

# OPU DAENG RISAJU'S CONTRIBUTION TO THE INDONESIAN ISLAMIC UNION MOVEMENT IN SOUTH SULAWESI (1930-1946)

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## **Abstract**

*This study aims to describe the contribution of Opu Daeng Risaju to the Islamic Union movement, especially in Luwu in the 1930s. Historical methods and perspectives were used in this study to demonstrate the contribution of Opu Daeng Risaju in Luwu. The stages included collecting historical sources, source criticism, analysis and interpretation, and reconstruction in the form of historical narratives. The study results show that Opu Daeng Risaju contributed to the development of the Islamic Union and the struggle to pioneer the Indonesian independence movement. His position as chairman of the Islamic Union Branch in Palopo and his efforts in establishing branches of the Islamic Union in several parts of the government in Luwu are undeniable facts. His involvement in the movement and political enlightenment also led him to deal with the Dutch colonial government apparatus several times. He even had to accept the fact that he was in and out of prison because of his political activities. It is not only his freedom that he is willing to sacrifice but also his nobility status that he must remove rather than having to stop his political enlightenment activities towards society. This fact shows that Opu Daeng Risaju has contributed that cannot be ignored in understanding the development of the Islamic Union and the struggle for the Indonesian independence movement.*

**Keywords:** *contribution, independence movement, and Islamic union.*

## **INTRODUCTION**

Opu Daeng Risaju is one of the fighter figures or leaders among the fighters in South Sulawesi, which is interesting to observe further. He is one of the crucial figures in the national movement of the Islamic Union, especially in Luwu. This movement organization was not only a forum for political education that made Islam a national glue factor in the struggle against Dutch colonialism but also a pioneer of the Indonesian national and independence movement. To realize the struggle for the

organization of the movement, Opu Daeng Risaju was appointed as Chairman of the Islamic Union (SI) Branch in Palopo or Luwu in 1930 (Poelinggomang, 2006, p. 4).

Opu Daeng Risaju was a part of the political movement of the Islamic Union and the struggle to pioneer Indonesia's independence. Thus, he often had to deal with the Dutch colonial authorities. Several times he was forced to be detained and huddled in a miserable and unpleasant prison. Because of the struggle to realize his determination to oppose Dutch colonialism and achieve Indonesian independence through the national

movement and the struggle organization of the Islamic Union, Opu Daeng Risaju was willing to give up his nobility title and chose to divorce his husband instead of having to stop his political activities (Tim Perumus, 2006). It is a fact of no small contribution to him in realizing the ideals of the party and its struggle to pioneer Indonesian independence. Therefore, the spirit of nationalism and patriotism, the character of his leadership, as well as the attitude and principles of his struggle, which contain noble meanings and values, deserve to be understood so that we can reap the lessons in fulfilling today's independence.

Many studies on Opu Daeng Risaju have been carried out as part of the Luwu Kingdom. However, studies on the background of his struggle and his contribution to the Islamic Union movement have received less attention. Studies about his role in the struggle, both in the national movement through the Islamic Union and in defending the proclamation of independence, were mainly carried out in semi-popular works. Therefore, it is necessary to conduct a study in the form of scientific papers, especially regarding his contribution to the Islamic Union movement. Based on the brief data above, this paper seeks to examine how the contribution of Opu Daeng Risaju to the national movement through the Islamic Union. This explanation is not only related to family background and history of resistance to the Dutch. However, also the political dynamics that occurred at that time, he became involved in the Islamic Union movement to free himself from the shackles of colonialism.

## **Literature Review**

Several studies regarding the communal movement in Indonesia during the movement period in the early 20th century, but the study regarding Opu Daeng Risaju was still limited in academic studies. The book entitled *The Role of Indonesian Women in the War of Independence, 1945-1950* project of the Ministry of Education and Culture, Directorate of History and Traditional Values, Project for Inventory and Documentation of Indonesian National History, 1985, slightly mentions the movement of Opu Daeng Risaju who was actively involved in the Islamic Union

organization. This study discusses quite a lot about movement actors in pre-independence Indonesia and does not focus solely on Opu Daeng Risaju.

Mulyono Atmosiswartoputra, in his work entitled "Women of History Engravers, 2018, also raises the role of Opu Daeng Risaju, whom he considers as one of the brave women who not only shows his aristocratic side but also shows his sense of nationalism in the independence movement. A theatrical script by Shaifuddin Bahrin published at UNHAS in 1996 entitled *Opu Daeng risaju* shows that the Opu Daeng Risaju movement was a good start for women in South Sulawesi, even considered pioneers of independent women to fight for Indonesian independence.

The project from the Ministry of Social Affairs in 2012 entitled *Opu Daeng Risaju: National Hero from South Sulawesi* positioned Opu Daeng Risaju's activities to fight against colonialism and imperialism for the people of South Sulawesi, especially Luwu, so that it deserves the title of a female hero from South Sulawesi.

A study by Syamsues Salihima, entitled *Opu Daeng Risaju: Women Fighters Against Colonialism in Luwu Regency, South Sulawesi Province*, in 2001 was able to show the heroism of Opu Daeng Risaju. Then Muhammad Arfah, with the theme *Opu Daeng Risaju Pioneer of the National Movement/Independence of the Republic of Indonesia*, the Ministry of Education and Culture also shows a side that is almost similar to Salihima's study. However, Arfah emphasized the aspects of the political movement offered by Opu Daeng Risaju during his active struggle to maintain and develop the Islamic Union.

The Seminar on the History of the Struggle of South Sulawesi Against Foreign Colonialism in Ujung Pandang, 8-11 December 1982, was an important part to present, especially regarding the Opu Daeng Risaju movement. In one of the articles at the seminar, he wrote that Opu Daeng Risaju fought for his people in Luwu and South Sulawesi, in general, to be free from the influence of foreign colonialism. A. Budi Susanto 2003 also slightly shows the role of Opu Daeng Risaju, whom he considers worthy of the title of National Hero because

of his dedication to the people, country and nation during the Indonesian movement.

From the several studies above, this article is at least a comparative study to show the contribution and role of Opu Daeng Risaju. On the other hand, this article is also expected to complement the treasures of academic thought regarding the local women's movement that has a national impact, especially when facing the influence of foreign colonialism and imperialism in Indonesia.

### **Conceptual Framework**

To provide more comprehensive data in this article, the author uses at least two conceptual views, namely challenge and response, patronage, and social movements, to make it easier to approach and analyze the data obtained in this study.

#### ***Understand challenges and responses***

Arnold Toynbee (1939) showed that civilization emerged cannot be separated from the historical processes that surround it. Challenges and responses emerged from the movement of minority groups who felt neglected by the established system. Minority groups raise reactions to problems that occur in society. The emergence of minority groups indirectly answers the challenges that occur by providing answers to conditions in society so that it becomes a change.

Furthermore, the events that took place gave rise to a crisis based on the sociological aspect of society. Long before Toynbee, Ibn Khaldun, as quoted by Ali Chaksu (38), showed that the people in the past to build civilization could not be separated from the sense of solidarity that emerged from local leaders. Ibn Khaldun emphasized the attitude of *asabiyyah* as a tool to achieve change. In addition to a sense of solidarity, the value of integration is also a factor that supports changes in society. People with similar reactions will feel they have the same interests and will have implications for joint movements to move towards change.

Karl Marx concluded that how humans view space and time will change their mindset. In Doyle's view (109-111), Karl Marx shows that human manifestation is their way of looking at the conditions surrounding them. The involvement of groups and classes in responding to challenges is considered a

way to achieve one goal: change for the better.

Thus, challenge and response are part of a process in people's lives that will continue to develop. The changes that will occur give rise to groups based on the social order, which are gradually dynamic by giving birth to a central figure or driving group, the catalyst of the movement.

#### ***Patronage***

Ahimsa Putra (2007: 4) writes that patronage clients in South Sulawesi benefit influential social groups in society. Meanwhile, Aspinall and Sukmajati (2015: 3-4) write that the patron-client is closely related to the distribution process that produces benefits socially, economically and politically, so certain actors often appear in it.

In socio-political movements, patronage helps influence individual perceptions of the conditions around them. Sometimes patronage comes from influential figures or the upper class who can attract the attention of the wider community. In this case, society has a power base from a central figure who is considered influential and has power at a certain level.

On the other hand, patronage is closely related to elite groups who are the primary capital to mobilize minority and marginalized groups. Keller (1995) states that the elite aims to realize an order considered proportional to the broader society. Elite actors have positions of influence that the public can trust. They are not only considered to have political power but also have intellectual abilities that can become problem solvers. Patronage then intersects with the elite, which can represent and attract the attention of the wider community to carry out actual movements.

#### ***Social Movement***

A social movement is the behaviour of a group of people towards a common goal. Zoemeran (2009: 646), Oliver (1993: 272) and Ritzer & Godman (2009: 136-137) conclude that the movement intersects with resistance activities against arbitrary actions in the public interest, resulting in a sense of security and common welfare. In the expert's view, social movements can survive because of the organization, consideration, and persistence of the cause.

Organizing in social movements is the primary basis for collective action to stay on

the same goal. In an organization, the leader or leader occupies a central position to mobilize the wider community. In addition to solid organization, consideration (deliberate) in determining the movement is also a driving factor to mobilize more masses. Caution in determining the movement needs to be taken into account so that the movement gets a positive response from the community. The resilience of social movements is also often a challenge because it will generate a strong sense of trust in the community. Of the three parts above, the most important thing is to avoid riots or chaos to continue existing. Thus, Spencer (1982: 504) concludes that social movements are collective efforts aimed at a new and better order of life.

## RESEARCH METHOD

This short article is a historical study that uses a descriptive-analytical social science approach to analyze events to obtain credible and authentic historical facts (Sjamsuddin, 2007). Historical studies are based on four stages: heuristics, criticism, interpretation, and historiography (Kuntowijoyo, 2013). The first stage, heuristics, is carried out by collecting various kinds of literature sources, both books, travel reports, and even freelance writings obtained from several libraries, especially from the South Sulawesi Provincial Library, Sulawesi in Makassar, the Library of the South Sulawesi Cultural Values Preservation Center, the Library Hasanuddin University, and Makassar State University. On the other hand, the author also uses the Mendeley application and uses colonial newspapers obtained from websites such as [www.delpher.nl](http://www.delpher.nl). The second stage is source criticism or verification, which has been collected and then selected based on the article's topic. Many of the sources used in this study were found from previous studies that attempted to reveal the biography, role, and movement of Opu Daeng Risadju in Luwu in the mid-20th century, which were then selected and compared to correlate with the findings.

The primary responsibility of this article is to show the role and contribution of Opu Daeng Risadju in the local movement with national implications so that Opu Daeng Risadju gets the title of hero. On the other hand, Opu Daeng Risadju is also known as

one of the women movers who fought against foreign domination in Luwu and its surroundings.

This study is in the scope between 1930-1946, which cannot be separated from the condition of Indonesia in the movement to break away from colonialism. Not only that but Opu Daeng Risadju is also considered a female driving figure who plays a vital role in the Luwu community group. He was considered not only a noble but also a 'weapon' for the people of Luwu, especially when he was active as the chairman of the Islamic Union in Luwu.

## DISCUSSION

### A Brief History of Opu Daeng Risaju

Opu Daeng Risaju was born in 1880 to Muhammad Abdulah To Bareseng and Opu Daeng Mawellu (Arfah & Muhammad Amir, 1991, p. 39; Ali, 1986: 91). His mother named Opu Daeng Mawellu was the great-grandson of King Bone XXII (1749-1775) La Temmasonge MatinroE ri Malimongeng from his marriage to Bau Habibah, daughter of Sheikh Yusuf Tuanta Salamaka ri Gowa. La Temmasonge was the son of King Bone XVI (1696-1714) La Patau Matanna Tikka MatinroE ri Nagauleng and We Ummung Datu Larompong, daughter of Datu Luwu MatinroE ri Tompotikka. Thus, Opu Daeng Daeng Risaju is a descendant of the kings of the "TellumpoccoE Maraja" kingdom (three main kingdoms) in South Sulawesi, namely the Kingdom of Luwu, Gowa-Tallo, and Bone.

From the data above, the background of Opu Daeng Risaju cannot be separated from the political heritage of three local powers, Luwu, Gowa-Tallo, and Bone, which played an essential role in the history of South Sulawesi. The three kingdoms were once a political part of opposing Dutch colonial rule in South Sulawesi, although they also cooperated in the economic field on several occasions. Thus, historical heritage has an important influence on the development of Opu Daeng Risaju's life in the past.

Historical records show that the Luwu Kingdom is one of the oldest kingdoms recognized for its glory among the Bugis-Makassar kingdoms, which also rejected the "free port" policy and the implementation of the taxpayer port (January 1 1906). This rejection resulted in the Luwu Kingdom in

modern times, especially during the colonial government's military expedition in the early 20th century, 1905-1906. The Kingdom of Luwu fought the expedition under the command of Andi Tadda Opu Pabcepat (a member of Hadat Luwu). Ultimately, the Kingdom of Luwu was conquered and forced to sign the Korte Verklaring (Short Statement), which contained a statement of submission, obedience, and complete obedience to the Dutch East Indies government (Patang, 1967, p. 28; Daeng Mattata, 1967, p. 78; Poelinggomang, 2002, p. 91).

Meanwhile, the Kingdom of Gowa-Tallo, which had a relatively good political, economic and cultural reputation in the past, was trying to be conquered by the Dutch through colonization in the economic and political fields. In the end, there was the Makassar War in 1667-1669, which recorded the King of Gowa, Sultan Hasanuddin and his supporters as "Het haantjes van het Oosten, which means the roosters from the east" (Abdullah, 1991, p. 10; PaEni, 1993, p. 2; Poelinggomang, 2002, p. 3). Interestingly, Dutch colonials finally conquered this power through the Bongaya Agreement on November 18, 1667. However, the defeat did not discourage them, and they even became more determined in their stance to continue to fight against the Dutch. As evidence that their fighting spirit never died, it can be seen from the series of resistance against the Dutch, including the Sultan Abdul Jalil Movement 1695, the Karaeng Bontolangkasa Movement 1726-1739, the Amas Madina Movement 1758-1767, the Abu Bakar Karaeng Data Movement, and the Gowa War of 1905.-1906 (PaEni, et al., 2002; Daeng Patunru, 1983; Arfah and Muhammad Amir, 1993: 56).

The story later became the background of the family of Opu Daeng Risaju, a descendant of nobility in South Sulawesi which was closely related to the resistance to the colonization action carried out by the Dutch East Indies government because the rulers of Bone and their people had four major wars with the Dutch. First, namely the Bone War 1824-1825. In this war the King of Bone XXV, I Maniratu Arung Data MatinroE ri Kessi, led his people in the resistance against the Dutch led by Major General J.J. van Geen. Laskar Bone, which launched an attack on the Dutch position,

succeeded in defeating the Dutch troops in Pangkajene, Labbakang, Sigeri, Tanete and Maros in September and October 1824. However, these areas were finally recaptured by the Dutch. The Dutch also captured even the fortifications of the Bone army in BajoE in March 1825. The King of Bone and his troops fled to the interior of the Pasempe fortress and carried out guerrilla warfare tactics. Due to a large number of Dutch troops who were stricken with disease and the outbreak of the Diponegoro Rebellion, Major General J.J. van Geen and his troops were recalled to Batavia in April 1825 (Source Archives, 1854:185; Abduh et al., 1985, pp. 51-55; Amir, 2002, p. 49). The second, namely the 1859 Bone War. In this war, the King of Bone XXVIII, Pancai Tana Besse Kajuara, led his people in resistance to the Dutch troops under Major General E.C.C. Steinmetz. Although the attack launched by the Dutch received fierce resistance from the Bone army, the fortifications of the Bone Kingdom in BajoE were finally captured by the Dutch troops. Likewise, Lalebbata-Watampone, the capital of the Kingdom of Bone, was successfully occupied by the Dutch, after the King of Bone, Besse Kajuara and his troops first fled to Pasempe to continue the guerrilla resistance. Because of the greatness of the guerrilla war waged by the Royal Bone army and the large number of Dutch troops who were stricken with disease (Bajo fever), Major General E.C.C. Steinmetz and his troops returned to Makassar in April 1859 (Morris, 1888, p. 12; Daeng Patunru, 1989, p. 258; Mappangara, 2004, p. 132).

Third, namely, the Bone War 1859-1860. In this war, the King of Bone Pancai Tana Besse Kajuara again led his people to fight against the Dutch, led by Lieutenant General Swieten, in November and December 1859. King Bone Besse Kajuara, who supported all his people, gave fierce resistance to the attacks launched by the Dutch. However, in that war, the Dutch troops controlled the centre of the Bone kingdom. This fact forced the king of Bone and his loyal followers to leave the territory of Bone for Suppa. Of this defeat, the Bone Kingdom became a loan kingdom, in the sense of the word that someone who was appointed to be king had to also get approval from the Dutch East Indies government (Mattulada, 1998, p. 365; Daeng Patunru, 1989, p. 262;

Mappangara, 2004, p. 141; Abduh et al. ., 1985: 53).

Fourth, namely the 1905-1906 Bone War. In this war, the King of Bone XXXI, La Pawawoi Karaeng Segeri with Petta PonggawaE Baso Pagilingi Abdul Hamid, appeared to lead his people in resistance to the Dutch military occupation under the leadership of Colonel C. Van Loenen. However, the King of Bone La Pawawoi Karaeng Segeri and his army gave fierce resistance to the last drop of blood to defend the dignity and honour of the nation and its homeland. However, the Dutch troops succeeded in defeating Bone after Petta PonggawaE died as a national kusuma in the Awo Mountains on November 18, 1905, and King Bone was captured and then exiled to Bandung by the Dutch (Daeng Patunru, 1989, p. 268; Ali, 1986: 65; Amir, 2003). :114).

Of course, the series of resistance to the Dutch was known by Opu Daeng Risaju from the stories of his parents and all members of his closest relatives who were in his life cycle. Especially with the times he experienced himself, namely when the Dutch East Indies government launched a military occupation of the Kingdoms of Bone, Luwu, and Gowa in 1905 because Opu Daeng Risaju was 25 years old at that time and felt the political situation resulting from military actions. By the Dutch East Indies government. Opu Daeng Risaju also knows the patriotism of the King of Gowa Sultan Husain, Petta PonggawaE Baso Pagilingi Abdul Hamid, and Andi Tadda Opu Pab talk as fighters who never gave up and were willing to sacrifice their lives in the struggle against the Dutch East Indies government. Even if one takes a closer look at his family background as a descendant of Syekh Yusuf Tuanta Salamaka ri Gowa, who was known as the mortal enemy of the Dutch, it is understandable that in him, there flows a religious spirit and an image of the struggle against Dutch rule. That is why when Opu Daeng Risaju directly involved himself in social interactions in the community, he never calmed down to see his nation and homeland being colonized by the Dutch and rose to pioneer the Indonesian nationality and independence movement through the Islamic Union movement organization. It is briefly the family background of Opu Daeng Risaju, as a family of fighters or persistent opponents

of Dutch rule willing to sacrifice to defend the dignity and honour of the nation and its homeland.

Little Opu Daeng Risaju, whose real name is Pamajjah, the name given by his parents, Muhammad Abdullah To Bareseng and Opu Daeng Mawellu, which means a good human being, devoted to his parents and commendable for his behaviour as well as being a respected and respected leader in the community. Pamajjah's life cannot be separated from her parents' long process to educate her to become someone who holds firm and never gives up.

Little Pamajjah was educated hard, especially in his personality and behaviour in social interactions in society. This value was instilled in Pamajjah since childhood to solve the problems of religious and social life, which is a benchmark for gaining sympathy or support from society (Alam, 1976: No.4; Arfah & Muhammad Amir, 1991, p. 41). Pamajjah, in her childhood, showed an alien intelligence from children her age with moral and ethical education obtained from her parents and closest relatives. It was then reflected in the world of reality when Pamajjah involved herself directly in people's lives.

In addition, the leadership problem is the central guidance from parents and all members of their relatives. It can be understood that Pamajjah was appointed by his family in such a way so that later he could become a quality leader in the community. It means becoming a leader who is inherent in the people's hearts and loved by those he leads. Because of his status in the social structure, being in the aristocratic layer should show an excellent social reputation; his behaviour is commendable and can be imitated by all social strata. It is a social burden or responsibility that must be carried out in the best possible way. Because in the Bugis-Makassar leadership concept, as many have noted in the lontara, not a few women are appointed as leaders, and a leader (though not a top leader) absolutely must be oriented towards democratic life (Farid, 1993, pp. 6-24). In this case, it implies that a leader must be able to accept the views or wishes of the people he leads. Leaders do not close themselves in people's lives, and leaders must be able to maintain dialogue with their people. Protecting and nurturing the lives of

the people or society is a demand or responsibility that a leader must fulfil.

The conceptualization of siri 'na pacce is also applied in the life of little Pamajjah. He received moral education through the noble value of Siri 'na pacce, interpreted as an attitude and behaviour of mutual respect for others. Siri 'na pacce also means honour, self-respect or dignity and willingness to sacrifice or sacrifice one's interests to help others, without thinking about property and position, even life. Enforcing siri' na pacce is an absolute requirement as a human being in public life because those who do not enforce siri' na pacce will be seen as low in dignity. That is why the Bugis-Makassar people are willing to sacrifice to uphold siri na pacce (Abu Hamid, 2003; Kadir et al., 1984, p. 37).

Little Pamajjah also received religious education from her parents and relatives. He completed 30 juz of the Koran in his childhood with his good nature. Even Pamajjah is a child with a strong will, bright and intelligent, diligent and diligent, dares to appear in front of many people, and is obedient to her parents. However, it does not make him feel different or have advantages over the people around him; he is full of simplicity thanks to the knowledge of the Islamic religion that he has practised since childhood. Pamajjah deepened his religious knowledge by studying fiqh from Khatib Sulaiman Datuk Patimang's book (Ahmad, 2019) under the guidance of a cleric and several religious teachers. He also studied nahwu, shorof, and balaghah. (Alim, 1976: No.4).

Dutch East Indies in 1905. The knowledge of nahwu, shorof, and balaghah he learned became the basis for him to study religious knowledge more deeply. Pamajjah deepened his religious knowledge and had a knowledge base to develop and deepen his knowledge of Islamic religious teachings from a young age, so it is not surprising that in later developments, his religious practice seemed more diligent and obedient. It is not only due to the tradition that women do not need to go to high school, and it is enough if they can read and write Latin letters, but also because, in essence, formal education with a modern (Western) education system in Palopo only existed after the government controlled the Luwu Kingdom.

Thus, the formal education system in Palopo was only opened after Pamajjah entered adulthood or after about 25 years of age. However, Pamajjah never went to school or studied with the formal education system of the Dutch East Indies government, but thanks to his perseverance, he taught himself to read and write Latin letters (Yoesoef, 1983, p. 6; Arfah & Muhammad Amir, 1991, p. 43). Unlike the case with other female pioneer figures, such as R.A. Kartini, Dewi Sartika, Mrs Maria Walanda Maramis, and Rasuna Said. They generally have formal education at least secondary level.

Pamajjah grew up to be an intelligent and independent woman until she married a cleric from Bone named H. Muhammad Daud who had lived for several years in Mecca (Alam, 1976: No.4; Daud, 1983, p. 42). After marriage, he received the title Opu Daeng Risaju, in accordance with the traditions of the Luwu community. The knowledge she acquired as a girl was deepened through the guidance of her husband. He was then able to understand religion based on contextual reality in society which was also strengthened through other sciences so that he was able to read and write Latin letters, proficient in Arabic literacy and lontara letters (Arfah & Muhammad Amir, 1991, p. 44; Dahlan, 1989: 37).

It is a glimpse of Opu Daeng Risaju's story behind his political life in the past. It was proven when he took the initiative to carry out a resistance movement against the colonization that befell the Luwu people in the past. She became an independent woman, steadfast, firm, and sensitive to the social environment around her.

### **Role in the Islamic Union Movement**

The emergence of a massive movement in the early 20th century could not be separated from the people's desire to break away from colonization and arbitrary actions by the Dutch. One of the movements that emerged at that time was the Islamic Union (S.I.). The Islamic Union originated from an economic movement known as the Islamic Trade Union (SDI) which was founded by H. Samanhudi on November 11, 1911, in Surakarta, Central Java (Maarif, 1987, p. 79). Samanhudi was a Muslim merchant with a batik business in Surakarta but faced obstacles from the colonial government.

The movement then changed its name to the Islamic Union (S.I.) on September 10, 1912, which Samanhudi and H.O.S. Tjokroaminoto still chaired as commissioner (Maarif, 1987, p. 79; Muljono and Kutoyo, 1979/1980:55). At the first congress of the Islamic Union which took place in Surabaya January 26, 1913, resulted in an agreement to form branches of the Islamic Union (S.I.) throughout Indonesia, including in South Sulawesi. At that time, H. Samanhudi was still the chairman, and H.O.S. Tjokroaminoto was his representative until the next congress in 1913. In Solo, this organization officially became a social movement. (Pringgodigdo, 1961:5; Arfah and Muhammad Amir, 1991:63).

The Islamic Union received a good reception from the people, so in a short time, it grew and developed in almost all regions of the archipelago at that time (Maarif, 1987, p. 82). In South Sulawesi, this movement was considered a threat to the colonial government, so the Islamic Union movement was considered illegal. As a result, the S.I. movement broadly does not have a strong influence, except for the role of specific figures in the movement. Considering that he did not have a solid legal basis, Tjokroaminoto formed the Central Union of Islam (CSI) in Yogyakarta in February 1915, and the branches of the Islamic Union became its members. CSI received recognition from the Dutch East Indies government in 1916, and the Islamic Union had more than 50 branches spread throughout the Indonesian Archipelago at that time (Maarif, 1987, p. 83; Arfah and Muhammad Amir, 1991: 58).

In Makassar, the S.I. branch was formed (Luhukay and M. Saleh Putuhena, 1983:134) chaired by Ince Hasanuddin, but there is also a mention that S.I. was founded in 1916 (PaEni, 1984, p. 53; Sulawesi Province, 1953: 507 ). In Mandar, SI was founded in 1914 with the blessing of S.I. Makassar with representatives from Java named Raden Mahmud and from Makassar named Syahadat Daeng Situru. In Mandar, Muhammad Kanna Baso as chairman, H. Mahmud, secretary, and H. Juhaeni, treasurer. It continued in Majene, the capital of the Mandar branch, in 1915 and was followed by Tinambung, Polewali, and Pabusuang (Luhukay and M. Saleh Putuhena, 1983:135). Several other S.I. figures who emerged in

South Sulawesi spread from Sinjai to Palopo, who moved to intend to release people from Dutch colonialism (Mukmin, 1978, p. 7; Arfah & Muhammad Amir, 1991, p. 64). Even one of the S.I. administrators named H. Muhammad Yahya is said to be very familiar with the leaders of the central Islamic Union, such as H.O.S. Tjokroaminoto, so it is not surprising that he has understood and become a member of the Islamic Union movement (Patang, 1976, p. 42; Daud, 1958, p. 5).

Before further elaborating on the development of the Islamic Union in South Sulawesi, it is better to first consider the statement from Ahmad Syafii Maarif regarding the development of the Islamic Union until 1917, which is as follows:

"Although the government is worried about S.I.'s rapid development, the long-term goal of this movement is not to declare full independence for the sake of S.I.'s security and survival. Until 1917, the goal that S.I. wanted to achieve was only gradual self-government for the Indonesian people. So to move towards this goal, S.I. must "assist the government and prepare the leadership" it needs. However, at its congress in Batavia (now: Jakarta) in 1917, the demand for independence had been put forward even though it would be achieved through evolution. The existence of such demands indicates that S.I. is getting more radical and, indeed, has often attacked government officials in violent ways. Meanwhile, about two years before the Batavian Congress, SI had got two intellectuals: H.A. Salim and Abdoel Moeis, both from West Sumatra" (Maarif, 1987, p. 83)."

H. Muhammad Yahya was one of the actors who introduced S.I. to the pair Muhammad Daud and Opu Daeng Risaju in Parepare in 1927. The Islamic Union then grew faster with the support of several important figures such as traders, scholars, intellectuals, and even several aristocrats or clan members. Aristocrats (Patang, 1976, p. 43; Yoesoef, 1983, p. 7; Paramadjeng, 1986, p. 45). Thus, Opu Daeng Risaju was the first female figure from the aristocracy to involve herself in the struggle arena during the national movement with the Islamic Union as



a means of struggle (Gonggong, 2004, p. 95; Patang, 1976, p. 42).

From the S.I. movement, Opu Daeng Risaju began to carry out this movement to pioneer his nation's independence. Especially after seeing the situation and developments in society under the rule of the Dutch colonial government. Because after the Dutch came to power in this area, especially in the Kingdom of Luwu, it caused various changes in people's lives in terms of politics, socio-economics, and religion. After linking his understanding of Islamic teachings with the reality under the rule of the Dutch colonial government, That is why Opu Daeng Risaju, involved himself directly and spearheaded the struggle through political movements to oppose Dutch colonialism while at the same time fighting for Indonesian independence (Arfah & Muhammad Amir, 1991, p. 68).

Opu Daeng Risaju formed a branch of the Islamic Union in Palopo on January 4, 1930. As the board, Opu Daeng Risaju was appointed chairman and Mudehang as secretary (Patang, 1976, p. 43; Luhukay and M. Saleh Putuhena, 1983:134; Idris et al., 1983). :287). It is a unique thing when compared to the heads of other branches of the Islamic Union. Because, in general, it is led by religious men, and some are even predicated as hajj. If viewed from the concept of Bugis-Makassar leadership as is widely recorded in the lontara, there is no problem between men and women being leaders and not a few women have been appointed as top leaders in local kingdoms in South Sulawesi, including in South Sulawesi. Kingdom of Bone, Luwu, and Gowa (Farid, 1973, pp. 6-24). However, if viewed from an Islamic point of view, it is unique because it is scarce for a woman to be at the helm, especially in an organization based on Islam. However, in reality, this is different from the branch of the Islamic Union in Palopo, which gives women a place of honour.

The appointment of Opu Daeng Risaju to become the chairman of the Islamic Union branch in Palopo turned out to be a lot of challenges and obstacles faced or full of risks (Abduh, 175-176). The SI congress in Palopo took place in 1930 and established a branch in Malangke in 1930. This activity then received a response from the Dutch government, the controleur, by asking for the names of the members involved. However, the controleur's

request was rejected, so the government declared the movement a radical organization. The impact of the refusal also resulted in Opu Daeng Risaju and other members being arrested and taken to Masamba. A day later the members involved were released, but Opu Daeng Risadju was still detained in Masamba and sentenced to 13 months in prison (Abdurrahman et al., 12).

The influence of Opu Daeng Risaju is quite significant for the surrounding areas in Palopo and Luwu. The people of Luwu knew of his intention to liberate themselves from colonialism, so they formed a new S.I. branch in Malili in 1932. This movement was also more actively involved with members from other regions. They held a meeting in Java with leaders in the SI Taklim Assembly Congress in Batavia in 1933. This movement further added to the concerns of the Dutch government in Luwu. Hence, there were demands for Opu Daeng Risaju to be immediately exiled, rise long, or detained for a longer time. (Idris, 1983:287; Patang, 1976:48; Alam, 1976, No.4). The punishment can be minimized through an agreement, one of which is to provide working hours while in detention and revoke his rights as a noble. Since then Daeng Risaju belongs to the ordinary people (Tomaradeka) in the social structure of society. However, people who have admired him still call or greet him by his original title name (Patang, 1976, p. 46; Alam, 1976: No.4).

Opu Daeng Risaju was a speaker at the S.I. meeting in Malangke (Abduh, 176). In that speech, Opu Daeng Risaju asked the people to remain united in defending themselves from Dutch colonialism, primarily through active political movements. He became one of the main actors in the massive movement in Luwu against the Dutch. Reports of these activities later invited a reaction from the controleur in Luwu, who arrested him and brought him to court. In the judicial process, the Dutch government then considered the verdict for Opu Daeng Risaju's guilt and sought advice from the Assistant Resident of Luwu, Andi Kambo. The Dutch government hoped Andi Kambo would persuade Opu Daeng Risaju to leave S.I. and stop his repressive and provocative political activities. In the end, Andi Kambo failed to persuade Opu Daeng Risaju. Opu Daeng Risaju remained firm and persistent in his

stance against the Dutch with all these arbitrary acts.

A year later, in 1934, the Dutch government again arrested Opu Daeng Risaju for 14 months. His movement persisted, even though he was in prison until the Dutch were finally conquered by the Japanese in 1943. When free, he permanently moved to show his sense of nationalism and patriotism by carrying the S.I. banner as his main movement. In Patampanua, Opu Daeng Risaju and her husband made political speeches against the Dutch. Malili also carried out propaganda against the people against colonialism until finally he was arrested again in Patampanua (Abduh, 1976; Daud, 1958, p. 6; Hamka, 1989, p. 86).

After Andi Kambo's death and his replacement by Andi Djemma, the S.I. movement grew more assertive. One of the figures in the Luwu Kingdom supported the movement of Opu Daeng Risaju to continue to carry out propaganda against the people. Opu Daeng Risaju's close relationship with Andi Djemma made him more flexible in carrying out his political movements, thus gaining more enthusiasm from the people of Luwu. Thus, Opu Daeng Risaju was one of the women imprisoned by the Dutch colonial government during the national movement due to political problems (Patang, 1976, p. 45; Lewa, Panji Masyarakat, No.286).

Thus, the Opu Daeng Risaju movement has positive implications for the people of Luwu. The Islamic Union became one of the forums for the people of Luwu to break away from Dutch colonialism. He was not only a pioneer group for the independence movement in Luwu but also in Indonesia. She even sacrificed the interests of her family for her people, especially when her nobility was revoked and her husband divorced. Her political activities made her one of the women who contributed to the nationalist movement in Luwu. Opu Daeng Risaju became one of the role models of independent and free women when she was able to maintain her principle of liberating herself and her people from the shackles of colonialism.

## CLOSING

Opu Daeng Risaju was born in 1880, died on February 10, 1964, and was buried at the king's funeral in Lokkoe-Palopo. Even though he has passed away, Indonesian

people will still remember his name and services, especially in the South Sulawesi region. It is because he not only contributed to the development of the Islamic Union movement, especially in Luwu but also pioneered the Indonesian independence movement. It is inseparable from the background of the struggle and the support of his family. Likewise, the political dynamics that occurred under the Dutch colonial rule, thus encouraging the birth of acts of resistance and movement organizations in South Sulawesi. One of them was the establishment of the Islamic Union Branch in Palopo under the leadership of Opu Daeng Risaju. Her involvement in the Islamic Union movement and the struggle to pioneer Indonesia's independence is a testament to the fact that women are not only working in the kitchen, raising children, and playing male assistants. However, as a leading actors, they can contribute more than that so that they are not inferior to men, both in national movement organizations and in the struggle for Indonesian independence.

Opu Daeng Risaju faced many challenges and obstacles in developing the Islamic Union movement and the struggle to pioneer the Indonesian independence movement. Several times he had to deal with the Dutch colonial government apparatus, and he even had to accept the fact of being a political prisoner several times and living a life behind bars which was miserable and unpleasant. She also had to give up her aristocratic status and divorce her husband instead of sacrificing her will to fight. Therefore, the government not only recognizes all of his services and dedication but also gives awards as a national hero based on the Presidential Decree of the Republic of Indonesia No. 085/T.K./2006, November 3 2006.

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