

The Role of the Three Datuks in the Islamization of the Gowa Kingdom from the 16th Century to the 17th Century AD

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Abstract

This research aims to determine the role of the Three Datuks in Islamization in the Kingdom of Gowa. This research is qualitative research that focuses on library research using four approaches, namely: the historical approach, the sociology of religion approach, the anthropology approach and the political approach. The data sources used in this research come from books, journals and articles related to research. Meanwhile, data processing and analysis techniques are carried out through three stages, namely: data reduction, data presentation and drawing conclusions. The results of the research show that the role played by the Three Datuks in spreading Islam in the Kingdom of Gowa was to carry out a strategy. So even though the Tiga Datuk first arrived in the Gowa Kingdom, the first attempt at Islamization was made against the king and the palace of the Luwu Kingdom. This was because Tiga Datuk, in carrying out his missionary mission, first asked Malay migrants who had lived in Somba Opu for a long time to design an Islamization strategy. After King Luwu converted to Islam, the next strategy was to divide the missionary tasks according to the expertise of the Three Datuks. Datuk Patimang, an expert on Tauhid, served and lived in the Luwu Kingdom, while Datuk ri Bandang, who was known as a fiqh expert, was tasked with dealing with the people of Gowa and Tallo, then Datuk ri Tiro served in the Tiro area, Bulukumba, with more emphasis on the teachings of Sufism according to the conditions of the society he faced. The next strategy is to incorporate sara' (Islamic Sharia) into the cultural form of the Bugis-Makassar people, namely Pangngadakang/Pangngadereng and the final strategy is to carry out an Islamic war (Musu' Selleng) to spread Islam on the South Sulawesi Peninsula.

1. Introduction

Islamization in the archipelago did not take place simultaneously, because the archipelago is a large area consisting of thousands of islands spread from Sumatra to Papua, from Miangas to Rote. On these islands stood many sovereign kingdoms. The first Islamic kingdom in the archipelago and the oldest was the Perlak Sultanate which ruled around the Peureulak area, East Aceh, which ruled between 840 AD to 1292 AD. The spread of Islam was initially centered in the Pasai Islamic Kingdom which was integrated with the Perlak kingdom and then spread to other areas. other areas in the western region of the archipelago such as: Minangkabau, Palembang, Jambi, the Malacca peninsula, Demak, Gresik, Banjar, and the eastern region of the archipelago such as: Ternate, Tidore, Bacan, Buton and kingdoms in South Sulawesi.

Islamization in South Sulawesi can be seen from the stories of Gowa-Tallo and Wajo. In the first stage, the spread of Islam in Gowa was carried out peacefully and was carried out by Datuk Ri Bandang and Datuk Sulaiman. According to Bugis and Makassar stories, Datuk ri Bandang came from Minangkabau. The name Datuk ri Bandang is already known in the Kutai Hikayat who spread Islam together with Datuk ri Patimang, but he returned to Makassar. After Gowa officially converted to Islam, the Kingdom of Gowa waged war against Soppeng, Wajo, and Bone. The Wajo Kingdom embraced Islam in 1610 and Bone in 1611.

It is clear that initially Islam entered Sulawesi peacefully. Islam developed through trade and preaching by preachers or religious scholars. The development of Islam through violence or war only occurred later after the formation of Islamic kingdoms. The chaotic and

weak political situation resulting from the struggle for the throne gave kings and nobles the opportunity to use Islam as a political tool to seize power. The formation of new Islamic kingdoms was often followed by wars against non-Islamic kingdoms in order to expand their territory. Increasing the role of South Sulawesi in inter-Indonesian trade in the 17th century, namely as a transit port for the spice trade between Maluku in the eastern archipelago and Malacca in the western archipelago, resulted in the increasingly rapid development of Islam in the South Sulawesi area in the 17th century. led to the formation of Islamic kingdoms, namely

1. Makassar Kingdom,
2. Bugis Kingdom, and
3. Other small Islamic kingdoms

To convert the Bugis people and the three kingdoms to Islam, Makassar preachers came from among the Bugis tribe. The Bugis tribe is famous for being brave, honest and frank. At first it was very difficult for these missionaries to enter the Bugis country, but thanks to their tenacity the Bugis people eventually became loyal and strong adherents of Islam. Based on the descriptions above, the opinion so far states that; Islamization in South Sulawesi in general and the Gowa Kingdom in particular took place in the 17th century AD. So far it has always been associated with the arrival of Dato' Tellu' (Three Datuks) from Minangkabau, West Sumatra around 1575 AD. Of course, the Islamization process in the Gowa Kingdom experienced challenges and obstacles faced by the Tiga Datuk and having efforts or strategies to spread Islam in South Sulawesi, especially in the kingdom of Gowa because the Tiga Datuk each had their own roles in the Islamization of the Kingdom of Gowa.

2 Research Methodology

This type of research is historical research in the process of collecting data through library references. Descriptively, this research will explain an event or phenomenon that occurred in the past which was experienced by humans both individually and as a group. This research is historical research

in the process of collecting data through the Library Research process (library research), namely the method of collecting data by reading or studying books, journals, theses, theses, and internet media or manuscript literature that has been transliterated and translated. with the problem that will be discussed regarding the role of the three Datuks in the Islamization of the Kingdom of Gowa from the 16th century to the 17th century AD. Library research technique: this technique is used because basically every research requires materials sourced from the library.

Descriptively, this research will explain an event or phenomenon that occurred in the past which was experienced by humans both individually and as a group regarding the role of the three Datuks in the Islamization of the Kingdom of Gowa from the 16th century to the 17th century AD. This research takes the theme of the role of the three datuks. The Islamization of the Gowa kingdom which occurred several centuries ago is certainly no longer accessible to researchers. Thus, the data used is only data sourced from documents and previous research results.

Collecting data is a method in history. In the historical method the stages are as follows: Heuristics is a data collection technique in history. Heuristics comes from the Greek heuristiken which means finding or gathering sources. After the sources have been collected, the next step is source criticism. Source criticism, also known as data assessment, is the stage of filtering the sources obtained to determine the authenticity and credibility of the sources. Interpretation is the interpretation of data through analysis, where the author attempts to compare existing data and determines the data related to the facts obtained and then draws a conclusion. Historiography or presentation is the final stage of a series of historical research methods, by reconstructing data from selected sources into the form of historical stories, in other words, historical writing or (historiography) is reporting the results of historical research to

find out about the role of the three Datuks in the Islamization of the Kingdom. Gowa which has been carried out by researchers.

3. Results and Discussion

3.1 Reasons for the Arrival of the Three Datuks in the Kingdom of Gowa

The view that developed among the Bugis and Makassar people of South Sulawesi states that Islam first came to this area in the early 17th century. Islam was first introduced by preachers from Minang Kabau, West Sumatra, which was still under the rule of the Aceh Sultanate. These three Datuks were envoys from the Kingdom of Aceh, after receiving a request (invitation) from residents living in the Kingdom of Gowa to send religious teachers to broadcast the Islamic religion.

The source above regarding the concerns of the Malay people who had settled in the Kingdom of Gowa regarding the existence of missionaries spreading their teachings in South Sulawesi, especially in the Kingdom of Gowa and also regarding envoys from the kingdom of Aceh, is not contradictory because even though the three Datuks came from Minangkabau, remember that Minangkabau at the beginning of the seventeenth century was under the influence of the Aceh Kingdom. So Tiga Datuk was sent on orders from the Kingdom of Aceh after receiving a request (invitation) from residents who lived in the Kingdom of Gowa.

3.2 The entry of Islam in the Kingdom of Gowa

That King Tallo and King Gowa accepted Islam at almost the same time or happened on the same day. From the lontara it can also be seen that the first person to accept Islam was the King of Tallo, Karaeng Matoaya. This can be seen from the Islamic name given to him, Sultan Abdullah Awwalul-Islam, which encouraged his nephew and student, the king of Gowa, I Manga'rangi Daeng Manra'bia, who was still young, to embrace Islam and then change his name to Sultan Alauddin. It is reported that on November 9, 1607 (19 Rajab 1016 Hijriah) two years after the King accepted Islam, the first

Friday prayer took place solemnly at the Tallo mosque which had just been built.

This Friday prayer has an important meaning in Islamization in South Sulawesi and made the Kingdom of Gowa an Islamic Kingdom which became the center of Islamization in South Sulawesi. His reasons were based on the agreement between the kingdoms of South Sulawesi which had been previously agreed upon or known as *ulu ada'*. The agreement stated: "Whoever finds a better way, he promises to tell (about that good way) to the kings of his allies."

3.3 The Role of the Three Datuks in Spreading Islam in the Kingdom of Gowa

The role played by the Tiga Datuk in spreading Islam in the Kingdom of Gowa was to carry out a strategy. So even though the Tiga Datuk first arrived in the Gowa Kingdom, the first attempt at Islamization was made against the king and the palace of the Luwu Kingdom. This was because Tiga Datuk, in carrying out his missionary mission, first asked Malay migrants who had lived in Somba Opu for a long time to design an Islamization strategy. After King Luwu converted to Islam, the next strategy was to divide the missionary tasks according to the expertise of the Three Datuks.

Datuk Patimang, an expert on Tauhid, served and lived in the Luwu Kingdom, while Datuk ri Bandang, who was known as a fiqh expert, was tasked with dealing with the people of Gowa and Tallo, then Datuk ri Tiro served in the Tiro area, Bulukumba, with more emphasis on the teachings of Sufism according to the conditions of the society he faced. The next strategy is to incorporate *sara'* (Islamic Sharia) into the cultural form of the Bugis-Makassar people, namely Pangngadakang/Pangngadereng and the final strategy is to carry out an Islamic war (*Musu' Selleng*) to spread Islam on the South Sulawesi Peninsula.

4. Closing

The arrival of the Three Datuks was because they were sent by the Kingdom of Aceh

which ruled in Sumatra after receiving a request (invitation) from residents who lived in the Kingdom of Gowa to send religious teachers to broadcast the Islamic religion. Acceptance of Islam in the kingdom of Gowa was in a top down pattern, as the people of South Sulawesi did not embrace Islam before the king first converted to Islam. In this case, it can be interpreted that the people of South Sulawesi, especially the Bugis-Makassar tribe, belong to a society that is very obedient and respectful to its leaders or government. The Islamization strategy was first carried out by Tiga Datuk, namely against the king and the courtiers of the Luwu Kingdom. This was because Tiga Datuk, in carrying out his missionary mission, first asked Malay migrants who had lived in Somba Opu for a long time to design an Islamization strategy. After King Luwu converted to Islam, the next strategy was to divide the missionary tasks according to the expertise of the Three Datuks. Datuk Patimang, an expert on Tauhid, served and lived in the Luwu Kingdom, while Datuk ri Bandang, who was known as a fiqh expert, was tasked with dealing with the people of Gowa and Tallo, then Datuk ri Tiro served in the Tiro area, Bulukumba, with more emphasis on the teachings of Sufism according to the conditions of the society he faced.

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