



Islamic Education of the Gowa Sultanate Period

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Abstract

This research aims to explore and clarify studies related to Islamic education during the Gowa sultanate. This scientific study uses a qualitative method with a type of approach that is based on theories of Islamic education approaches in other supporting fields of science such as sociological and historical approaches so that it also includes an interdisciplinary approach, the data of which refers to field research and is supported by library research. The data used in this study uses secondary data, including accredited journals and books that are appropriate to the topic studied. The results of the analysis concluded that the influx of Islamic teachings was brought by ulama from outside the region and applied knowledge by paying attention to the suitability of the cult culture and customs of different communities in Sulawesi, especially in the Gowa sultanate. In the end, the long and systematic process of the ulama figures in developing Islamic education produced results that have now made him one of the largest adherents of Islam in the archipelago.

Keywords: Education; Islam; Sultanate of Gowa

INTRODUCTION

The spread of Islamic education to various regions using systems and methods, including in the South Sulawesi area during the Gowa Sultanate. Where the ulama who were teachers came up with various methods to get to the South Sulawesi area and were able to convince the rulers of the region by first converting the kings in South Sulawesi to Islam. In South Sulawesi there were several kings who were strong and had great influence in South Sulawesi, including: the Gowa kingdom, the Tallo kingdom and the Luwu kingdom.

With full struggle, the Islamic religious education system is covered in which there is a system of methods for approaching education by means of da'wah with an aligned educational curriculum. So it is very clear that the beginning of Islamic education cannot be separated from the educational methods stated in the educational curriculum which until now has become the basis in the world of education..

Even though Islam has been formally accepted since the conversion of the 17th King of Gowa. With full struggle, the Islamic religious education system is covered in which there is a system of methods for approaching education by means of da'wah with an aligned educational curriculum. So it is very clear that the beginning of Islamic education cannot be separated from the educational methods stated in the educational curriculum which until now has become the basis in the world of education.oleh Sultan Alauddin, but when Islamism did not change society so significantly. It was only after the

20th century with the arrival of AGH. Muhammad As'ad brought the cool breeze of Islam to this region. Based on the description above, there are several main focuses that will be presented in this article, namely: the history of its founding, the ideology used, figures in the development of education in the Gowa Sultanate and the educational institutions and systems used.

RESEARCH METHODS

This scientific study uses qualitative methods with a type of approach that is based on theories of Islamic education approaches in other fields of science that support such as sociological and historical approaches so that it also includes an interdisciplinary approach, the data of which refers to field research and is supported by library research. The data used in this study uses secondary data, including accredited journals and books that are appropriate to the topic studied. Library research is a method of collecting data by understanding and studying theories from various literature related to research. Library research is an activity carried out systematically in collecting, processing and concluding data using certain methods/techniques to find answers to problems faced through library research.

RESULTS AND DISCUSSION

A. History of the Establishment of the Gowa Sultanate

Broadly speaking, the history of the Gowa-Tallo kingdom in South Sulawesi is divided into two eras, namely the period before embracing Islam and the period after embracing Islam. After becoming an Islamic kingdom, the kingdom's title was changed to the Gowa-Tallo sultanate. Gowa-Tallo was originally one kingdom, namely the Gowa kingdom.

The Gowa Kingdom is thought to have been founded around the 14th century AD in the area known as Makassar, therefore the people from this area are known to come from the Makassar tribe. Before the founding of the Gowa kingdom, society was divided into several small kingdoms called Kasuwiyang Salapang (nine ruling states), namely: (1) Kuncio, (2) Lakiung, (3) Saumata, (4) Parang-Parang, (5) Data, (6) Aang Je'ne, (7) Bisei, (8) Kalling and (9) Sero. Among these small kingdoms, disputes often occurred and led to wars involving nine kingdoms. Because conflict continued to occur, one leader was needed among the nine kingdoms. So, by mutual agreement, a chairman of the council was appointed who was the supervisor, not the king. The head of the supervisor is called Paccallaya. However, this does not mean that all the kingdom's policies are in his hands, all of them remain autonomous in their respective regions and each small kingdom still maintains its sovereignty and autonomy in managing its own kingdom in its region (Abdullah, 2016: 88).

Paccallaya as chairman of the council does not have the authority and coercive power to resolve disputes that arise. Thus, he could not resolve the dispute completely, so still these small kingdoms never felt calm, and disputes often occurred. This situation continued until it came to unite all the small kingdoms into one big kingdom called Butta Gowa (the land or kingdom of Gowa). (Pendidikan et al., 2022)

Tomanurung was the first king in the Gowa sultanate. He was crowned king based on an agreement between Romanurung on one side and

Paccallaya together with Kasuwiyang Salapang on the other side. Kasuwiyang Salapang as kings of the country agreed to hand over power to Tomanurung as king. On the other hand, Kasuwiyang Salapang will be involved in every decision making, such as matters of war and peace.

Tomanurung's inauguration as king is estimated to have occurred in the 14th century AD. It is not known for certain how long Tomanurung was in power. Makassar's release stated that he was succeeded by his son, Tomassalangga Barayang. The Sultanate of Gowa emerged around 1300 AD as one of the many agricultural chiefdoms on the South Sulawesi peninsula. From the 16th century AD onwards, Gowa and its coastal ally Tallo became the first major powers to dominate most of the peninsula. This political achievement was made possible by massive government and military reforms, including the formation of the first bureaucracy in South Sulawesi. It has been analyzed by historians as an example of state formation (Cummings, & Worley. 2005: 26).

Genealogical and archaeological evidence suggests that the Gowa dynasty began around 1300 AD with a marriage between a local woman and the head of the Bajau tribe, a nomadic maritime tribe. The history of the arrival of Islam in South Sulawesi is always associated with the arrival of three ulama from Minangkabau, namely: Datuk ri Bandang, Datuk ri Tiro and Datuk Pattimang. In this case it is understandable because the starting point was when Islam was officially recognized as the state religion by the

Sultanate of Gowa. If this is used as a basis, then Islam came to South Sulawesi in 1605 AD, after the arrival of the three scholars. But if the starting point is the arrival of the Sayyids or descendants of the Prophet, then traces of Islam in South Sulawesi existed long before that, namely in 1320 AD with the arrival of the first Sayyid in South Sulawesi, namely Sayyid Ainul Yaqin or Sunan Giri, Sayyid Raden Rahmatullah or Sunan Ampel and Syarif Hidayatullah or Sunan Gunung Jati (Duli, A., ST Aisyah Rahman, dkk. 2013).

The existence of Muslim traders who have been in South Sulawesi since the end of the 15th century AD, there is no definite information, either from local sources or external sources, regarding the conversion to Islam by one of the local kings at that time. As happened with the Catholic religion, this was one of the motivating factors for Malay traders to invite three Mubaliqh from the city of Tangah Minangkabau to come to Makassar to convert the top officials of the Gowa and Tallo Kingdoms to Islam. This motivation that encouraged Malay merchants to make the decision to bring three preachers to Makassar was to balance Catholicism. Missionaries have tried to spread their influence within the Gowa Kingdom's court (Sewang, A. M. 2015: 28).

Upon arrival in Makassar, they did not immediately spread the word of Islam. Observing and reading the conditions of society and Kingdom politics in South Sulawesi at that time was the most important thing. Several information were obtained, including that Datuk Luwu was the most

respected king and the reason was the position of the Luwu Kingdom as the oldest kingdom and was said to be the ancestral origin of the kings in South Sulawesi. Meanwhile the most powerful were the King of Gowa and King Tallo. Armed with this information, they then went to Luwu to meet Datuk Luwu who was in power at that time, la Patiware daeng Parabu with the title Petta Mattinroe'ri Malangke (1587 AD-1615 AD). Passing down the text of Lantara Wajo, the Luwu officials embraced Islam on 15 Ramadan 1013 AH or 1603 AD. So not long afterward, officials from the Kingdom of Gowa and Tallo followed, one of whom was I Malingkaan Daeng Mayonri (1539 AD-1623 AD). Then he was named Sultan Abdullah Awallul Islam by the three Datuks, while making Islam the official religion of the kingdom since 1605 AD. After the high-ranking officials in the two influential Kingdoms in South Sulawesi embraced Islam, the Datuks were divided into various places of preaching according to their social conditions and abilities.

Datuk Ri Bandang, who is an expert in Islamic law and sharia, was assigned to the Gowa-Tallo area. At that time, people still often gambled, drank ballo (a traditional intoxicating drink) and had chickens. Datok Pattimang, who is an expert in the field of monotheism or the concept of oneness, was assigned to Luwu, because the people still adhered to the old belief system, namely worshiping Dewata Seuwae. Datok Pattimang taught simple things such as the characteristics of God. Datuk Ri Tiro, who mastered the science of Sufism or Sufism, served in Bulukumbang, southern part. At that

time, people still believed in things related to mysticism and magic. A history states that Datuk Ri Tiro ended the drought in the area with the emergence of a spring after sticking his stick into the ground. In historical records, they first arrived in the city of Makassar in the 16th century AD. Initially, the King of Ternate in Barru sent envoys to the land of Minang (West Sumatra), asking the three Minang ulama to spread to different points. The choice of location was based on their religious knowledge expertise and adapted to regional conditions. According to history, the first king to convert to Islam was King Lawu, La Patiware Daeng Parabu. Based on local historical records, King Luwu converted to Islam in the 15th century, Ramadan 1013 H or 1603 AD. This story has been passed down from generation to generation to their children and grandchildren. It is said that the process of converting King Luwu to Islam began with a magical battle. Datuk Ri Bandang, who preached in Makassar, also succeeded in inviting Raja Tillo to convert to Islam. In 1605 AD, King Tallo I Malingkakk Daeng Manyorni Karaeng Katangka said two sentences of the creed. The Tallo king converted to Islam and changed his name to Sultan Alauddin. Officially, Islam became the kingdom's religion in 1607 AD. This year, Sultan Alauddin sent peace envoys to the surrounding kings to accept Islam. When Datuk ri Bandang wanted to fulfill the King of Gowa's invitation to spread Islam in his kingdom, he first asked his teacher Sayyid Ainul Yaqin or Sunan Giri for advice. Of course, the teacher was

happy to remember that Islam had been brought by his grandfather, Sayyid Jamaluddin Al-Husaini, in 1320 AD in the Bugis area of South Sulawesi (Assegaf, J. (n.d.): 26).

B. State Ideology

In South Sulawesi, in general the kings gave freedom to preachers and ulama as well as educators to develop the spread of the Islamic religion and education. The King of Gowa, whose title was Imangimangi Daeng Matuju Karaeng Bontonompo Sultan Muhammad Tahir Muhibuddin (1936 – 1946) initiated the opening of the Islamic Madrasah, located in Jongaya, Gowa. The Islamic teachings given are based on the Shafi'i school of thought. The leadership of the Madrasah is held by Sheikh Abdullah bin Shadaqah Dahlan, a devout proponent of the Imam Syafi'i school of thought. This madrasah was opened several months after Sultan Muhammad Tahir ascended the throne in Gowa in 1936. The students of this madrasah came from the Takalar, Jeneponto and Gowa areas themselves. When World War II broke out, this madrasa was forced to close. (Mukjizah, 2023)

Based on this, it can be seen that the ideology of the Gowa Sultanate at that time was Sunni, in the field of jurisprudence the school used was Shafi'i and in the field of theology it adhered to Ash'ariyah.

C. Early Teachers: Dato Ri Tiro, Dato Ri Bandang and Dato Pattimang

1. Dato Ri Tiro

Datuk Ri Tiro came to South Sulawesi to carry out his duties as a religious teacher, so he is often referred to as a kätte (khatib) or preacher. However, there are also many historical

scientists such as Mattulada who place him as a scholar at the level of wali songo in Java. Therefore, apart from being known as Datuk Ri Tiro, he is also often called the youngest khatib. The title khatib in front of the name Datuk Ri Tiro as well as Datuk Sulaiman and Datuk Ri Bandang is clearly a gift from the Bugis and Makassar communities where they preach because in Minangkabau religious figures are called Tuanku or Shaykh and religious positions in custom are called Manti.

A more convincing source was found in a number of local Bugis and Makassar chronicles which stated that Datuk Ri Tiro came from the city of Tangah, Minangkabau. The use of the title datuk is an affirmation of the origin of his hometown from Minangkabau. He and two other missionaries came to South Sulawesi as envoys of the sultan of Aceh to develop the task of spreading Islam. Datuk Ri Tiro first studied Islam in Aceh with two other people who came together to South Sulawesi, namely Sulaeman and Abdul Makmur. At that time, it was common for Minangkabau people to go to study Islam in Aceh at Dayah (a kind of Islamic boarding school in Java).

The Minang people's habit of studying in Aceh was due to the fact that in the 15th century Aceh had controlled the West coast and taught Islam to its population. The Dayah education model in Aceh was generally established during the "feudal assimilation" during the reign of Iskandar Muda in the 17th century AD. After they completed their education in Zawiah or Dayah, many of them returned to develop Islamic teachings in their respective countries

and received blessings to preach in mosques (Syarifuddin, S. 2020).

Datuk Ri Tiro did not continue to develop Islamic teachings in Minangkabau for long, then the Sultan of Aceh sent him to South Sulawesi. Before Datuk Ri Tiro arrived in South Sulawesi, he first stopped to study again in Java with Wali Songo along with Datuk Patimang and Datuk Ri Bandang. After spending some time with the songo guardians, they left Java and sailed towards South Sulawesi. Datuk Ri Tiro's preaching method not only mastered Islamic religious knowledge, but could also be said to have excellent abilities in socializing and adapting. With this ability, Datuk ri Tiro easily faced the Bulukumba people who had mystic beliefs (patuntung) and had the potential to hinder the development of the Islamic teachings he brought. Proof of his ability to read the needs of the people he faces, as well as being skilled in diplomacy is his success in conquering King I Launru Daeng, as well as making him a Muslim and willing to accompany him in preaching.

The Islamization method through the king's channels was also used by Datuk Ri Tiro, as was done by many missionaries in the early phase in various places in the archipelago. The process of spreading Islam began with the king and the palace circles who had high positions around the king. After the palace received it well, Islamization continued to village heads and then the general public. The news of King I Launru Daeng's conversion to Islam attracted the attention of other nobles and the people of Tiro to follow suit. In a short time, most of the Tiro country had embraced Islam by following its

king. In general, people in the archipelago in the past, as well as in the Bugis-Makassar kingdom and Tiro country in particular, viewed their king as an exemplary (charismatic) person. The implication is that when their king becomes a Muslim, the influence of Islamic religious teachings will significantly change several other aspects of people's lives, such as in the fields of political government (institutions) and socio-cultural (values, laws and other customs) the teaching system adopted by the Datuk Ri Tiro, adapted to his Islamic mission, namely Sufism which places more emphasis on inner experience. The method that emphasized Sufism was chosen by Datuk Ri Tiro considering that the conditions in which the society faced were very fond of mystical understanding. The Sufism approach was very effective for Datuk Ri Tiro's preaching because it faced the old teachings of the local community which relied on the ability of magical sciences (black magic). (Room, 2007)

The main challenge that Datuk Ri Tiro faced in preaching at that time was the habits and pleasures of the people of this area which were in conflict with Islamic teachings, such as drinking wine and liking to use doti-doti, which is a type of magic that uses the power of meditation. The magic used by people at that time was part of the patuntung belief system which was centered on Mount Bawakaraeng. Datuk Ri Tiro's Sufism approach seeks to transform the old mystical teachings of mysticism (patuntung) into inner strength with spiritual experiences that rely on God. This method can be applied because he comes from the

Minangkabau region, whose clerics, apart from teaching reading the Koran, also lead Islamic suluk or mystical activities (M.Irfan Mahmud, 2012: 35).

In Minangkabau, the place of origin of Datuk Ri Tiro, Sufism has become an important element in the establishment of surau, especially in remote areas, apart from being easily adapted to local culture by tolerating pre-Islamic elements, it also presents ideas and practices that are in line with the rhythm of people's lives farmer.

Datuk Ri Tiro's teachings also outline that in religion there are things that must only be believed, but there are also things that can be thought. Apart from that, like the teachings of Sufism in general, Datuk Ri Tiro also put forward successively the concepts commonly used in Islamic studies, namely sharia, essence, makrifat, and tarekat. The teachings of Sufism which have Islamic mystic tendencies in Datuk Ri Tiro's preaching succeeded in attracting the sympathy of the people of Tiro. This further accelerated the development of Islam in Bulukumba. At the end of his life, Islam had taken root and continued to grow in all corners, especially in the South Sulawesi region.

2. Dato Ri Bandang

Dato Ri Bandang, whose real name is Abdul Makmur with the title Khatib Tunggal, was born in the 16th century in Tangah City and was a cleric from Tangah City, Minangkabau who spread Islam to the kingdoms in the eastern region of the archipelago, namely, the Luwu kingdom, the Gowa kingdom, the Tallo and the Gantaran Kingdom (in Sulawesi) as well as the Kutai kingdom (in Kalimantan) and

the Bima kingdom (in Nusa Tenggara). Due to the services of Datuk ri Bandang, Islam developed rapidly among the Bugis-Makassar community in South Sulawesi (J.Noorduyn, 1972: 72).

Datuk Ri Bandang, who was good at Fiqh, served in the Kingdom of Gowa-Tallo. At that time, people in the two kingdoms were steadfast adherents of old traditions, such as gambling, drinking ballo', and cockfighting. Thus, the behavior of the Gowa-Tallo people can be said to be morally depraved. So, Datuk ri Bandang came to change these morals to better ones, namely morals according to Islamic teachings. Later, Datuk Ri Tiro and Datuk Ri Bandang also spread Islam to the Bima Kingdom, Nusantara.

Datuk Ri Bandang carried out religious propagation until the end of his life. His grave is located on Jalan Sinassara, Kaluku Bodoa sub-district, Tallo District, north of Makassar city. His grave is always busy with pilgrims, especially before the fasting month of Ramadan, who come from various regions. His resting place has now developed into a religious tourist spot that is visited by many people. After Datuk Ri Bandang discovered in the 17th century that there was a cleric for the services of Datuk Ri Bandang, Islam became the religion of the majority of the people of Gowa-Tallo at the beginning of the 17th century. Regarding education, Datuk ri Bandang is a graduate of the Giri Kedaton hermitage in Gresik which was founded by Sunan Giri.

Before Datuk ri Bandang became a central figure in Islam in

various regions in eastern Indonesia, he was a student of Sunan Giri along with two other clerics, namely Datuk Sulaiman and Datuk ri Tiro. In pursuing his education, Datuk Ri Bandang left his birthplace, namely Minangkabau, for Riau, then he crossed over to Johor. In Riau, together with these two ulama, they learned about the culture of the people of South Sulawesi from the Bugis-Makassar sailors. After that, Datuk Ri Bandang stopped and studied with the Wali Songo, especially Sunan Giri, in Java.

The students at the Giri Islamic Boarding School are known as persistent spreaders of Islam on various islands, such as Bawean, Kangean, Madura, Haruku, Ternate, and Nusa Tenggara. The spreaders of Islam to South Sulawesi were Datuk Ri Bandang and his two brothers who were students of Sunan Giri who came from Minangkabau. In religion, he is known for his extensive knowledge in jurisprudence. Known for his expertise in jurisprudence, Datuk ri Bandang is tasked with dealing with the people in Gowa and Tallo where the people still strongly adhere to old traditions, such as gambling, getting drunk by drinking ballo' (tuak), and cockfighting.

In these societal conditions, Datuk ri Bandang used a da'wah method that emphasized more on the issue of implementing Sharia law. Through the efforts made by Datuk ri Bandang, he succeeded in inviting the Tallo king, I Mallingan Daeng Manyonri, to convert to Islam and officially accepted Islam on the 19th day of the month of Jumadil-early

1014 Hijriah, on Friday coinciding with AD 22 September 1605 and received the title of Sultan Abdullah Awalul Islam and the king of Gowa I Manngarangi Daeng Manrabia with the title of Sultan Alauddin. Datuk Ri Bandang became a cleric who taught Islam among the Gowa nobility. The establishment of the Kalukubodoa mosque (Tallo-Gowa) as a center for Islamic studies visited by students not only from Gowa, but also from all other Bugis-Makassar countries that have accepted Islam (Mattulada, 1998: 193).

3. Datok Pattimang

Datuk Pattimang or Datuk Sulaiman with the title Khatib Sulung was a cleric from the city of Tangah, Minangkabau who spread Islam to the Luwu Kingdom, from his arrival in 1593 or the end of the 16th century until the end of his life. He and his two brothers who were also ulama, namely Datuk ri Bandang and Datuk ri Tiro, spread Islam to the kingdoms in South Sulawesi at that time. They spread Islam by dividing their preaching areas based on the expertise they had and Datuk Patimang who was an expert in monotheism carried out Islamic preaching in the Luwu Kingdom, while Datuk ri Bandang was an expert in jurisprudence in the Kingdom of Gowa and Tallo while Datuk ri Tiro was an expert in Sufism in the area. Tiro and Bulukumba. Initially, Datuk Patimang and Datuk Ri Bandang carried out the spread of Islam in the Luwu Kingdom area, thus making the kingdom the first kingdom in South, Central and Southeast Sulawesi to adhere to Islam. The Luwu Kingdom is the oldest kingdom in South Sulawesi with an area

covering Luwu, North Luwu, East Luwu and the cities of Palopo, Tana Toraja, Kolaka (Southeast Sulawesi) to Poso (Central Sulawesi) (Nurkidam & Hasnani, 2022: 58).

Like the general culture and traditions of the people of the archipelago at that time, the people of Luwu also still adhered to animist/dynamistic beliefs which were colored by many mystical things and worship of gods. However, with the appropriate approach and methods, the spread of Islam carried out by Datuk Patimang and Datuk Ri Bandang could be accepted by the King of Luwu and the people. Starting from the conversion to Islam of a high-ranking royal official named Tandi Pau, then continuing with the conversion to Islam of the king of Luwu named Datu' La Pattiware Daeng Parabung on 4-5 February 1605, along with all his palace officials after going through a long dialogue between the ulama. and the king about all aspects of the new religion that was brought. After that, Islam became the kingdom's religion and the laws contained in Islam became a source of law for the kingdom.

D. Educational Institutions and Education Systems

The education system in the Gowa Sultanate is not much different from the education system in other places which still use the traditional system. It takes the form of a madrasa institution but is still very simple. This institution studies writing the Koran, and the law about purifying oneself when facing God. In the Sultanate of Gowa there are also several Islamic boarding schools that have been

established and are growing rapidly. In the early stages of Islamic boarding schools and surau with the old model as found in Sumatra and Java, gradually madrasas were established using a classical system equipped with benches, chairs, tables and blackboards. The education system in the Sultanate of Gowa (Abuddin Nata, 2015: 269-270):

1. Educational Goals

The aim of education during the Gowa Sultanate was none other than to spread the teachings of the Islamic religion which would bind the people of Gowa, many of whom had weak faith, so that they were free to do things that were contrary to Islamic law.

2. Educator

The educators at that time were the three scholars who visited Gowa and succeeded in converting the twin kingdoms of the Makassar people, Gowa and Tallo. The teaching of Islam was continued by these three clerics by choosing certain locations which they considered strongly adhered to tradition. Datuk ri Bandang visited areas of Makassar and Bugis that were strong in gambling, drinking ballo (tuak), committing adultery and eating pork. For the local residents, Datuk ri Bandang took a Shariat approach, namely giving them more information about Islamic Sharia law which forbids drinking, gambling and eating pork. So Datuk ri Bandang was nicknamed an expert in Sharia law (fiqh) by several writers.

3. Students

The students at that time were local people, Sulaiman Khatib Sulung Dato' Patimang (buried in Pattimang village, Luwu), visited the Bugis and Makassar areas and then settled in

Luwu. He took a strong community approach that adhered to old beliefs which considered God to be a *seuwae* god. At first he taught tawhid, namely knowledge about the attributes of Allah SWT which consists of 20 characteristics and their obligatory, 20 impossible characteristics. Belief in Allah SWT, which is reflected in the two sentences of the shahada as the first words for someone who wants to convert to Islam (Mattulada, 1983: 340-341). Another cleric was Abdul Jawid Khatib Bungsu who was later called Datok ri Tiro (buried in Tiro, Bulu Kumba). He visited the Bugis-Makassar area and then adhered to mysticism, magic with all its spells. His teaching is based on a Sufism approach, namely the first thing that must be studied is knowledge of the Shari'ah, then the essence, essence and ma'rifat. The Sufism approach takes its own methods according to the Ahlul Sunnah Madzhab. The Tiro people enjoy using black magic called *doti*, which is a spiritual science that uses magical powers to destroy their enemies through inner effort and meditation methods. This inner effort was replaced by Datu' Tiro with an inner effort to get closer to Allah, the creator of the unseen and real worlds.

4. Learning Methods and Approaches

The method used by the three scholars is the *da'wah* method. After they succeeded in converting Datu' Luwu to Islam, they then developed a new strategy by prioritizing certain areas to further spread Islamic teachings, namely by sharing places and areas to introduce Islamic teachings in accordance with their knowledge and

the cultural conditions of the community at that time, as stated by Abu Hamid, as follows:

- a. Datok ri Bandang, who is known as a fiqh expert, is tasked with introducing the people of Gowa and Tallo to the teachings of Islam, where the people's habits still strongly adhere to the habits of their ancestors, such as gambling, drinking ballo' (tuak) and cockfighting. In dealing with such a society, the da'wah method that Datok Ri Bandang can use places more emphasis on the issue of implementing Sharia law.
- b. Datok Pattimang, served in the kingdom of Luwu where the people still strongly adhere to natural beliefs, such as Dewata Seuwae. Datok Pattimang introduced the simple teaching of monotheism by stating the characteristics of God, such as obligatory, impossible and jaiz for God. The emphasis on the teachings of monotheism is intended to replace belief in the god Seuwae with belief in monotheism, namely Allah SWT.
- c. Datok Ri Tiro served in the Tiro area, Bulukumbang with greater emphasis on the teachings of Sufism, according to the conditions of the society he faced, namely a society that still firmly adhered to matters of mysticism, magic and all its spells. The Tiro people have a penchant for using magical powers (doti) to destroy enemies. According to Datok Ri

Tiro, such communities will be more successful if they use a Sufism approach (Abdul Hamid).

5. Curriculum

The education system in the Gowa Sultanate is not much different from the education system in other places which still use the traditional system. It takes the form of a madrasa institution but is still very simple. This institution studies writing the Koran, and the law about purifying oneself when facing God. The madrasa curriculum was brought from three ulama from Minangkabau who they received while studying in Aceh.

6. Facilities and Infrastructure

One of the facilities and infrastructure during the Gowa Sultanate was the Klukubodoa Mosque which was a center for Islamic studies visited by students, both from the Gowa Sultanate and outside the Kingdom who had accepted Islam. The teacher who teaches the Koran and Islamic sciences at this institution is called Gurunta (Abdul Hamid).

CONCLUSION

The history of the introduction of Islamic teachings and the educational process that created the system for conveying the educational process of Islamic teachings in the Sultanates of Gowa and Tallo and the people of South Sulawesi Islam in the 15th century Ramadan 1013 H or 1603 AD Officially, Islam became the kingdom's religion in 1607 AD. This year, Sultan Alauddin sent peace envoys to the surrounding kings to accept Islam. In the journey of Islam, it is certainly

necessary to first get to know the socio-cultural culture and beliefs of the community before being touched by Islamic religious teachings until the attachment of Islam in the kingdoms of Gowa and Tallo which ended in the embrace of Islamic teachings in South Sulawesi until now. With the process of the Islamic teachings education system brought and taught by the great ulama at that time, they were Datuk ri Bandang, Datuk Pattimang and Datuk ri Tiro. Through various methods according to the conditions of society at that time, with confidence and practice and supported by infrastructure so that the goals of the three ulama who came from West Sumatra could be achieved. So that the kingdoms and people in South Sulawesi turned into sultanates and converted to Islam

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