guardian of the *kadhi*. Generally, *Doja* from the disadvantaged groups and lack of religious knowledge. (Walinono 1979)

The position of *Kalie* has been occupied by several people from the 17th to 18th centuries. The names of the holders of the *Kalie* office are listed in the Tanete royal genealogy, as follows:

- a. Syekh Ali (Aliyah) Puang Rijoleng, usually called as *Kali mammulangE ri Tanete*, 1625-1637. *KaliE I*
- b. Musa bin Syekh Aliyah, 1637. *KaliE II*
- c. I Yusufu Sultan Yusuf. *KaliE III*
- d. Muh Saleh Petta Jango, *KaliE IV*
- e. Dau P.. Ri Botto Linro, *KaliE V* ("Sil Sila Ma'Gau Raja Tallo Makassar XIX I Paricu Daeng Manaba Karaeng Tanete," n.d.)

For the record, the name of fifth official as listed in the manuscript is not clear or blurry.

However, there is a different explanation in the Sahajuddin article with the Tanete Kingdom Genealogy. The difference lies in the name of the first Islamic teacher in Tanete, namely Daeng Metepu. The description shows that a person named Daeng Matepu was the first person appointed by Petta SugiE (King of Tanete to 9) as Parewa Saraq between 1608-1610. On the other hand, in the royal genealogy, the name of Sheikh Ali (Aliyah) Puang Rijoleng is referred to as the first Kalie in 1625-1637. The author's provisional opinion is that there is a year gap between the two names. So that there may be changes to the structure of Kalie officials. Or is it simply because of limited data between 1610 and 1625 AD.

Regardless, this data shows that there is a religious leader in a country. The leader is appointed by the king. The collaboration between the king and religious leaders in running the government is concrete evidence of the symbiotic relationship between the two officials. Ofcourse this is an implementation of the symbiotic paradigm that positions the state as a political institution while ensuring the implementation of religious teachings (Miftah 2001).

2. Integration of Islam in the *Rites of Passage*.

The implementation of Islamic elements or values in social life is a logical consequence of Islam as the official religion. This acceptance resulted in various policies and new forms of life that were created in the socio-cultural life of the community. The author simplifies the focus of integration studies only on initiation ceremonies or life rites. Ahmad M. Sewang said that the embodiment of Islamic teachings can be more easily recognized through initiation ceremonies or life cycles (*rites de passage*). *Rites de passage* is a ceremony to signify someone has gone through a phase of life such as the phase of birth, marriage, and death. (Sewang 2005)

The first initiation ceremony in the *rites de passage* is the birth rite. The rite aims to be grateful for the birth of a baby by following a series of birth ceremonies. In general, the stages in the birth rite begin with cutting a child's hair, then the haircut is inserted into the coconut. This stage contains the hope that the child is born in a pure condition. Apparently, this tradition was also applied to the Melanesian Clump. Newborn Melanesian babies were smeared with oil as an effort of purification and renewal, so that children were protected from demonic disturbances. (Wahyuni 2013)

After Islam became the new identity of society, other traditions made some adjustments to the advice of the Prophet Muhammad. In Islamic tradition, the birth of a baby is marked by the implementation of *Aqiqah*. The *Aqiqah* procession requires the slaughter of the animal on the seventh day after the birth of the child. This is intended as a form of gratitude to Allah swt. *Aqiqah* events are carried out consistently by Muslims. For baby boys it is recommended to slaughter two goats and for baby girls it is recommended to slaughter one goat. For some people, slaughtering animals is a tradition that has existed before Islam. (Saransi 2003)

Although Islam had become the new identity of the community, there were still local customs that were carried out as part of the birth rite. It is recorded that Daeng Matajang (King Tanete XII) carried out the *matteddo* tradition on his daughter, Daeng Tennisaga. The *matteddo* tradition is the tradition of installing earrings for royal princesses. This tradition marks that one day the king's daughter will become the heir to the throne. Even though the tradition was only popular among the royal court (Mappangara 2007).

Furthermore, there is also the tradition of circumcision (*khitanan*) which marks the transition from childhood to adolescence. Circumcision is the process of removing the tip of the male genital skin. For the community, this phase of life needs to be celebrated. The phase of ceremonies is through a procession where children are bathed, then served with cakes as a gratitude. It should be understood that circumcision or *khitan* is an order in Islam, where Muslims need to go through phases.

The second life ritual is the marriage rite. This rite is one of the important rites, in terms of the transition of human life. Marriage rite is the ceremony of taking the marriage vows between a man and a woman. Generally, these bonds are formalized on the basis of culture, law and religion. This ritual is a sign of the transition of life, from the youth level to the adult level. In Bugis ethnicity, the marriage ceremony must go through several stages, namely *Mappettuada*, *Mappacci*, *Tudang Botting*, and *Marola* (Dahlan 2012).

The first stage of the marriage rite is *Mappettuada*. This stage is an activity where the families of the groom and bride meet. *Mappettuada* aims to discuss the agreement on the amount of *bosara*, *panaik* and determine the day and location of the wedding. The impact of Islamic integration can be

seen from the provisions of the *mahar* (dowry) and the provisions for saying *Ijab Kabul* (marriage vows based on Islam). Even the amount of the dowry is determined by the riyal (Saudi Arabian currency). But all these things will be considered, as said that the main principle of Islamic law is to bring convenience and eliminate difficulties (Muammar Bakry, Abdul Syatar, Islamul Haq, Chaerul Mundzir, Muhammad Arif 2020).

Historical documents record that the marriage of Karaeng Lembang Parang's son (Karaeng Pasi) has included elements of Islam in the procession, as follows:

Apparently, the *pancana* (a stretcher for the groom) that was used when he was circumcised, is still used when he goes to say his marriage vows in Lipukasi. In the day of the wedding ceremony, he was married with a dowry of *sompa kati* (worth 264 riyals). After *ijab kabul* process was completed, they were then paraded back to Tanete. (Gissing 2006)

The second stage of the wedding rite is *Mappacci*. This stage is a process where the bride or groom are cleaned using traditional tools. *Mappacci* contains the hope that the bride or groom are in clean/pure condition physically and mentally. *Mappacci* has a series of events, such as *cemme botting* and *tudangpenni*. The final series of events, namely *tudang penni*, is the core event where the bride and groom are cleaned "symbolically" with *pacci* leaves (*paccarr* leaves). (Dahlan 2012)

In the Islamic era, the *Mappacci* series of activities increased by two types of events, namely *Mappanre Temmeq* and *Barzanji* events. *Mappanre Temmeq* is a tradition where the bride or groom are "symbolically" assisted to finish al-Qur'an (Mundzir 2014). While the *barzanji* event is a tradition of reading prayers, praising, and reciting the story of the Prophet Muhammad. *Barzanji* book entitled *Majmu' Maulid Shariful-Anam* was the work of Abu Ja'far al-Barzanji which was released in the 18th century at Kurdistan.

Generally, barzanji rites infiltrate in every series of ceremonies (Saransi 2003).

The last stage of the wedding rite is the *Marola or Mapparola* event. This stage is an event where the bride's family makes a return visit to the groom's residence. This stage still exists after the Islamic era because it contains Islamic values. (Dahlan 2012)

The final ritual of the rites de passage is the funeral rite. This ritual aims to accompany the transition of human life from reality to the supernatural. Basically, the pre-Islamic Tanete tradition is almost the same as the pre-Islamic Gowa Tradition. Based on genealogical data tracking, King Tanete I named Datu GollaE is the nephew of the 10th King of Gowa named Tunipallangga. (Longi 2001)

In pre-Islamic beliefs, someone who dies, his spirit is believed to still have the potential to disturb the living. Therefore, the body must be guarded so that the spirit does not leave the body too far. In addition, in pre-Islamic beliefs, there is a custom where the corpse must be buried with some of its property. This custom is carried out so that evil spirits do not interfere with people who are still alive (Sewang 2005). It is undeniable, there are still old beliefs that accompany funeral traditions, such as cutting coconuts and sprinkling perfume on graves.

In the funeral rites there are additional traditions, namely the *sidekka* and *pappasidekka* traditions. The *sidekka* tradition is the custom of mourners bringing food or money to the bereaved family. On the other hand, the *pappasidekka* tradition is the custom of giving the departed's belongings (clothes, etc.) to anyone other than the family (Saransi 2003).

In addition, if the person who died came from the nobility, *Walasuji* was made as a marker. On the other hand, if the deceased is from the

common people, then only *ulereng* (stretcher) is made (Saransi 2003). *Walasuji* is a bamboo fence with a rectangular motif of rhombus. In Bugis-Makassar cosmology, the rectangular shape or *sulapa eppa* is a representation of the universe structure consisting of water, fire, earth and wind.

After Islam was institutionalized, all pre-Islamic traditions were integrated with Islamic values and elements. In Islam, the stages of handling the corpse are by bathing, shrouding the corpse with cotton or white shroud and praying on the corpse. After that, the funeral procession was held. The body is buried with the head facing the Qibla and the feet towards the south. The funeral stage ends with the reading of a prayer led by the priest. Sometimes, after the funeral, there is an additional event, namely the *takziyah* event. The event is an activity where mourners attend to convey condolences to the bereaved family.

In addition, for the King and nobles of Tanete who died, it was usually buried next to the mosque. It is recorded in the events during the reign of Tenri Leleyang (King (Datu) Tanete XV, 1744-1750), regarding the death of Petta TowaE, as follows:

After some time, Arung Pancana was exiled, Petta TowaE was sick, he moved south to BolampareqE or the Arung Pao-Pao palace. It was there that he died, and was buried in the fort (yard) of the Old Mosque.(Gissing 2006)

Basrah Gissing's statement has similarities with archaeological facts on old mosques in South Sulawesi, such as what happened at the Katangka Mosque (Gowa) and the Gantarang Old Mosque (Selayar). In the courtyard of the two mosques, there are burials of kings and nobles. Of course, this shows that Islam has become a part of life, even in funeral rites.

CONCLUSION

Based on the subject have been discussed above. Then, we can conclude several things.

First, the Islamization of the Tanete Kingdom had two stages. The early stages of Islamization can be found in the traces of Malacca and Minangkabau traders in the mid-16th century. Then the next stage, through Islam accepted as the official religion of the kingdom in the 17th century. This official acceptance was carried out during the reign of King Tanete IX named Petta SugiE. Through the process of Islamization, Islam gradually began to become an identity and part of people's lives.

Secondly, Islamization had a very big impact on the elements of government in the Tanete Kingdom. There were major changes in the Pangaderreng System. This change was seen through the existence of saraq institutions in the structure of the Kingdom. The institution is led by a Parewa Saraq or KaliE. The official was tasked to controlling the activities and processes of inculturating religious values in people's lives. Parewa Saraq applied a persuasive approach in introducing Islam to the community

Third, Islamization has also had a major impact on the rites of passage. Initiation rituals such as birth rites, marriage rites, and funeral rites have received Islamic additions at each stage. The addition of the Islamic element does not necessarily eliminate the old stages of the ritual of life. additional Islamic elements in the ritual of life such as the recitation of *basmalah*, *al-quran*, *shalawat* and several other items that show changes from the tradition.

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