

## **RELIGION AND STATE COHESION: THE IMPORTANCE OF GETTING REFERENCE FROM *LONTARAQ AKKARUNGENG WAJO* CONCERNING THE ISLAMIZATION IN BUGIS**

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**Husnul Fahimah Ilyas**

**Hamzah Harun Al-Rasyid**

Balai Penelitian dan Pengembangan Makassar

husnul\_natalia@yahoo.com

hamzahharun@yahoo.com

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### **Abstrak**

*Konsep historis masa lalu dapat mempengaruhi atau menguasai pertumbuhan kebudayaan, negara, bahkan kehidupan individu. Selain itu, ia juga dapat dijadikan sebagai teladan untuk ditiru. Begitu pula halnya dalam proses pengislaman yang terjadi di tingkat lokal yang ditulis secara runut dalam manuskrip (lontaraq). Manuskrip merupakan pintu masuk dalam kajian ini. Tema kajian difokuskan pada perjumpaan agama dan negara dengan menyandingkannya dalam struktur lembaga kerajaan atau pemerintahan. Objek utama kajian ini adalah manuskrip Lontaraq Akkarungeng dan membandingkannya dengan lontaraq lain. Pertanyaan penelitian yang akan dijawab adalah bagaimana penerimaan dan peran negara terhadap agama dalam struktur kelembagaan? Kajian ini menyimpulkan bahwa proses pengislaman secara kelembagaan sangat berpengaruh pada struktur lembaga pemerintahan. Salah satunya parewa saraq (perangkat syarak) yang mempunyai struktur tersendiri secara formal. Di satu sisi, fungsi lembaga kerajaan mengatur pranata sosial budaya, kenegaraan, hukum dan sebagainya, terdiri dari unsur adeq (adat), rapang (yurisprudensi), bicara (peradilan), wariq (pelapisan sosial) sebagai unsur aslinya, dan ditambahkan dengan unsur sarak (syariat Islam) pada fase islamisasi di Tanah Bugis khususnya Wajo. Di sisi lain, unsur syarak ini berintegrasi menjadi satu sistem nilai, yang dapat berintegrasi dengan sistem hukum nasional.*

**Kata kunci:** Agama, Islamisasi, Lontaraq, Lembaga, Wajo.

## Abstract

*Past-historical concepts could influence and even led the growth of culture, nation, or individual life. It could be also used as a role-model. The same case occurred with the process of Islamic recruitment that occurred at the local level, which was written on the manuscript (lontaraq) in details. Manuscript became the entry point in this study. The focus of the study, in addition, was religious and countries which could be paired together in the structure of kingdom or government agencies. The main source of this study was generated from the Lontaraq Akkarungeng manuscript, and further compared with other Lontaraq or manuscripts. The proposed problem in this study was how the acceptance and the role of the state towards religion in institutional management? The results of the study suggested that the Islamization process by institution effected the management of government agencies. One of them was pararara saraq [syarak/shari'a] that had its own formal structure. It should be noted that the functions of the royal institution was to regulate the socio-culture, statehood, law and etc, consisting of elements of culture (adeq), jurisprudence, speech, social coating (wariq) as the original elements, followed by the elements of Islam in the Islamization phase in Bugis tribe, particularly in regency of Wajo. The Islamic element was then integrated into one value, which could be further integrated with the national legal system.*

**Keywords:** Religion, Islamization, Lontaraq, Institution, Wajo.

## Introduction

*Lontaraq* is known as the Buginese-Makassar old alphabets, which is mostly used or spoken in South Sulawesi. However, the given name was just based on the written form. *Lontaraq* is believed to record all life varieties and historical events of Buginese society. *Lontaraq* storage in several circles especially nobles was, furthermore, regarded as ancestral heritage objects, which required permission to be accessed. Some *lontaraq* even must meet certain requirements in order to read it, such as cutting chickens or goats, giving sacrifices, and so on, based on the request of the owner by “safety” reason. According to the Encyclopedia, the word *Lontaraq* itself was derived from the *Lontaraq* that grew over South Sulawesi. According to (Mappangara, 2004: 289), *lontar* leaves are commonly used as a medium for writing history, notes, events, genealogy, puzzles, and then rolled like tapes.

The presence of *Lontaraq* in Buginese became an important part as an authentic source of research, since it became the entry point in

exploring interesting historical studies. For instance, a manuscript could record the process of Islamization and the role of the State. Similarly, when Islamization reached South Sulawesi, the Buginese society had already had a strong traditional law, as documented in the cultural system (*pangngaderreng*). However, that Islamization process could acculturate with Islamic law. It is noteworthy that the commitment of Islamic law and history played an important role in encouraging the concern of thinkers to see the opportunity of finding the basic problem. It should be used in a long scale for the spread and development of Islamic law itself. The growth and development of Islam might have resulted in such consequences and new realities. It triggered the paradigm of the thinkers not only on when and how the entrance of Islam, but also on the crucial question of whether Islam acceptance must sacrifice our belongings, or they can accept it as a continuation of something which have been existed in their cultural treasury (Rasdiyanah, n.d.).

As the Islamic institutions have existed, they automatically shifted the position within the kingdom such as Bissu. Important to know, Bissu came from the word “Bessi”, defined as clean, because Bissu men are sacred, not dirty, unstable, have no breasts and “no sex genre”. They are believed to correlate between the servants and their God (Den Brink, 1943: 157; Lathief, 2005: 444-446).

Once the institution began to appear in the government system in Wajo during the period of Datuk Sulaiman and Datuk ri Bandang, the position of the *bissu* was replaced by the Islamic device. *Kadi* in Wajo at the time had major role in completing the traditional system. To regulate the implementation of the norms systems and religion rules in society became the autonomous right of *Arung Matowa* (the King of Wajo) to the *saraq* authorities (Abdullah, 1985: 14-15). This element of shari’a was then integrated into one value, that also could be integrated with the national legal system. With regard to the aforementioned background, the research question in this study is: how are the acceptance and role of the state towards religion in institutional structure?

Some similar studies have been done previously. Syamzan Syukur (2015), for instance, did a researchh entitled “The Government System

of Luwu during the first period of Lagaligo (The 9th-13rd Century). The study focused on the first manuscript of Lagaligo. It suggested that during the first period of Lagaligo (before the arrival of Islam) was the period when the government of Gods came from upper world (*boting langi*), the underworld (*peritiwi*), and the earth or the middle world (*toddang toja*). In this kind of system, the king heavily held the full power. Also, the intention and the will of the king to direct his society to any direction was such an absolute right of the king. In other words, wherever the king headed to, his people would follow. This value inherited from generation to generation until Islam came in Luwu.

Another study was conducted by Mattulada entitled “Islam in South Sulawesi”. The study obviously depicted that the Islamic religion accepted by *Arung Matowa* Lasangkuru was not something new. It had been accepted long before *Arung Matowa* Lamungkace had declared the arrival of Islam. Mattulada, in addition, suspected that Islam has already existed, and it was most possible that some of the inhabitants had even already believed in Islam, just like the merchants regularly commuted. Therefore, it was believed as one of triggering factors of the acceptance of Islam over the land of Bugis (Mattulada, 1976).

Sukirman A. Rachman (1999) elaborated that Islam arrived in the regency of Wajo through peaceful way, and by mutual bargaining between the Kingdom of Wajo and Gowa despite the undeniable war between the two distinguished kingdom. After La Sangkuru Patau sent his messenger, Ranreng Tua La Mappepulu Toappamole and Toali to meet the King of Gowa with the intention to deliver the message to *Arung Matowa Wajo*. The message was “do not rob my wealth, do not take off my position, and do not take my people’s belongings”. The King of Gowa agreed, and *Arung Matoa Wajo* immediately embraced Islam around the year 1610 AD. The process of Islamization could not be separated from the role of Tri Datuk. The next discussion further moved to the strengthening of Islam around the 20th century during the period of Anregurutta K.H. Muhammad As’ad and *Anregurutta* K.H. Daud Ismail.

One relevant study was also conducted by Zubair (2012) “The Integration of Shariah and Culture as written in *Lontara Sukkuna Wajo*”

by using a philological and historical approach. The study mainly referred to what had been written in *Lontara Sukkuna Wajo*. According to Zubair, the intersection of Islam with the Kingdom of Wajo officially happened in 1610, when Datuk Sulaiman and Datuk ri Bandang owed religious authority. It was proven since both men were appointed as *kadi* (honor Judge). They established a system later called as *Parewa Syaraq*. In this case, the government of Wajo accommodated and applied most Islamic laws Islamic law into the constitutional system.

It is plausible to state that this current study supports the prior study conducted by Zubair above although they differ regarding the source of discussion. While Zubair referred to the manuscript of *Lontaraq Sukkuna Wajo*, this recent study referred to manuscripts of *Lontaraq Akkarungeng Wajo (LAW)* and correlates it with the *Lontaraq Sukkuna Wajo (LSW)*, *Latoa*, and other relevant documents.

The method used in this study was a philological method (Fathurahman, 2015: 15-20), by using a historical approach. In examining the philological view, the researcher used manuscripts *Lontaraq Akkarungeng Wajo* as the object of the study. It was found in the collection of institutions Archives and Libraries of South Sulawesi, rollers 05/09 (Paeni: 2003: 13). *Lontaraq Akkarungeng Wajo* (here after abbreviated as *LAW*) is a handwritten manuscript documenting the story “Kingdom in Wajo”. In addition to the *LAW* manuscript, this study tracked *Lontaraq Sukkuna Wajo (LSW)*, *Latoa*, documents, and archives related to the topic of this study. This study refers to an Islamization text linked to traditional and Islamic institutions within the kingdom.

The results of the study shows that the *Lontaraq* has describes the relations between the Islamization process which was supported by royal institution has a great impact on the the management of government. The *Lontaraq* shows the importance of the formal structure of Sharia to be implied in the kingdom. The *Lontaraq* shows the significant functions of the royal institution to regulate the socio-culture, statehood, law and custom of the people that became the elements of the type of Islam in Bugis currently. The blending or the integration of the values of Islamic teaching and the culture and custom of society at that time certainly had given a significant

impact on the government or the kingdom at that time and particularly in can be said that it can also give a contribution to the formation of the national legal system at the present time. However, the result still becomes problematic when it comes to the process of the acceptance. It is because, the polemic between religious teachings and values and the cultural and custom values is always happened. The result that will be discussed in depth in this paper is concerning how the acceptance and the role of the state towards religion in institutional management? This study will also discuss the result concerning the philosophy of life of the people based on their culture and customs when the people accepted religion as their way of life, in this case, particularly is Islamic religion. In addition to that this article will also discuss the result concerning the policy of state of kingdom of that time in relation to the implementation of Islamic teachings in government management.

### **The Regency of Wajo and Islamization Strategy**

Wajo, which at the time was under governmental system of the *batara*, was a hereditary empire. It was the successor of the Cinnotabi empire, formed by the descendants of the Cina and Mampu Kings. The Kingdom of Wajo was originally named Boli, founded around the 14th century. Its first king was Batara, known as La Tenribali (former 5th King of Cinnotobi). In contrast to the kings in South Sulawesi, the Kingdom of Wajo did not really believe in the concept of *manurung* (a holy man from the sky), because the origin was surely identified. Another uniqueness of the Kingdom of Wajo was that it had no ardor (regalia) like other kingdoms. *Arajang* was not considered a palladium and a royal owner, but *arungpanua* (which belonged to the king and the people).

Tracking back the history, La Tenribali initially became a twin-king along with his brother named La Tenritappek in the Kingdom of Cinnotabi. Due to his conflict with his brother, La Tenri Bali decided to leave the land of Cinnotabi and went to open the rice field areas in Boli, partly from the former Cinnotabi population, led by the matoes (*primus inter pares*). The matoes agreed to appoint La Tenribali as the king, because they needed a capable leader, which could unite the society of *matoa*. After La

Tenribali approved the results of agreement between La Toa and the Boli people, the inauguration of the king was held under a Bajo tree. Before the inauguration process of the appointed King was conducted, the government agreement was held between the king and the people. According to the traditional rules, the representatives of the people (*matoa*) read the pledge of the agreement containing the rights and obligations of both parties and signaled the sign of consent (Farid, 1982). It should be noted that Wajo Land was formed through the fellowship of various small states or several uluwatu anang (*arung/nobel* people). The government in the Kingdom of Wajo was divided into two main periods: the pre-Islamic and the Islamic period. The pre-Islamic period of Wajo government was ruled by La Pauke, known as Puangge ri Lampulenggeng, and ended at La Mungkace To Uddamang known as *Arung Matowa* (1567-1607). Furthermore, the first king of the Islamization process was La Sankuru Patau Sultan Abdul Rahman, whose title was *Arung Matowa* Matinroe ri Allepperenna (1607-1610), according to Mappangara (2004: 206-209).

In the process of Islamization, Lasangkuru flashed his clothes and said: “Listen all, above, below, to the west, to the east, to the north, and to the south. Will my clothes be back? so are all my bad clothes unable to come back again. I will no longer do any action that is forbidden by Allah almighty and by the Prophet Muhammad “. That was what *Arung Matowa* Lasangkuru Patau said soon before he accepted and adhered to Islam. *Arung Matoa Wajo* first embraced Islam after Wajo lost war against Gowa (Salewe, 1975).

Since the *Arung Matoa Wajo* La Sangkuru adhered to Islam in 1610, followed by the successor kings, and all put high concern on the progress and development of Islam in Wajo (Kamaruddin, 1985/1986: 88). La Sangkuru and Datuk Sulaiman tried to spread Islam over the remoted areas. The further development of Islam in Wajo during the reign of La Pakallongi-Toallinrung (*Arung Matoa* to XV), resulted in the construction of the first mosque in Wajo. Furthermore, during the reign of *Arung Matoa* La Mamang Toadamadeng Puanna Raden Gello, he tried to devastate all forms of heretics, superstitions, and superstitions against the teachings of Islam (purification of Islamic teachings). It is plausible to conclude from

the explanation above that the religion adopted by the Wajo population truly relied on the religion of their king. When the king believed in Islam, the societies will accepted it without any doubts. In this case, Islam was accepted by the society not because of coercion, but rather because of their obedience to the king as one of their traditional values. This is in line with the philosophy of the Wajo people “*Maradeka to Wajoe adeqna napapuang* (Wajo citizens stay independent and keep obeying their local culture). This philosophy is believed to trigger most Wajo people stay obedient to their king. Thus, this is one of the factors that caused Islamization in Wajo developed quite rapidly.

### **The Connection between Religion and State in Wajo**

During the pre-Islamic period, the rules of community relating to beliefs and those related to government and society were included in the system of *pangadereng* (tradirional) which included *adeq*, *rapang*, *wariq*, and speech. However, after Islam was circulated and adopted at the level of the institution of the Kingdom of South Sulawesi, institutions were made to rule out religious activities in society, new nuances began to appear at the level of government when *syaraq*/Islamic law was combined with *pangadereng* (Mattulada, 1985: 342-382).

A traditional shift began at the royal level after the acceptance of Islam by the society. In the society’s daily life, the shifting the *tajo* (ground jug) was a symbol of both life and death. Pitches of soil were closely related to birth. In addition, when cutting the placenta, it cleaned and put in a jug of ground with salt, brown sugar, coconut, needle, acid, and pencil. Then the jug was kept on the loft with a hope that the baby’s income would be always inclining. Here, women were expected to be married with a high-ranking person. Another ritual was a jug that contained a laryngeal placenta and flowed into the ocean. This behavior was very important at the time of birth because it determined the next phase of life.

The customary treatment toward corpses was prior of the acceptance at the institutional level, the society hold the practice of burning the body. The duty of the buried corpses was to put into a ground jug and then planted. This sort of tradition was very identical to Hindu and Buddhist

beliefs (*LSW*, 142 lines 31-33). *Tajo* (soil pitcher) used as a container of ashes was derived from the Pali language “vayo” language. This dish was similar to *balubu* in Buginese language, which was made of clay mixed with water (soil and water element), and then burned (fire element), and there were air-conditioned cavities (wind elements). These four elements were regarded to be united in human life. The Buddhist tradition of burning corpses was basically followed the Buddhist tradition of burning his own body. This tradition was then imitated by the saints since it was considered as a sacred thing. The burning tradition to the dead was basically regarded to return humans into their original source, which consisted of soil, fire, water, and wind elements. After the dead bodies were completely burned, their ashes were collected and kept into the stupa.

Furthermore, the marriage tradition before the arrival of Islam was done once both sides of the family had been blessed or agreed in a marriage bond. Here, the bride and the groom were invited to put their hand into the *balubu* simultaneously in front of the family and the culture leader, as a symbol of consent/marriage. After removing their hands from the *balubu*, they were officially declared as a husband and wife.

This tradition in fact changed once Islam reached the kingdom of Wajo. The wedding arrangements and practices, for instance, were reorganized based on Islamic laws, which in this case presented the trustees, two witnesses, and the dowry. The same change also applied in the procedures of performing prayers, marriage laws between husband and wife. In addition to this, the rules of taking care the dead boddies also changed. For instance, they must be bathed in order to clean their dirties, to cover their naked body, prayed them due to their belief in Islam, and much importantly they must be buried so the smell of their corpse would not spread around (*LSW*, 151).

The rituals of Friday prayers had been announced as an obligation, which had to be performed as the order. The rules of performing Friday prayers at the village level, which had met the requirements of the Friday, must be submitted into the council, in order to obtain the permission. The village allowed to perform Friday prayers had to obey the rules made by the village authorities. The village which stopped organizing Friday

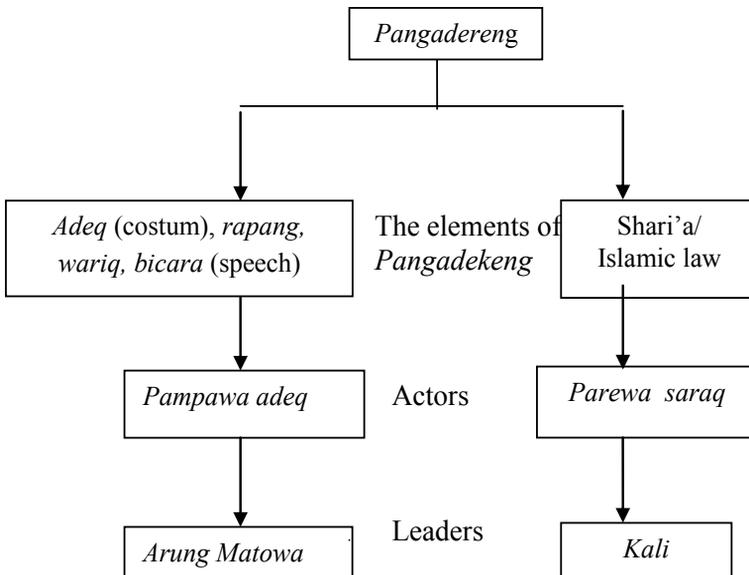
prayers for no reason or did not report its conditions to the law authorities would be fined for two *taiq* (type of currency stamps, 1 *taiq* compared to 5 silver of money). In opposite, if the village stopped organizing Friday prayers without any justifiable reason, but was already reported to law authorities, would be fined for 1 *taiq*. Following this, the village that stopped organizing Friday prayers for justifiable reasons and reports to the Islamic devices would not be fined at all. This all was done in purpose, so the pray audiences remained crowded.

The election and declaration of the implementation of Islamic law by the authorities functioned to regulate religious matters. In this case, *kadi* as the king's companion/helper runs the government system and religious matters, and as a supreme leader in Islamic authorities. The Islamic apparatus appointed based on the criteria. As such, they had an ability of *tangga madeceng* (good consideration), according to Nur (2008: 293); they should not be derived from slave family, must be free/independent, from noble families, family affiliations or nobility. Moreover, they might not be from noble families, but at least they are affiliated with noble family. Furthermore, they should not flawed. The last they have deep understanding on Islamic science.

The king was assisted by the *kadi* in running the government. Measuring his performance was quite obvious in this case. The king regulated government activity in general while the *kadi* governed areas related to religious matters. Both run the government at different levels. However, it should be noted that it did not mean they carried out their duties according to their own. Both of them had to pay attention to the existing rules, and had to refer to the decision made together among the king, the religion authorities, and the custom councils. This depicts that the *kadi* position in governmental system was such comparable with its high officials in government. This kind of position had the *kadi* powerful, and had right to decide and regulate religious matters or Islamic laws. The Islamic court was led by the *kadi* in judging and examining religious issues, such as inheritance, marriage, divorce, recitation, and so on. However, Islamic court just decided in purpose of reconciliation. When the matter remained to continue, there would be a custom court hearing to obtain legal force.

To regulate the rights and obligations of Shari’ah employees, some rules had been set up. Every village, for example, that had performed Friday prayers in its environment, at the time of Ramadhan, and the implementation of Eid al-Fitr, must seek permission and meet the *kadi* three days in advance of the day-event. All Islamic authorities were tasked to observing the coming of Ramadhan and the day of 1<sup>st</sup> Shawwal, if any one of them who witnessed the moon, they should immediately report it to the *kadi* before it was widely shared to the society, in order start the first day of Holly month and the Ied Fitri together.

In order to maintain the system of *pangadereng* (politeness) and shariah (Islamic traditional laws), the seats of government agencies (royal) were well arranged during the official events, local parties, death funeral and prayer recitations, either at mosques or elsewhere as regulated by *amil* as the appointed protocol. The protocol ruled the custom and shariah, and the seats is given in the following. King has his sit first, respectively followed by *paddanreng*, *batelompo*, then the sparrows that hold the power. On the left of the king is the seat of the *kadi*, next to him is the *khatib*, then the *bilal*, then the *Pangulung Limpo*, then the *mukim*. It is because the *amil* as a protocol that regulates the seat position of *Puang Ri Wajo* and *syarak* authorities. Further, it is free to choose any seat as long as it does not pass the seat addressed to *paddareng*.



In terms of the life guarantees of *syarak*, Datuk Sulaiman arranged it through the acquisition of zakat and alms. Zakat of wealth and charity was given two parts of the *kadi* and the preacher. Two parts of the preacher from each *bilal*, two parts of *bilal* from each part of each the facilitator, the head of the village (*limpo*) and *amil* had the same part. At the time, there was only one *amil* in Wajo, which had the equal part of the *kadi* due to *amil* had role as both zakat collector and divider at the same time.

The alms were sourced from the prayer, during the Ied Fitri and Ied Adha, bathing of the dead person, praying the corpse, the burial, reciting the Holy Qur'an, and even sacrificing animals. The charity obtained from the cost of marriage was 10% from what had been sentenced at marriage ceremony. The person appointed to be the judge was the *kadi* of Wajo. Datuk Sulaiman also regulated the task and working territory of the Shariah device, no one would disagree with each other.

*Puang ri Wajo* as a government official could provide special privileges to the Islamic authorities in the life of society, by means of (1) they were free of paying taxes; (2) free of working for devotion, work, and so forth; (3) free from any instruction and free from donations, unless they did it by their own intention; (4) what they had said would never be wrong; (5) be free from any minor punishment or fine if they did wrongly on their duties, the only punishment for them was just administrative, such as getting fired from their position; (6) they were not suspected a serious punishment regarding their duties as Islamic authorities in Wajo. Once they committed something wrong, and did not get apology from the customary hall, they would be punished by putting away their position. As what ever happened in the history of Wajo, *Petta I Wajo* and Datuk ri Bandang had fired some Islamic authorities since they were considered to have less understanding on politeness. Datuk ri Bandang proposed *Petta I Wajo* to pick up one *syarak* authority who was from families of *arung* (nobelty) by assuming he could understand customs and manners much better.

Once the Islamic authorities committed something prohibited by Islam, it would be the same as abusing themselves, such as stealing, committing adultery, drinking liquor, *riba*, committing great sin and

no apology. In this case, they would be fired disrespectfully from their position. They, however, won't be fined. It was because it was not allowed to punish someone twice within the same mistake.

Wajo's success period was increasingly wider as Islam had touched the root of the society, for instance, the mosque had been fully filled by the society. The success of Islam in Wajo was then reported to the King of Gowa for the hard work of Datuk Sulaiman. This particular achievement got appreciation from *Karaeng Gowa*. After Wajo's power was led by Datuk Sulaiman, the successor was Datuk ri Bandang based on the request of *Arung Matowa* of Wajo.

The strategy of Datuk ri Bandang in strengthening the shariah authorities, was for example, combining both traditional and Islamic values into one value in order to avoid disruption, and much importantly to empower each other. Even though the work division and work territory had been done during the era of Datuk Sulaiman, both were later reaffirmed at the time of Datuk ri Bandang. The work division of the *kadi* was well organized from the marriage until death. For example, the work of the *kadi* was to look after the family of *Arung Matowa*, starting from marriage till death; the work responsibility of the preacher was called *ranreng*, including his family who was served from the marriage to death; the work responsibility of *bilal* was *batelompo*, his family up to his slave from marriage to death; and the headmaster's job responsibility was *arung maqbicara* (speaker) up to his slave, starting from the marriage to death.

The action of *adeq*, *rapang*, *wariq*, and speech was fully held by a man known *Pampawa adeq*. Both of institutions had function and responsibilities with its own department. In this case, *Pampawa adeq* worked to run internal government system, while the Islamic authorities worked to handle things related to marriage, death, inheritance, and etc, which were all the responsibilities of *kadi*, preacher, *bilal*, and *amil*.

The two main officials in government institutions were *parewa adaq* (non-religious/religious officials) and *parewa saraq* (religious officials). Both authorities had the same hierarchical ranks as the officials of both groups had the protocol position, that was regulated in both formal and informal fashion. *Parewa saraq* was headed by a *kadi*, who grew up in

the center of government. Furthermore, in fulfilling his duties, he had been assisted by a priest (*imam*), the preacher (*khatib*), *bilal*, and *doja*. In accordance with his position, the *kadi* was the king's companion in running the special government in the field of religion. During the royal ceremonies, such as custom rite and royal reception were given a place especially in accompanying the king.

The *kadi* in carrying out the duties was assisted by some assistants. The assistants' duties were: assisting the *kadi* in performing his daily duties; representing *kadi* in both official and unofficial events if the *kadi* could not attend the event; guiding people in the implementation of worship and become imams in the mosque; and occasionally pointing someone as a witness in marriage. Imams as community leaders were also inseparable from social work, such as helping communities who needed assistance, reconciling disputed community members, coordinating social work, and occasionally being advisors at the district level.

The *katte* (preacher) task was to assist the *kadi* and the priest in performing their daily duties; representing priests in ceremonies, both official and unofficial ceremonies; preaching and guiding the community in the implementation of worship. The task of the *bilal* included: to help imam and the preacher in implementing the daily tasks; to become *muazzin* and keep the cleanliness of the mosque all together with the *doja*. The duty of the *marbot*, moreover, was to maintain the mosque with all its equipments; and to serve the public. In addition to the aforementioned assistants, the *kadi* had assistants, which included *katte*, *bilala*, and *doja* at the district level. The main task of priest at this level was to carry out religious ceremonies, such as the celebration of Eid al-Adha, Ied Fitri, Maulid, Isra Mi'raj and so forth. It should be noted that all these things were under control of the *kadi*, the higher Islamic authority.

The task dichotomy had implications for the next social regulatory system. However, it did not necessarily mean that there was no secularity or separation between royal affairs and the affairs of diversity. In this case, both went hand in hand and mutually tolerated with each other. As noted in the *lontaraq* "the agreements between culture and *syarak*/Islamic law, *syarak* respected the customs and culture supported *syarak*. Thus, there

would not conflict between customs and *syarak*. If cultural authorities had difficulties then ask *syarak*, and if *syarak* had trouble then ask the culture, and did not make each other difficult“.

It is noteworthy that only four things that improved the state. It then became five once it was added by the Islamic Sharia. That are: first cultural traditions, second *rapang*, third *wariq*, fourth speech, and five *saraq* respectively. The *adeq* fixed the people, *rapang* empowered the kingdom, the *wariq* strengthened the kinship and the state, speech againsts the free acts of the free actors, and the *saraq* was the place for the weak and the honest people.

While the task of *kadi* in the government system and society included the matters of shari'a (worship, marriage, and inheritance). To give consideration to the king in such matters related to Islamic law; to judge and to decide matters related to *syarak*, such as claiming demands, inheritance, decision of marriage; reconciling disputed between spouses, either that related to household matters or divorce matters, references or the distribution of inheritance. In addition to those aforementioned primary tasks, *kadi* had other tasks such as, organizing religious ceremonies assisted by Islamic and other devices, such as the celebration of Maulid/ the birthday of Prophet Muhammad peace be upon him, Isra' Mi'raj, the celebration of Eid Al-Fitr and Eid Al-Adha, and other religious celebration, carried out either in both central or district levels.

The role of *kadi* in the royal institution as a state continued continuously, during the period of both Dutch and Japanese occupation, until post-independence. Juridically, the system of *syarak* was had been abolished and its duties had been transferred to the Ministry of Religion in 1946. Since the institution was transferred to the Ministry of Religious Affairs (religious affairs and religious courts), it did not have any function juridically, but still had function in dedicative way as religious leaders, who were closely linked to religious values. Because of his deep knowledge on the Islamic values, he had such considerable influence among the society. For members of the community who still maintained their noble status, the marriage of their son-in-law should be done by the *kadi*. Therefore, the functions of the *kadi* as a tool of shari'a was to mutually reinforce

and establish a harmonious relationship. This sort of function had the *kadi* respected in a functional matter although the structure of government had been dismissed. When the State had played a role in religious matters, some *kadi* were involved into the structure of a government, formed specifically to handle religious matters. In this case, the state made a department that specifically dealt with religious matters namely the Ministry of Religious Affairs, and the Religious Courts which function in carrying out duties at all levels of society as the form of state services to the entire society.

## Conclusion

Islam in Wajo began to reign in the kingdom of Lasangkuru Patau, an Islamic system that was top-down and followed by his people in 1610, after declaring himself to embrace Islam before Datuk Sulaiman. The tactics and strategies developed in Islamization period in Wajo by the work of Gowa was by sending *mubaligh*/the preachers from Minangkabau (Datuk ri Bandang and Datuk Sulaiman) to cooperate with the governments of Wajo government in spreading Islam. The strategy was quite successful, because the society was likely to imitate their king.

The next process was integrating Islamic values into the customs/traditional values of Wajo community. In this case, most of the sectors of the life of the Wajo had been influenced by Islamic values. The attitude of government agencies (*arung matowa*) showed high intention to advance Islam, by for example helping *mubaligh*/the preachers and protecting them. And to ensure the survival of the maintenance of *syarak* devices, the rules of zakat and charity were set in every event. It was also given a privilege to Islamic authorities. Thus, it is known that two main institutions in the government of Wajo, which were customary institutions and Islamic institutions. Both institutions had territories and authorities on the prescribed rules. Until 1945 the institute, both institutions had gradually played their role. After the post-independence of 1946, the Islamic institution (*kadi*) was included into a governmental structure, which was formed specifically in dealing with religious matters. In this point, the State had made a department which specifically engaged in religious matters, which was called the Ministry of Religious Affairs, and

the Religious Courts, performing their duties at all levels of society as a state service to the entire society.

In short, it is worth noting that the polemics occurred between those who stick in Islamic teachings and those in Adat or customs could be well managed by the policy of the ruler which could accommodate the interests of both sides.

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