

INTELLECTUAL TREASURES OF ULAMA MANDAR TRACING THE DYNAMICS OF ISLAM NUSANTARA IN THE LAND OF MANDAR

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Abstract

The entry of Islam in Mandar is a phenomenon because Islam in Mandar entered extraordinarily without any rejection from the public in general and the royal elite, Nowadays the land of Mandar still becomes an important reference in learning Islamic science, especially the learning of the kitab kuning (kitab kuning is traditional books containing Islamic religious lessons taught in pesantren in Nusantara) in Sulawesi. This study explores how scholars spread Islamic teachings in Mandar and how scholars respond to the very diverse Local Culture of Mandar. In uncovering this, the study used Qualitative Descriptive methods in the form of observations, interviews, and focus group discussions (FGD). The location of this study is in West Sulawesi focusing on the villages of Pambusuang and Campalagian Polman. The results showed that Islam came to Mandar peacefully because the way and approach used by scholars in spreading Islam was very tolerated by the situation and conditions of Mandar society at that time which was a believer in Animism and Dynamism. In addition, conveying the teachings of Islam with full policy also makes the local culture an approach to Islamic teachings so that Islam enters the community with calm and pleasure to the scholars. The findings in this study will certainly be very useful in the current proselytizing context, considering that Islam is currently widely highlighted and labeled as an extreme belief, one of the causes is the preachers who seem to impose their opinions and beliefs on others.

Keywords: Intellectual Treasures, Ulama Mandar, Islam Nusantara

INTRODUCTION

Indonesia is a multicultural country, so it is not surprising if Indonesia is then known for its cultural diversity and rich traditional values, so that many researchers,

both local, national to international are so interested in conducting cultural research in Indonesia. Many cultures in Indonesia are studied and researched by foreign researchers because of their appeal (I. Abdullah, 2006).

Similarly, when talking about Islam in the archipelago, either the form of practice or even how Islam blends well with the indigenous heart in the archipelago in a calm manner without any meaningful conflicts whereas, on the one hand, Indonesia is a country with so many cultures and beliefs that reign in the hearts of its people.

The study of where and how Islam entered the archipelago is important because it is one of the identities of Indonesian Muslim communities. It cannot be ascertained that since when Islam Nusantara first appeared on the surface in Indonesia. But one thing is certain, the term Islam Nusantara began to be popular in mid-2015 (Mustamir, 2019) and the term Islam Nusantara then emerged as the subject of debate in many circles. It began when the mass media discussed the issue of the use of Javanese *langgam* in the commemoration of Isra Mi'raj at the State Palace in May 2015 ago. From this then came a lot of disagreements and debates about Islam Nusantara with its concepts. As a result, socio-religious polemics have become increasingly complicated. Differences of opinion make people blind and difficult to distinguish between which cultural products and which religious products; it even seems as if it is no longer able to project that the Arab one is not necessarily Islam and the Islamic one is also not necessarily Arab. So that, society is not uncommonly plunged into an Arabcentric rather than Islamcentric understanding. And what is even more level is that then Muslims seem to forget that the main teachings of Islam are shade, harmony, and peace-loving on the footing of morals (*akhlhlaqul kharimah*) instead of exclusive and destructive angry Islam (Mubarak & Rustam, 2019)

Islam Nusantara itself consists of two words, namely Islam and Nusantara. Islam is the name of the religion embraced by Muslims, while Nusantara is meaning the country of the outer islands. Majapahit uses the term to refer to countries outside the center of Majapahit power, such as islands outside the island of Java. The name Nusantara comes from two Sanskrit syllables, namely *Nusa* which means "island" and

antara which means "outer". Nusantara is used to refer to the islands outside Majapahit (Java). The word Nusantara is obtained from the oath of Palapa Patih Gajah Mada spoken in the ceremony of his appointment to Patih Amangkubhumi Kingdom of Majapahit (1258 Saka / 1336 AD) written in the Book of Paraton (Kings). In his oath, it is called such words: "*seagrass huwus lost the archipelago*" (if it has defeated Nusantara) (Ahmad Baso, 2015).

Therefore, if the words Islam and Nusantara are combined and become Islam Nusantara then it can be understood by using the nahwu science approach, that is, the word is connected by using the composition of *idhafah* sentences, which in the concept of *idhafah* always *diaqdir* or predict the existence of *huruf jarr* (either *huruf jarr lam*, *fi* or *min*). which is discarded between the words Islam and Nusantara. From this, it can then be understood that Islam Nusantara can mean Islam (*li*) Nusantara which means Islam for or to the archipelago (Nusantara), and Islam (*fi*) Nusantara which means Islam in the archipelago and Islam (*min*) Nusantara which means Islam from the archipelago (Ahmad Baso, 2015)

In turn, Islam entered the Eastern part of the archipelago, such as South Sulawesi with many accompanying historical stories that are loaded with lessons about how the scholars or Islamic preachers spread Islam and its teachings. This study of researchers tried to discuss the indigenization of Islam in the socio-cultural structure of Mandar.

Mandar is one of the majority tribes in West Sulawesi, recognizing Mandar means recognizing Islam. In this case, several references are directly related to the study of Islam Nusantara, but not many, even almost no comprehensive studies of Islam in the people of Mandar. As an early note, among them, are some fundamental works such as the writings of Azyumardi Azra (Azra, 2013), Abdurrahman Mas'ud (Mas'ud, 2020) and Ahmad M. Sewang (Sewang, 2005).

This shows that Islam has coalesced and undergone an indigenous phase in the social and cultural structure of the Mandar. The Islamic Network of The Archipelago,

especially Islam Mandar, is still not widely discussed, some existing studies focus more on the "organizational" aspects of the network of scholars in the Middle East with scholars coming from other parts of the Islamic world. No specific studies have been found that review intellectual aspects and their association with local culture. Though the study related to the intellectual side is a very important aspect because it will be known the form of ideas and teachings conveyed through the network of scholars in the land of Mandar.

The entry of Islam into West Sulawesi is inseparable from the generalization of the historical influence of the Gowa kingdom which became the center of the kingdoms in Sulawesi in the range of 1605 AD. King Gowa recorded in history and is estimated to be the spreader of Islam in Sulawesi is *I Mallingkaang Daeng Manyonri*. Following the king of Gowa named Sultan Alauddin, and some scholars such as Abdul Qadir Khatib Tunggal called *Dato Ri Bandang*, *Datu Sulaiman* or also known as *Dato Pattimang* and *Dato Ri Tirto* who is known as *Khatib Bungsu* (A. Abdullah, 2016).

In addition to the three *Dato* spreaders of Islam in Sulawesi, also known as one of the great charismatic scholars, Sheikh Maulana Yusuf or Sheikh Yusuf *Tajul Khalwati* from the land of Gowa. Sheikh Yusuf spread many teachings of Islam to various regions in Sulawesi using the Sufi approach (Estuningtiyas, 2020).

As for Pambusuang, the record related to the spread of Islam for the first time to date is still debated. No information has been found from Islamic historians in Polewali Mandar who confirmed the beginning of Islam entering the Mandar region, especially in Pambusuang. But even so, opinions are generally possible and can be used as a reference for researchers to start collecting authentic data. However, it is believed by some Pambusuang people that the first Spreader of Islam in Pambusuang was Sheikh Abdul Rahim Kamaluddin in 1608 AD or early 17th century AD.

The model of spreading Islam in the land of Mandar is not controversial and does not contradict local culture so that Islam is

spread peacefully. It is not found in the historical record that Islam spread beginning with the destructive actions of the scholars who spread aimed at delegitimizing the existence of customs and traditional customs of the Mandar people. This is what then caused Islam to adapt quickly in Mandar society and quickly became one part of Mandar's cultural identity to this day.

This phenomenon is very interesting to study in relation to the dynamics of Islam Nusantara. Therefore, this writing is considered very important to explore the intricacies of Mandar-an and the process of acculturation or mixing of Islamic culture with local culture that has been contrasted in the Mandar community in Pambusuang and surrounding areas, and will certainly produce benefits for researchers, readers, and activists of Islam Nusantara.

Literatur Review

Discussions related to Islam entered the land of Mandar with many methods of scholars in spreading and teaching Islam or how Islam Nusantara in Mandar has not been a trending discussion among the authors atau researchers.

Suriyadi Mappangara and Irwan Abbas have conducted research and have been presented in a book, namely *Islamic History in South Sulawesi (Sejarah Islam di Sulawesi Selatan)*. The study explained how South Sulawesi before Islam came both in terms of culture and beliefs, besides it also explained how Islam entered South Sulawesi in general and of course also a little mention of Islam in Mandar because Mandar was part of South Sulawesi before turning to in West Sulawesi. This research about the history of Islam in Gowa considers that Islam was first studied in South Sulawesi through the kingdom of Gowa.

In addition to the above research, Edward E. Polinggomang also conducted research related to the History of Mandar, namely *the History of Mandar Government Time to West Sulawesi (Sejarah Mandar Masa Kerajaan hingga Sulawesi Barat)*. This study explained how Mandar still joined in South Sulawesi until after separated into West

Sulawesi. This study emphasizes more how Mandar from the face of socio-politics, therefore this study explained how the development of kingdoms in West Sulawesi, both in terms of local political culture and the formation of royal alliances. In addition, the study also discussed how the spread of Islam in Mandar and how Mandar during the colonial period.

There is also research conducted by the Research and Development Agency and the Training of Religious Literature Center, namely *The History of Islam in Mandar (Sejarah Islam di Mandar)*. This study explained about Mandar (Balanipa) in History, starting from the origin of the balanipa kingdom, the growth and development of the balanipa-Mandar kingdom, and the bureaucratic structure of the relationship with the kingdoms that it's all around him. In addition, the research also explains Islam in Mandar, how Islam entered Mandar, and also talks a little about the relationship of local culture with Islamic teachings.

From some of the above studies it can be said that the above studies are related to research conducted by researchers, but still different because this study will explain how the role and strategy of Mandar scholars in the past when first spreading Islam in Mandar to what the strategy of scholars in the present to still exist in preserving Islamic teachings that remain tolerant and acculturated with the local culture of Mandar.

RESEARCH METHOD

This study uses a qualitative descriptive approach. Data collection is done through observation, focus group discussion (FGD), and interviews. The interview was conducted in-depth (depth interview) with several community leaders in Mandar ranging from Mandar culture men to *annangguru* who live in Mandar both in Pambusuang and those in Campalagian, this is certainly to get balanced research data between local Mandar culture men and *annangguru* who indeed devote their lives to spreading and teaching Islam to the People of Mandar. To find out the picture of Islam in Mandar, and how the local culture of Mandar has been cultured

with Islamic culture, the author made unstructured observations, namely observations made without using observation guidelines. Researchers develop the most important developments that occur in the field

This research was conducted by focusing on two locations in Mandar namely Pambusuang and Campalagian, considering that both places are still consistent to date to do Islamic learning and education based on classical pesantren by putting forward the study of *kitab kuning*, especially Pambusuang recorded as an area where Islam was first received in Mandar so that historically, Pambusuang has something different from the others.

DISCUSSION

Scholars who Spread Islam in Mandar

The note related to the spread of Islam for the first time to date is still debated. Many versions explain how and by whom and when Islam first spread in the land of Mandar. There has been no information from Islamic historians in Polewali Mandar who confirmed the beginning of Islam entering the Mandar region, especially in Pambusuang. But even so, opinions, in general, are then possible and can be used as a reference for researchers to start collecting authentic data.

One version mentions that the first to spread Islam in Mandar was Sheikh Yusuf al-Makassari in the XVI century A.D., this theory was revealed by Andi Mappatunru. This theory was later criticized by Ahmad Makkarasu as quoted by Darwis Hamzah who suggested that Sheikh Yusuf was born in 1626 AD, long before Islam had entered the region of Mandar (Ahmad M. Sewang dkk, 2010).

In another version, it is explained that Islam first entered the land of Mandar under the Javanese Kapuang raRadenas Suryo Adilogo and his teacher, Sheikh Zakariya al-Maghribi at the end of the XVI century AD. They immediately came from the island of Java and the first area visited was the Kingdom of Pamboang (northern Mandar). It is also explained that this scholar is a student of Sunan Bonang who came to Kalimantan and then continued his activities in Sulawesi,

while kapuang Jawa because it was converted to the origin, is from Jawa (Poelinggomang, 2012). There are two reasons why Pamboang became the first to be addressed, *first*, because Pamboang since ancient times is known as one of the trading cities in Tanah Mandar, and *second*, based on wind currents and geographical location, where Pamboang is a place of determination of shipping direction for sailors who inhabit the eastern part of Mandar area to sail to Java and Kalimantan because pamboang is closer to the area (Mappangara & Abbas, 2003).

Regarding the entry of Islam in Pamboang there is also a different version related to where it comes from because some say that Islam in Pamboang is accepted from Kalimantan and others say that Islam in Pamboang is received directly from Java. It is said to come from Kalimantan because geographically the island of Kalimantan (South Kalimantan) is adjacent to the island of Sulawesi (Mandar section) where merchant sailors from the son of Pamboang often visit Kalimantan. Meanwhile, it is also known that the first kingdom to practice Islam in South Kalimantan was Banjarmasin whose people embraced Islam in the middle of XVI AD. And even long before Islam came to Kalimantan, trade relations between the islands in the archipelago had long been established, and at the beginning of the XVI century A.D., relations between Java, Kalimantan, and the eastern archipelago were already very crowded, but this opinion is considered unprovable, except only based on the geographical location of the two regions with a record of still needing authentic data to support it (Mappangara & Abbas, 2003).

Of the many versions of the entry of Islam in Mandar, there is one version that is widely believed by the People of Mandar, especially pambusuang residents, where it is believed that the first Spreader of Islam in Pambusuang was Sheikh Abdul Rahim Kamaluddin in 1608 AD or early 17th century AD. He is of Arab descent from Sumatra. Based on the information in *Lontara 2 Pattodioloang in Mandar*, it is mentioned that Sheikh Abdul Rahim Kamaluddin was a scholar who brought and introduced Islam to

the Balanipa Kingdom (Syah Azis, 1992). Sheikh Abdul Rahim Kamaluddin initially landed at *Tammanggalle* Beach, in Balanipa. And in the future settled and died in Binuang so that he was called *Tuanta Tosalama Binuang*.

Tuanta Tosalama Binuang then established and formed centers of study and held Islamic studies which later became known as the pesantren system. The approach used by *Tuanta Tosalama Binuang* to spread Islam is a *populist* approach, which starts at the lowest level of society. Meanwhile, the method used in spreading Islam is to build centers of Islamic studies and studies using the pesantren model. It is then marked by a famous symbol known as *mokking patappulo* (Idem, 1993) which means "forty santri people" which is the first santri in the history of the land of Mandar. This is as explained by one of the informants in this study, namely Sayyid Fadhlu al-Mahdaly who is also the Imam of the Mosque Agung Syuhada 45 in Polewali Mandar:

Di lambanang itu kan ada yang dikenal dengan mukim patappulo, dimana Raja pada waktu memberikan titah untuk membimbing 40 orang (santri) dibawah bimbingan Syekh Kamaluddin, Dianggap titah raja karena masjid di Taagnga-Tangnga itu adalah masjid kerajaaan, awalnya di Lambanang Kampung Tangnga-Tangnga dan di situlah empat puluh orang tersebut di kader, dan inilah bentuk pesantren pertama di Mandar.

Traces of the presence and whereabouts of Abdul Rahim Kamaluddin can be seen from the relics of tasbih with a size of about 28 cm. which has several tasbih seeds about 3,300 seeds. It is estimated that this tasbih is more than 300 years old. At certain moments, this tasbih is used by local Muslims for dhikr, such as every month of Ramadhan or at a joint prayer event, or when there are residents who died. That said, tasbih seeds derived from pampered fruit is believed are to be efficacious to be the cause of healing from a disease. This is as revealed by Rifai who is the guardian of the Tomb of Shaykh Kamaluddin.

Acculturation of Islamic Values with Mandar Local Culture in Learning Sufism and Nahwu Sharaf Science

The intended acculturation of Islamic values with the local culture of Mandar in Islamic education is how the scholars in Mandar teach Islamic sciences to the people of Mandar using the approach of local culture in Mandar. Whether it is using the local language approach of Mandar or using socio-cultural approaches among the People of Mandar. Some examples are as follows:

1. Learning Sufism

Imam Zakaria al-Anshari said that "Sufism is a science used to know about the purification of the soul, the refinement of morals, and the development of birth and mind to obtain eternal happiness"(Abdul Qadir Isa, 2016). Sufism is one of the branches of Islamic science that emphasizes the spiritual side of Islam. This spiritual form is diverse, if connected with humans then Sufism is more focused on its spiritual side than the physical side, If it is associated with life then Sufism is more focused on *ukhrawi* life than world life, If it is associated with religious understanding, then Sufism is more focused on the esoteric side than the exotic side or *emphasizes the inner (bathiniyah)* interpretation of outward (*dzhahiriyah*) interpretation (Mulyadi, 2006).

Sufism emphasizes spirituality in its various aspects because Sufism (commonly called Sufi) strongly believes in "spirit", rather than bodies and trusts the spiritual world more than the material world. Ontologically they believe that the spiritual world is more essential and *real* compared to the physical world. Even the last reason of all that exists, namely God, is also spiritual. So real is God's spiritual ontological status that Sufis believe that He is the only True Reality, He is the "Origin" and the "place of return". It is only to Him that the Sufis orient their souls, for He is the fruit of their longing, and to Him, they will return forever (Muvid & Haykal, 2020).

As one of the teachings that are very influential in the spread of Islam in Mandar,

Sufism or *Sufistic* teachings certainly have an important role in the daily life of the People of Mandar, especially for those who work as fishermen or sailors who are a favorite of the People of Mandar or who may work other such as craftsman or others.

The teachings of *Sufism* seem to be a necessity for the people of Mandar because there is indeed a match between the way of the efficacy of the Mandar community in general with the substance of the Sufi teachings themselves. Therefore, the scholars spreading Islam in Mandar at that time used the teachings of *Sufism* as a means in the spread of Islam (Ruhayat, n.d.). But what is more amazing is that the scholars teach and plant *Sufi* teachings by synergizing *Sufi* teachings into daily activities or even into the local culture of the Mandar People.

Among some examples of *Sufi* teachings that are always practiced by the People of Mandar is when they want to go to sea for those who work as fishermen or sailors, before knowing Islam, they will always pray to the *sea gods* who they believe as adherents of Animism and Dynamism. Hoping to be given safety and get a lot of sustenance from the results of the sea. The scholars then after conveying Islam to them, certainly know the habits of the People around them so that they teach them about how they should ask for salvation only to Allah Swt, God almighty over all things. In addition, the scholars also teach some prayers that sailors will hold when they want to go to sea so that they are always given safety or climbed when in the middle of the sea later when there is a storm that was never expected to survive in the storm. This is explained by one of the informants, namely Bustan Basir who is one of the Mandar culturemen:

Dalam tradisi mandar, melaut adalah salah satu keahlian turun temurun dari masyarakat Mandar. Oleh karena itu para ulama/wali yang menajarkan Islam kepada masyarakat Mandar mengajarkan doa-doa, atau bahkan memberikan azimat yang bertuliskan al-quran sebagai wasilah doa kepada Allah agar senantiasa diberikan perlindungan selama di laut. Hanya saja, sebagai masyarakat awam yang islamnya belum matang betul, terkadang dalam keadaan genting karna adanya badai di laut terkadang atau bahkan seringkali doa yang diajarkan mendadak lupa karna panik atau bahkan jimat yang diberikan hilang atau ketinggalan sehingga dalam keadaan seperti itu, tidak

sedikit nelayan atau pelaut hanya berdoa kepada Allah dengan hanya berteriak dan menyebut nama "Imam Lapeo" (sebab beliau adalah salah satu ulama yang mengajarkan doa-doa keselamatan kepada para nelayan sebelum melaut) dengan harapan diberikan keselamatan oleh Allah dalam badai itu

The same thing is also explained by Ishaq Jango, one of the Mandar culturemen.:

Terdapat sesuatu yang unik dari para nelayan/pelaut yang tentu tidak secerdas masyarakat saat ini, sehingga terkadang doa yang diajarkan terlupa sebab mungkin karena panik ketika terjadi badai atau bahkan mungkin memang karena lupa, sehingga mereka hanya menyebutkan nama guru atau ulama yang mengajarkan doa tersebut sebagai simbol kepercayaan kepada Allah sebab Allah lah yang mengutus ulama Tersebut kepada mereka

The fishermen who before knowing Islam believed more in the supernatural forces in the ocean then shifted and only believed in one power, namely the strength and strength of Allah Swt, this happened of course because of the approach of the scholars in conveying the teachings of Islam is so extraordinary. As for the incident where the fishermen prayed by only mentioning the name of the scholars who taught them prayers, it was not a blessing because they did not ask the scholars but made the scholars a liaison of their prayer to Allah because they considered the scholars to be the heirs of the Prophet and the chosen ones and close to Allah SWT.

In addition, even in the manufacture of boats / *sandeq* that they use not infrequently inserted the teachings of prayer that are so sacred by sailors in Mandar, such as when they want to first lower the boat to the sea, the steering or stir that becomes the control of the boat will only be installed and the installation process is accompanied by special rituals that are indeed hereditary carried out by the Mandar community. The scholars then did not eliminate the habit because the installation of the steering wheel in the manufacture of perahu / *sandeq* is considered something sacred. After all, the steering in the boat is something that determines safety while at sea. Therefore, the scholars who spread Islam do not abolish the habit but are used it as a method of conveying the teachings of Sufism by making the right time to pray to Allah SWT. for the safety of the boat and its passengers while at sea.

Rituals performed before going down to the sea are known in Mandar as *makkuliwa* (Zuhriah, 2016), which is until now still often found when the people of Mandar want to go down to the sea. In practice, *makkuliwa* tradition is usually done when going to sea. It is in this realm that *kuliwa* has an important meaning for fishermen because in it there is hope and prayer of salvation. Mandar fishing community in Pambusuang Village of West Sulawesi in the implementation of *makkuliwa* ceremony as a tradition carried out with two patterns. The first pattern is the reading of *maulid al-Barazanji* on a boat which is then continued by *massissing posiq lopi* (closing the center) of the boat and ending with the reading of *maulid al-Barazanji* in the *pongawa lopi* house coupled with a joint meal. While the second pattern, namely the reading of *barazanji* first in the house *pongawa lopi* coupled with a meal together, then continued with a joint prayer on the boat. The two patterns of organizing the *makkuliwa* traditional ceremony, taking place in two stages are essentially the same, it's just that the procedure of implementation is slightly different. If in the first pattern the procession begins on the boat, then in the second pattern starts from the house *pongawa lopi* then continued to the boat. In addition, both patterns also have the same goal, which is to pray for salvation and hope to obtain abundant sustenance during fish captivity (Mansur, 2016).

The People of Mandar before knowing Islam were adherents of Animism and Dynamism so they believe in the existence of supernatural forces on the land and the sea and they believe that this supernatural power is the source of good and evil in their lives, therefore, They always do something in maintaining their good relationship with these supernatural powers.

Makkuliwa ritual culture is one way the Mandar people maintain their good relationship with supernatural forces that they believe can provide them with abundant safety and sustenance while at sea. Then after Islam entered the land of Mandar, the scholars did not necessarily contrast the culture with Islamic sharia and abolished the *makkuliwa*

ritual but made it a means in their da'wah by giving a touch of Islamic values in the form of *Sufi* teachings into the ritual. In turn, *makkuliwa* tradition is no longer carried out to maintain people's good relations with the supernatural forces they believe in but is done in the framework of prayer to ask for salvation and abundant sustenance to Allah in the form of recitation of *maulid al-Barazanji* and recitation of prayers led directly by *annangguru* who are and live around the community.

The learning of *Sufism* in the early days of the spread of Islam in Mandar was very popular because the study of *Sufism* was indeed substance very suitable to the social culture and way of thinking of the People of Mandar at that time, therefore compared to other Islamic Sciences, *Sufism* science was more often used in the approach of da'wah by scholars at that time. As for the present moment, *Sufism* is more often found when joining an order school, because there is a shift in interest in religious learning. This can be seen when looking at the studies held in mosques where the majority will study related to Islamic law or the study of tafsir and hadith. Therefore, the learning of tasafuw will automatically be learned in general when joining a group of *thariqat*, because the group of *thariqat* becomes a container for those who want to organize the study of *Sufism*.

2. Nahwu Sharaf Science Learning

When Islam was widespread among the People of Mandar, the scholars felt it was important to teach other Islamic sciences to the community. One of the popular sciences even to date is the characteristic of Mandar scholars is the study of the manuscript (Subair, 2016), *kitab kuning* or *kitab gundul*. It is said to be a *kitab kuning* because the science is written on yellow paper, While the *kitab gundul* is because the Arabic writing written in the book does not have lines or *harakat* so it is like a shaved head that does not have hair.

In the South Sulawesi-West Sulawesi region, Pambusuang and Campalagian who are both in the land of Mandar are two places that are believed to date as a very precise and

fast places to learn the *kitab kuning*, in addition to its reliable quality, also because the method in learning is fairly different from other places, Like when studying the science of Nahwu and Sharaf which became the first step in learning the *kitab kuning*.

Nahwu science or commonly also called syntax is the science that studies Arabic to find out the position of a word in a sentence and the last vowel change of a word. According to the term, Nahwu science is a *qawaid* or rule used to know the form of Arabic in sentence structure. The science of Sharaf according to the meaning of language is a change in the word from its original form. In terms, sharaf science is to change every other form. In another definition it is explained that the science of sharaf is to change from *fiil madhi* (past verb) to *fiil mudhari'* (a verb of the past and coming), *mashdar* (noun), *isim fail* (subject), *isim maf'ul* (object), *fiil nahyi* (verbs to indicate a prohibition), *isim makan* (noun pointing to place) and *isim tool*, The goal is to get a different meaning from the word (Mariyam, 2021).

In the context of the learning them, either studying Nahwu science or Sharaf science in Pambusuang or Campalagian, both use methods with a combination of learning methods that are commonly found in various learning and local wisdom, so that the learning of nahwu and sharaf science in both places becomes typical with the local culture. When studying Nahwu science, either in Pambusuang or Campalagian, in the first stage generally they refer to one of the very mashyur nahwu books in the pesantren world, namely the book of *Matn al-Ajrumiyyah* written by Muhammad bin Daud al-Shanhaji, and in the next stage they will study and refer to the book of *Syarh Mukhtashar Jiddan* and the book *mutammimah* or Kawakib al-Durriyyah.

One of the most typical methods of modernity is the nahwu science learning method practiced at Pondok Pesantren Jareqjeq located in Pambusuang. Jareqjeq is named after one of the oldest villages in Pambusuang, Jareqjeq. Annangguru Shahid who is the founder of Jareqjeq boarding

school revealed the reason for giving the name of his pesantren by the name Jareqjeq:

Lebih baik jika nama pesantren di-nisbat-kan kepada nama desa dimana pondok pesantren tersebut berada ketimbang di-nisbat-kan kepada nama seseorang

Nahwu science learning in Pondok Pesantren Jareqjeq is known as Nahwu Gantung, it is said that the name Nahwu Gantung itself is not the name given by Annangguru Shahid as the originator of Nahwu science learning with this method. This method is inspired by a method of one of the English learning places in Pare Kediri, where the material taught is already available on a paper that is only then glued / hung on a board and start tutoring/teaching to deliver material without having to write again on the board. This then inspired Annangguru Shahid who had been to Pare Kediri to learn English and to make Nahwu science materials that will be affixed/hung on a whiteboard when teaching nahwu science. Although at the beginning Annangguru Shahid taught nahwu science, he always wrote on the board and then deleted it again when he finished learning. The method of hanging learning materials on a whiteboard later became known as Nahwu Gantung.

Related to the learning method of Nahwu Gantung, Annangguru Shahid explained:

Saya ketika mengajar ilmu nahwu, saya tidak menggunakan Jurmiah, saya hanya memilih beberapa judul yang menurut saya penting sekali, baru itu yang saya terangkan. Contohnya juga bukan yang ada di kitab Jurmiah tapi contoh yang dekat dengan kita dan contoh yang dengan anak-anak (santri)

In addition, Annangguru Shahid also explained how initially he got an inspiration to hang nahwu science learning materials and then explained carefully to the students he taught:

Pada awalnya saya selalu menulis materi di papan tulis lalu menghapusnya lagi ketika telah selesai kemudian menulis lagi hal yang sama ketika datang santri baru yang ingin belajar. Hal tersebut berlanjut sampai 2-3 tahun.

Saya pernah kursus bahasa inggris, dan saya melihat ketika gurunya menyampaikan materi dia tidak lagi menulis materi yang mau disampaikan, tapi dia hanya menyiapkan materi yang telah ditulisnya pada sebuah kertas yang kemudian ditempel di papan tulis. Lalu dari sana saya terinspirasi untuk membuat materi di sebuah kertas besar untuk kemudian digantung ketika

menyampaikan materi ilmu nahwu, dimana awalnya saya menulis sampai 17 judul materi yang saya anggap penting sekali untuk dipelajari dalam ilmu Nahwu sederhana, nanti berkembang jadi 23 dan sekarang sudah 30.

Saya tidak pernah membebani anak-anak menghafal kaedah kecuali dia sendiri yang mau menghafal. Jadi metodenya menggunakan metode pemahaman dan rasa. Karena bahasa butuh rasa. Dan rasa dalam berbahasanya jalan maka akan cepat sekali (pengusaannya) bahkan lebih cepat daripada kaedah. Dan saya kalau kusuruh anak membikin contoh, tidak pernah kusuruh dalam bahasa Arab (dalam awal pembelajaran) tapi selalu kusuruh bikin contoh dalam bahasa daerah masing-masing.

At first, Annangguru Shahid only made 17 important materials in Nahwu science on the paper that would later be hung or affixed to the whiteboard, and over time the materials increased to learning needs. In Nahwu Gantung learning, Santri no longer opens the nahwu books but simply learns nahwu science from nahwu science learning materials that have been compiled by Annangguru Shahid which has indeed been compiled from the books of Nahwu. The system of Nahwu Gantung learning emphasizes that students who learn understand the material of Nahwu's scientific methods delivered by Annangguru Syahid using the Mandar language.

Nahwu's scientific learning material is no longer using Arabic as found in the classical books, but the nahwu method is delivered in Mandar language with a sound approach and accents in the language that is deliberately emphasized so that it is expected to bring out a taste in the language. (*dzauq*). Santri is only taught so that he understands the method so that it can form and bring out the taste / *dzauq* in the language. By learning accents and also bends in Arabic to foster a taste in Arabic and at a later stage, If they misread it will appear by itself because of the taste / *dzauq* that serves in filtering errors in the language. Because according to Annangguru Syahid, having a taste in the language (reading the *kitab kuning*) will even be more proficient than learning the method itself. As in music, when the taste in playing the tone is already owned then by itself will understand the tone (good in using the tone according to the lyrics of the desired song).

The examples revealed are no longer examples of sentences that are often found in the nahwu books, but examples are taken directly from something that is around students who are studying. Like when saying *mallari wai* (water is flowing) then by using different accents and bends when saying it will be an example of *mubatada khabar* and *fiil fail*, or when saying *mallari wai macinnong* (Clearwater flowing) Then with a different accent and bend when saying it, it will be an example of *hal* (condition) and *na'at* (characteristic).

Qawaid that delivered does not need to be memorized as is usually the method of learning Nahwu science in general. The material taught only needs to be understood without being memorized. Studying nahwu science with this method only takes approximately one month, by first studying sharaf science for approximately five days then studying nahwu science methods for approximately one week. While the rest within a month intensified with exercises in practicing nahwu and sharaf knowledge that has been learned through *i'rab learning*.

After completing the study for a month, it will be seen the results where santri will be able to read the *kitab kuning / kitab gundul* well and correctly. But that does not mean it will be very proficient properly (like a person who has mastered the science of Nahwu), but at least after studying a month of Nahwu Gantung science, the santri has understood the position of each word in a sentence according to nahwu science, whether the word becomes a *fa'il*, *hal* or other following the position of the word in the Nahwu scientific method.

Currently, according to the information provided by Annangguru Shahid, Nahwu Gantung has been taught in several pesantren in other districts such as in Maros, Bone even in Papua, where initially some students from pesantren who are in the area learn to Annangguru Shahid in Pesantren Jareqjeq, then they go home and teach Nahwu science with this method after returning to their respective places.

In practice, in exercise when practicing nahwu methods that have been

studied, examples made in exercise must be submitted by santri must use their respective regional languages or languages used every day in their respective villages. Flores people use Flores language, Bugis people use Bugis language, Mandar people use Mandar language, Makassar people use Makassar language, and so on.

Nahwu Gantung science learning method is very suitable for use by adults who prefer to rely on their understanding rather than memorize it. In the learning of Nahwu Gantung science, memorization is not needed it only relies on understanding the nahwu methods taught only. This method is also suitable for those who have studied Nahwu science but until now have not been able to read the *Kitab gundul*.

From the above information it can then be understood that, in the learning of Nahwu science in Pondok Pesantren Jareqjeq, Annangguru Shahid combines the method of language learning with the local cultural approach, which is a language commonly used by the santri concerned who are being educated and taught by Annangguru Shahid himself.

Similarly, sharaf science learning in Pambusuang or in Campalagian which became the center of *learning kitab kuning* in the land of Mandar today. The book of Sharaf used in the two places above is not a book commonly used in boarding schools in the archipelago, such as the book *al-Amtsilah al-Tashrifiyyah* or the book of *Nazhm al-Maqshud*, but uses sharaf books that are written by local scholars with a local wisdom approach as well. The study of Sharaf science or commonly called *massarapa'* used the book Sharaf Gallapo' (*Sarapa' Galappo'*). The naming of sharaf is by the name of Sharaf Galappo' because it is attributed to its author, *Sheikh Galappo'*, Some people call him Shaykh Galab and some say Sheikh Galaf.

Sheikh Galaf is from the Land of Bugis Sengkang, there is no concrete data on the profile of Sheikh Galappo except only related to the origin and book of Sharaf that he taught. In Campalagian Sharaf Galappo is taught using the Bugis language approach because hereditarily Sharafa Galappo was

taught for the first time by the Ulama from the Land of Bugis, Sheikh Galappo' himself. Therefore, until now the learning of Sharaf Galappo in Campalagian still uses Bugis language and also still uses the writing of Lontara script in the print of his book in addition to the accompanying Arabic words.

Different as it is the learning of Sharaf Galappo in Pambusuang who currently uses the Mandar language approach when explaining the meaning of each Arabic word contained in the book sharaf galappo. This is illustrated in an interview with one of the informants, namely Annangguru Daming who is one of the anngangguru who teaches *Kitab Kuning* in Campalagian:

Sharafa gallappo disusun oleh Syekh Galappo dari Sengkang yang kemudian nama sharafa Galappo dinisbatkan kepada pengarangnya, Syekh Galappo. Penggunaan bahasa bugis karena dipengaruhi oleh annangguru yang membawa pengajian kitab yang menggunakan bahasa bugis, berbeda dengan di Pambusnag yang menggunakan bahasa Mandar

Some examples of words in Sharaf Galappo:

- فَعَلَ : mbru (*Mabbenru* /do)
- ضَرَبَ : mekdu (*Makkeddung* / hit)
- فعل ماض : gau llo (*gau' lalo* / past verbs)
- فعل مضارع : gau mguju (*gau' mangnguju* / Verbs are coming)

As for the learning methods In addition to using the regional language approach in understanding every example of words in the book of Sharaf Galappo, memorizing every word change must also be done because learning sharaf science is different from learning Nahwu science which relies on understanding compared to memorization. Memorizing every change in words from the forms of *fiil* (verb) be it *fiil madhi*, *fiil mudhari'*, *fiil amar*, *fiil nahy* to changes in various isim, such as *isim fail*, *isim maful*, *isim mashdar* and *isim makan* and *isim zaman* is the key to the learning of Sharaf science. Therefore, both in Campalagian and in Pambusuang, sharaf's method of learning by memorizing learning materials is still

closely held to this day although the intensity and learning period can differ between the two places above.

Here is an example of the book Sharaf Galappo which is widely found today and is still inserted with the character of lontara Bugis in explaining the meaning of the word in it:

Figure 1. The Book of Sharafa Galappo



Figure 2. The Book of Sharafa Galappo

From the above information, it can be understood that the distribution of *Kitab Kuning* (or commonly called *mangngaji kitta'*) inland of Mandar, especially in Pambusuang and Camapalagian from the past until now cannot be separated from the elements of local wisdom, especially when studying two Tool science before studying directly the *Kitab Kuning*, namely nahwu science and Sharaf science.

CLOSING

The Islamization of the Mandar is a phenomenon in the Islamic treasures of Nusantara. Islam entered Mandar so quickly and was received with a great welcome. This

is one of them because of the method of Ulama in conveying Islam itself to the people of Mandar. The scholars of Mandar never refused let alone abolished the local culture of the Mandar community when conveying Islamic teachings even unique is that the scholars instead make the local culture a means of conveying and instilling Islamic teachings to the people of Mandar. This is one of the biggest reasons why Islam in Mandar is so easily accepted by the community. In the current context when the community has come to know Islam, the scholars must teach Islamic sciences to the community so that they become the converts of Islam who understand and can practice Islamic sciences. In teaching Islamic science content such as the study of the *kitab kuning* which includes the science of tools such as nahwu sharaf, Mandar scholars to date remain consistent with teaching methods by using Mandar's local wisdom approach ranging from the use of local languages precisely as possible to ceremonies held when they have completed one of the learning steps.

And the great from this, when viewed in terms of the success of the study of *kitab kuning*, especially in the learning of Nahwu Sharaf science, it cannot be denied that the land of Mandar until now became a reference for learners, especially those from various regions in south Sulawesi-west Sulawesi.

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