

SUNAN GIRI'S DA'WAH NETWORK AND ISLAMIZATION IN SULAWESI AND NUSA TENGGARA

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Abstract

This article explores the da'wah network of Sunan Giri and other ulamas in Eastern Indonesia, such as in Gowa, Lombok, Maluku, Bima to Manggarai. This da'wah network refers to the relationship between Giri and Datuk ri Bandang, both teacher and student. This research uses the historical method. The primary sources used include the manuscripts of *Bo Sangaji Kai*, *Panambo Lombok*, *Lontara Gowa*, and *Lontara Wajo*. The results of the study concluded that Islamization in the archipelago is in one da'wah network. Ulama spread across the archipelago has a scientific chain from an extensive Wali Songo da'wah network. Sunan Giri and his da'wah network (Datuk ri Bandang) were central in Islamizing the eastern region.

Keywords: Islamization; da'wah network; Sunan Giri; Datuk ri Bandang.

INTRODUCTION

This article focuses on the history of Islamization in Bima, located on the eastern tip of the Sumbawa archipelago. As an area with a majority of Muslims, Bima played a significant role in the spread of Islam in the Nusa Tenggara region because the Bima sultanate, before the Islamization era in the 16th century, had developed into a force to be reckoned with due to its control over some areas in East Nusa Tenggara (Haris, Zuhdi, & Wulandari, 1997). The Bima Kingdom's existence, which is quite significant, encourages other kingdoms to establish relations with it, one of which is the Gowa Kingdom, which is bound by the marriage of the Sultan of Bima and the Princess of the Sultan of Gowa (Nasruddin, 2016). Malay *Datuks* brought the figures who spread Islam in Bima, and the Malays were then granted land without paying taxes by the Sultan of Bima.

Islam first arrived in Bima in 1028 H or 1608 AD via the port of Sape. At that time, Bima became a major cross-country trade route (Rahman, 2005a). Bima became a transit point for spice traders traveling from Malacca to eastern regions such as Maluku and Ambon. Along with the strengthening of trade routes, Islam entered Bima favorable to *Datuk Tallue*, the Gowa-Tallo Sultanate's envoy; the royal family's internal political situation was a stalemate between Abdul Kahir and his uncle Salisi (Rahayu, 2018). As the *BO Sangaji Kai* manuscript notes, this internal conflict provides an opportunity to spread Islam by assisting Abdul Kahir, the Bima kingdom's crown prince, in reclaiming his throne.

The entry of Islam in Bima directly into the heart of power was marked by the return of the royal throne in Abdul Kahir, who fulfilled his promise to Gowa-Tallo to embrace Islam after regaining the throne from his uncle Salisi. Then during the reign of Sultan Sirajuddin from 1640 to 1682, he ruled for 42 years. At the time of Sultan

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Sirajuddin there were changes, such as the stipulation of *Wura Molu*, *Aru raja to'i* and *Aru raja na'e* as Islamic holidays that deserve to be celebrated, the formation of the Syara' and adat assemblies and changes in the script in the sultanate's records from Bima script to Arabic script. Malay, notes change from using *lontar* leaves to paper.

The people of Bima paid homage to *Dou Malaju* during Sultan Sirajuddin by providing tax-free land to the Malays who lived in the Bima area. Sheikh Umar Al-Bantany was appointed as an adviser to the Sultan and a teacher. Sheikh Umar's tomb is located in Bima and is part of a burial complex alongside Sultan Sirajuddin and Sultan Nuruddin. There is currently no information or record that identifies Sheikh Umar. Simultaneously with Sultan Sirajuddin's reign, a war between Makassar and the Dutch erupted, culminating in the Bongaya agreement of November 18, 1667, which subjected Makassar and Bima to Dutch law. The Bandar Bima Constitution establishes the Malays' place in the Bima people's socio-religious life. Respect for the Malays for Islamizing the Bima people and contributing to the local community's culture through the *Rimpu* tradition, the *Hanta Ua Pua* Ceremony, and the Sea Alms. The purpose of this study is to demonstrate the Giri network's role in the spread of Islam in Bima and its connection to the areas of Lombok, Gowa, and Bima.

This article is essential as an insight into Islamization in the archipelago and shows the critical position of local history in the narrative of Islamic history in Indonesia in general. Intersections and relations between regions in the Islamization wave are needed to show that the Giri network carried out the spread of Islam in the archipelago. The relationship between the spread of Islam was carried out by Wali Songo himself also by his students. The article explains the relationship between the spread of Islam between regions. Islam in Java, Islam in Sumatra, Islam in Kalimantan, Islam in Sulawesi, Islam in Maluku have an uninterrupted relationship with one another because they are in the same network, namely the Wali Songo network.

METHOD

This research uses the historical method. The primary sources used include *BO Sangaji Kai*, *Panambo Lombok*, *Lontara Gowa*, and *Lontara Wajo*. The secondary sources used include relevant literature such as books and scientific works related to the research topic.

RESULT AND DISCUSSION

Islamizing the East

There are two opinions on the history of Islam's arrival in Bima. Islam, according to the first opinion, entered through the *ulama* of Gowa-Tallo. This claim is supported by historical documents from the *BO Sangaji Kai* script, which describe *Datuk Tallue* (*Datuk ri Bandang*, *Datuk Pattimang*, and *Datuk ri Tiro*) introducing Islam to the East. They were all from Koto Tangah, Minangkabau's district. The second opinion, written in the *Panambo Lombok* script, describes the tale of the Sunda Kecil who were converted to Islam by Sunan Prapen of Giri through subjugation (Rahman, [2005a](#)).

According to the two opinions above, the local community and historians believe Islam was brought to Bima by Malays who had already converted to Islam in South Sulawesi. While the second opinion is not widely used in the writing of local Islamic history, it is supported by a lot of evidence, such as Giri's teacher-student relationship with Datuk ri Bandang. According to notes in the *Panambo Lombok* and *Lontara Wajo* manuscripts, the Wali Songo missionary network was responsible for Islamization in Bima and several other areas (Sirajuddin Jaffar, [2020](#)).

The difference in the arrival of Islam into Bima is due to several factors, most notably the dynamics of relations between the archipelago's regions. The critical factor is the inclusion of Bima as a vital area along the archipelago's maritime trade route, which stretches from Malacca to Maluku (Baso, [2017](#)). Between Malacca and Maluku, numerous traders stopped at the Bima port to conduct business and replenish their supplies before continuing their journey to Maluku. The 15th century had the pinnacle of maritime commerce in the archipelago, marked by increased contact between regions and the establishment of *Al-Marū Lokatul Molukiyah*, a cooperative institution between the Sultanates of Aceh, Demak, and Maluku to expand Islamic territory, particularly in eastern Indonesia (Sirajuddin Jaffar, [2020](#)).

Bima became the epicenter of the spice trade and an important port on the archipelago's trade routes. Unconsciously, this contributed to Bima becoming a point of contention for several sultanates. One of them is the Sultanate of Gowa-Tallo, which formed a partnership with the Sultanate of Bima by marrying the descendants of the Gowa sultans to the Bima sultan. Additionally, the Sultanate of Gowa-Tallo dispatched envoys to Islamize the Bima area, which exercised authority over East Nusa Tenggara provinces such as Larantuka, Sumba, Ende, Manggarai, and Komodo Island (Effendy, 2017). Agricultural products and areas with the highest sandalwood revenue attracted traders from other regions to the Bima port. Islamization also aims to secure the archipelago's trade routes, i.e., the archipelago's economic base.

The ulama's presence in Bima to spread Islam also secured important areas that became commercial hubs. In Eastern Indonesia, regardless of the role of Wali Songo's da'wah, particularly the influence of Sunan Giri, there is an assumption that the *datuks* spread Islam. This is highly dubious, given that Sunan Giri was the teacher of Datuk ri Bandang, a key figure in Islamizing Bima (Jamaluddin, [2019](#)).

The Wali Songo da'wah network became more massive when it entered the 19th and 20th centuries. The Sunni *ulamas* who studied Islam in Hadramaut established themselves throughout the archipelago such as Sheikh Nawawi Al-Bantani al-Jawi, Sheikh Abdul Ghani Al-Bimawi al-Jawi, Sheikh Zainuddin As-Sumbawi al-Jawi, and Sheikh Ibrahim al-Khulusi As-Sumbawi. al-Jawi (Bizawie, [2016](#)).

Datuk ri Bandang and the Islamization of Gowa

Manuscripts are historical records that can be used as research data, and for the archipelago's inhabitants, they represent a vital part of their regional identity (Fauzi Ilyas, [2018](#)). For example, the *Lontara Gowa* manuscript tells the process of accepting Islam by the people in the Gowa-Tallo Kingdom. The perpetrator, year and place of history are mentioned in the manuscript. In *Lontara Gowa*, during the reign of King

Gowa X (1546-1565) named Tonipalangga I Manriogau Daeng Bonto Karaeng Lakiung, an envoy from Malay, Datuk Anakkoda Bonang, came before the king to be given land rights in Makassar. Several Malays' gifts accompanied this request to accept it and give residence to the Datuk. In *Lontara Gowa* it is written as follows.

"Iatommi napappalakki empoang Jawa nikanaya Anakoda Bonang. Naia erang-eranna ri Karaenga, nappala'na empoang, kontua anne: kamaleti sibatu, belo sagantuju pulona sowonganna, sakalla' sikayu, bilu'lu' sikayu, cinde ilau sitangga kodi. Nakana Anakoda Bonang ri Karaenga Tonipalangga; "appaki rupana kupala'-palaka rikatte karaeng;" nakanamo karaenga: "apa?" Nakanamo: "kipalaki, tanipantamaia embammang, tanigayanga punna nia 'anammang, tani rapping puna nia' salammang. "Naniioi ri karaenga; nakanan karaenga: tedongkujanjo maposo nakuparamme, mabattala'nakutaroi, alaikaupaseng parangku tau, naijia tamammunoako ributtaku punna kuasenga." (It was he who asked the Javanese for a place to live, called Anakoda Bonang. As for his offerings to the King when he asked for a residence, they were: *sepucuk kamelati, delapan puluh junjungan "belo", sekayu sekelat, sekayu beludu dan setengah kodi "cinde ialu"*. Anakoda Bonang said to King Tonipalangga: "We expect four kinds of things from my lord; "Then the King replied "what"? He answered; "We ask that we don't enter our yard (just like that), don't be subject to the "nigayang" rule if we have our children, and don't be subject to the "nirapping" rule if there's something wrong with us if it's our fault. So the king allowed (the request), and the king said, "I will lower my buffalo when it's tired, and if it's heavy, I will lower some of it, moreover you are my fellow human being, but do not commit murder in my kingdom beyond my awareness.")

Regarding the arrival of the Malays in the land of Gowa in other literature, such as the report of a Payva, a Portuguese Catholic missionary who arrived in 1542, wrote his report on the obstacles to carrying out a Christianization mission because he was dealing with the Muslim community who had settled about 50 years earlier. From these reports, it is estimated that around the end of the 15th century, the Malays had already done business in the Makassar area that we know today. In another part of *Lontara Gowa*, Anakoda Bonang is a figure who converted to Islam in Gowa around the 1540s.

Meanwhile, in *Lontara Wajo*, after the Anaoda Bonang era, the next wave of Islamization came from Sunan Giri's da'wah network, namely through Datuk ri Bandang (Akhmar, [2018](#)). Datuk ri Bandang's actions with Sunan Giri's da'wah network had a major influence in Islamizing the areas in Makassar, Maluku, Lombok, Sumbawa and Bima. *Lontara Wajo* strengthens this allegation about the arrival of students from Giri in Gowa.

Abdul Makmur known as Datuk ri Bandang, with the title of Khatib Tunggal, came from Koto Tengah, Minangkabau. De Graaf and Pigeaud in *De Eerste Moslimse Vorstendommen Op Java* (De Graaf & Pigeaud, [1985](#)) mention that Datuk ri Bandang before spreading Islam in the Kingdom of Gowa and other areas turned out to have first learned Islam from Sunan Giri (De Graaf & Pigeaud, [1974](#)). In the *Babad Lombok* it is also stated that Datuk ri Bandang has a close relationship with the Giri Dynasty (Andi Zainal Abidin Farid, 1979). Datuk ri Bandang Islamized various regions in South Sulawesi, Nusa Tenggara and even Maluku. In *Lontara Gowa* it is called:

Ia (Raja Gowa) mengendalikan pemerintah semasih berumur tujuh tahun, nama kecilnya, semoga saya tidak berdosa menyebutkannya, adalah I Mangngarangi, nama daengnya adalah I Daeng Manra'bia, nama Arabnya adalah Sultan Alauddin. Setelah ia memerintah selama dua belas tahun, ia masuk Islam yang dibawa oleh orang dari Koto Tangah, Minangkabau. Orang inilah yang mengajarkan kepadanya kalimat syahadat. Ia digelar Datuk ri Bandang setelah ia bertempat tinggal di Kampung Pammatoang. (He [King Gowa] controlled the government when he was seven years old, his first name, I hope I am not guilty of mentioning it, is I Mangngarangi, his daeng name is I Daeng Manra'bia, his Arabic name is Sultan Alauddin. After he ruled for twelve years, he converted to Islam brought by people from Koto Tangah, Minangkabau. It was this man who taught him the creed. He was called Datuk ri Bandang after he resided in Pammatoang Village.)

Other sources such as the *Risalah Kutai* mention that Datuk ri Bandang had come to Makassar at the end of the sixteenth century; due to several factors, the *datuk* then sailed to the Kutai area and then with Tuan Tunggang Parangan spread Islam in the Kutai area. Datuk ri Bandang is very instrumental in converting Islam in Makassar, Kutai and Bima. His influence reached the heart of power in Makassar and Bima (Baso, [Desember](#)).

In addition, *Lontara Wajo* also mentioned that three *datuk* had arrived in the early 17th century from Koto Tangah, Minangkabau. They were known as *Datuk Tellue* or *Datuk Tallua*, which was attributed to a cleric named Abdul Makmur or Khatib Tunggal, who later became known as Datuk ri Bandang; Sulaiman or Khatib Sulung, who is more popular with the name Datuk Pattimang; and Abdul Jawad or Khatib Bungsu, known as Datuk ri Tiro.

At the end of the 16th century, *Datuk Tellue* then Islamized the Gowa region, South Sulawesi. Before going to Gowa, they first converted to Islam in Kutai, East Kalimantan. However, Sulawesi is the area of the most massive da'wah. Datuk ri Bandang and Datuk Pattimang first Islamized the Luwu area, which later became the first kingdom to embrace Islam there. They also built the Bua Mosque in 1594. The mosque is located in Tana Rigella and is known as the oldest mosque in South Sulawesi.

From several manuscripts, it can be concluded that there is strong evidence that the King of Gowa and Tallo accepted Islam through Sunan Giri's disciple Datuk ri Bandang. The influence of Sunan Giri on the Islamization of Gowa and Tallo is evidence that the Wali Songo da'wah network is not only in Java but also has to influence outside Java, such as in Makassar, Minangkabau, Bima and Lombok according to historical texts in each region. The entry of Islam in Makassar was a way to Islamize other areas, and trade routes became a network in spreading Islam by the Sunan Giri network. Datuk ri Bandang is a propagator of Islam in various regions in eastern Indonesia, as mentioned above.

Islamizing Bima

After Islamizing the South Sulawesi area, the ulamas who were part of Sunan Giri's da'wah network then spread to the Bima area through the port of Sape (Haris et al., [1997](#)). In the *BO Sangaji* manuscript notes, Islam was brought to Bima through the envoy of Sultan Auludin, the ruler of Gowa. He sent an envoy to deliver a letter to the

Bima kingdom to inform him that the Gowa and Tallo kingdoms had embraced Islam. A small excerpt from the letter is (A. Rahman, [1977](#)):

“Kemudian dari pada itu bersetuju dengan bunyi perjanjian dengan kerajaan bersahabat, kakanda yang bertakhta atas kerajaan Gowa dan Tallo menjadi kerajaan Islam, yaitu kerajaan yang berpegang atas keyakinan “tiada lain Tuhan yang disembah melainkan Allah, dan Muhammad itu Rasul-Nya” serta dalam memerintah kerajaan ini merasa wajib mencegah keburukan dan menjalankan kebenaran demikian adinda maklum adanya. Tertulis di kota Makassar di dalam benteng Sombaopu pada sebelas hari bulan Muharram Sanad 1025 H dan dibubuhi tanda tangan oleh I Manga' Rangi Daeng Manra', Ia bergelar Sultan Auludin”. (“Then from that agreed with the sound of an agreement with a friendly kingdom, the elder brother who reigned over the kingdoms of Gowa and Tallo became an Islamic kingdom, namely a kingdom that adhered to the belief “there is no other God to be worshiped but Allah, and Muhammad is His Messenger” and in ruling This kingdom feels obliged to prevent evil and carry out the truth, so you understand. Written in the city of Makassar in the Sombaopu fort on the eleventh day of the month of Muharram Sanad 1025 H and signed by I Manga' Rangi Daeng Manra', he has the title Sultan Auludin”)

Interestingly, Islamization in Bima is supported by the brotherly relationship between the Kingdom of Gowa and the Kingdom of Bima. Thus, Islamizing Bima was initially politically motivated. There is no other corroborating evidence that proves the economic motive through commerce behind the Islamization of Bima. However, in the *BO Sangaji*, the King of Gowa sent many *ulamas* to preach in Bima after the letter.

“Hijratun Nabi s.a.w. sanat 1028 H, sebelas hari bulan Jumadil Awwal telah datang di pelabuhan Sape saudara Daeng Malaba di Bugis dengan orang Luwu, Tallo dan Bone untuk berdagang, kemudian pada malam hari datang menghadap Ruma Bumi Jara yang memegang Sape untuk menyampaikan Ci'lok dan kain Bugis dan suratnya saudara sepupu Ruma Bumi Jara di Bone bernama Daeng Malaba. Adapun surat itu mengabarkan bahwa orang-orang itu adalah pedagang Ci'lok, kain dan Keris serta membawa agama Islam.” (“Hijratun Nabi s.a.w. Sanat 1028 H, eleven days of the month Jumadil Awwal arrived at the port of Sape, Daeng Malaba's brother in Bugis with Luwu, Tallo and Bone to trade, then at night came to Ruma Bumi Jara who held Sape to deliver Ci'lok and Bugis cloth and the letter is a cousin of Ruma Bumi Jara in Bone named Daeng Malaba. As for the letter, it was reported that these people were traders of Ci'lok, cloth and kris and brought the religion of Islam.”)

There is another opinion that claims the Javanese brought Islam to the Bima area. For example, in the *Babad Lombok* or *Panambo Lombok*, which mentions *ulamas* brought Islam from East Java led by Sunan Prapen from Giri (Sirajuddin Jaffar, 2020). Another opinion states that Islam entered Bima through Ternate. This is sourced from the records of the kings of Ternate, who had embraced Islam to participate in spreading Islam in the eastern region of the archipelago. In the era of Sultan Khairun (1536-1570), an alliance was formed between the Sultanates of Aceh, Demak and Ternate. The alliance was strengthened by the establishment of a cooperative institution known as *Al-Maruk Lokatul Molukiyah*. This alliance was formed to expand the influence of Islam in the archipelago.

Efforts to expand Islam's influence increased significantly between 1570 and 1583, during the reign of Sultan Baabullah. Contacts between Ternate and Bima increased as a result of the process of proselytizing Islam. This view is backed up by *BO Sangaji's* record source, which states that the spread of Islam was supported in Bima by the ulama

from South Sulawesi sent by Sultan Auluddin Gowa in 1618. The *ulama's* arrival from Gowa, Tallo, and Bone was timed to coincide with the situation. The Bima Kingdom's politics are in turmoil as a result of the struggle for the throne between crown prince La Ka'i and his own uncle, Salisi. This circumstance compelled the *ulama* to assist the crown prince in his concealment in Kalodu and convey the King of Gowa and Tallo's message to the Bima Royal family (Zuriatin, Zuriatin, & Nurhasanah, [2018](#)).

This message led La Ka'i to receive help from the King of Gowa to reclaim the Bima kingdom from his uncle. The success of La Ka'i in reclaiming the royal throne with the help of the King of Gowa, made La Ka'i and his brother return the favor by accepting Islam in 1621. La Ka'i later changed its name to Abdul Kahir. His other brother also changed his name after embracing Islam. After embracing Islam, the first thing the royal family did was build the Kalodu Mosque, then the *Kampo Na'e* Mosque in Sape. However, Islam only became the official religion into the royal religion in 1640, when Abdul Kahir was crowned king or recorded as the event of the formation of the first sultanate and recorded as an important event that changed the social order, belief, economy and politics in Bima (Rahman, [2005](#)).

CONCLUSION

Sunan Giri's da'wah network has been quite acceptable in the context of Islamizing the archipelago's eastern region through commercial and political means. *Datuk Tellue's* role in Islamizing Gowa and Sultan Auludin's role in Islamizing Bima are becoming increasingly interesting to discuss. However, additional in-depth and comprehensive research is required to bolster these findings. This pertains to establishing a more precise chronology and periodization.

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Manuscript:

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Panambo Lombok
Lontara Gowa
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Kitab Jawharat Al Maarif, Karya Haji Nur Hidayatullah al-Mansur Muhammad Syuja'uddin, 2 Jumadil Akhir 1299 H (Fahru Rizky's collection)