

UNVEILING ISLAMIC TEACHINGS IN THE BUGIS-MAKASSAR *LONTARAK* MANUSCRIPTS: A Historical and Philological Approach in South Sulawesi

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Abstract: *Lontarak* is an ancient manuscript of South Sulawesi containing intellectual heritage as well as cultural values of the Bugis-Makassar society. Still, the area of endorsing Islamic teachings to the texts during the period of Islamization is, especially in prior studies, underexplored. This study seeks to identify and analyze the verses of *Lontarak* in regard to its historical role as the primary source investigating the prior expansion of Islam in South Sulawesi. On historical and philological basis, this research examines primary *Lontarak* texts encompassing history (*pattorioloang*), law (*ade'*), and governance (*latoa*). This research found that *Lontarak* was instrumental in the formal administration of the Bugis-Makassar Sultanate and accelerated the expansion of Islam. The harmony of Islamic law (*sara'*) and the traditional value system (*panngaderreng*), specifically the concepts of *siri'* (dignity) and *pacce* (solidarity), depicts mutual and inextricable synergy of Islam and local value. Thus, this article concludes that *Lontarak* is not only a cultural relic but also illustrates historical dynamic between the expansion of Islam and local values in South Sulawesi.

Keywords: *Lontarak*, Bugis-Makassar, Islamisation, *Panngaderreng*, Historical-Philological Method

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Introduction

Lontarak is an ancient manuscript originating from South Sulawesi, whose lexical meaning has been formally standardized.¹ In general, this manuscript encompasses all texts written in the Bugis-Makassar lontara script and preserves the rich intellectual heritage of the Bugis-Makassar ancestors across various disciplines.² In the past, the Lontarak script served as a guideline for all cultural activities of the Bugis-Makassar society, including its use as a manual for religious propagation, agricultural trade, and literature. The language employed in these manuscripts is Bugis-Makassar, a branch of the Malayo-Polynesian language family in the South Sulawesi region. Both Bugis and Makassar languages share identical phonetic symbols and characters; hence, the script is frequently referred to as the Bugis-Makassar script.

Broadly speaking, Lontarak manuscripts are classified into four primary categories. First, *lontara' attorioloang* (Bugis) or *pattorioloang* (Makassar), which are historical *Lontarak* chronicling significant events, such as treaties between monarchs. Second, *lontara' ade'*, which contains the fundamental laws or regulations of the kingdom. Third, *lontara' latoa*, which encompasses teachings on ethics, governance, jurisprudence, as well as agreements between the kingdom and its advisors.³ Fourth, *Lontarak* in the form of royal diaries, comprising daily records of specific events along with their chronological dates. Traditionally, *Lontarak* manuscripts are treated as sacred heirlooms, wrapped with reverent and supernatural care in white, yellow, or black cloth. The ceremonial opening of these manuscripts often necessitates the fulfillment of customary requirements, such as the slaughtering of animals in Wajo and Sinjai, or is conducted in conjunction with the commemoration of the Prophet's Birthday (*Maulid*) and the presentation of Qur'anic manuscripts to ancient mosques in Barru and Maros.

The contents of *Lontarak* texts indicate that the socio-cultural system of the South Sulawesi society in the past was founded upon rational philosophical considerations. According to Farid,⁴ the expressions found within *Lontarak* are profoundly laden with the concept of *siri'*—namely, a sense of shame or dignity that must be protected, preserved, and defended. This encompasses *siri'* towards Allah SWT, personal *siri'*, interpersonal *siri'*, as well as the *siri'* of a collective or state. The concept of *siri'* and its preservation are rooted in the values of *panngaderreng*. *Panngaderreng* constitutes a comprehensive system of customary (normative) rules that dictate how an individual should behave towards fellow human beings, which ultimately drives the harmonious dynamics within the Bugis-Makassar society.⁵

Numerous scholars have conducted research on the contents of *Lontarak* manuscripts in South Sulawesi since the Dutch colonial era. Notable among these are the studies by Mattulada (1975), who examined Bugis political anthropology through *lontara' latoa*; Rasdiyanah (1995), who investigated the integration of the *panngaderreng*

(customary) system with Islamic sharia; Hamid (1994), who explored the leadership of the Islamic scholar Sheikh Yusuf; and Rahman (1983), who investigated Islamic elements within the surek paseng manuscripts.

Despite the extensive body of research on *Lontarak* and the culture of the Bugis-Makassar society, historical analyses that specifically position *Lontarak* texts as the primary formal instruments in the expansion and acculturation of Islam in South Sulawesi remain sparse. A significant gap exists in the literature regarding how Islamic teachings were systematically and textually integrated into the *siri'* and *panngaderreng* systems during the Islamisation period. To address this gap, this study poses the following questions: How did *Lontarak* manuscripts facilitate the expansion of Islam, and how are these Islamic teachings reflected as historical sources within the socio-cultural texts of the South Sulawesi society? Departing from these issues, the primary objective of this article is to identify the contents of *Lontarak* writings that embody Islamic teachings and to critically analyse their role as historical sources in the Islamisation process of the Bugis-Makassar society in South Sulawesi.

Method

This study employs a qualitative research design, integrating historical and philological approaches. The philological approach is applied to examine the classical *Lontarak* manuscript texts to uncover their underlying meanings, structures, and values.⁶ Meanwhile, the historical approach is utilised to objectively reconstruct and analyse the role of these texts within the historical trajectory of the Islamisation process in South Sulawesi.⁷

The primary data sources in this study rely on *Lontarak* texts from Makassar. Based on the consideration that the *lontarak* manuscripts contained in the royal savings and the Mathes Foundation have also been investigated more or less, the researcher did not take this study as a sample from these deposits, but from Makassar, the deposits of royal relatives who once ruled South Sulawesi a long time ago.

The *lontarak* manuscripts that will be analyzed are specifically classified into three main categories: *pattorioloang* (historical records of past events), *ade'* (customary laws or constitutions), and *latoa* (ethics, morals, and guidelines for governance).⁸ Data collection techniques were conducted through literature reviews and manuscript documentation (heuristics) obtained from various archives, foundations (such as the Matthes collection), and manuscript repositories in South Sulawesi.

The data analysis process was systematically conducted through the four primary stages of historical methodology,⁹ namely: (1) Heuristics, which involves the collection of written sources and manuscripts relevant to the topic of Islamisation; (2) Source Criticism (Verification), encompassing external criticism to test the physical authenticity of the

documents and internal criticism to assess the credibility of the textual content; (3) Interpretation, which entails interpreting textual meanings by contextualising them within the socio-cultural structure of the Bugis-Makassar society, particularly concerning the philosophies of *siri'* (dignity) and *panngaderreng* (customary system); and (4) Historiography, which refers to the process of historical writing and synthesis into a coherent narrative. Furthermore, an in-depth textual analysis was employed to identify how local customary laws intersect and harmoniously acculturate with Islamic sharia (*syara'*) within these manuscripts.

Result and Discussion

The Pre-Islamic Context of Bugis-Makassar in *Lontarak*

According to legend, chaos reigned in the pre-Islamic era in the kingdom of South Sulawesi due to the existence of several royal groups vying for power there. In South Sulawesi mythology, it is said that a woman suddenly appeared on top of a hill in Gowa. The hill is known as Bukit Tamalate. She was then recognized by the local community as To-Manurung. No one knew her origins, but the community believed that she had descended from heaven. With To-Manurung's presence, various problems were successfully overcome, and no one could match her greatness. To-Manurung's arrival in South Sulawesi is described by the *lontara'* *Pattorioloang ri* to Gowaya as something that was intended, among other things, to end the chaotic situation. At that time, the Anang-Anang community in Bone was living under the law of the jungle, where the strong and powerful preyed on the small and weak.

Lontara' *pattorioloang ri* Gowa stated that before the arrival of To-Manurung, the government in Gowa was controlled by *kasuangi-kasuangi* (customary law associations). There were nine *kasuangi* in total, each controlling the regions of Gallarrang Bori, Gallarrang Tombolo', Gallarrang Lakiung, Gallarrang Saumata, Gallarrang Parang-parang, Gallarrang Data', Gallarrang agang je'ne Gallarrang Se'ro. Each *kasuangi* was led by a leader called *Gallarrang* (government) or *Karaeng* (king) or *Anron Guru*.

The arrival of To-Manurung in the *lontara'* is described as the appearance of an extraordinary human figure in a certain place. This figure was previously declared to be a person whose name and origins were unknown, but was believed by the local population to be a human incarnation of a deity who descended from the sky.¹⁰

In the land of Gowa, To-Manurung brought peace. He was made king of Gowa. To-Manurung became the founder of the kingdoms in the Bugis-Makassar region. To-Manurung's agreement with the nine *kasuangi* or *bate salapan* (customary law governments or institutions) gave birth to the kingdom of Gowa.¹¹

To-Manurung came to show the way to obtain freedom, personal independence, and the independence of groups so that they could achieve mutual prosperity. Before To-

Manurung's arrival, the country was always in a state of in a state of chaos where the strong oppress the weak. To-Manurung's arrival was welcomed as a savior. One thing that is special about the legend of To-Manurung is that his arrival brought prosperity to the people.¹² To-Manurung was the first king in the Gowa royal lineage. To-Manurung was crowned king based on an agreement between the Paccallaya kingdom and the Kasuwiayang Salapang kingdoms¹³.

The kings of Kasuwiayang Salapang agreed to hand over power to To-Manurung as king. Kasuwiayang Salapang would be involved in every decision, such as matters of war and peace. According to estimates by *lontarak* experts in South Sulawesi, To-Manurung's coronation in Gowa took place in the early 14th century ($\pm$ 1300 AD).¹⁴ The maritime kingdom of Gowa-Tallo (Tallo was Gowa's twin kingdom), located in Makassar, began as a port city known to the international community in the 16th century and was the most important kingdom in South Sulawesi at that time.¹⁵ Other kingdoms followed suit, such as the Bone Kingdom, the Soppeng Kingdom, and the Wajo Kingdom, which later formed an alliance known in the Bugis language as Tellumpoccoe.¹⁶ These kingdoms used a type of communication tool called *lontarak*, which was a type of writing used to write letters and books.

The Role of *Lontarak* in the Islamisation of South Sulawesi

After Malacca fell to the Portuguese in 1511, many Islamic scholars from the Malacca kingdom migrated from Malacca to Makassar in South Sulawesi. Upon their arrival in Sulawesi, they preached and traded.¹⁴ At that time, the kingdoms of Gowa and Tallo in South Sulawesi had begun to establish trade relations with other regions in the Indonesian archipelago.¹⁷

With the opening of these trade relations, many people came to Makassar, including scholars from Malacca.¹⁸ In the mid-16th century, although there was competition between Christianity and Islam in South Sulawesi, it did not lead to conflict between the kingdoms located in There. There (in Makassar), the population had individually embraced Islam since around 1550.¹⁹

The King of Gowa, Manrio Gau', had provided a special settlement for Malay Muslims in Makassar. Then, in 1575, a Muslim scholar from Minangkabau came to preach there. His name was Abdul Makmur Khatib Tunggal. He visited South Sulawesi for the first time and tried to make a change. He proposed that the people of Makassar accept Islam and abandon all the superstitions and immoral practices they had been engaging in at that time, such as drinking blood and palm wine. However, his call was not heeded, so Abdul Makmur Khatib Tunggal moved to Kutai. He felt that his preaching would be more successful in Kutai.²⁰

Islam entered Makassar through traders from Malacca, Pahang, Patani, and Minangkabau. The King of Gowa-Tallo was the first king of South Sulawesi to accept

Islam. Islam became the official religion of the Gowa-Tallo kingdom on Friday night, 9 Jumadil-awal 1014H, corresponding to September 22, 1605. The Prime Minister of the Gowa kingdom, who was also the king of the Tallo kingdom, I Malingkaang Daeng Manyonri', was the first to accept and recite the shahada, followed by the 14th King of Gowa, Manngarangi Daeng Manrabbia. The scholars who converted the kings of Gowa and Tallo and their people to Islam were He was Abdul Makmur Khatib Tunggal, also known as Dato' ri Bandang. Dato' ri Bandang came from Kota Tengah in the Minangkabau region of West Sumatra. Dato' ri Bandang taught Islamic law to the local population. He was assisted by two of his friends, who were also from Sumatra, in spreading Islam in South Sulawesi. They were Khatib Sulaiman (Dato' Patimang) and Khatib Bungsu (Dato' ri Tiro).

All three preachers came from Minangkabau, although they were educated in Aceh. They then went to Makassar and Luwu. In Luwu, they succeeded in influencing the King of Luwu. In February 1605, Islam was officially chosen as the religion of the kingdom and the King of Luwu changed his name to Sultan Muhammad. Eight months later, Karaeng Matoaya acknowledged Islam as his religion and asked his nephew and his student, the young king of Gowa, to converted to Islam. After converting to Islam, his name was changed to Sultan Alauddin in September 1605.²¹

After the kingdoms of Gowa and Tallo were converted to Islam, they became centers for the spread of Islam throughout Sulawesi. To facilitate the spread of Islam, the lontara' script was used to write religious teachings. This script was created by a port master from the kingdom of Gowa-Tallo named Daeng Pamatte in 1510.²²

However, problems began to arise after the king Gowa called on other kingdoms to convert to Islam. Three Bugis kingdoms that had joined the Tellumpoccoe alliance rejected this call. As a result, war broke out between the kingdom of Makassar and the kingdoms of Bone, Soppeng, and Wajo. This war was recorded in the Bugis *lontarak* as musu selleng, which Christian Perlas translated as Islamic Wars.²³

Due to the initial resistance of the Tellumpoccoe alliance difficult to convert to Islam, Sultan Alauddin declared war on these kingdoms. The war itself benefited the process of Islamization in South Sulawesi because the defeated kings eventually accepted Islam. The King of Bone was the last king of the Tellumpoccoe alliance to convert to Islam after his defeat in the war of 1611.²⁴

Meanwhile, the spread of Islam by the leaders of Luwu was greatly influenced by the abilities of Khatib Sulaiman, also known as Dato'ri Patimang. The results of his teachings can still be found in the form of lontara' in the kingdom of Luwu. The leaders of Gowa and Tallo felt that the acceptance of Islam made their leadership more popular on the peninsula, and they encouraged the nobles of South Sulawesi to become Muslims. Because the call to Islam by the king of Gowa was rejected by the kings of Soppeng,

Wajo, and Bone, the king of Gowa decided to launch a more powerful attack. The war was won by the kings of Gowa and Bone, and all of their people converted to Islam.²⁵

Acculturation of Islamic Teachings within the Pangaderreng System

In South Sulawesi society, there is a concept of ethics that must be obeyed, known as *siri'*. *Siri'* is a word from the Bugis-Makassar language, which literally means shame or deep embarrassment. In terms of terminology, *siri'* means protecting one's dignity from violating religious norms. The Bugis-Makassar people appreciate *siri'* more than culture; in fact, *siri'* is Bugis-Makassar culture. *Siri'* is lived out in their daily social lives. *Siri'* contains two main values, namely shame and self-respect. Shame makes a person feel embarrassed to do despicable and forbidden things, while self-respect means instilling values in a person so that they always do good and behave nobly.

In life, there are always people who see *siri'* as merely an attitude based solely on emotional outbursts. However, when viewed more deeply, *siri'* is the most valuable thing in everyone's life. That is why *siri'* is found in various aspects of Bugis-Makassar life. Every member of the group feels united with their leader because of the bond of *siri'*. From the bonds of friendship between them emerges a sense of self-respect that gives rise to a strong attitude and bond of loyalty.

The customs of the Bugis-Makassar people, especially those living in villages, are still largely bound by a system of customs and regulations that are considered sacred. The entire system of norms and customary rules is called *panngadarreng*.²⁶ *Panngadarreng* can be interpreted as a set of norms that cover how a person should behave towards other people and balanced social roles, thereby creating a dynamic society.

That is the guiding principle of those who value their *siri'* in fighting their enemies. The arrival of Islam and the incorporation of *syara'* into *panngadarreng* led to the growth and strengthening of the social and cultural institutions of the Bugis-Makassar people. *Syara'* (Islamic law) was accepted by the social and cultural life of the Bugis-Makassar people prioritizes (qualitatively) *ade'* or customs and equates them (qualitatively) with *syara'*, because the two have merged as a system in Islam.²⁷

This situation occurred because the acceptance of Islam (as the official religion) in South Sulawesi did not significantly change the existing value system, social norms, and culture. What Islam brought with it at the beginning of its arrival was a way of life that did not change the existing elements of society, especially the social institutions related to politics. It was also in line with *panngadarreng*. The religious spirit of the Bugis people was in accordance with the goals of the preachers, because the main goal of the preachers was to instill faith and the truth of monotheism in the Bugis people. In South Sulawesi society, moral values highly uphold human dignity and status in accordance with Islamic teachings. This can be found in the Bugis-Makassar concept of *siri'*, which is adapted to the deepest human values according to Islam, namely *rahasia kejadian* or *sirrun*, which

means the deepest meaning.²⁸

Self-esteem (dignity) plays a very important role in the Bugis-Makassar people. Someone who makes self-esteem (dignity) their guiding principle in life will always conduct themselves in a clean manner, be steadfast in their convictions, and be courageous.³³ Everyone knows their respective rights and obligations, which are based on *siri'* and *pacce*.³⁴ It is felt to permeate a person's heart because they see the suffering experienced by others. *Passe* (*pacce*) functions as a unifier, a promoter of unity, equality, and the glorification of humanity (*'sipakatau'*).

In essence, *passe* (*pacce*) is nothing more than an expression of sympathy and solidarity towards the suffering of others.²⁹ The concept of *passe* (Bugis language) motivates the Bugis-Makassar tribe's genuine attitude of social concern. It is *passe* (*pacce*) that unites each individual, uniting them for the common good. *Siri'* and *pacce* (Makassar language) are also what encourage mutual assistance, acts of helping one another, revenge, and demands for justice. *Passe* (*pacce*) functions to uphold *siri'*. *Passe* (*pacce*) motivates social solidarity in upholding the *siri'* of others. For the Bugis-Makassar people, if *siri'* has not been upheld and restored, then at least there is still *passe* (*pacce*) that unites them in upholding and restoring *siri'* together.

In Bugis-Makassar society, *siri'* as a cultural norm is still strongly embraced by most Bugis-Makassar people. That is why people who have killed others because they felt humiliated (*ripakasiri*), after serving their sentence, are not criticized or hated by the Bugis-Makassar community. In fact, they are treated as "*Pattombong cera*" (blood avenger), which means they are willing to die to uphold the *siri'* of their family and themselves. This has been discussed by Hamzah Daeng Tompo, as quoted by A. Zainal Abidin Farid, in the following expressions:

Siri' tojenga, sikaliji nikanang, ia antu anreppeki buuku, annappuki urat:

Meaning: Shame is only spoken once, and it destroys bones and severs veins.

Let me die in the embrace of custom/customary law, on the stage of the hall, if my *siri'* moves away from the truth. Meaning: Let me die in the embrace of custom/customary law, on the stage of the hall, if my *siri'* moves away from the truth.

Ruaji nipamantangngi ri lino, sirikaji napaccea.

Meaning: Only two things demand that we remain in this world, only *siri'* and *pacce*.

Se're-se'reji siri' kupaempo ri lino, punna ta'pela' tenamo buat-buakku

Meaning: I only have one *siri'*, which I use to inhabit the world; if it is lost, I am no longer useful.³⁰

As written in the Bugis lontara' expression:

Siri'emmi ri-onroang ri-lino,

Utettong ri ade'E,

Najagainnami siri,ta

Naia siri'e sunge'. Naranreng,

Nyawa na kira-kira.

Meaning: We live in this world only for honor.

I am loyal to my brother.

Because he protects our honor.

As for the honor of the soul, its reward is

the life of its creator.³¹

Honor has been the foundation of the character of the Bugis-Makassar people since ancient times, greatly influencing the growth and development of this tribe. After Islam arrived, the concept of honor gained an even stronger foundation.

Several expressions about pesang were conveyed by ancestral leaders through oral traditions (*pappaseng-pappaseng*) Among others are the following:³²

Siri'emmi ri aseng tau (Bugis lontara)

Nai tau de'e siri'na de'e ri lainnu olokok'e (Bugis lontara)

Siri'emmitu tariaseng tau, narekko de'I siri'ta, taniaka tau rupa tau mani asenna
(Bugis lontara)

Eirt'taji naki tou, flontara' Mokassar)

Siri' kaji tojeng, siri' taji tojeng (lontarak Makassar)

Meaning: Only *siri'* is called human.

Humans who do not have *siri'* are no different from animals.

It is only because of *siri'* that we are called humans. When

we do not have *siri'*, we are no longer humans but only

resemble humans.

It is only *siri'* that makes us humans.

Only *siri'* is true.

Islam fundamentally upholds true human dignity, which is in harmony with the *siri'* that exists among the Bugis-Makassar people. This is in line with the meaning of the Hadîts:

“Whoever is killed defending his property is a martyr, whoever is killed defending his blood is a martyr, whoever is killed defending his religion is a martyr, and whoever is killed defending his family is a martyr.” (Narrated by Abu Dawud, Al-Tirmidhi, and Ibn Majah. Al-Tirmidhi said: This Hadith is authentic.)

This *hadîts* is a guideline for the Bugis-Makassar tribe, which is closely related to the culture of *siri'*. However, it should be understood that Islam's rejection of *siri'* is limited to matters that are in accordance with its teachings. However, behaviors that are manifestations of *siri'*, such as murder for trivial matters, are clearly unacceptable in Islam. Thus, the presence of Islam can gradually guide the concept of *siri'* in matters that are desirable in accordance with humanity. However, there are still those who practice the culture of the aristocracy, for example, if they (the Bugis tribe Makassar) wants to build a house, then the house will be built according to the social status or class of its occupants.

Culture is so deeply ingrained in the Bugis-Makassar people that even the smallest details are regulated. Social status for the Bugis-Makassar tribe cannot be separated from *siri'*, resulting in three divisions of lineage, including Ana' Karaeng Maraengannaya: Nobility or children of kings, Ana'Karaeng ri Gowa, descendants of To-Manurung. *Maradeka*, *Tu-baji'*, *Tu-samara'*: Free people, good people, common people.

This social stratification based on ancestry, according to some sources, could be divided into four ranks in ancient times, namely members of society who were descended from *karaeng*, *daeng*, *tau samara*, and *ata*. *Karaeng* were descendants of nobility, while *daeng* were descendants of marriages between nobles and non-nobles. However, nowadays, people who are economically stable or have high status in society, even if they do not come from these lineages, are also called *daeng*.

Tao samara' refers to the common people who are not of noble descent, while the lowest class is *ata*, namely slaves (servants) owned by nobles or other wealthy people. Nowadays, members of society with *ata* status can be said to no longer exist, and even if there are people who still exist, they are no longer referred to as *ata* or descendants of *ata*, but rather as *tao samara'* or common people.

The unskilled labor class is a class that is not included in the five classes above.³³ It was stated earlier that in South Sulawesi, especially among the Bugis-Makassar people, the cultural system is organized based on *siri'*. What distinguishes the Bugis-Makassar people from other tribes in Indonesia is the constitution found in their socio-culture, as well as their understanding and practice of culture, which differs from other tribes in Indonesia. According to H.M. Laica Marzuki (1995), the concept of *siri'* existed long before the Bugis-Makassar kingdoms accepted Islam as the official religion of the kingdom in the early 17th century AD.³⁴

The *siri'* system is closely related to the marriage culture of the Bugis-Makassar people, which is determined by customs and traditions. For example, evidence of this is the use of

noble titles closely related to the marriage culture, such as Karaeng, Daeng, and Andi, which are still used today. Parents usually arrange marriages for their daughters with members of the immediate family, whether they are first cousins, second cousins, or third cousins. Parents arrange marriages for their children with prospective partners who have blood ties to them in order to reconnect with relatives who have grown distant, such as cousins or second cousins, on the basis that their lineage will not be weakened and their wealth will remain within the family.³⁵

Customs and traditions are at the heart of the Bugis-Makassar social system. Therefore, children are always obedient to their parents, including in the choice of a spouse.³⁶ Based on this, the woman's family always tends to choose a spouse for their daughter who is of a higher social class than themselves.³⁷ Social class based on bloodline remains prominent and is a measure for a man to be accepted as a woman's husband.³⁸ With the arrival of Islam, the social system related to social status has been criticized by religious scholars because it is still largely incompatible with Islamic norms.³⁹

A person can achieve a higher social position through descent, known as "*kalabbiran*" (nobility). A person who possesses one of these strengths will attain the position of *Tunipinawan* (chief), a person whose commands are obeyed (Mahmud Suyuti. 2023). During the era of royal rule, a loyal royal servant would attain *kalabbiran* because of his noble lineage. His leadership would be considered even more perfect if he possessed intelligence, courage, and wealth.⁴⁰

The educational facilities in the palace were intended for the children of the nobility. It was in the palace that the children of the nobility were educated in religious teachings, rules of etiquette and customs, and various other subjects. The palace was used as a place of learning for Islam at that time.⁴¹

Knowledge related to reading and writing the Lontara script was imparted within the families of the nobility in order to pass on cultural heritage to the younger generation. It is a source of pride for the Bugis-Makassar people because before the Latin alphabet was introduced, the Lontara script played an important role in correspondence and in conveying teachings. As previously stated by researchers, the primary focus of *Lontarak* script education was the teaching of the.⁴²

The Spread of Islam and Its Development

As explained earlier, the arrival of Islam in South Sulawesi in the early 17th century is said to be the result of the efforts of three preachers from Kota Tengah, Minangkabau (West Sumatra) who were known as Dato' Tallua (in the Makassar language) or Dato' Tellue (in the Bugis language), Dato' ri Bandang (whose name was Abdul Makmur, nicknamed Khatib Tunggal), Dato' ri Patimang (Sulaiman, or Khatib Sulung) and Dato'ri Tiro (Abdul Jawad or Khatib Bungsu).

They succeeded in converting the kingdom of Luwu to Islam in 1603, and the person who converted the king of Luwu was Dato' Patimang, whose real name was Sulaiman. Patimang is now immortalized as the name of a place, namely a village in the Malangke subdistrict, Luwu Regency, South Sulawesi Province.⁴³ The title Dato' was given to him as a mark of respect for his services in Patimang, which was the capital of the Luwu kingdom during the reign of Dato' Payung Luwu XVI La Patiware Daeng Parebbung Sultan Muhammad. The cleric who converted Gowa and Tallo and its people to Islam was Abdul Makmur Khatib Tunggal (Dato' ri Bandang). Dato' ri Bandang taught Sharia law as a means of spreading Islam. Dato' ri Tiro also introduced himself to King Ere Lebu, saying that he had come on a noble mission, namely to spread Islam. The result of Dato'ri Tiro's dialogue with King Ere (King of Bulukumba) Lebu led King Ere Lebu to decide to convert to Islam along with his people. Dato'ri Tiro replaced all old beliefs that were not in accordance with Islamic teachings. These three scholars were great contributors to the spread of Islam in South Sulawesi.

With the conversion of these two great kingdoms, the three scholars succeeded in establishing two different paths for spreading Islam throughout South Sulawesi. The first path was through the kingdom of Luwu, which adopted a gentle approach to spreading Islam. Islam was accepted voluntarily and peacefully, avoiding violence. Therefore, social contacts such as trade and family visits were the main means of spreading Islam. The second path was through the kingdoms of Gowa and Tallo, which used violence in spreading Islam. If by invitation If this failed, violent measures in the form of warfare were used. This is clearly evident in the speech given by King La Tenriruwa to his people in 1611.

Lontarak manuscripts tell a lot about the history of the adoption of Islamic teachings in South Sulawesi. besides that, it also contains the teachings of the Islamic religion which includes the fields of aqeedah and the teachings of Sufism. Therefore, it is the author's goal to show that the *Lontarak* text is very suitable to be used as a historical source in an effort to write the history of the introduction and development of Islam in South Sulawesi. The texts contained in the various *lontarak* actually contain almost all aspects of human life, both individuals and groups (family and society), and are thus inextricably linked. Lontara text demonstrates that the Bugis-Makassar ar's obedience to Sara' is the same as their obedience to other aspects of panngaderreng.

Panngaderreng When all human life activities behave and regulate the infrastructure of life in the form of material and non-material equipment, it is said to exist. Ade' refers to the Bugis' social norms and customary rules. Ade' is one aspect of panngaderreng that has a strong hold on people's lives. Ade' encompasses all behavior in the Bugis-Makassar people's activities since humans were born into the world. All humans are treated as newcomers to the panngaderreng in his presence.

Maintaining panngaderreng By instilling dignity (*maruah*) and human values in children. Panngaderreng He upholds equality and wisdom because he believes in the essence of human dignity. Pangaderreng can be made up of several elements that reinforce each other, such as *Ade'* about talking, *Rapang*, *Wari'*, and *Sara'*.

Ade' is known by the mappaasilasae principle when he manifests in the form of human attitudes and behavior in treating himself in panngaderreng. Violations committed by a person will result in him being overwritten as a result of doing something wrong. This is also contrary to the mappasilasae principle.

This can be expressed in *Rapang* in order to realize patterns of equations that are constantly evolving. *Rapang* is a human relationship with God that is similar to human relationships with other humans, such as kinship relationships and community relationships.⁴⁴

Since 1605, Islam has had an impact on South Sulawesi. Islam had officially become the royal religion in Gowa, Makassar, at the time, and its legal basis was recognized as being in accordance with Islamic teachings, Koolhof, Sirtjo (1992). The Koran and the hadith of Rasulullah SAW were used as the legal basis after Islam was officially declared the kingdom's religion. It is assimilated with that *ade'*. *Ade'* is the accent of the Makassar people, while the Bugis, Mandar, and Toraja Sa'dan call it *adat*.⁴⁵

Ade' refers to normative rules that provide guidelines for attitudes in confronting, responding to, and creating cultural life, both ideological, mental, spiritual, and personal. *Ade'* and panngaderreng cannot be separated because panngaderreng is the same concept as *Ade'* rules as a system of norms. Every discussion in the panngaderreng system was based on Islamic ethics, which had been assimilated to Islamic teachings in royal legislation. Panngaderreng adheres to Islamic norms, which Islam has triumphed/reinforced. Among those reinforced by Islam in the panngaderreng are customs concerning speech, *Rappang*, *Wari'*, and *Sara'*. *Rappang* and panngaderreng cannot be separated because both are norm-based systems.

The values and principles of decency aim to uphold human dignity in the course of society. In other words, after converting to Islam, all of the values and norms that underpin people's lives in South Sulawesi, particularly Bugis-Makassar, are integrated into the Fitrah of Islamic teachings. To this day, Islamic law is regarded as a whole that cannot be separated from other aspects of life.

If it is understood that *Lontarak* is a text that contains all matters related to the pattern of life of the people of South Sulawesi in the past, the question that may be raised is whether all *Lontarak* texts expressly or implicitly contain matters concerning the spread of Islam. is that the majority of the *lontarak* manuscripts contain Islamic texts.

Data analysis in this study uses discourse content analysis, namely analyzing the content of *lontara* texts, especially those related to historical texts and the content of

Islamic teachings. From this historical study we obtain the following findings the manuscripts are kept in the museum by a family of writers from Lontarak - indeed there are stories of Islamization and Islamic teachings in Lontarak texts. The spread of Islam in South Sulawesi, particularly in the Kingdoms of Gowa, Luwu, and Erelebuh, was aided early on by scholars sent by the Kingdom of Aceh, namely Dato' Ri Bandang, Dato' Ri Tiro, and Dato' RI Patimang. - Forms of certain congregations in Islamic teachings contained in the Lontarak texts. Wahdat al-wuth teachings were widespread in South Sulawesi, particularly in the Kingdom of Gowa.

Conclusion

This study demonstrates that Lontarak manuscripts did not only serve for administrative and cultural purpose in proliferation of Islam in South Sulawesi. The analysis, furthermore, illustrates that the process of Islamization was clearly interwoven into the local Bugis-Makassar socio-cultural cohesion depicted in the adjusting Islamic sharia (*syara'*) with the traditional *panngaderreng* system. The endorsement of *siri'* (dignity) and *pacce* (solidarity) is to allow Islamic monotheism and moral teachings to be accepted seamlessly by the society. The novelty of this study demonstrates Lontarak as a primary textual testament to a non-destructive acculturation, where Islam enriched rather than removed local ancestral wisdom. It is expected that there would be an effort to digitally map and interpret the uncatalogued Lontarak manuscripts to enrich the understanding of Southeast Asian Islamic historiography.

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