



Integration of Islamic Law into Local Governance: the Impact of Datuk Tellue's Da'wah in South Sulawesi

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Abstract

The Islamization of South Sulawesi, particularly in the Bugis-Makassar hinterland, represents a significant shift in Indonesia's religious and socio-political history. This article highlights the migration of Islamic scholars from West Sumatra to key kingdoms in the region, which contributed to the formation of new Islamic landscapes that were previously recognized only in localized contexts. The integration of Islamic teachings into local governance systems, particularly through Pangngaderreng, succeeded in establishing Islam not only as a religion but also as a foundation for state legislation. This paper examines the da'wah strategies employed by Datuk Tellue, including (1) da'wah bi al-Hal, (2) da'wah bi al-Lisan, and (3) da'wah bi al-Aqd, and their impact on cultural and political dynamics in South Sulawesi. The study reveals how Islam was interwoven with local traditions and governance structures to shape a unique Islamic identity in the region. Furthermore, the establishment of Islamic educational institutions and councils such as Parewa Sara played a critical role in ensuring the continued influence of Islam in South Sulawesi.

Keywords: *Islamization, Datuk Tellue, Bugis-Makassar, da'wah strategy, Pangngaderreng, Islamic governance, South Sulawesi*

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1. INTRODUCTION

The Islamization process in South Sulawesi, more specifically amongst the Bugis-Makassar, is regarded as a significant transformation in the religious history of Indonesia together with the southeast Asia region. Then it tells about the religious spirit of Minangkabau people regarding the spread of Islam. It is quite successful because of the hard work done by three lecturers who originated from West Sumatra, which is locally called Datuk Tellue or Three Datuks. These heroes are known as Datuk ri Bandang (Abdul Qadir Datuk Tunggal), Datuk Patimang (Sulung Sulaeman), and Datuk ri Tiro/Haji Khatib Bungsu for spreading and formalizing Islamic education in several kingdoms in the eastern part of the archipelago. The mission started in the early seventeenth century, and it strategically targeted a number of major areas, including Gowa, Tallo, Luwu, Kutai, and Bima. The missionaries brought about the process of sociopolitical and cultural reform.¹

¹ Nelmawarni Nelmawarni et al., "The Role of Minangkabau Ulama in the Islamization of the Kingdoms of Gowa and Tallo," *The Journal of Social Sciences Research* 6, no. 64 (2020): 399-405, doi:10.32861/jssr.64.399.405.

Other sources put the arrival of Datuk Tellue at around 1605 A.D., or when the Bugis-Makassar, who had already established themselves in South Sulawesi, were still into animism² and polytheism.³ This arrival created a new epoch in the religions and cultural development of South Sulawesi. Tallo is also considered one of the three old ports, with evidence that the first man to step in this place was Datuk Ri Bandang. His initial interaction with the local community was marked by a symbolic act, namely, the execution of the Islamic prayer (shalat) on the shore, which aroused great interest and sympathy among the people. In addition to it, it marked the beginning of the existence of a new form of religion, which, in the future, created further interactions with local rulers, such as the conflicts with the King of Tallo, who was much more interested in understanding the tenets of Islam.⁴

Convincing those local rulers and elites in South Sulawesi about the tenets of Islamic faith was the primary goal of the da'wah strategy of Datuk Tellue. Thus, the conversion of local rulers to Islam functioned not only as a religious switch but also as the key to opening the doors to society membership.⁵ This approach also bears testimony to the historical sociopolitical and cultural realities of the context in which the new religions were established in This was when the acceptance of a new religion by the king or a ruling authority would mean that the society at large would accept it without other said objections or controversies. Datuk Tellue obtained the rulers' support as one of the chief stakeholders in causing the spread of Islam, which was adopted as the state religion of the Bugis-Makassar.⁶ But the compliance of Islamic tenets into the existing social framework was not absolutely successful.

The Tellumpocoe Federation has been the Kingdoms of Bone, Wajo, and Soppeng earlier in the century resisted the expansion of Islamization as their neighbor Gowa did but later converted to the religion. The political move of Datuk Tellue to marshal religious teaching with power politics was seen as a threat by the kingdoms' growing independence and autonomy.⁷ This caused tension and finally erupted into a number of conflicts between the Gowa-Tallo alliance and the Tellumpocoe Federation collectively called the Tellumpocoe Wars. Although at first the representatives of the two kingdoms protested to the Buddhist monks in the Theravada region and South Thailand The military force of Sultan Alauddin and the religious initiative of Datuk Tellue helped to turn the kingdom to accept Islam.⁸

The kingdom of Bone converted to Islam in the year 1611, then the kings of Wajo and Soppeng; these events led to the establishment of South Sulawesi as a solid base for the expansion

² James Hoesterey, "Globalization and Islamic Indigenization in Southeast Asian Muslim Communities," *ISLAM NUSANTARA: Journal for the Study of Islamic History and Culture* 3, no. 2 (2022): 1–20, doi:10.47776/islamnusantara.v3i2.370.

³ A. Alamsyah, "The Political Dominance of the Bugis in the Coastal Region of Indonesia from the 17th Century to the 19th Century," *Journal of Maritime Studies and National Integration* 6, no. 1 (2022): 30–37, doi:10.14710/jmsni.v6i1.12963.

⁴ Yadi Mulyadi, Irmawati Marwoto Djohan, and Isman Pratama Nasution, "New Insight: Chinese Tombstone Inscription Found in Barrang Lompo's Ancient Islamic Cemetery" 453, no. Inusharts 2019 (2020): 187–89, doi:10.2991/assehr.k.200729.037.

⁵ Ropingi El Ishaq, "Political Da'wah Strategy of Islamic Parties in Indonesia," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 16, no. 2 (2022): 345–64, doi:10.15575/idajhs.v16i2.19861.

⁶ Alamsyah, "The Political Dominance of the Bugis in the Coastal Region of Indonesia from the 17th Century to the 19th Century."

⁷ Suriadi Mapangara, "Perjanjian Tellumpocoe Tahun 1582:Tindak-Balas Kerajaan Gowa Terhadap Persekutuan Tiga Kerajaan Di Sulawesi Selatan," *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial Dan Kemanusiaan* 7, no. 1 (2014): 43–54, <https://journals.mindamas.com/index.php/sosiohumanika/article/view/498/496>.

⁸ Fadli Fadli, Aman Aman, and Irvan Tasnur, "Islamization Process of The Tellumpocoe Alliance: The History of Bone, Soppeng and Wajo," *El Harakah: Jurnal Budaya Islam* 25, no. 1 (2023): 156–79, doi:10.18860/eh.v25i1.20612.

of Islam in the eastern island of Indonesia.⁹ Besides the political perspective applied, Datuk Tellue was able to engage various forms of da'wah, like the da'wah bi al-Hal, where practices are demonstrated with sample behaviors. This was an effective strategy of winning the sympathy of the local population, who were enamored with the ethical-moral inclinations of the scholars. In addition, da'wah bi al-Lisan (word of mouth) had been used to reason with the rulers and the scholars by convincing them to adopt Islam not only as a belief and a faith but also as a legal system with philosophical concepts based on the Islamic sharia that complement the existing community laws. Apart from helping the local rulers invite a new religion into Nigeria, the introduction of the Islamic principles helped to create a firm political and social impact.¹⁰

This research seeks to go further and explore such issues in a bid to understand the factors involved in the Islamization process in South Sulawesi through analyzing the various factors that Datuk Tellue used in their quest and the sociopolitical and cultural structures of the region in question. The research questions guiding this study are : Datuk Tellue Consolidated Islam in South Sulawesi and Analyzing the Effect of the Consolidation on the Conversion of Social and Political Dynamics of the Region The study also aims at establishing how and through what institutions the Sharia was grafted onto the local adat and legal systems like the Pangngaderreng. Recorded history and oral songs, as well as academic and religious studies, are utilized in this study to present a detailed account of Datuk Tellue's accomplishment in the development of a stable Islamic foundation in South Sulawesi.

It is expected that the conclusions drawn from this investigation will enrich the current research on the conversion to Islam in the Indonesian archipelago and reveal the special features of the interaction between religion and politics in the Islamic region. By conducting a synthesis of historical information available in the text, it is the aim of this article to explain the impact Datuk Tellue left behind as a major influential identity that has contributed greatly to the Islamic profile of South Sulawesi.

2. DISCUSSION

Using history discussed in the introduction, this study goes further into various general strategies and specific methodologies employed by Datuk Tellue in the Islamization of South Sulawesi. Analyzing it shows that such a strategy is far from simple and dumb, being perfectly typified as a subtle and complex political mission, both religious and cultural, of evangelism and of social and political integration. This section will describe these strategies at length and analyze the resultant sociopolitical and cultural changes in the region in the long run.

2.1. Background and Application on the Islamisation of South Sulawesi

South Sulawesi's history changed with the Islamization of the region in the early seventeenth century. When Datuk Tellue was not yet there, praying to other gods and animistic spirituality seemed to be the norm among the Bugis-Makassar people, especially because the La Galigo story was their myths and imagined reality.

A conversion also converted the region's sociopolitical and cultural system in ways that weren't restricted to a change in religious belief system.¹¹ This way some changes in power were created as local rulers started following Islamic authorities, which affected creating new and alternate governments in the region. Also, this contributed to change in religious and educational

⁹ Idrus L., "Sejarah Pertumbuhan Dan Perkembangan Lembaga Keagamaan Non Formal Di Kabupaten Bone Sulawesi Selatan," *Jurnal Al-Qayyimah* 5, no. 2 (December 16, 2022): 140–62, doi:10.30863/aqym.v5i2.2912.

¹⁰ Malik Ibrahim and Agus Riyadi, "Concepts and Principles of Da'wah in The Frame of Islamic Community Development," *Prosperity: Journal of Society and Empowerment* 3, no. 1 (2023): 30–42, doi:10.21580/prosperity.2023.3.1.13716.

¹¹ Irwan Abbas, Darmawijaya, and Mohamad Na'im, "Minang Ulamas And Religious Conversions In South Sulawesi And North Mollucas," *International Journal Of Humanities Education and Social Sciences (IJHES)* 2, no. 2 (2022): 419–29, doi:10.55227/ijhess.v2i2.254.

systems as well as in trades and social orders as scholars and merchants joined their influential ranks.¹²

It's important to note that the historical aim of Datuk Tellue is to bring Islamic teachings within the context of Bugis-Makassar social structure. It was brought about by a number of steps taken to address the ruling class and synthesize Islam into the Panggaderreng matrix. To this effect, these initiatives have been effective because Islam has been embraced by the Bugis-Makassar people as well as having been adopted as a religion of this state as well as a reference system in the governance of the state.

This influence of Datuk Tellue precipitated beyond the Bugis-Makassar area of Sulawesi to the other parts of Sulawesi as well as the eastern archipelago. As for the women, they prepared and worked hard towards the creation of Islamic institutions as well as initiating the distribution of Islamic teachings across the region. Such a wide geographical influence points definitely to the dissemination of their mission and the key position of the Malays as the bearers of Islam in the eastern archipelago.

2.2. Four Basic Strategic Approaches and Methodologies in Da'wah

The spread of Islam in South Sulawesi by Datuk Tellue was marked by a well-planned and systematic approach, which can be categorized into three main strategies: The alternative ways of da'wah are: da'wah bi al-Hal (by model or set example), da'wah bi al-Lisan (by speech), and politics.

2.2.1. Da'wah bi al-Hal (Invocation through Self or Example)

The best-known technique used by Datuk Tellue was preaching by Sunnah al-Hal. This strategy emphasized the modeling of Islamic values and principles in other people's behaviors because the implementers themselves were acting right. When Datuk ri Bandang disembarked the boat at the port of Makassar, the performance of Islamic prayers, a sign of being calm and orderly, impressed the then local community with a positive impression of Islam. His actions, which were humility, giving, and respect for the local culture, mitigated initial skepticism and changed resistance.¹³ It is evidenced by the gradual conversion of the people of South Sulawesi as having been influenced by the Islamic ethical and moral relativism that Datuk Tellue adopted to practice. The act of preaching through example enabled the local people to see the positive application of Islam's teachings more so to imitate it.¹⁴

2.2.2. Da'wah bi al-Lisan (verbal communication)

Which can be translated as call through pledge, Da'wah bi al-Wasilah, known as call through mediation. Thus, as one of the means used by Datuk Tellue, it looks as follows: Da'wah bi al-Lisan, or verbal communication.¹⁵ In this method, people preached using sermons, dialogue, and even the use of convincing language to encourage people to accept Islam. Rhetoric and logos were especially suitable for appealing to the clients' and strangers' intellectual and, to an extent, spiritual needs, aiming at the local rulers and scholars. In his discussions with the King of Tallo, Datuk ri Bandang used categorical nuances and expressions of positions to cope with slogans in religion, providing the king with the key theological concepts with which the latter found familiar.

¹² Musliadi Musliadi and Reski Yusrini Islamiah Yunus, "Bugis Culture Deconstruction in Novel *La Galigo 2*," *Literature and Literacy* 1, no. 1 (2023): 35–46, doi:10.21831/litlit.v1i1.16.

¹³ Hamiruddin Hamiruddin, M. Erwin Syah, and Syamsuddin AB, "Strategy for Da'wah Messages through the Holy Footprint of the Sons of Muhammadiyah in Makassar City," *International Journal of Social Science and Human Research* 06, no. 06 (2023): 3792–98, doi:10.47191/ijsshr/v6-i6-71.

¹⁴ Christian Pelras, "Religion, Tradition, and the Dynamics of Islamization in South Sulawesi," *Indonesia* 57, no. 1956 (1993): 133, doi:10.2307/3351245.

¹⁵ Rachmanda Lestarini and Luthfi Ulfa Ni'amah, "Da'wah Communication Approach to Prisoners: The Case of Detention Center II B Nganjuk," *Islamic Communication Journal* 8, no. 1 (2023): 133–48, doi:10.21580/icj.2023.8.1.15155.

That is why the king was able to be convinced to convert to Islam based on what Ahmad had said about the principles of the new religion.¹⁶ Thus, the policy of listening to the people's concerns and trying to explain or argue with them served as a good starting ground for Islam's acceptance by the monarch and other ruling authorities.

2.2.3. *Da'wah bi al-Aqd (Political Engagement)*

The political strategy used by Datuk Tellue could be said to have been the major success of the entire process. They achieved it by persuading the rulers and people of the elite class so as to guarantee that the acceptance of Islam was not a mere personal decision but a state decision also. The change in religious orientation of the kings of Gowa and Tallo laid down the guidelines for the rest of the populated community, making it official to become Muslims.¹⁷

In the political engagement, the strategy also entailed the development of relationships with neighboring kingdoms and making some agreements. In acceptance of the religion of Islam by the kings of Gowa, Tallo Datuk Tellue was able to set political influence to help him spread the religion to other parts.¹⁸ This strategy insured that though the Islamic beliefs were spread across the region, this was done with the backing of political support and cause.

2.3. *The Impact of Cultural Suitability in Invitation*

As previously mentioned, cultural accommodation was one of Datuk Tellue's key strategies for spreading Islam to socialize the teachings of Islam to the South Sulawesi community. Their approach was to integrate Islamic practices into cultural practices so that new converts did not have to leave behind their pre-Islamic culture. Cultural adaptation was therefore effective in the acceptance of Islam and its sustainability through incorporation of the cultural norms and practices of the society.¹⁹ Among the most evident changes, one should mention the attempts to introduce the Islamic motifs into the traditional ceremonies and rituals.

The Bugis Makasar ethnic group as well as some other ethnic groups in Sulawesi were heathens, and before the arrival of Islam, which was headed by Datuk Tellue, the people practiced many things, which included animistic and polytheistic religion. Sycophants are therefore obliged to recognize the sanctity of these customs; thus, Datuk Tellue did not aim to rub [slash] out these customs; he wanted to Islamize them. For instance, during the mabbarazanji ceremony, in which praises and stories about the Prophet Muhammad are chanted, it was presented as a replacement for La Galigo recitations. This adaptation helped the community to maintain therefore many of the traditional characteristics in form while adopting new Islamic content in meaning.²⁰

The second area of cultural practices was the remodification of the Pangngaderreng legal system, where they adopted Sara' or Islamic law into the system. Earlier, the Pangngaderreng system consisted of four pillars, namely, ade', rapang, wari', and bicara. But now Sara' has been added into this system in which SAS has incorporated the shariah law. This integration helped to legitimize Islamic law but also explained its additional acceptance by presenting it as part of the current system of law. The presence of Sara' also insured that the code provided and oversaw the implementation of the Islamic prejudice that regulates civil and domestic personal behaviors, civil and commercial activities, as well as marriages and divorces.²¹

¹⁶ A M Sewang, *Islamization of the Kingdom of Gowa: XVI Century to XVII Century*, Indonesian Torch Foundation, 2005.

¹⁷ Fadli, Aman, and Tasnur, "Islamization Process of The Tellumpocoe Alliance: The History of Bone, Soppeng and Wajo."

¹⁸ Sewang, *Islamization of the Kingdom of Gowa: XVI Century to XVII Century*.

¹⁹ Syarifah Aini, "Adaptasi Dakwah Dalam Tradisi Tolak Bala Masyarakat Kota Parepare (Adaptation of Da'wah in the Tradition of Tolak Bala in the Community of Parepare City)," *Jurnal Dakwah Risalah* 31, no. 1 (2020): 237–51.

²⁰ Ibid.

²¹ Bulu Bulu, Nuryani Nuryani, and Abdul Rahim Karim, "The Peaceful Teaching Method of Datuk Sulaiman in Spreading Islam in Tana Luwu, Indonesia.," *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (2020): 75–96, doi:10.21580/nw.2020.14.1.5215.

Embedded in the process of cultural transfer, the construction of the Kaluku Bodoa Mosque and the subsequent madrasahs were carried out as Islamic educational institutions. These institutions developed into madrasahs, wherein local practices and culture were reconstructed in accordance with Islamic values. The Kaluku Bodoa Mosque, in particular, took certain efforts in teaching the new generation of elites through scholars those messages of Islams alongside the local knowledge.

The integration of both the knowledge protected the new generation of leaders and scholars, learning the challenges of Islam acculturation to Bugis-Makassar culture.²² Long-term results and characteristics of cultural adaptation can be observed concerning the South Sulawesi distinct Islamic culture. Contrary to other areas where Indonesian Muslims considered Islam an imposition of an alien culture, here the religion is known as a camp of the indigenous culture but its improvement. This perception was important in maintaining the continued longevity of the faith in the region and also the adoption by the local people of Islam as their own.

2.4. Integration of Islamic Values into the Local Governance and Legal Systems²³

Islanding of Islamic values was the integrating process that altered the South Sulawesi sociopolitical structures for the endowing of the governance as well as the legal systems of the country. It also required the integration of Islamic tenets into the existing legal systems, in addition to the framing of new legal bodies to supervise the provision of Islamic law.

2.4.1. The Incorporation of Parewa Sara' as an Islamic Governance Institution

The formation of Parewa Sara'²⁴(Islamic religious council) marked a new key achievement in the institutionalization of Islam governance in South Sulawesi²⁵. Parewa Sara' was chief executive of Sara' law by overseeing the Sara' legal system that included such diverse aspects of Sara' life as marriage, inheritance, criminal justice, and religious festivals. For its operation, this body was complemented by the Pampawa Ade' (Council of Customs), in charge of ade' (customary law).²⁶

The Parewa Sara' and the Pampawa Ade' shared power, which shows the presence of religious and secular kinds of power. While the Pampawa Ade' was heading the day-to-day administrative powers in the kingdom and the judicial system of the customary law, the Parewa Sara' made certain that the Shari'ah law was implemented within all government institutions. Such division of responsibilities led to the separation of state power from religious affairs and provided a good system of governance in the region.²⁷

Parewa Sara' also led to the setting up of mosques and madrasahs as greater centers of learning and Islamic discourse. These encouraged formal education and brought forth new generations of ulama who would train the local populace in Islamic teachings and lead them in day-to-day practices. The inclusion of Islamic education in the general system of education in South Sulawesi made it possible to pass knowledge from Datuk Tellue to the succeeding generations.

²² Hasni Hasni et al., "Integration of Bugis-Makassar Culture Value of Siri' Na Pacce' through Social Studies Learning in The Digital Age," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 4 (2022): 5959–68, doi:10.35445/alishlah.v14i4.2151.

²³ Daud Abdulfattah Batchelor, "Integrating Islamic Principles and Values into the Fabric of Governance," *Islam and Civilisational Renewal* 5, no. 3 (2014): 351–74, doi:10.12816/0009867.

²⁴ Pelras, "Religion, Tradition, and the Dynamics of Islamization in South Sulawesi."

²⁵ Mustari Bosra, "Otoritas Dan Gerakan Keagamaan Daengguru: Studi Sejarah Islamisasi Di Sulawesi Selatan," *FALASIFA: Jurnal Studi Keislaman* 11, no. 2 (2020): 67–91, doi:10.36835/falasifa.v11i2.371.

²⁶ Kurnia Warman, Saldi Isra, and Hilaire Tegnan, "Enhancing Legal Pluralism: The Role of Adat and Islamic Laws within the Indonesian Legal System," *Journal of Legal, Ethical and Regulatory Issues* 21, no. 3 (2018).

²⁷ Sewang, *Islamization of the Kingdom of Gowa: XVI Century to XVII Century*.

2.4.2. The Christian Concept of Islamic Law as Part of the Pangngaderreng System

Sara', the Islamic law, was not adopted into the Pangngaderreng²⁸ system without some measure of reconsideration. In fact, the change entailed the integration of two quite different types of legal systems, and both parties had to cement some compromises before the integration could be achieved²⁹. Pangngaderreng was segregated into four classes that formed the social stratum of Bugis and Makassar, where this system was the key that regulated segments of life, of life including power, law, and manners. Through Sara'³⁰, Datuk Tellue was able to assimilate Islam not only as an ideology accepted by the sociopolitical structure but also as one integrated into this structure.³¹

Sara' became part of the Pangngaderreng system through subjecting itself to the decisions of the provincial leaders and rulers. This process was a way of integrating Islamic rules with other already existing cultural practices to give an incidence of continuity of the earlier cultural practices. The legal assimilation of Sara' provided the rule base for writing Kamitic laws that included religious laws and other secular laws; this made it easier to institute a stable order of justice and order in society.³²

Therefore, integration also led to the social cultural change in South Sulawesi, especially concerning Sara'. It resulted in a change of many social relations, including marriage, inheritance, and conflict resolution, to adopt Islamic teachings. It is to be noted that justice, equality, and the call for social cohesion are concepts that the Islamic teachings put across and the values that the Bugis-Makassar populace found very relatable and went on to build a stable society from.

2.5. Cultural Consequences of Islamization in Inter-Trip or Long-Term South Sulawesi

This Islamization process had tremendous and enduring effects on the sociocultural fabric of South Sulawesi³³. The adoption of the Islamic code of ethics to existing traditional practices or the formation of new ones, as well as the setting up of Islamic institutions and the creation of a pristine regional Islamic culture enough to make of the South Sulawesi an Islamic learning and practicing outpost. It affected the social, political, and cultural landscape of that part of Africa for several centuries hence forward.³⁴

2.5.1. Change of Social and Cultural Beliefs

The factor that was put into consideration was the conversion of the populace to Islam as the main religion, which therefore brought about changes socially and culturally in South Sulawesi. The social practices previously followed were thus changed to suit the new Islamic religious culture; other cultural practices were even adopted to suit the new religious belief

²⁸ Fikri, Rahmawati, and Zulfah, "Idealism and Realism of Islamic Law in Pangngaderreng Culture of the Modern Bugis Bone," *IOP Conference Series: Earth and Environmental Science* 175, no. 1 (2018), doi:10.1088/1755-1315/175/1/012137.

²⁹ Muhamad Hasan Sebyar, "Harmonization of Islamic Legal Institutions and Customary Law in Marriage Dispensation Cases at The Panyabungan Religious Court," *MILRev: Metro Islamic Law Review* 2, no. 2 (2023): 155, doi:10.32332/milrev.v2i2.7809.

³⁰ Mursyid Djawas and Ridhwan Ridhwan and Wafaa' Yusof and Wardana Said and Hedhri Nadhiran, "The Integration between Syara' and Ade' in Wedding Tradition of Bugis Bone, South Sulawesi: Islamic Law Perspective," *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 2023, doi:10.19105/alhkam.v18i2.10373.

³¹ Sewang, *Islamization of the Kingdom of Gowa: XVI Century to XVII Century*.

³² Bulu, Nuryani, and Karim, "The Peaceful Teaching Method of Datok Sulaiman in Spreading Islam in Tana Luwu, Indonesia."

³³ Moh Yasir Alimi, "Rethinking Anthropology of Shari'a: Contestation over the Meanings and Uses of Shari'a in South Sulawesi, Indonesia," *Contemporary Islam* 12, no. 2 (2018): 123–51, doi:10.1007/s11562-017-0410-x.

³⁴ Anzar Abdullah, "Islamisasi Di Sulawesi Selatan Dalam Perspektif Sejarah," *Paramita: Historical Studies Journal* 26, no. 1 (2016): 86, doi:10.15294/paramita.v26i1.5148.

systems.³⁵ For instance, mabbua was a ceremony carried out to honor ancestors; the ceremony was therefore adjusted to mean supplications and prayers in Islamic knowledge. Likewise, marriage and funeral fitness were subjected to change to accommodate the Islamic tenets, assuming the belief of Shariah law.³⁶

The attitude to social and cultural changes was the same, and it included the changes in gender roles and family relationships. The new Islamic teachings on family life, marriage, and inheritance changed the rights for both sexes as well as their relations within and outside of the household. Education and moral standards with Quietly it became more literate: education and moral conduct encouraged by Islamic faith, growth in literacy, founding of schools and colleges promoting the general intellectual and cultural advancement of the area.³⁷

2.5.2. Building of a New South Sulawesi Identity Based on Islam

The kind of Islamization that transpired in South Sulawesi gave room for the evolution of an independent regional Islamic character that was at the same time halal and ba'las, or both legalistic and animistic at the same time. This identity is marked by high collectivism, social justice, and religious and cultural sensitivity. In light of this, the efforts towards maintaining and promoting a harmonious relationship by Datuk Tellue through the various strategies of da'wah highlighted in the policies of the region [1] have greatly influenced the sociopolitical structure of the area to the present day.³⁸

This fact captures the yet emergent form of an Islamic identity in South Sulawesi and therefore supports the assessment that South Sulawesi Islam is egalitarian and therefore tolerant. While in other areas of the world Islam would be identifying with radical or militant movements, that of South Sulawesi has remained liberal to embrace other cultures and religions.

2.5.3. The effects of populism on political and legal systems

The introduction of Islamic values into the political/political law as well as the legal structure of the region greatly impacted the manner in which South Sulawesi's governance and statecraft were to function. The expansion of Sara' into the formal legal institution made the Pangngaderreng governance legal system, which equally comprised the civil and religious laws. The interaction of these two provided stability and order in the administration of justice and the order in society that was otherwise governed by a combination of the customary laws and the Quran.³⁹

The Parewa Sara' institution was also responsible for the enforcement of Islamic laws, which went beyond the palace to the community. This made sure that Islamic law is complied with in all facets of the Muslims lives, including business and money issues as well as family relations. The Parewa Sara' also helped in implementing Islamic laws, which helped export Islam to neighboring kingdoms through the diplomatic and military power of the kings of Gowa and Tallo.⁴⁰

Formation of Parewa Sara' as well as the institutionalization of Islamic law also played their part in the creation of a more formalized and structural form of governance in South Sulawesi. Before the coming of Datuk Tellue, the place was disunited—small kingdoms and principalities or sultanates controlling the area with their own rules and regulations. The arrival

³⁵ Mustaqim Pabbajah, "From the Indigeneous to the Religious Practices: Islamic Construction of the Local Tradition in South Sulawesi, Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 1 (2021): 91–102, doi:10.14421/esensia.v22i1.2800.

³⁶ L. S. L. A. A. Mattulada, *Politik Orang Bugis.*, 1995.

³⁷ Musliadi and Yunus, "Bugis Culture Deconstruction in Novel La Galigo 2."

³⁸ Sri Naharin, "Dakwah Pada Masyarakat Miskin Kultural," *Al-I'timad: Jurnal Dakwah Dan Pengembangan Masyarakat Islam* 1, no. 1 (2023): 53–73, doi:10.35878/alitimad.v1i1.727.

³⁹ Mattulada, *Islam Di Sulawesi Selatan, Monografi.* (Leknas-LIPI, 1976).

⁴⁰ J Noorduyn, *Origins of South Celebes Historical Writing, An Introduction to Indonesian Historiography*, 1965.

of Sara' served to institute a singular legal integration in which all of these various political bodies could be branded as one system of government. The unification was symbiotic not only for enhancement of political strength of the Gowa-Tallo alliance but also as an avenue towards putting in place constructive sociopolitical structures.⁴¹

Another proof with regards to the influence of Islamic law on the political system was clearly reflected in the aspects of the rule of local rulers. The two pertitek kings of Gowa and Tallo who had accepted Islam and used the title Sultan were, in theory, religious monarchs obligated to govern in terms of Islamic law and to provide an example to others. This expectation also applied to all levels of governance, where all officials and administrators were expected to stick to the Islamic ethical and moral values. It is on this culture of justice, accountability, and moral/ethical governorship that a political culture of people-centered polity emerged.⁴²

Depending on the scale of penetration of Islamic values into the political and legal framework of South Sulawesi, long-term implications for the development of the area were observed. It developed a framework for management structure that was first of all acceptable to the local culture and, secondly, religious, as this helped to cement the Islamic control in the region and its permanency. Specially, this model also established the mechanism of conflicts and disputes because the application of 'Sara' also enabled justice to be done in a proper way.

2.5.4. Patterns of Islamic Education System: Contemporary Patterns and Institutionalization of Islamic Intellectual Tradition

Islamic education being established soon after the conversion of the south, celebrating the region into an advanced center of education that foiled Islamic knowledge throughout the region. All these madrasahs, pesantren, and the rest of the Islamic educational institution offered formal religious education to these students and at the same time fostered networks of scholars and teachers who helped to nurture the development of Islamic scholarship in the region.

Among the most important schools that were founded in this period was the Kaluku Bodoa Mosque, which functioned as a mosque and school for Islamic subjects and a meeting point for religious purposes. This mosque actually closely served the community as a common hub for both the royalties and the commoners, who sought to acquire knowledge in the Islamic faith and also participate in conventional theological debates. This was supported by the presence of scholars, particularly Datuk Ri Bandang, who offered religious lessons and teachings that helped to place the mosque as an important place of learning.⁴³

Some madrasahs and pesantren played a role in the growth of Islamic education in South Sulawesi. The establishment of madrasahs and pesantren also contributed to the process of building Islamic education in South Sulawesi. These institutions provided all-round education in Islamic disciplines, including Fiqh, Aqidah, Tafsir, and Hadith. The curriculum also educated students in Arabic language and literature so they could read many other important early Islamic works. The graduates of such institutions remained prominent ulama (Islamic scholars) and community leaders to carry forward the Islamic terrains.

There is no doubt that Islamic educational institutions have played a very important role in the development of the South Sulawesi educational system. These institutions were a good breeding ground for a brand of regional Islamic scholarship based on Datuk Tellue's teachings but rooted in regional culture. Due to emphasis on scholarship and learning, the schools produced many religious works, including religious texts and It also brought sociocultural changes in the wider society: the institutionalization of Islamic education.

It made an input to the creation of a literate and educated society whose knowledge of religion was esteemed by many. Mor cover and prospects for the appearances of social promotions as people from different backgrounds can go to madrasahs and pesantren, which can become

⁴¹ Sewang, *Islamization of the Kingdom of Gowa: XVI Century to XVII Century*.

⁴² Mattulada, *Politik Orang Bugis*.

⁴³ Harlinda, Bahaking Rama, and Muhammad Yahdi, "Pendidikan Islam Pada Masa Awal Di Indonesia," *Jurnal Ilmu Pendidikan Dan Sosial* 2, no. 2 (2023): 152–60, doi:10.58540/jipsi.v2i2.352.

scholars and prominent figures among their people. Hence, a spirit of learning through tuition and scholarship served to enhance and advance a spirit of inquiry and argument, which indeed helped enhance the religious and cultural worth of the region.⁴⁴

Based on the madrasahs and pesantren educations in the South Sulawesi, the intellectual tradition developed was the result of an integration of Islamic knowledge and Southeast Asian tribal knowledge. Academicians were involved in the search and study of the Islamic legal materials as well as using the local knowledge and practice to solve the current emerging concerns. This approach formed a culture of Islamic scholarship that was elastic and was in a position to fashion new methods and techniques to respond to the needs and issues of the community in question.

2.5.5. The Implication of Islamic Institution on Community Enhancement and Social Well Being

Apart from their function in education and scholarship, Islamic institutions in South Sulawesi also incubated important functions in social and community development welfare. The societies sought to share the available resources by setting up wakaf (endowments) for zakat (alms-giving) and sadaqah (voluntary charity) purposes to make sure that the needy and vulnerable groups were assisted. They were established to improve the welfare of society by catering for such aspects as poverty, hunger, and social injustices among the citizens.

The wakaf system here, however, played important roles in supporting the creation of mosques, madrasahs, and other public amenities. Qurban was offered in cash or kind, where wealthy people and families offered wakaf in the form of land, buildings, and other assets for the benefit of the people. The profits got from those wakaf properties were employed in causing educational facilities, sustaining religious scholars, and charity for the needy. In so doing, this system of charitable giving enhanced the social cohesiveness of the community and ensured that there was perceived obligation and unity.⁴⁵

The zakat and sadaqah systems have also made a lot of contribution to society by enhancing social work and unity of the community. From the distribution of zakah, it was made sure that people donated their wealth to other people within the society, hence turning over wealth and making sure that the basic needs of every person were well met. Appreciation of charity and social responsibility evident in the Islamic teachings made people to provide for their fellows and thus fostered goodwill.

The support of Islamic institutions did not only limit itself to providing humanitarian aid to the communities but also to their development. These institutions also offered religious and moral direction having to do with a number of issues with an individual or family life as guided by Islamic shariah law. The growth of ulama as community leaders and as advisors also enhanced the Islamic institutions that set moral and ethical attitudes of society.

The good works that these institutions offered to the sociopolitical growth of the communities and the needy within the society marked the region's sociocultural change. He did not only meet the contingency needs but at the same time establish the bases for sustainable social and economic growth. The dominant stress of benevolence, learning, and decorous behavior that is advanced by these facilities is to the present day impacting the community's standards and behaviors.

2.6. The Influence of Datuk Tellue on the Development of Islamic Institutions in South Sulawesi

⁴⁴ Yusuf Bahri GÜNDOĞDU, "The Effect of Hadiths on the Formation of Islamic Education Tradition: The Case of Rihle," *ODÜ Sosyal Bilimler Araştırmaları Dergisi (ODÜSOBİAD)*, 2022, 0–1, doi:10.48146/odusobiad.1162990.

⁴⁵ Arif Zunaidi et al., "Pengoimalan Manajemen Wakaf Produktif Dalam Mendorong Terwujudnya Sustainable Development Goals (SDGs)," *Jurnal Ilmiah Pangabdhi* 9, no. 2 (2023): 159–65, doi:10.21107/pangabdhi.v9i2.21276.

The efforts of Datuk Tellue, which is found in south Sulawesi, regarding the spread of Islam can be seen in the emergence and development of the Islamic institutions that have served this region religiously and culturally. These institutions were central to the function of the Islamic community in the disseminating of knowledge, religious direction, and moral support. Now, mosque construction; initiation of madrasah and pesantren; and creation of Parewa Sara' were helpful to strengthen Islamic teachings and to guarantee that they must be inherited by the subsequent generations.⁴⁶

Therefore, the Kaluku Bodoa Mosque which was built during the reign of the King of Gowa also adopted the status of an Islamic study center and a place of worship. This was the place that Ri Bandang his scholars disseminated knowledge regarding fundamental tenets of Islamic teachings, instilled leadership qualities among the populace and even conducted debates. It was also a place for performing public functions and other meetings and celebrations which underlined the importance of religion as an Islamic one.⁴⁷

Two specific types of Islamic educational institutions that grew in South Sulawesi and helped to create the educational infrastructure for the province are the madrasahs and the pesantren. These institutions also offered formal religious learning to the students, including the elements of faith, the Quran and other books, Islamic law, and theology. The graduates of such institutions became highly esteemed ulama as well as people's leaders, and so Islamic knowledge and ethics continued to remain relevant among the populace.

The influence of Datuk Tellue was not limited to the early spread of Islam but an enduring deposit in the form of benchmarks laid for the subsequent growth of Islamic institutions that defined the socioreligious and cultural aspiration of the region. Islamization in South Sulawesi was not only confined to buildings such as mosques or Islamic schools but was also expressed as the formation of councils, the legal recognition of Parewa Sara' as the Islamic law authority, and the emerging of social organizational structures that catered for both spiritual and the welfare of the society.

2.6.1. Establishment of Mosques as Centers for Religious and Social Activities

South Sulawesi mosques had centred roles for the entire Islamisation process by serving as platforms for Islamic teachings, assemblies, and religious services. Buildings like the Kaluku Bodoa Mosque which has been constructed meant not only to be a place for worship but also indicated that Islam is indeed in the region. They became centers of religious, educational and social interactions that both the higher stratum of society and the common people in their diversified daily needs turns to mosques for learning the tenets of the religion, seeking fatwas from learned scholars and participating in congregational prayers.

Mosques were built to cater for the needs of Muslims and this meant that the practices of Islamic religion could be adopted easily in the society. Even individual prayers five times a day, Friday prayers, and religious functions became social occasions, which perpetuated the process of building up a distinct identity of the Muslims. They were not only centers of education but also of social and political cohort like dispute settlement mechanism, distributors of charity and service providers for the community. This triple function of mosques placed these establishments at the center of the community focusing and benefiting from the various development processes.⁴⁸

This is clearly illustrated by the influence Tellue played in the social construction of mosques as an institution of learning and community growth and development as evidenced by

⁴⁶ In Parnasih and Fatimah HS, "Integration of Pesantren and Mosque Function in Teaching Islam in South Sulawesi and Their Significance Towards Consistency of Religious Moderation," *Kawalu: Journal of Local Culture* 9, no. 02 (2022): 103–25, doi:10.32678/kwl.v9i02.6918.

⁴⁷ Syahrin Syahrin and Basrin Melamba, "Changes in Tolaki People Burial in Southeast Sulawesi: From Boat-Shaped Grave Coffin (Soronga) to Boat-Shaped Islamic Tomb (Koburu Bangsa)," *Jurnal Sejarah Citra Lekha* 7, no. 1 (2022): 1–12, doi:10.14710/jscl.v7i1.45319.

⁴⁸ Satria Effendi and Mahmud Arifi, "Islamic Study: Cultural Aspects (Historic Mosques)," *Profetika: Jurnal Studi Islam* 24, no. 01 (2023): 131–36, doi:10.23917/profetika.v24i01.1688.

the building of the mosques in the South Sulawesi region. In addition to being a center of prayer these mosques also acted as points of religious and political power among Muslims in the Americas. They acted as a confirmation of the fact that the region was Islamic and offered a platform for the dissemination of the Islamic values.

2.6.2. Formation of Parewa Sara' and the Institutionalization of Sharia Law⁴⁹

In this connection, the formal formation of 'Parewa Sara' became one of the most important steps taken by the South Sulawesi community toward the institutionalization of Islam. This body, charged with the duty of overseeing the implementation of the tenets of Sharia law, worked within the traditional governance structures and as such, there were two layers of authority, one which was secular, and the other one religious. The Parewa Sara' comprised of the esteemed religious scholars, qadis and other esteemed leaders who were assigned the duty of implementing the Sharia laws.⁵⁰

The setting up of Parewa Sara' made it official on the recognition of the role of the Islamic law in the society mostly addressing civil and family issues. The 'Parewa Sara' was entitled to ruling over marriage and divorce, succession and inheritance and other criminal cases which should all be handled under the Islamic laws. The latter existed side by side with the Pangngaderreng customary law, which dealt with the secular aspect of the society making a profound legal system that boasted of the mix of Islamic laws and the native traditions of Philippines.⁵¹

The native system of the two courts or as Parewa Sara' set up had enormous political, social, legal, and economic implications in the social order of the justice delivery system. The existent of legal institutions also gave a clear guideline in solving dispute and implementation legal regulations that made effective contribution to the stability of the community. The identification of Parewa Sara' also asserted the static autonomy of Islamic scholars and religious leaders, who helped to shaping and administering the Shari'ah.

This is in conformity with the roles played by Datuk Tellue in the formation of Parewa Sara' The primary focus on the establishment of parewa sara ' was to incorporate the Islamic values into the Present legal Systems in South Sulawesi. Through the formation of Parewa Sara', they ensured that the law of the prophet was made central in the sociopolitical ASPECT of the community and remain the legal/moral bench Mark of the community for many years.

2.6.3. Development of Islamic Educational Institutions: Madrasahs and Pesantren

The establishment of madrasahs and pesantren was the other strand of the Islamization programmes that Datuk Tellue implemented in South Sulawesi. These institutions were like school or seminary providing religious education for people and were essential for the production of Islamic scholars and leaders of the next generations. The curriculum of these schools consists of the Qur'anic and Hadith study, the Islamic law and theology, and the Arabic language, to which students had access to numerous early Islamic sources.⁵²

The madrasahs and pesantren acted as educational institution where students can engage themselves in study of religion, and inculcate meaningful understanding of Islamic tenets. Scholarly achievements shaped the environment that promoted learning, standard and rigorous analytic culture that enhanced religion and culture of the society. The graduates of such institutions steered the community is becoming famous ulama and leaders who continued to facilitate the dissemination of Islamic knowledge in their respective communities.

⁴⁹ fikri, "Refleksi Sistem Pangngaderreng Dalam Sosial Budaya Bugis-Makassar: Analisis Putusan Pengadilan Agama," *Jurnal Al- 'Adl* 9, no. 2 (2016): 107–27.

⁵⁰ Mattulada, *Menyusuri Jejak Kehadiran Makassar Dalam Sejarah* (Penerbit Ombak, 2011).

⁵¹ Fatahuddin Aziz Siregar, "Antara Hukum Islam Dan Adat; Sistem Baru Pembagian Harta Warisan," *Jurnal El-Qonuniy: Jurnal Ilmu-Ilmu Kesyahriaan Dan Pranata Sosial* 5, no. 2 (2020): 166–80, doi:10.24952/el-qonuniy.v5i2.2073.

⁵² Mattulada., *Agama Dan Perubahan Sosial*. (CV. Rajawali, 1983).

Madrasahs and pesantren's establishment also helped to spread the Islam teachings outside the locality level. The students that graduated from these institutions always moved to other areas in dissemination of knowledge and therefore popularizing the works of Datuk Tellue and everything that they stand for. This network of scholars and students formed an intellectual society that affiliated the area of South Sulawesi to the global Islamic society.⁵³

The establishment of Islamic schools in South Sulawesi has played a role in making the area a Center of Islamic Education in Indonesia. Datuk Tellue has left an unabated impact regarding these institutions seen to the present by the existence of madrasah and pesantren in the region.

2.6.4. The Role of Islamic Institutions in Promoting Social and Economic Development

It was clear the institutions of Muslims in South Sulawesi, besides providing religious and educations' functions, also served social and economical development. The counterpart equivalent to the social security systems is wakaf endowment, zakat, and sadaqah systems of the Islamic population, where rich Muslims could donate portion of their wealth so the poor and needy will be given proper support. The following systems provided solutions to antigone and the broader community through its provisions of safety, poverty, hunger as well as social inequality among others.⁵⁴

The wakaf practice played a critical role of providing financial accommodation to the creation and administration of Mosques Mosques, Madrasahs and other social amenities. People who were rich and families also contributed land, buildings, and other things as wakaf, which would be accomplished to the people. The funds collected from the wakaf properties were spent on finance education facilities, religious scholarship and poor's shelter. Through this system of charity the society's fabric was maintained and everyone was encouraged to take responsibility for the needy in society. This collective effort not only fosters a sense of community but also ensures that essential services are accessible to all, reinforcing values of compassion and solidarity among individuals.⁵⁵

The zakat and sadaqah systems also had responsibilities in society in the area of social well-being as well as harmonious social relations. People had to pay zakat so that their money could be collected and redistributed, making sure the needful was provided for each and every member of the society. Organizations of charity and social responsibility motivate people to help the poor and needy, and thus a religious culture of mutual help was created.

The Islamic institutions' role in social and economic development was not only through providing some essential needs. These institutions also offered counseling spiritual and moral to individuals or families in handling their daily endeavors based on the Islamic philosophy. Ulama as community leaders and advisors only enhanced the ability of Islamic institutions to mold the moral and ethical characteristics of the community.⁵⁶

The social and economic effects provided by Islam in fair sociocultural development were seen in the region by followers of institutions of Islam. Explaining priorities and major developments during the Soviet period, two main features stood out: They not only solved current problems of social and economic life but also codified optimal and most favorable options for social and economic development. The concern for charity, education, and proper behavior, which

⁵³ Hilful Fudhul, Ahmad Muhajir, and Siska Nurazizah Lestari, "Sunan Giri's Da'wah Network and Islamization in Sulawesi and Nusa Tenggara," *JUSPI (Jurnal Sejarah Peradaban Islam)* 5, no. 1 (2022): 13, doi:10.30829/juspi.v5i1.9628.

⁵⁴ Mustaqim Pabbajah, "Praktik Ekonomi Islam Pada Komunitas Keagamaan Di Sulawesi Selatan," *Al-Ulum* 17, no. 1 (2017): 143–65, doi:10.30603/au.v17i1.107.

⁵⁵ Isabel Mansione et al., "'Together to Build a Life in Common': A Solidarity Approach to Psychoanalytic Interventions in the Community," *Journal of Global Health Neurology and Psychiatry*, 2022, 1–12, doi:10.52872/001c.36071.

⁵⁶ Alfin Mustikawan, Agus Maimun, and Sugeng Listyo Prabowo, "Intellectual Capital In Islamic Higher Education : Pesantren-Based Institutions," 2024, 235–50.

the above institutions propagated, is still in existence and applied to the present-day Bosco community.

This discussion has reviewed details of the SW South Sulawesi case: the concepts and strategy employed by Datuk Tellue on how to Islamize the area, and the techniques adopted to introduce the values of Islam within the South Sulawesi Indigenous governance systems of Council, the Biko. This means that, through follow-up on the social location of their mission in Mindanao and their appropriate implementation of tenets of Islam where they operated; through their effective interactions with the political leadership of the time as well as the establishment of institutions that fostered continuity, Datuk Tellue and his followers achieved their mission successfully.⁵⁷

The keys of Tellue's efforts and contributions are apparent in the appearance of new distinctly South Sulawesi Islamic identity with strong syncretism of Islamic and local cultural values. This identity has defined the sociopolitical context of area and help the region to assume the mantle of the centre of Islamic scholarship and practice. Due to the harmonious combination of the legal and governmental policies of the Islamic values in South Sulawesi, it assures a stable society that carries forward religious values of Islam, as well as have embraced the cultural values of the region.

In conclusion the process was another example of how dynamic and how change a religion is and that religion in its teachings and practice can take different forms in different cultures and societies. The works of Datuk Ri Bandang, Datuk Patimang and Datuk Ri Tiro remained historical influence that still exists in south Sulawesi today and become the heritage for the region. (I/225) Consequently, due to the diligent effort and profound comprehension of how the sociopolitical structure of South Sulawesi works on Datuk Tellue at his times, helped him to secure the place of the Islam as a leading and permanent power in this area and opt for the subsequent development of the Islamic cultural and educational center in the region.

3. CONCLUSION

The conversion of South Sulawesi, particularly the Bugis Makasar, to Islam represents a significant milestone in the religious development of Indonesia's mega-archipelago. This transformation is primarily attributed to the dedicated efforts of three distinguished Islamic scholars, collectively known as Datuk Tellue: Datuk ri Bandang, Datuk Patimang, and Datuk ri Tiro. These scholars were instrumental in establishing the Islamic teachings and increasing the growth in South Sulawesi in the in the early 17th century. Due to their tactics in influencing local leaders and other influential personalities, together with their creativity in the style of passing the religious information, they have significantly altered the social, political, and cultural fabric of the region. Through the analysis studies of the historical files, oral narrations, and theoretical works, it is analyzed that Datuk Tellue followed the triple approach policy, namely Da'wah bi al-Hal (daughter through good, pious deeds), Da'wah bi al-Lisan (daughter through speech and tongue), and Da'wah bi al-Aqd (daughter through political involvement). All of these measures were very useful in integrating Islamic practices and rules with the local ways and traditions of South Sulawesi, to name a few fundamental elements that have paved the way for the steady growth of Islam in that part of Indonesia.

An important factor for the success of Datuk Tellue was the ability to adapt the Pangngaderreng system of Bugis-Makassar governance and law to reflect Islamic values. When Sara' (Islamic law) became a core part of the Pangngaderreng, Datuk Tellue integrated the Islamic laws into the existing Grease Book structures. This strategic move did not only help in the spread of Islam within the region; it also changed the overly complimentary structure in political governance and made Islam the religion and state guide. These are clearly seen in the work done by Datuk Tellue when a distinctive Islamic culture emerged in South Sulawesi, known to have blended Islamic tenets with the cultures of the areas. Some historians compared the attitude of South Sulawesi towards Islam with the patriarchal colonialists and other non-Arabic regions,

⁵⁷ Ibid.

where Islam was introduced as a shameful imposition of an alien culture, deteriorating the people's standards and instituting inferior norms and values that were incompatible with the local population's moral code; vice versa, South Sulawesi accepted it as a magnification of the local norms and values. It was essential in effect to provide for the continued practice of Islam and to dispel any notion that the religious institution required foreign support; some of its tangible legacies included the construction of prominent mosques and promotion of local craft.

The construction of mosques and madrasahs also helped secure the domains of Islamic education and principles in the civilized society. They became important focal points for Islamic education as cultural loci for reconsidering local practices in light of Islamic norms. For example, the Kaluku Bodoa Mosque played a significant role in the determination of education among the elite and the preparation of a new generation of scholars with Islamic teachings and cultural contract knowledge. This combination of knowledge prepared the future leaders for the harmonious synergetic combination of the Islam-influenced Bugis-Makassar ethos. Furthermore, the influence of Datuk Tellue did not only limit itself within the Bugis-Makassar area but also extended into other parts of Sulawesi or the eastern part of the archipelago. According to them, they prepare the ground for the formation of Islamic institutions and the diffusion of Islamic doctrines over a vast tract of geographic area, besides underscoring their important role in preaching Islam in the archipelago.

Becoming an Islamic region through incorporation of Islamic values in the political and legal frameworks was therefore a born anew of the sociopolitical structure of the south Sulawesi. The birth of Parewa Sara' as an Islamic government was perhaps one of the most important successes in the process of establishing Islamic governance in South Sulawesi. The Parewa Sara' council was given the responsibility of administration of Sara' law, which included family law concerning marriage and inheritance; criminal law; and the religious obligations of the Sara' community. The Ade' Council was actually contemporaneous with such more traditional institutions as the Pampawa Ade' (the Council of Customs) that oversaw ade', or customary rights. Parewa Sara' and Pampawa Ade' became two authorities that complemented each other to set up an ideal situation in which Islamic and secular systems of government operated concurrently.

Datuk Tellue's mission was therefore successful due to the flexibility in applying Islamic teachings to the new environment, the politico-legal engagement of the political leaders, and more significantly, the setting up of institutions to perpetuate their teaching yesterday, today, and tomorrow. From the observation made above, it is therefore clear that the South Sulawesi brand of Islam espoused by Datuk Tellue is a true representative of the moderate Islamic south-east Asian style of integrating Islamic values with those of the local cultures. It plays an active role in state sociopolitical identity to this date, thus solidifying the region's place as an important center for Islamic study and practice. The extension of the Shari'ah laws into the political structures of the region has indirectly fostered the establishment of political order and social cohesion since the civilization embraces and encourages the stewardship of Islamic tenets without downplaying the cultural legacy of the culture.

The long-term changes arising from the Islamization in South Sulawesi are significant changes in social and cultural activities, the development of a unique regional Islamic identity, and the consequent formation of an integrated and sustainable society. In matters of dressing, traditional arts that were considered taboo were transformed to suit the standard Islamic way of dressing; the traditional adorning of bodies was also changed to suit the new religious belief. The idea of justice, equality, and social order, which was inherited from Islamic teachings, appeared to be highly appealing to the Bugis-Makassar people, which culminated in the formation of a closely knitted society.

Madrasahs and pesantren are Islamic educational institutions that played an important role for the spread of Islamic knowledge and the development of an active intellectual tradition. These institutions provided the students with systematic religion instruction; they nurtured a group of scholars and teachers who contributed immensely to the development of Islamic learning

in the region. Thanks to the concern with the intellectual growth, people developed many religious books and tracts, and, leaving aside, many of them are still significant.

In addition, the institutions of Islamic organizations contributed significantly to social benefit and community forum in South Sulawesi. Various forms of wealth distribution based on Islamic legal structure for the welfare of the needy were categorized as wakaf, zakat, and sadaqah. They provided the community with protection from hazards like poverty as well as social injustices and promoted the concept of the common welfare. In this connection, the experience of the South Sulawesi presents how a religion or faith can be influential to changes and continuities in society and how Islamic teachings adapt to the other cultures. These legends of South Sulawesi, Datuk ri Bandang, Datuk Patimang, and Datuk ri Tiro have all left their mark in the history of the social sphere and remarkably influenced the religion and culture of the region up until now. Politically wise and deeply rooted in sociopolitical life, Datuk Tellue led the entrenchment of Islam as the powerful force that shaped the future Islamic cultural and educational center of South Sulawesi.

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