

THE HISTORY OF BONE ISLAMIZATION IN THE XVII-XIX CENTURIES AND THE IMPACT ON SOCIETY'S RELIGIOUS TRADITIONS

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Abstract

This article aims to describe Islam in Bone, history of entry, development, and influence on the religious traditions of the Bone community. This article uses historical research methods with four stages: heuristics, verification, interpretation, and historiography. The results of the research: 1. Acceptance of Islam in Bone is the main role of the King who ruled for approximately three months, namely King La Tenri Pale, who was the XI king of the Bone kingdom in the 17th century AD. Officially, Islam was accepted by the people of Bone on November 23, 1611, AD or 20 Ramadan 1020 H when King XII ruled, namely La Tenri Ruwa Matinroe ri Bantaeng or known by his Islamic name as Sultan Adam. 2. The development of Islam began to spread to the XIII king who ruled, namely La Maddaremmeng or known as Muhammad Salih (1631-1640 AD). 3. The influence of Islam that emerged in the Bone community, namely, marriage, birth, and death. It is this religious tradition that gets the influence of Islamic teachings on the people of Bone.

Keywords: Islamization; influence; tradition; religious.

INTRODUCTION

The history of Islamization in the Nusantara (archipelago) is a reconstruction process that explains how the beginning of the entry of Islam spread throughout the Nusantara. (Jannah & Hadi, [2018](#)). Various sources mentioned that Islam entered the Nusantara brought by its spreaders through several channels of Islamization in Indonesia, such as trade, marriage, education, Sufism, and art (Ricklefs, [1991](#)). Nusantara or Indonesia has several very different and varied regions about the arrival of Islam. One of them is the island of Sulawesi; precisely in South Sulawesi, there are generally four large tribes. These tribes are Bugis, Makassar, Toraja and Mandar. The tribes in South Sulawesi have a specific civilization and *socio-culture* so that it is different from other ethnic groups in the Nusantara (A. T. Bandung, [2016](#)).

The source of the arrival of Islam in South Sulawesi there is three versions. The first version summing up the path of Islamization of South Sulawesi, starting from the island of Sumatra, then to the island of Java, Kalimantan, and so on, Sulawesi Merauke. The second version, assuming the path of Islamization in South Sulawesi, is from Sumatra (Aceh) to the island of Java, then to South Sulawesi and other areas around it. The third version says that the entry route of Islam in South Sulawesi is from Sumatra (kingdom of Aceh), to Malacca, Johor, Brunei Darussalam, Mindanao, Maluku (Ternate), Buton, then South Sulawesi (Rama, [2000](#)).

Three ulama (scholars) from Sumatra are very instrumental in spreading Islam in South Sulawesi. The three famous scholars are 1. Abdul Makmur Khatib Tunggal, known as Datuk Ribandang, 2. Sulaiman Khatib Eldest, as Datuk Ripattimang, 3. Maula Abdul Jawad Khatib Muda as Datuk Ritiro (Rama, [2000](#)). These three ulama (scholars)

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Article History | Submitted: August 19, 2021 | Revised: August 30, 2021 | Accepted: September 28, 2021

How to Cite (APA 6th Edition style):

Fuadi, M.A. & Usman. (2021). The History of Bone Islamization in the XVII-XIX Centuries and the Impact on Society's Religious Traditions. *JUSPI: Jurnal Sejarah Peradaban Islam*. 5(1), 31-44.

DOI : [10.30829/juspi.v5i1.9827](https://doi.org/10.30829/juspi.v5i1.9827)

or grandfathers are the ones who brought and spread Islam in South Sulawesi. They are tasked with spreading Islam against the Kingdom and society in South Sulawesi.

The initial process of Islamization increased political polarization in South Sulawesi, especially when Bone, Wajo, and Soppeng rejected the Gowa government's invitation. Only Luwu cooperated with Gowa, none other than having converted to Islam. The area that flared up in the first decade's war was the Kingdom of Tellumpocoe (Bone, Wajo, Soppeng). The Kingdom was persistent enough to avoid Gowa kingdom attacks. The Kingdom of Bone, which strongly rejected the invitation, considered that the invitation was solely King Gowa's strategy to take control of the Bugis area. The Gowa kingdom greeted the call rejected by King Bugis by taking up arms against them (Abdullah, [1996](#)). In this case, Gowa is considered to have carried out an attack on the Bugis kingdom for the sake of conquest in spreading Islam both peacefully and in war (*musu' selleng*). However, the Kingdom of Tellumpocoe (Bone, Wajo, Soppeng) survived. Eventually, one by one conquered, so Sidenreng and Soppeng accepted Islam in 1609 AD, Wajo in 1610 AD, and Bone in 1611 AD (Kartodirjo, [1987](#)). With the defeat of Bone in 1611 AD, all regions in South Sulawesi have officially converted to Islam except the land of Toraja (Pelras, [2005](#)).

Accepting Islam in Bone as one of the Nusantara kingdoms in South Sulawesi does not eliminate local culture, customs, and beliefs. When the Kingdom of Gowa-Tallo brought Islam, the Kingdom of Bone did not necessarily follow the teachings of Islam brought by the Gowa-Tallo kingdom. Indigenous members and people of Bone reject Islam because the Kingdom of Gowa-Tallo piggybacked on religion to rule politics, so Bone is recorded as the last Kingdom to convert to Islam in South Sulawesi. In addition, a strong culture and longstanding belief in bone society can be used as an excuse for rejection following Gowa-Tallo's call to embrace Islam (Amir, [1982](#)).

This research uses a historical approach. It aims to know the core of Islam in Bone; History is developing and its influence on society of the XVII-XIX century. The data sources in this study used 2 (two) sources. The first is primary data, and the second is secondary data. Primary data is data obtained or collected directly in the field by the research person or concerned. Primary data is obtained from library sources such as; literature, previous research, books, and so on (Hasan, [2002](#)).

METHOD

The object of this study is Islam in Bone; History is in, developing and its influence on society of the XVII-XIX century. The research method used is the historical research method. According to Kuntowijoyo in *Pengantar Ilmu Sejarah* (introduction to history), five stages must be done by a researcher, namely the selection of topics, heuristics (source collection), verification (criticism of sources), interpretation, and historiography (writing). First, the selection of issues is the initial stage that the researcher must do. The selection of topics can be made with emotional closeness and intellectual closeness, where emotionally, the author is a native of Bone Sulawesi or the region to be studied. Second, Heuristic or source collection is the stage of finding written material or historical sources either in the form of written documents, artefacts, or oral sources (Kuntowijoyo, [2013](#)). The source collected in the form of ejection in this

study is *italic* to read pre-Islam as the primary source, while the second is in the form of relevant articles and books.

The third stage is verification, which is to criticize the sources that researchers have obtained. According to Kuntowijoyo verification, there are two types, namely external criticism and internal criticism. External criticism is the activity of criticizing archives or sources based on their physical or appearance, for example criticizing the source of the type of paper an archive is included in what type of paper of the year or from ink. At the same time, internal criticism is the activity of criticizing a source based on the content or meaning, or intent of that source (Kuntowijoyo, [2013](#)).

The fourth stage is interpretation or interpretation. In Kuntowijoyo's book entitled *Metodologi Sejarah* (historical methodology), It is claimed that interpretation has two kinds, namely analysis and synthesis. The research investigates a source to find the truth, while synthesis unites what a researcher has investigated. This study used analysis with the initial steps of gathering sources, then analyzed with a historical approach. Fifth, historiography (writing) is the final and most important stage in a study that must be written systematically. The submission of writing, according to Kuntowijoyo, consists of three parts, namely introduction, research results, and conclusions, and researchers are required to be good at rhetoric to string together method by method as a whole in a written work (Kuntowijoyo, [2013](#)). In earlier writings, there is still little relevance between the Islamization of Bone and religious traditions. The author tries to relate the two comprehensively. To get a clear picture of this problem, the approach used by researchers is library research using qualitative methods, namely *literature research* (Hadi, [1989](#)). The data source only comes from written materials published in research books, *lontara*, scientific papers, journals, and other sources that are considered representative and relevant.

RESULT AND DISCUSSION

The pre-Islamic Kingdom of Bone

It is not easy to ascertain when the appearance of the Kingdom of Bone, in the *lontara* script mentioned that after the descendants of Sawerigading no longer exist, and then there is chaos in the land of Bone. Laws and customs are no longer ignored so that the law of violence is strong to rule the weak and is known in Bugis bone literary terms as *sianre bale* (kill each other) (El-As'ady, [2006](#), p. 44). *Sianre bale* is an event in which humans live pouncing on each other like big fish eating small ones, not greeting each other, not being, without talking (court or rules). This incident is considered to have been seven generations without any *arung* (King) and customs. So far, the People of Bone do not know each other.

In 1330 AD, seven ancient countries were living neighbouring the Gulf of Bone. They were tired of fighting each other, namely the Kingdom of Ujung, Tibojong Kingdom, Ta' Kingdom, Tanete Riattang Kingdom, Tanete Riawang Kingdom, Ponceng Kingdom, and the Macege Kingdom forming an alliance known as a Bone kingdom (Purnama, [2014](#)). Previously known as the community *sianre bale*, which is large and strong, devour the small and weak. The crisis was closed with a terrible natural shaking and lasted for a week. After it subsided, there appeared to be a man dressed all in white,

and they considered him *To Manurung*, then asked to be King by the people of the seven *wanua* before the formation of the Kingdom of Bone (Rahim & Rahman, 2011). *To Manurung* means *To* is man and *Manurung* who descend, so *To Manurung* means the man who descends. In this case, the public has the belief that humans are descending from heaven.

Bone consisted of an alliance of seven little kingdoms that had an agreement to unite in a single government, which gave rise to the Bone Kingdom. Bone's name remained attached to the name of the Bone Kingdom when *Manurungnge ri Matajang* was willing to be appointed King of Bone to I (first). People from seven *wanua* (Small Kingdoms), coupled with the people of *wanua* Bone itself, agreed to make a palace for their King in Kampung Bone, which was also used as the capital of the Kingdom. Since then, the term "Bone" began to stick to the name of the Kingdom of Bone (Ali, 1986). The seven *wanua* or kingdoms are Ujung, Tenete Riattang, Tanete Riawang, Ta', Tibojong, Pongeng, Macege. In addition, there are also older kingdoms, namely the kingdoms of Awangpone, Pattiro, China, and Palakka, the seven *wanua* who agreed on the establishment of the Kingdom of Bone (Ali, 1986).

The Kingdom of Bone was originally ruled by a king named *To Manurung*. A man called *To Manurung* fulfilled the seduction of the people, and they went to a place called *Wanua Matajang*. On the way there, lightning thundered, but they didn't want to return at all due to the high spirit drive. Upon arriving in *Matajang*, they saw someone who was said to be the real *To Manurung*. He sat down, dressed in yellow, and accompanied three accompaniments; one carried an umbrella, another waved it, and a third person took his *sirih* (betel) place (A. B. T. Bandung, 2016). *To Manurung* is what the people of Bone believe to be appointed the first king by the people of Bone.

The basis used to appoint *To Manurung* to be the first Bone King in 1330 was a mutual agreement called the *Ikrar Matajang* (*Matajang Pledge*). This is a strong political commitment for the people of Bone with *Manurungnge ri Matajang* to be used as a basic principle in carrying out government duties in the future. It shows that the substance of the *Matajang Pledge* is a pledge between the people and the candidate of the King. The people elected and made *Manurungnge* the first Bone King (Kasim, 2002).

The people of Bone do not know *To Manurungnge ri Matajang*, who was appointed King of Bone to I (first). Therefore, the people of Bone gave a title that was adapted to his nature. When he saw many people gathered in a field ground, he immediately knew the number of people. It happens over and over again. That's why the people of Bone land give the title to *Manurung* as the *eye of Silompoe* (far vision), which means to contain an understanding of the area of the field (Ali, 1986).

The arrival of *To Manurung* brought many changes and improvements in the lives of the People of Bone. This period is known as *Mado* and *Matowa* as the title of a government officer. *To Manurung's* first task is to unite the peoples into a greater society with central power. Gradually, *Manurung* managed to control the government with the form of aristocracy state, then moved to spread the wings of his power. There are two ways to expand his capacity, namely by way of political marriage and secondly

using gun violence (Nabba, [2006](#)). *Matowa* was the leader or King of the Little Kingdom of Bone at the beginning of the Kingdom.

To Manurung as the King of Bone to I has an extraordinary ability to exceed and overcome the ability of the *Matowa Wanua* (duke). *To Manurung*, this lays the foundations of the seventh power arrangement. *Matowa Wanua*, as follows: Placing seventh *Matowa Wanua* into one assembly. *Silompoe Eyes* He became the head of the seven *Matoa Wanua* gathered in a federation called *Kawerang* in the form of a confederation. *Kawerang* It is the center of government-assisted by the seven *Matowa Wanua* as a governing council. Each *Matowa* retains his position in *Wanuanya* (the country) and follows the rules of the leadership *Kawerang*; each *Matowa Wanua* can accept the incorporation of new countries willing to join *kawerang*. Still, only seven *Wanua* that's all that sits in the assembly (Hamid, [2007](#))

According to Asmat Riady Lamallongeng, the first step taken by *Manurungge Ri Matajang* after being made as *Mangkau'* (King) in Bone is; ownership rights are established for the people who in Bugis language are termed *mappolo leteng* (return of rights). As it is known that in times of chaos (*sianre bale*), ownership rights for the crowd are uncertain. It means that the weak have no right to have something, and the right is only owned by the powerful. Thus, hostilities in the region are again calm and secure. Since the arrival of *Manurungge ri Matajang*, the state of seven *wanua* is; Ujung, Pongeng, Ta, Tibojong, Tanete Riattang, Tanete Riawang, and Macege, who were previously chaotic, returned to being safe and prosperous (Lamallongeng & Faisal, [2015](#)).

In addition to establishing rules to improve the social order, this King had a royal emblem in a flag named *Werompongge* (Hamid, [2007](#)). The origin of *To Manurung Ri Matajang* was the first king of Bone. So that the emergence of the Kingdom of Bone was precisely in the XIV century or 1330, the Bone community believes that the emergence of the Bone Kingdom began to be led by *To Manurung* to his descendants. Furthermore, the government in the Kingdom of Bone was ruled by the direct descendants of *To Manurung*, namely La Ummassa, to the kings who became the belief of the Bone people.

Bone Kingdom of Acceptance and Post-Islam

The acceptance of Islam for the Kingdom of Bone has its own. Meaning, because, after the last conquest of the Kingdom of Bone in Islamization, overall, Gowa controlled the kingdoms of Bugis. The deployment of Gowa royal forces to conquer kingdoms belonging to the *Tellumpocoe alliance* (Bone, Soppeng, Wajo) in the Bugis's *lontara* is recorded as an Islamic war *Musu Selleng* (war of Islam) for Bugis language, *bundu' kasallanga*; for Makassar language). *Musu Selleng's* term is because King Gowa wanted to spread Islam in the Kingdom of Bugis by war and conquest (Andaya, [2013](#)).

Before King Bone La Tenri Ruwa ruled and accepted Islam, King We Tenrituppu had previously converted to Islam. King Bone to X We Tenrituppu, who was in power at that time, and King Gowa brought an army to broadcast Islam accompanied by loud, sharp, and firm advice. They used armed force. In this case, they were confronted by *Tellumpocoe's* forces, so King Gowa retreated. A year later, King Gowa re-waged war, but the Kingdom of *Tellumpocoe* was defeated, the fight was stopped, and King Gowa returned to his land of Gowa (Nabba, [2006](#)). After the King of Bone to X We Tenrituppu

Matinro Eri Sidenreng died, the people of Bone gathered and consulted to choose who would be appointed to replace the Bone King to X (10) We Tenrituppu. Then the people of Bone agreed to establish La Tenri Ruwa Arung Palakka and Arung Pattiro to be King of the Kingdom of Bone (Nabba, [2006](#)).

After approximately three months on the throne or position in the Kingdom of Bone, king Gowa himself came to remind Arumpone of the covenant made with the ancient kings. Which read, "whoever finds a good way, it is obligatory to inform the kings who also pledged in the covenant" (Hamid, [2007](#)). King Gowa said, "I think Islam is good and can bring a bright light to us. Therefore, I hold on to the religion of the Prophet. If you accept my opinion, then Bone and Gowa will be great and strong to worship *the God seuwae* (Allah SWT)" (Lamallongeng & Faisal, [2015](#)).

In this case, King Bone La Tenri Ruwa said, "if he does not welcome and accept the advice or invitation of King Gowa, that is manifest truth and goodness later, then attack and defeat us until surrender, then it means enslaved his name. If it is acceptable and then deny it, it is time, and in its place, we fight" (Nabba, [2006](#)). King Bone said that *if we fight back, it is natural. Don't you think that I can't fight it? I only believe that why do we reject the good* (Lamallongeng and Faisal, [2015](#): 66). It turns out that the people of Bone are not pleased and willing to accept the invitation of Islam, do not want to change their old beliefs. Finally, La Tenri Ruwa remained silent and noticed a disorder of behavior and people's behavior, so he left the place and went straight to Pattiro, followed only by certain people and his bodyguards and relatives.

Arriving at Pattiro, he conveyed to the people of Pattiro the intention of the coming of King Gowa in Pallette. But the people of Pattiro agreed with the people of Bone, so King La Tenri Ruwa stayed in his Palace. In this Palace, King La Tenri Ruwa was united with his wife's children and his followers in a state of self-care and a state of caution. After that, he left Pattiro for Palette (Ali, [1986](#)).

In Pallette, King Bone La Tenri Ruwa was asked by King Gowa, "To what is the limit of your power." For I know that Bone is yours and that the akkarungeng has moved on to Bone." King La Tenri Ruwa replied, "What is mine is Palakka, Pattiro, and Awampone. And Mario Riwawo's area belongs to my wife." King Gowa again said, "Now say the shahada (two sentences shahada), let Palakka, Pattiro, and Awampone accept Islam. For Bone to leave no man alone, Gowa will not enslave you." King Latenri Ruwa replied: "because I will say two sentences of the shahada, so I come here" (Lamallongeng & Faisal, [2015](#)).

King Gowa handed over the Pallette area to Bone King La Tenri Ruwa, which he had occupied. Then the King of Gowa also handed over a tapestry decorated with gold weighing one *Kati* to the King of Bone La Tenri Ruwa. King La Tenri Ruwa said, "If this gift is due to me siding with Gowa and contradicting Bone, then I will not accept it. And king Gowa replied that we did this according to the custom of the previous parents. When meeting with his family gave nothing as a sign of joy," After the explanation from King Gowa was heard, then the King of La Tenri Ruwa welcomed and received souvenirs given by King Gowa. The souvenirs gift symbolizes Islamic acceptance from King Gowa to King Bone (Ali, [1986](#)).

After King La Tenri Ruwa was removed from his throne for agreeing to the entry of Islam in the Kingdom of Bone, it was replaced by La Tenripale Arung Timurung. King La Tenripale is the one who led the people of Bone against King Gowa Sultan Alauddin, who was brought to Islam and based in Pallette. King La Tenripale disapproved of the entry of Islam, so there was a battle that led to the defeat of the Bone kingdom. The King of Gowa attacked Bone after La Tenri Ruwa was in Pattiro and prepared to leave for Gowa. La Tenripale leads bone warriors against King Gowa. Bone was attacked and burned to death until the Boneites were defeated and accepted to Islam in 1611 (Hamid, [2007](#)). He invited all *palili* (subordinate areas) to be told to recite the shahada as a sign that all Bone people have accepted the religion of Islam. So this is where the Kingdom of Bone and the people of Bone embraced Islam in 1611 AD (20 Ramadan 1020 H) (Lamallongeng & Faisal, [2015](#)).

The Development of Islam in Bone

In the Kingdom of Bone, the development of Islam began during the time of the 13th king La Maddaremmeng Sultan Muhammad Shaleh king 13th (1631-1640 AD), after La Tenripale died in the Land of Tallo (Gowa). In the time of the King, La Maddaremmeng had many changes and developments in the teachings of Islam. La Maddaremmeng, who is La Tenripale's nephew who first wore a white umbrella to wear traveling. The white umbrella, called *Teddung Salakae* (king umbrella), helped restore Bone's authority among its people (Hamid, [2007](#), p. 117). In the first period of his rule, La Maddaremmeng was very passionate about implementing Islamic sharia. And was the King (*Arung*) opposed slavery in the Kingdom of Bone (Sessu, [n.d](#)).

La Maddaremmeng was very passionate about the teachings of Islam both in the Kingdom of Bone. Even into the Kingdom of its neighbors. Such as Soppeng, Wajo, Sidenreng, Sawitto and others. He practiced the teachings of Islam purely. Stipulate that no one should ever maintain or employ that *sahaya* (slave) (Nabba, [2006](#)). At the time la Maddaremmeng *parewa ade* was changed to *parewa Sara'*. The position of *Parewa Sara'* was expanded by appointing his subordinate apparatus consisting of Imam, Bilal, and Khatib. They came from a noble family because they were nobles, so their peerages were not separated. Their positions include Qadhi's name with *Petta Kalie* (qadhi), *Petta Imam* (mosque imam), and others. *Petta* is a term for nobles that means "my master." This proves that at the time of La Maddaremmeng, there had been a fusion of *Sara'* and *Ade'*. The terms of the Appointment of *Petta Kalie* or Qadhi are based on *Abbatireng* (same as descendants), science (expertise in the field of sharia law). So *Petta Kalie* is a tribute to the ulama or Qadhi in Bone (Sulaiman, [2004](#)).

La Maddaremmeng learned religion from the first Qadhi Bone named Faqih Amrullah. Faqih Amrullah (named *Petta Kali Faqqi*) is the son of Sayid Muksin and grandson of I Mallingkang Daeng Manyonri Sultan Abdullah Awwalal Islam (King tallo) and Mangkubumi kingdom gowa Raja Tallo who first converted to Islam. He was sent specifically by the 15th King of Gowa; Sultan Malikus Said to teach Islam to the people of Bone. Faqih Amrullah taught Islam a lot, including the prohibition of slavery. Strictly the King of Bone La Maddaremmeng finally carried out the Islamic sharia (Sulaiman, [2004](#)).

The efforts made by La Maddaremmeng in the development of Islam are to eradicate idols and deeds that are considered by violating Islamic sharia. As the study of religious anthropology, the belief system was owned by the Bugis before Islam entered. The belief system in question is a human shadow of various manifestations beyond the reach of reason and mind. Based on belief, the embodiment must be trusted and accepted as dogma (Nasruddin, [2014](#)).

The efforts made by La Madderemmeng became the beginning of the development of Islam in the Kingdom of Bone by trying;

- 1) Eliminate slavery.
- 2) The addition of *parewa sara'* be called qadhi.
- 3) Eradication of idol statue.
- 4) Eliminate arbitrary actions in others
- 5) Equal rights.

During the reign of La Maddaremmeng and Qadhi Fakhri Amrullah, the subsequent development of Islam, the first qadhi (1639-1640 AD), was to build the first Mosque in the Kingdom of Bone. The first Mosque was built to teach Islam in the Kingdom of Bone, located in the village of the mosque named Al Mujahidin Mosque. In this Mosque, many da'wah interpreters were created to develop Islamic teachings in the Kingdom of Bone, then continued by his grandchildren, who are still managed by his descendants (Sulaiman, [2004](#)).

Al Mujahidin Mosque is an old mosque in Bone called *Masiji' laungnge'* (oldest Mosque). The Mosque was built to teach Islam in the Kingdom of Bone. Later this Mosque was renovated by his grandson Qadhi to 5 Arab Harun (1775-1809), then renovated again by his son Qadhi to 6 Haji Pesona (1810-1823). Then continued its construction during King La Temmassonge' Toappaweling Matinroe ri Malimongeng Raja Bone to XXII. During the time of King La Temmassonge' ordered to renovate the Mosque's place on 4 Sha'ban 1165 H. The old Mosque of Al Mujahidin is the Palace mosque (Lamallongeng & Faisal, [2015](#)).

The Influence of Islamization in the Religious Traditions of Society

The acceptance of Islam in Bone and the entry of sharia (*Sara'*) are an internal part of *pangadereng* (customary law). Therefore, social institutions in society undergo new changes. Bone people, before converting to Islam, many Muslims believed in the belief of animism. However, after Islam came as part of *pangadereng* gave its function in various behaviors of the social and cultural life of the community. The arrival of Islam in Bone does not necessarily change the values, rules, and even pre-Islamic customs that exist in the people of Bone. However, the presence of Islam in the Bone community adds and enriches the culture. So that there are negotiations between sharia (*Sara'*) Islam and the original local traditions of the Bone people.

The influence of Islam in the order of social life is easier to know when viewed from the implementation of initiation ceremonies or lifecycles (Sewang, [2005](#)). According to Yusri Abady as *cycle life ceremonies* are life circle ceremonies. In this case,

it is a ceremony characterized by the transfer of one phase of life in the course of an individual's life and marriage, birth, and death (Abady, [1993](#)).

Marriage Traditions

Marriage is one form of giving birth to offspring based on legitimate love that can further strengthen relationships between families, tribes, and even nations. A marital relationship or marriage is a firmly established relationship in human life, so it can be said that marriage is mandatory. This is in line with the view of the Bugis that a person can be said to be *makkalepu* (whole and solid) if he has held a marriage or marriage (Tim Aksara, [n.d.](#), p. 4). So for the Bugis people, marriage is not easy, but it takes careful preparation to put their family.

For the Bugis people, marriage means *siala'* (married) that is taking each other. Marriage is a common bond. However, they come from different social statuses. After becoming husband and wife, they are partners. Not only is the relationship between husband and wife unification, but the families of both parties strengthen the relationship, which is referred to as *mappasideppe' mabela-e* (closer to the far) (Pelras, [2005](#)). The marriage ceremony also marked the beginning of the relationship between the husband and wife. And the legalized relationship between a man and a woman. Marriage is not only worldly but also sacred and is done through a ceremonial procedure. In the manner of this marriage ceremony, there is a very Islamic influence such as the condition involving local religious officials and the pronouncement of two sentences of the shahada and *ijab-qabul* (Saransi, [2003](#)).

Bugis Bone society is a cultured and civilized society, always obeying and upholding their customs, including marriage. Achieving a marriage for the Bugis Bone community is not as easy as buying goods in the market. But through a process with a relatively long period and involving parents, relatives, and family (Latif, [2016](#)). So marriage must be done clearly, because customary violations that one member may have can interfere with the happiness of life and order of the entire family and society concerned (Syukur, [2009](#)).

Marriage for the Bone community is considered ideal if the stages that become customary and religious provisions can be passed. The steps are the legacy of pre-Islam and then gain the influence of Islam. The setting is like 1) *mappese'-pese'* (search for brides in particular); 2) *Mammanu'-manu'* activities (delivery of intentions to attract the bride-to-be from the prospective groom's side); 3) *Madduta* event (an official submission from the male candidate to the female candidate party will apply); 4) *Mappacci* night event (done to cleanse the soul and blessing of the family); 5) The last event was *menre botting* (implementing marriage agreements from male candidates to female candidates) (Rahmawati, [2016](#)). According to Syarifuddin Latif, the Bugis marriage process went through 3 major stages until the end of the event. *First*, the pre-marital process. *Second*, the preparation for the wedding. *Third*, the process of carrying out marriage (marriage ceremony) (Latif, [2016](#)).



Picture 1. Illustration of Wedding Traditions

From the series of marital activities above, there are several processes of Islamic teachings included. Likewise, Islam prohibits contact with the opposite sex, not his partner; the relationship becomes halal after marriage. Islamic Sharia (*sara'*) in marriage has a role in marriage agreement: a religious expert or qadhi and Imam leading the wedding event. Where pre-Islamic, marriage prayers were performed by a *sanro/dukun* (shaman). In the marriage contract, there is still a pre-Islamic marriage custom that is carried out, namely the first percent of a man's thumb with a woman's thumb called *mappasikarawa* (touch each other), as a good sign of marriage according to tradition (Abdullah, [1996](#)). After Islam comes, then the one who performs the prayer request is qadhi or Imam.

There is the influence of other Islamic teachings in the activities of *the tudang penni* (party night) stage, namely in the form of *mappanre temme'* (khatam al-Qur'an) before the *mabbarazanji* event (reading of barazanji). This activity was taken over by an imam and attended by the bride-to-be as proof that he has mappatemme Qur'an (recitation of the Qur'an) officially. In *the event of mappanre temme'* (Qur'anic recitation), the Imam only takes a few surahs from the Qur'an to be read and followed by the bride and groom. The Imam usually recites surah Adh-Dhuhaa (93) to surah An-Nas (114), then surah Al Fatihah and Al Baqarah several verses. *Mabbarazanji* is an Islamic culture that is absorbed into the culture of the Bugis Bone community. Therefore, *mabbarazanji* among the Bugis Bone community became part of the wedding ritual ceremony, especially in *tudang penni*.

Birth Tradition

Birth is a new offspring of a married couple and is recognized after carrying out the marriage legally. The birth of a child in the environment of Bone community life is not much different from the treatment procedures that exist in some tribes in Indonesia. When a baby is still in his mother's stomach, he has begun to be treated according to their respective customs. Showing a sign has produced human seedlings in its womb, called *ngidam* (cravings) or (*mangideng* for Bugis language). In this phase, the mother will get special attention from all her family members, especially regarding desires that cannot be denied. This aims to make the baby when born in normal circumstances, both physically and mentally. The baby's development can be known and always accompanied by *sanro pamma* (child shaman) and other relatives (Rahmawati, [2016](#)).

Birth is a happy situation in the life of the family couple because it marks the presence of new members in the family; with the birth of a child, some activities like *aqiqah* in the form of a welcome such as *mappariwa ana' lolo* (holding a baby). This ceremony or rite is done by preparing an offering in *songkolo* with four colors: black, white, yellow, and red. Symbols like this are done by having meaning and hope that the baby will reach a high position in society.



Picture 2. Illustration Tradition of Aqiqah

At the baby's birth, carried out the ceremony *maccera' ana* or *aqiqah* (ceremony for the child's safety) by preparing some form of offerings in the form of meat dishes from slaughtered animals, not to forget there are cakes made from brown sugar and coconut. This is a symbol so that the baby, sweet as sugar, and his life is as helpful as coconuts. This ceremony is carried out by a baby *sanro* (child shaman) by praying that the baby can be kept away from evil spirits that can interfere. After the advent of Islam, *maccera' ana'* was replaced with an event referred to as *aqiqah* (Syukur, 2009, p. 215). The order for the implementation of *aqiqah* is explained by the Prophet's hadith quoted by Syukur, which reads;

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ الْغُلَامِ مَعَ الْغُلَامِ عَقِيْقَةٌ فَأَهْرِيْقُوا عَنْهُ دَمًا وَأَمِيْقُوا عَنْهُ الْأَدَى.

Means: *The newborn child must be aqiqah, therefore draw blood for him and avoid disease.* (Al-Turmudzi, Sunan al-Turmudzi, Kitab: al-Adhi 'a Rasulullah, bab Ma' Ja'a fi al-Aqiqah, No. 1433). Likewise, with the implementation of this *aqiqah*, the slaughter of two goats for a baby boy and a baby girl one goat, *aqiqah* is done by cutting the baby's hair by Sara's experts (i.e., Imams or religious figures). In this, *aqiqah* also performed a reading of *barzanji* (mawlid) as an expression of gratitude for the baby's birth.

The influence of Islam on the event of birth to the *aqiqah* does not significantly change the previous customary traditions. The Broadcasters of Islam did not abolish the pre-Islamic practice, as this was considered not to undermine the *aqidah* of Islamic teachings. In addition, the influence of Islam can be seen during the *aqiqah* process led by religious leaders (in this case, the Imam). Acculturation between customs and Islam is a negotiation so that the Bone community does not reject the influence of Islam applied and does not accept it fully.

The tradition of Death: Reading al-Qur'an

Before Islam was accepted, the Bugis had adhered to the belief of *the God seuwae* (the Single God). In addition to believing in gods, they also believed the spirits of their ancestors could wreak havoc if there were no harmonious relationship with them, either through religion or ceremony. Therefore, the Bugis often give offerings to spirits, especially when they get lucky. After Islam was accepted as the official religion of the Kingdom, society gradually changed the belief in the God of *Seuwae* with belief in Allah. For the people of Bone, death has been heavily influenced by the teachings of Islam. This is because people believe that death will definitely pick up and only Islam can give its enlightenment.



Picture 3. Illustration Tradition of Death Reading al-Qur'an

The belief of the pre-Islamic Bone community, when someone dies will be buried along with his valuable possessions and precious or cherished objects. The thought is intended, so that evil spirits do not come to interfere with the living by attaching to the objects belonging to the *mayit*. And after the people accepted Islam, the belief was still going on, but the property was no longer buried but given to the *parewa sara'* (*qadhi*) (Sewang, 2005). From the process of burial on corpses, the influence of Islam can also be seen in the process of settling the debt receivables charged to his heirs. In addition, Islam also influences the ceremonies that accompany death, such as the tradition of night vigils. The belief of the pre-Islamic community is when the body of a deceased person must be guarded in his spirit before being buried not to disturb the family and the living. This tradition was maintained after Islam came but was replaced with the recitation or recitation of the Qur'an. Qur'anic recitation is carried out on certain days after death, such as the seventh, fourteenth, fortieth, and hundredth days after the funeral.

The influence of the coming of Islam in the rite of death can be seen in the procession, such as the implementation of prayers for corpses, the recitation of *talqin* on the grave, as well as the memory of Allah (Syukur, 2009). Therefore, the influence of Islam on death is the renewal of Islamic teachings in the process of death activities, namely continuing pre-Islamic traditions that are considered not to violate Islamic sharia and carried out together with applied *sara'* (Islam law). However, with the process of acculturation with Islam, Bone customs acquired a new color.

CONCLUSION

The development of Islam in Bone was during the reign of King XIII, King La Maddaremmeng. This King is known to be very passionate about the teachings of Islam. So that there are some and the habits of the Bone community are eliminated and improved. The teachings of Islam are carried out as instructed. Such as the elimination of slavery that is not in accordance with the teachings of Islam. Islam was so developed when the King of La Maddaremmeng added structural in the Kingdom referred to as *parewa sara'* or religious stakeholders. The influence of Islam on society can be seen in the spiritual influence that exists on bone society. When Islam came, the social changes that exist in society were not necessarily destroyed or banned. There was some social influence on Bone society when Islam came. Such social influences are on marriage, birth, and death. In addition to marriage, birth, and death, the author also describes some social communities that get acculturation. The social change is in the form of carrying offerings to the cemetery, lowering offerings to the river, bringing offerings to crocodiles (animals); there is still a tradition of eating pigs at every party. Similarly, the People of Bone carry out Islamic traditions such as eid, fasting, maulid, Isra Mi'raj, Barzanji.

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