

# The Role of Minangkabau Ulamas in the Islamization of the Kingdom of Gowa and Tallo

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## The Role of Minangkabau Ulamas in the Islamization of the Kingdoms of Gowa and Tallo

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### Abstract

The study aims to explain the important role of Minangkabau ulamas in the Islamization of the Bugis kingdoms in South Sulawesi. The historical approach was used in this study where the Heuristic activities were carried out to collect the main data. Document analysis of books, papers, journals and other relevant writings and interviews with customary figures were done. The results of the study found that the three ulamas came from Minangkabau and expertise in their respective fields and spread Islam. Datuk ri Bandang, who lived in Gowa had expertise in the field of jurisprudence, taught and propagated Islam by using Islamic sharia as its core teaching. Datuk ri Patimang, who lived in Luwu, had expertise in the field of tawhid, spread Islam by prioritizing the teachings of tawhid. Datuk ri Tiro, who lived in Tiro, had expertise in the field of Sufism, taught and developed Islam with Sufism teachings. It is recommended that the involvement of the three ulamas in Islamization in Gowa and Tallo can be seen in the diversity of the Bugis and Makassar communities.

**Keywords:** Islamization; Jurisprudence; Minangkabau ulamas; Sufism teaching; *Tawhid*.



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### 1. Introduction

Since the end of the 15<sup>th</sup> century, South Sulawesi has been visited by Muslim traders. When the Malacca Sultanate fell to the Portuguese in 1511, many Muslim traders fled to this area. When Antonio de Payva, a Catholic missionary, came to South Sulawesi in 1542, he was worried that he would find many Muslim immigrants in South Sulawesi who had been trading there for more than fifty years, so he said "My opponent is Malay Muslim immigrants from Sentana (Ujungtanah), Pao (Pahang) and Pantane (Patani)" (Sewang, 2005). However, the Malay Muslim immigrants feared by de Payva had not succeeded in Islamizing the kings and the kingdoms in South Sulawesi at that time. From 1570 to 1583, the Sultan of Babullah of Ternate also actively propagated Islam in the Makassar, but no definite information was obtained from either local sources or outside sources, about a Bugis king converting to Islam in that period.

The kingdoms in South Sulawesi which initially accepted Islam as the official religion were the Twin Kingdoms of Gowa and Tallo. Gibson (2007a), Kammen (2010), Sila (2008) explained that the official acceptance of Islam in this kingdom was on September 22nd, 1605AD. The first king to accept Islam as his religion on that day was the King of Tallo, named I Mallingkaang Daeng Manyonri (Sila, 2015). Aside from being the King of Tallo, His Majesty also doubled as *Tumabbicara Butta* or *Mangkubumi* of the Kingdom of Gowa. After embracing Islam, His Majesty changed his name to Sultan Abdullah Awwalul Islam. Following his steps was the 14th King of Gowa, I Mangrenge Daeng Manrabbia, who embraced Islam and changed his name to Sultan Alauddin. In about two years, all the people of Gowa and Tallo had embraced Islam. The big event was marked by performing the first ever Friday prayer on November 9th, 1607AD in Tallo.

Meanwhile, the Bugis kingdoms converted to Islam later after being conquered by Gowa. The Kingdoms of Soppeng and Sidenreng converted in 1609, the Kingdom of Wajo in 1610, and the Kingdom of Bone in 1611 (Anderson, 2003; Gibson, 2007a; Hollong and Fadly, 2015). With the conquering of the Bugis kings, Islam was well received by the Bugis kings and the people of Soppeng, Sidenreng, Wajo, and Bone. Thus, 1611 was recorded as the year of the entry of Islam into Bugis land, as well as the year of raising the pillars of the unity of Makassar and Bugis under the auspices of Islam (Cummings, 2005; Katu, 2014; Saenong, 2015; Silvey, 2000).

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<sup>1</sup> Datuk ri Bandang, Datuk ri Patimang, and Datuk ri Tiro were ulamas (Islamic scholars) from Minangkabau. They are also known as *datuk tellue*. In some local sources (Esteban, 2013; Sila, 2008), such as the Tallo Chronicles and *Pattorioloanga ri Togowaya* lontara document which tells of the acceptance of Islam of the King of Gowa, Sultan Alauddin. The important role of these Minangkabau scholars was in the initial Islamization of the period in South Sulawesi.

There is no disagreement between historians about this first carriers of Islam to South Sulawesi, because both local historians such as Sewang (2005), Sila (2008), and outside historians such as Cummings (2007), Cummings (2005), Cummings (2001), Federspiel (2007), Hadarah and Gani (2019), Waterson (2001) refer to the *lontara* documents. They all agreed that these three people from Minangkabau were the first carriers of Islam to South Sulawesi who Islamized the kings and both the Bugis and the Makassar people in South Sulawesi, and they were all from Koto Tangah, Minangkabau.

The preceding description concludes that the most meritorious people in the process of Islamization of the kings and the people of South Sulawesi were the three ulamas from the Minangkabau. Although there are some disagreements based on several sources about the date of the conversions of the kings of the kingdoms in South Sulawesi and whether it was the King of Luwu or the King of Gowa or the King of Tallo who first converted to Islam, but certainly there is no disagreement about who Islamized them, which were the three Minangkabau ulamas. The power of these Minangkabau scholars in Islamizing the kingdoms in South Sulawesi is undeniable, because before their arrival in South Sulawesi, other Muslim Malays had earlier arrived from various regions such as Ternate, Ujungtanah, Pahang, Patani and others, but could not yet convert the kings of the kingdoms of South Sulawesi. The three Minangkabau figures even managed to compete with Catholic missionaries who were more aggressively coming to propagate their religion to the people of South Sulawesi.

Despite the significance and importance of the three Minangkabau ulamas in the spread of Islam in South Sulawesi, Datuk ri Bandang was also the one who introduced Islam to the Kutai, the newer generations of Minangkabau do not know anything about the three great Minangkabau ulamas. Books on the history of Minangkabau, on Minangkabau leaders and scholars inland or overseas, rarely mention these three great ulamas. Even though these three ulamas did not have significant role in the Minangkabau region, they should have been part of Minangkabau history. Another Minangkabau leader and scholar who had an important role outside the Minangkabau land, such as Sheikh Ahmad Khatib Al-Minangkabawi, is always mentioned in Minangkabau history books and was included as one of the 20 great scholars of West Sumatra (Elson, 2012; Rafles *et al.*, 2018). Meanwhile, the three ulamas brought the great name of Minangkabau in the Islamic history in Southeast Asia in general and Eastern Indonesia in particular, but also in Kutai, Nusa Tenggara and Bima), escaped in the mind of authors and observers Minangkabau history.

In relation to this, there needs to be a special attention on the three ulamas from the next generations of Minangkabau and the observers of the Minangkabau history in particular. The research problem is not only the gap between *das sollen* and *das sein*, the difference between what was supposed to happen and what actually happened, between what was needed and what was available, between expectation and reality, deviation from the plan in the implementation, deviation from the theory in the practice, etc., but a broken chain of events in the history, the finding of new sources that contradict the accepted facts, and missing events in historical reconstructions. These are historical issues that need attention. This study is an investigation on a missing piece of history in Minangkabau historiography or Minangkabau historical reconstruction. Up until now, there had been no complete study on the three Minangkabau *ulamas*. This study aims to reveal the background and important role of these Minangkabau *ulamas* in the Islamization of the Bugis and Makassar. By examining the important role and significance of the people of Minangkabau ethnicity on the national stage, it can indirectly promote the recognition of Minangkabau ethnic identity.

## 2. Material and Method

This study is a historical approach where the Heuristic activities were carried out to collect the data. Historical truth is very dependent on the truth of the source, especially primary sources, and also secondary sources (Porra *et al.*, 2014). The primary sources to be used in this study was obtained document analysis from the Makassar National Archives, the Makassar National Library, especially the Portuguese, the Dutch, the *lontara* documents and nomadic reports or records of traders visiting South Sulawesi recorded in colonial documents and also contemporary newspapers and magazines, which discuss the existence and active role of the three *ulamas* in the development of Islam in South Sulawesi. Meanwhile, secondary sources will be obtained from books, magazines, journals and others that are related to this research. The data were also taken from interviews with the families or descendants of the three *ulamas*.

## 3. Results and Discussion

### 3.1. Historical Background

#### 3.1.1. Datuk ri Bandang

The real name of Datuk Ri Bandang is Abdul Makmur Khatib Tunggal. Datuk ri Bandang is a title given by Makassar people and Datuk Bandar by Bima people. He was born in Minangkabau in the 16th century (Gibson, 2007a; Sutherland, 2001). As an ulama, Datuk ri Bandang had expertise in the field of jurisprudence. He was the scholar who taught Islam in the palace of the King of Gowa and Tallo and among the Gowa nobility. He founded the Kalukubodoa Mosque as a center for Islamic studies, which was visited by students not only from Gowa, but also



from all other Bugis and Makassar kingdoms that had accepted Islam. The main points of Islamic teachings that he developed in Kalukubodoa were the teachings of the *Sharia* of Islam, such as the five pillars of Islam, the six axioms of faith, the five sharia rulings, the laws of marriage and inheritance, and ceremonies of the Islamic holidays.

Since the King of Gowa and Tallo embraced Islam, Datuk ri Bandang was given the freedom to teach Islam to the people of Gowa and Tallo. Datuk ri Bandang spread Islam not only in the Kingdoms of Gowa and Tallo, but also to the Kingdom of Luwu, the Bugis kingdoms, and in the Gantarang region (Gibson, 2007b; Izfanna and Hisyam, 2012; Saenong, 2015). He also came to bring an Islamic mission to the Kingdom of Kutai and Bima. According to the Kutai Treatise, Datuk ri Bandang had come to Makassar at the end of the 16th century, but the population of Makassar at that time still clung to old beliefs, so that it was not possible for Islam to develop there (Sutherland, 2001). After that, Datuk ri Bandang diverted his journey to Kutai. He, along with Tuan Tunggang Parangan, introduced Islam in the Kutai. Because the belief in paganism was still very strong for the people of Kutai, Datuk ri Bandang returned to Makassar, while his friend Tuan Tunggang Parangan remained in Kutai and succeeded in Islamizing the Crown Prince (Hisyam, 2009). Another source mentioned that during the reign of the Crown Prince, two Muslim men named Tuan Bandang and Tuan Tuanggang Parangan arrived. The two preachers came to Kutai after the Makassar people converted to Islam. Not so long after that, they converted back from Islam, therefore Tuan Bandang returned to Makassar, while Tuan Tunggang Parangan settled in Kutai. The Islamization process in Kutai and the surrounding area was estimated to occur in 1575.

Datuk ri Bandang was born in Koto Tangah, Minangkabau, which has mentioned in the Gowa Lontara, the Tallo Lontara and Sukkuna Wajo Lontara. Likewise, based on the Patturioloanga ri Tugowaya Lontara, said that the Khatib Tunggul, who later held the title Datuk ri Bandang, came from Koto Tangah Minangkabau (Raffles *et al.*, 2018). Since his arrival in the Kingdoms of Gowa and Tallo at the end of the 16th century, Datuk ri Bandang had introduced Islam to the areas of Gowa, Takalar, Jeneponto and Bantaeng. He spread Islam to the west coast of South Sulawesi until the end of his life. In fact, according to the Selayar folklore, it was believed that Gantarang Lalang Bata, was the first village visited by Datuk ri Bandang, and Awaluddin Gantarang Mosque was the first mosque built in this area.

The arrival of Datuk ri Bandang to South Sulawesi was not in solitary. He came with two other ulamas, namely Datuk ri Patimang and Datuk ri Tiro. It is probable that the three Datuks were from one generation or lived in the same era and all three came from Minangkabau. However, the three of them did not co-exist in one place when they arrived in South Sulawesi. Rather, they were spreading in different areas. Therefore, their graves are located in different places. There is no difference in opinion that from Minangkabau they were sent on the behalf of the Sultan of Aceh.

Datuk ri Bandang studied at Sunan Giri's Islamic boarding school (Cummings, 2005). Sunan Giri's Islamic boarding school graduates were known as the persistent spreaders of Islam on Java and other islands, such as Bawean, Kangean, Madura, Haruku, Ternate, all the way to Nusa Tenggara. Sunan Giri's students also spread Islam to South Sulawesi. They were Datuk ri Bandang and his two best friends. They were the students of Sunan Giri who came from Minangkabau. Datuk ri Bandang died in Gowa in the 17th century and was buried on Sinassara Street in the north of Makassar. To commemorate his great merit, an Islamic boarding school foundation was established which consisted of an elementary school, a junior high school, and a high school in the Tallo of Makassar.

### 3.1.2. Datuk ri Patimang

Datuk ri Patimang or Sulaiman Khatib Sulung was born in Koto Tangah, Minangkabau in the 16th century. He had expertise in the field of *tawhid*. He taught Islam by introducing the teachings of *tawhid* in simple ways. He served in the Luwu area, and also spread Islam in Suppa, Soppeng, and Wajo (Sewang, 2005). He died in the 17th century and was buried in Patimang, Luwu. In relation to that, he was given the title Datuk ri Patimang. Patimang is a village located in Malengke, about 60 kilometers north of Palopo by the sea. In the Islamic history of Luwu and Palopo, it was mentioned that Islam was introduced to the Luwu area by a devoted ulama. Datuk ri Patimang was accepted by almost all Luwu people. In introducing Islam, Datuk ri Patimang was assisted by two other *ulamas*, namely Datuk ri Bandang and Datuk ri Tiro.

### 3.1.3. Datuk ri Tiro

Datuk ri Tiro was born as Abdul Jawad Khatib Bingsu. He was also said to have been born in Minangkabau in the 16th century and died in South Sulawesi in the 17th century (Federspiel, 2007; Sewang, 2005). He had expertise in the field of philosophy of Sufism, so that in carrying out and spreading Islam he placed more emphasis on Sufism. He lived in the Tiro area, Bulukumba, taught and spread Islam there, even to the areas of Ternate and Bantaeng. After his death he was buried in Tiro (Bontotiro now), Bulukumba. Thus, he was given the title Datuk ri Tiro.

### 3.1.4. The Arrival of the Minangkabau Ulamas in South Sulawesi

There are several opinions regarding the arrival of the three Minangkabau ulamas to South Sulawesi. Some said that it was motivated by the competition between Catholic missionaries and Muslim traders. Others said that they were intentionally brought in at the request of South Sulawesi. Both of these motives seem to be interrelated; the latter could be motivated by the former, given the overlap of the arrival of Muslim traders with Catholic missionaries.

Some local sources said that the role of the Malay in the field of trade and the spread of Islam was significant in their efforts to keep out Catholic influence. The effort was made to hold back the influence of Catholicism following the arrival of the Portuguese in this area, when even some kings inland had been baptized. The initiative to bring

special ulama to Makassar was implemented since *Anakkonda Bonang* was in Gowa in the middle of the 16<sup>th</sup> century, but Islam was only successfully accepted after the beginning of the 17<sup>th</sup> century. The arrival of the ulamas from Minangkabau was a new chapter in the process of Islamization in the Bugis kingdoms.

Sultan Babullah of Ternate had previously been active in propagating Islam into the Makassar between 1570 and 1583, as it was known that Buton Island had accepted Islam via Ternate. However, the King of Makassar at the time was still hesitant in deciding which religion to accept between Catholicism, which was brought by the Portuguese priests, and Islam, brought from Ternate. Picking out an official religion as a great king would naturally come with a lot of political consequences.

Deep in his heart, the King of Gowa had decided to accept Islam, but did not want it to be under the influence of the Kingdom of Ternate. Deeper in his heart, the King had decided not to accept Catholicism, but the persuasion of the pastors continued to bother him. Finally, the King made a wise decision. His Majesty would convert to either Islam or the Catholic religion, but not without an inquiry for better enlightenment from more original sources. He asked the Portuguese to bring the most pious priest from Malacca to Makassar, and to the Islamic side, he asked them to bring the most pious ulama from Aceh, because Aceh was known as the "Veranda of Mecca".

As soon as the request was heard by the Sultan of Aceh (possibly the reigning sultan at that time was Sidi Al-Mukammil), the ulamas were sent. In the records of the Bugis-Makassar people, it was mentioned that the ulamas came from Minangkabau. Among them was Khatib Tunggal. Datuk ri Bandang was his title in Makassar while Datuk ri Bandar was his title in Bima. His grave is located in Tallo, north of Gowa.

Meanwhile, the Portuguese envoy who delivered the request to Malacca didn't have as warm a response from the Portuguese Governor in Malacca at the time, Don Ruis Pareira. The ulamas arrived to Gowa long before the Catholic missionaries. Opinion like this was also stated by Anthony Reid who said that at the same time as the request for ulamas to Aceh, Matoaya also sent an envoy to the Portuguese government in Malacca to send a Catholic priest. Matoaya said that whoever first arrived in Makassar, then his religion would be accepted. It turned out that those who first arrived in Makassar were the ulamas from Aceh, so Karaeng Matoaya chose Islam as his religion. Matoaya's request to bring in ulamas from Aceh might be the suggestion of Muslim traders who had already been in Makassar before the arrival of Catholic missionaries. The motivation of Muslim traders to ask to bring in preachers to Makassar was to balance the Catholic mission which had tried to spread its influence into the royal palace of Gowa.

In conclusion, the three Minangkabau ulamas came from Aceh to South Sulawesi because they were sent by the Kingdom of Aceh. They came at the request of Karaeng Matoaya, King of Tallo, who also served as the *tomabicara butta* or *mangkubumi* (regent ruler) of the Kingdom of Gowa. Even more clearly it was said that the three ulamas departed from Aceh through Riau to Johor and from there they traveled to Makassar. Whereas according to Mattulada, it is probable that before coming to South Sulawesi Datuk ri Bandang studied in East Java as a student of one of the famous spiritual lords, Sunan Giri. Haris (2011), Haris (2012), Sewang (2005) stated that this opinion was the same as the opinion expressed by Graaf and Pigeaud who said that Datuk ri Bandang studied in Giri prior to his coming to Makassar, as quoted below:

*In Makasar is, volgens de plaatselijke overlevering, de Islamisering doogevoerd door de werkzaamheid van een man uit Minangkabau in Midden-Sumatra, die Dato ri Bandang genoemd wordt. Hij zou een leerling van de "Geestelijke Heer" van Giri geweest zijn, en volgens een Lombokse Babad zou hij zelfs aan het Huis van Giri verwant zijn geweest (waarschijnlijk door aanhuwelijking). De invloed van Giri is dus ook in Zuid-Celebes aanwezig geweest.*

Translation: *In Makasar, according to local tradition, Islamization was conducted by the work of a man from Minangkabau in Central Sumatra, who is called Dato ri Bandang. He would have been a disciple of "Spiritual Lord" Giri, and according to a Lombok Babad he would have been related to the Giri family (probably through marriage). Giri's influence has therefore also been present in South Sulawesi.*

The above quotation showed that Islam had existed in South Sulawesi and was adopted by individuals who had learned it before the religion was officially declared the religion of the Kingdoms of Gowa and Tallo on November 9th, 1607. In addition, the Luwu lontara and the Wajo Lontara also mentioned that before the three Minangkabau preachers (Abdul Makmur Khatib Tunggal, Sulaiman Khatib Sulung and Abdul Jawad Khatib Bungsu) began the spread of Islam in Gowa, they first arrived in Luwu through Bone (Sila, 2015). It may well be their consideration to come to Luwu first, because it was the King of Luwu who was considered by the Bugis-Makassar people to be the most glorious king, ruling the oldest kingdom of all the Bugis-Makassar kingdoms.

The Minangkabau ulamas were welcomed warmly by the King of Luwu, La Patiware Daeng Parabu. The King of Luwu accepted Islam as his religion on the 15th of Ramadhan 1013H or 1603AD. His Majesty changed his name to Sultan Muhammad Waliyul Mudharuddin, and after he abdicated he was titled Mantiroe ri Ware. King La Patiware converted to Islam along with all members of the royal family. The ulamas then requested assistance from the King to help them spread the religion to neighboring Bugis countries. The King eagerly accepted, and suggested that the Kingdoms of Gowa and Tallo be the most crucial kingdoms in the mission, as the Twin Kingdoms of the Makassar had the most power in the area; *Alebbiremmani engka ri-luwu' awatangeng engkai ri Gowa* (Only glory is in Luwu, while strength is in Gowa).

For the subsequent spread and transmission of Islam to all regions in South Sulawesi, the three Minangkabau ulamas agreed to go on each one's own way in spreading Islam in different places. Abdul Makmur Khatib Tunggal Datok Ibadah, then known as Datuk ri Bandang, continued his journey to Gowa (Makassar), using the teachings of Sharia as its core teaching. Then, Sulaiman Khatib Sulung, who later became known as Datuk ri Patimang, was at first accompanying Abdul Makmur Khatib Tunggal to Gowa, then went back and settled in Luwu by spreading Islam



by prioritizing Tawheed teachings, using old beliefs (Sawerigading, Dewatasseuae beliefs) as a method of approach. Abdul Jawad Khatib Bungsu, arrived and settled in the Tiro area (Bulukumba), so he was titled Datuk ri Tiro. He developed Islam with the teachings of Sufism in the surrounding areas.

### 3.2. The Role of the Minangkabau Ulamas

Although there are various versions of the story of the spread of Islam in South Sulawesi regarding the arrival of the Khatib Tunggal and the King of Gowa and Tallo's acceptance of Islam as his religion, there is one thing that cannot be doubted. It is that Datuk ri Bandang (Khatib Tunggal), Datuk ri Patimang (Khatib Sulung) and Datuk ri Tiro (Khatib Bungsu) had played important roles in the spread of Islam in South Sulawesi.

In areas that have recently accepted Islam, teachers are needed to educate and teach the people about the ways of worship, especially prayer and so on. However, education on *aqidah* (belief) to erase old systems of beliefs originating from their ancestors, especially animism, took priority. In this case, the role of Datuk ri Bandang or Abdul Qadir Khatib Tunggal as a teacher was very significant. Preaching delivered to the community were followed by efforts to educate and teach them about how to practice Islam, how to carry out prayer and worship, also about marriage laws and social relations to foster a cultured society. Lessons about *halal-haram*, the permissible and the non-permissible, and which are based on the belief in the Almighty God, about the prophets and apostles, about the Day of Judgment and other *aqidah* lessons. All of these things are the principles of fostering a strong and healthy society.

As the first ulama in South Sulawesi, Datuk ri Bandang was assisted by several other ulamas who took on important roles in carrying out these non-light tasks. From historical sources, it is known that the scholar who was of great assistance to Datuk ri Bandang, both in the task of preaching and in the tasks of teaching and educating the people of the Bugis-Makassar kingdoms that had just been Islamized, was Datuk Sulaiman. He was buried as Datuk ri Patimang, because after he died was buried in Patimang village, in the Luwu area. The other ulama was Datuk ri Tiro. The three great men lived in one generation and all three had come from Minangkabau, but it was estimated that the three of them did not stay together in one place when they first came to South Sulawesi, but scattered to different areas.

## 4. Discussion

This article confirms that the existence of three Minangkabau ulamas in the Kingdom of Tallo, who were the forerunners of Islam in the area. The three ulamas were pioneers in the spread of Islam reaching all of Gowa and Tallo. As explained by Blackwood (2001), Cummings (2001), Graves (2009), Hisyam (2009), Sila (2008), Waterson (2001) that the spread of Islam on Sulawesi land was started by the arrival of the *ulamas* of Minangkabau ethnic. Cummings (2007), Waterson (2001) emphasized that encounters between ethnic groups became a means of spreading religion. Even in Africa, Australia and Latin America, the spread of religion is related to ethnic encounters. Not only in one region, but the same pattern also exists in other geographical conditions.

Some sources mentioned that the three Dato' came from Minangkabau, but some other sources were mentioning Koto Tangah Minangkabau, and some were stating Koto Wanga and Central Sumatra. The Koto Wanga written in *lontara patturioloanga ri Tugowaya* can be the same as the Koto Tangah. It is just that throughout the research conducted in Koto Tangah, neither the village of Koto Tangah that was mentioned in the tambo in the 17th century, or other Koto Tangah, had not found a respondent who knew about this. All respondents in the Koto Tangah found that none of the figures were recorded or heard throughout their history.

There are also several statements about the place where the three scholars departed before they arrived in Makassar. Some historians such as Elson (2012), argue that they are directly came from Koto Tangah Minangkabau. Hadarah and Gani (2019), said that it was probable that before coming to South Sulawesi, Dato' ri Bandang studied in East Java as a student of one of the famous teacher, Sunan Giri. While, Gibson (2007a) also said that the three Dato' departed from Aceh via Riau to Johor and from there they continued their journey to Makassar. Although various versions of the areas traversed by the three leading figures of Islam to South Sulawesi were discovered, the chroniclers agree that the areas of origin of the three figures were Koto Tangah Minangkabau.

According to Elson (2012), before choosing which religion to follow King of Gowa-Tallo, Karaeng Matoaya, the King of Tallo who also served as the *butta* or *Mangkubumi* of the Kingdom of Gowa, asked the Aceh kingdom to bring in the scholars and ask Melaka to bring the priest to convince him which religion they should choose. In connection with this situation, some historians, such as Muhammad Ahmad, said that the arrival of the three Minangkabau scholars to South Sulawesi were as messengers from the Kingdom of Aceh at the request of the King of Tallo, Karaeng Matoaya. It could have happened considering that Minangkabau at the beginning of the 17<sup>th</sup> century was under the influence of the Kingdom of Aceh. The regions of Tiku, Pariaman, Air Bangis, Painan, and Indrapura were Minangkabau coastal beaches which were under Aceh's territory.

As a powerful and influential kingdom in Sumatra at that time, the Sultan of Aceh could have recruited the people or figures it needed either for central power in Aceh itself or for other areas under its influence such as the coastal coast of Minangkabau. But even if Dato' ri Bandang and the other two Dato' were from Koto Tangah Luhak Lima Puluh Kota, it was also possible that they could also depart on behalf of the Aceh envoys. It could be that when the Sultan of Aceh received a request to bring in a cleric from the King of Tallo, in Aceh there were no suitable scholars to send. While the Sultan of Aceh knew that in Koto Tangah Luhak Lima Puluh Kota there was a cleric figure which according to him was deserved to be sent to fulfill the request of the King of Tallo. Therefore the Sultan of Aceh asked Minangkabau through "Rajo" (Luhak Bapanghulu, Rantau Barajo) on the Minangkabau coast, so the "Rajo" of the coast asked Luhak.

The oldest evidence of Islamic heritage in Minangkabau is the tomb of Nizamuddin Al-Kamil who died in 521H/1128AD in present-day Bangkinang. Also in Kuntu Kampar there is also the tomb of Sheikh Burhanuddin Al-Kamil, who died in 610H. He was an Arab who came to Aceh in the 5th century AD. Then moved to Minangkabau to Ulakan Pariaman, continued to Batu Hampar Payakumbuh and taught there for 10 years, then moved to Bonjol Collection and settled there for 5 years. After that, he returned to Ulakan Pariaman and settled for 11 years. Finally, from Ulakan, he went to Kuntu Kampar and lived there for 15 years. He died in 610H/1191AD and was buried in Kuntu.

Islam has officially developed in Minangkabau. The development of Islam in Minangkabau before the birth of the three Minangkabau figures that brought Islam to South Sulawesi, it is not questionable whether the three figures originated from Minangkabau. It is even possible that the Three Minangkabau figures were the result of the training of the previous scholars in Minangkabau.

## 5. Conclusion

The Minangkabau ulamas played an important role in the Islamization of the Bugis-Makassar kingdoms in South Sulawesi. These ulamas were Abdul Qadir Khatib Tunggal or Datuk ri Bandang, Sulaiman Khatib Sulung or Datuk ri Patimang, and Abdul Jawad Khatib Bungsu or Datuk ri Tiro, who all came from Koto Tangah Minangkabau. The important role of the three Minangkabau ulamas cannot be denied today. The success of Minangkabau scholars in spreading Islam in South Sulawesi was supported by their use of the right strategy, that is by converting the leaders first and then the people will follow suit, which is known as the top-down pattern. After the royal leaders converted to Islam, the peasants would follow their steps naturally.

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