

DEVELOPMENT OF TASAWUF IN SOUTH SULAWESI

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Abstract

This paper describes the development of Sufism in South Sulawesi. As in the archipelago such as Aceh, Minangkabau, Palembang, Banten, Demak, Banjar and Ternate, Gowa and Bone as the epicenters of the development of Islam in South Sulawesi are also influenced by Islamic teachings of tasawuf. The preachers who brought Islam to the archipelago were Sufis who taught Sufism. During this happening contestation and clash between the philosophical color of IbnArabi and tasawuf al-Gazali, Sufism's style that developed in South Sulawesi society successfully reconciled these two domains which then called Neosufisme. The main figure of Sufism in this period is Sheikh Yusuf al-Makassari who developed Tarekat khalwatiyah Yusufiyah and Sheikh Abdul Munir Syamsul Arifin developed Khalwatiyah Sammaniyah. This tarekat then gives influence to the people of South Sulawesi, especially in the Kingdom of Gowa for Makassar ethnic and the Kingdom of Bone for Bugisethnic. The influence of Sufism is still being felt in various aspects.

Keywords: *Development, Tasawuf, Neosufism, South Sulawesi*

A. Introduction

Perlas (2005: 158) mentioned that during the second half of the 16th century, the Christian and Muslim rivalries in South Sulawesi seemed still do not show the winners. Some of the kingdoms of North and Southeast Sulawesi under the influence of Ternate have converted to Islam, Gorontalo (1525 AD) and Buton (1542 AD), and there have been a number of local common people in South Sulawesi who convert to Islam.

In fact, there are differences among historians about the process of Islamization in South Sulawesi. Mattulada (1991:39 and 1995:69) and Andaya (2006: 41) mentions in year 1603, while Abu Hamid (2005: 214), Putuhena (2007: 73) and Mukhlis et al (1995: 90) mention Gowa embraced Islam on 22 September 1605 M / 9 Jumadil Awal 1015 H. It was stated that King Tallo, I Malingkaang Daeng Manyonri, who initially accepted Islam, was followed by the 14th King of Gowa I Mangarangi Daeng Manrabbiya. Two years later, all people of Gowa and Tallo were declared to embrace Islam. It was marked by the first Friday prayer at Tallo Mosque on 9 November 1607. At the same time, in Bandar Makassar, Malay traders and Makassarese who had embraced Islam around Somba Opu fortress also performed Friday prayers at Mangallekana Mosque, simultaneously held a prayer of gratitude. A prayer of salvation for King Gowa and perfection of the city of Makassar as the first capital of the Islamic empire in South Sulawesi was done (Mattulada 1991: 41). Thus, it can be said that the process of Islamization in South Sulawesi cannot be separated from the influence of Malay.

Therefore, the year 1605 cannot be said as the beginning of Islam in South Sulawesi, because in various references, there is information that in 1603, the king of Luwu had already embraced Islam. It was stated that before the 14th King of Gowa (1605) embraced Islam, during the time of the 10th king of Gowa (Tunipalangga/1546-1554), there was a community of Malay and Javanese Muslim traders visiting and settling around Somba Opu

(Mattulada 1991: 29). If viewed during the years of the reign of Tunipalangga, then compared with the year of entry of Islam in the period of 14th king of Gowa (1605), it can be concluded that the Muslim community already existed in Makassar approximately 50 years earlier. In relation to the Malay community in Makassar at that time, Andaya (2006: 34-35) explained that for the Gowa ruler, this Malay community is important because of their long and established experience in international trade relations.

This can be seen in the decision of Tonijallo (the 15th king of Gowa) to build a Mosque for Malay merchants so they can stay permanently. The presence of Malays in Makassar is associated with the fall of Bandar Malacca as an international port to the Portuguese hands in 1511. Andaya mentions that after Malacca was occupied by the Portuguese in 1511, many Malay merchants initially followed their ruler on his way to earn money. But the continuing violence and destruction of the Portuguese made trading difficult and even precarious. Seeing this situation, many Malay traders spread to other kingdoms to find places; (1) trade can be carried out safely and profitably, (2) they can once again obtain assurance of protection from local authorities. Many Malays fled to the east, namely to Sulawesi and apparently settled in the main kingdom of the west coast of the peninsula of South Sulawesi at that time, Siang -with the subordinate kingdom or ally, Suppa-before moving to Makassar.

There is information as quoted by Farid (1983: 177) that based on Portuguese sources, before 1605, Malay Muslim traders had been around the area of Makassar, precisely the kingdom of Siang. Farid explained that in 1545, two Portuguese missionaries came to Siang and managed to Christianize King Bacukiki, King Alitta, and King Suppa. However, the Christianization effort did not go well because it was hampered by two factors, namely (1) lack of Portuguese missionary power and (2) strong Islamic influence brought by Muslim traders from Malay (Reid, 2011: 191). Based on the explanation of Antonio de Paiva as quoted by Farid (1983:

177-178) that Muslim Malay traders-identified as coming from Pahang and Patani- had been in Siang for 50 years before.

Basically, Malay people are not foreigners for Bugis Makassar society. They have a collective consciousness and imagination about them in the past centuries. The setting of society that became the background of the writing of the epic *I La Galigo* is Luwuk or Tompo Tikka people living since the 1st century AD or no later than the seventh to the tenth century AD. The term Malay or "*Malaju*" which refers to people Even the area is clearly mentioned in *I La Galigo* when telling about Sawerigading voyages to various regions. Perlas mentions that in Epic, *I La Galigo* clearly already known Malay words. Perlas (2005: 83) further explains that *Malaju* (Malay) emerges as a tribal name and is mostly used as a predicate for merchandise such as textiles or webbing. The three Malay kingdoms mentioned by name as Maritime trading centers are Patani, Malacca, and Marangkabo (Minangkabau). In addition, the presence of Malay merchants who have been found in Gowa 120 years before Gowa officially accepted Islam, there are also some information that identifies the existence of Arabs who visited South Sulawesi long before the Gowa king embraced Islam. Some of the information are:

Azmi(1989: 120) mentions that at the end of the 15th century AD, an Arabic da'i named al-Shaykh Ali al-Qaisar and his followers group led by King Abdul Jalilibn Sultan al-Qahhar (King of Pasai, Aceh) departed by boat from Pidie (Aceh) to the island of Celebes. They descended on one of the ports which known as Makassar's port. They are said to have spread Islam, and managed to Islamize the king of Bone (Bone).

Al-Haddad (1967: 21) states that a Muslim from Persia had visited the Far East including on the island of Sulawesi in the 5th century Hijri. It is said that on this island, Muslim community has been found. Their existence is attributed to the spice and perfume trade found in Maluku adjacent to Celebes Island. Although in this description does not mention the year of Christ, but the appointed Hijri century (5th) means to coincide with the 13th century AD3.

Another statement also states that a man named SayidJamaluddin Akbar al-Husaini with a group of 15 people departed from Aceh to Pajajaran (Java) at the invitation of the Buddhist King Pajajaran, PrabuWijaya (1293-1309 AD). Bruinessen (2012: 299) admitted that the group went on to Bugis Island (South Sulawesi) precisely in Tosora (the capital of the Kingdom of Wajo at the time). This Sayid is said to have died in Tosora in 1320 AD

Based on various information above it can be concluded that long before the king of Gowa embraced Islam (1605), Muslims are known to enter the South Celebes region. The Muslims were identified not only Malay merchants, but they were most likely the Arab and Persian merchants and traders who visited the island of Sulawesi. This conclusion is stronger in relation to previous information that South Sulawesi merchant seamen-observed by experts with the mention of Indonesian merchant mariners-have been intensively involved in international trade routes from the seventh to the tenth centuries. Based on that basis, it is not wrong to assume that in those centuries, South Celebes was widely known by various tribes. No wonder if Malay and Arab traders are interested to visit this area, whether in the framework of trade or in the framework of *da'wahIslamiyah*.

B. Discussion

1. The Islamization Process in South Sulawesi

With the acceptance of Islam as the official religion, the kingdom of Gowa became the center of Islamic broadcasting to all South Sulawesi peninsulas. Islamic politics throughout the South Sulawesi peninsula was run by King Gowa and Tallo strongly. The Islamic measures are based on agreements in the past that Gowa once agreed with other kingdoms, including the Bugis kingdoms (Andaya, 2006: 42). The content of the agreement is: *ialolongengdeceng, iapaita*. Mattulada freely translates the

rendering with; “Whoever finds a better way, then he promises to tell the kings of his allies” (Mattulada 1991: 69).

The call of Islam was accepted by some small kingdoms so well that there was a peaceful settlement in the regions. However, the powerful Bugis empires, such as Bone, Wajo, and Soppeng strongly rejected Gowa’s invitation, and for that reason, Gowa declared war on them. The war was described by later writers by the name *musu ‘selleng* (Islamic war) (Andaya, 2006: 42). In this case Andaya explained that initially, Gowa invited Bone and Soppeng to embrace Islam, but both refused. Soppeng refused by sending a roll of cotton and a swivel wheel, a traditional mockery of one’s masculinity.

In an effort to Islamize the Bugis kingdoms, Gowa sent troops four times to war (*musu ‘selleng*). In the first war of 1608, Gowa troops were dramatically defeated by the combined forces of three Bugis, Bone, Soppeng, and Wajo kingdoms, which had previously entered into a partnership through a peace and mutual agreement, the TellumPocoe agreement. In the following years, the Bugis kingdoms were defeated by Gowa troops. In 1608, the kingdom of Sidenreng and Soppeng was conquered, as well as marking the acceptance of Islam as the official religion in both kingdoms. Then it was followed by kingdom of Wajo in 1610 and kingdom of Bone in 1611 (Mattulada, 1991: 70).

It is interesting to note that the Buginese kingdoms belonging to *TellumPocoe* (Bone, Wajo and Soppeng) rejected the presence of Islam that Gowa called for; even Gowa had to send four war troops to impose Islam on the three Bugis kingdoms. In fact, the kingdoms were bound by agreement to preach the truth. Regardless of the truth of the reasons for their continued adherence to the beliefs and traditions of their ancestors, as in the case of Bone, it is interesting to point out the possibility of political and power reasons.

Andaya (2006: 43) said that the decision of KaraengMatoaya (the first King of Gowa to embrace Islam) to accept Islam had

important consequences not only for the personal life of the people but also the future politic of South Sulawesi. Islam gives Gowa more stimulus and strength needed to overcome Bone and make aGowa unrivaled ruler for South Sulawesi. On the other hand, Islam adds a new dimension to the political tradition in South Sulawesi. Islam helps the Gowa-Tallo ruler change his old rival and his Bugis neighbors into a force against the heathen. In addition, to believe in the truth of the purpose, they are also fortunate to have the support of powerful Muslim rulers, both within and outside the archipelago. Gowa became part of the Muslims and therefore joined spiritually with the prestigious and astounding Islamic courts; Rum (Turkey), and Mogul (India) palaces, and closer than Gowa, Aceh which is a rising force in the west of the archipelago. In terms of materials, Gowa is prospered by its position as a hub for an impressive trading network comprising Islamic empires across the archipelago, India and the Middle East. The Gowa rulers are always sympathetic to Muslim trading so they become an active and acceptable part of the system when the port of Makassar plays an important role.

To strengthen the Islamization process in South Sulawesi, the Gowa ruler encouraged the emergence of *da'wah* and education centers. On November 10, 1635, they opened Bontoala mosque and made the center of education and teaching of Islam. DatukriBandang includes his coach along with a scholar named SayidBa'Alwi bin Abdullah. The place of education was found in the name of the kingdom of Gowa-Tallo and Shaykh Yusuf, one of his disciples. DatukriBandang plays an important role in spreading Islam among Gowa nobles. To facilitate the spread of Islam, the mosque built in Kalukubodoa also serves as a center for Islamic studies visited by those from Gowa as well as from other Bugis-Makassar Kingdoms (Poelinggomang, 2003: 119-122).

Another thing that Gowa rulers do in the framework of Islamization is to foster Islam in the areas under its influence. Therefore, Sultan Alauddin immediately responded to the request of ArungMatoaWajo, La SangkuruPatau Sultan Abdurrahman to

immediately send religious teachers to establish Islamic *da'wah* in the kingdom of Wajo. He sent DatukSulaiman to Wajo for that purpose, as well as lifting him into the first cadre in Wajo. DatukSulaiman did not take too long in Wajo, as it was pulled back to Gowa, and was replaced by DatukriBandang (Sewang, 2005: 144).

It seems that there are two things that underlie Gowa's efforts to Islamization of the existing kingdoms in South Sulawesi, namely (1) as the implementation of past covenant agreements which necessitate between showing each other the path of goodness among the kingdoms in South Sulawesi and (2) the motive of power and politics in order to establish Gowa's position as the most influential empire in South Sulawesi. This second motive becomes logical when it is linked with other information that prior to the arrival of Islam between the kingdoms of South Sulawesi, especially Gowa and Bone, was always involved in the rivalry of influence, even in times of war.

In just over ten years the entire Bugis Makassar community, composed of several kingdoms, small and large, has embraced and made Islam the official religion of the kingdom. To establish the Islamization effort, the Gowa rulers established an institution that handled Islamic religious courts, the Sara 'institutions. The institute is headed by a scholar called *kadhi* (DaengtaKaliya). The cleric who serves as the *kadi* also acts as an Islamic religious teacher. In this case, DatukSulaiman and DatukriBandang are two of the most meritorious figures. Certainly the kingdom of Gowa also played a role in the establishment of Sara 'institutions in other kingdoms in South Sulawesi. For example, the first *kadi* of Wajo and Bone kingdom was sent by Gowa, DatukSulaiman for the kingdom of Wajo and FakhriAmrullah for the kingdom of Bone (Sewang, 2005: 144).

2. Development of Sufism in South Sulawesi

As in other archipelago areas in the early development of Islam in South Sulawesi, the most prominent feature of the

implementation of Islamic teachings is the pattern of Sufism even up to now (Shihab, 2001: 261-269). This Islamic feature is believed to be undertaken by early Islamic advocates in this area, i.e. three datuk from Sumatra, namely DatukriBandang, DatukriTiro, and DatukriPatimang. TarekatKhalwadiyah flourished in South Sulawesi, it is believed that Islamic ideology has evolved. This understanding was allegedly brought by three Datuk from Minangkabau who had studied in Aceh. Although there is no strong evidence for the existence of certain *tarekat* sects brought by the three datuk, in spreading Islam in South Sulawesi, all those three use a sufistic approach, and it can explain why they succeeded in their mission in relative time Short.

In the span of time, ie at the beginning of the 17th until the 19th century, Bugis Makassar generally merged into the TarekatKhalwadiyah, both KhalwadiyahYusufiyah and KhalwadiyahSammaniyah. The two branches of the Khalwadiyah congregation did not coincide. KhalwadiyahYusufiyah was earlier than KhalwadiyahSammaniyah. The distribution of the KhalwadiyahYusufiyah order under Syekh Yusuf al-Makassari (1627-1699 AD) began in South Sulawesi since the role played by Sheikh Abdul Fatih Abdul Bashir al-Dariri al-Khalwati, commonly known as Mr. Rappang I Wodi. According to NabilahLubis (1996: 22), though al-Makassari received several tarekat diplomas such as; Qadiriyyah, Naqsabandiyah, Khalwadiyah, but the latter tarekat was later taught in his native land. As mentioned before, that Sheikh Abdul Fatih was a disciple of Shaykh Yusuf since in Mecca while Sheikh Yusuf was preparing to return to the archipelago. He was blind and from a wealthy family in Rappang (Sidrap). He is known to diligently worship and combine between the Shari'a and the essence. Looking into the science he has achieved, Sheikh Yusuf conferred his diploma to him and appointed him Caliph to spread the TarekatKhalwadiyah in South Sulawesi (Abu Hamid, 2005: 200).

The arrival of Mr. Rappang in Gowa from Banten was welcomed by the 17th King of Gowa, I MappasombaDaengNguraga,

Sultan Amir Hamzah (1669-1674 AD). After witnessing the wisdom and depth of his knowledge, the King of Gowa made him not hesitate to become a follower of the TarekatKhalwatiyah. Basically, the King of Gowa has known the existence of KhalwatiyahTerakat in the kingdom of Banten under the followers of Sheikh Yusuf in Banten. Their proximity from Banten was related to the arrest of Sheikh Yusuf by the Dutch Company after a guerrilla insurgency with Sultan AgungTirtayasa in Banten. Sheikh Yusuf himself was thrown into Ceylon (Sri Lanka), then to South Africa. Those are the loyal followers of the KhalwatyahTarekat and the loyal disciples of Sheikh Yusuf. At the same time, the atmosphere of Gowa community remained under scrutiny by the Dutch Company and was guarded from any influence that could be made by Sheikh Yusuf (Abu Hamid, 2005: 200-201).

The effort made by TuangRappang as a cleric who has been appointed as a caliph by Sheikh Yusuf is to preach slowly to members of the royal family and so on to the nobility of Gowa, whether in the center of the kingdom and the nobility in the district areas. TarekatKhalwatiyahslowly began to be embraced by Bugis Makassar, especially the nobles of the protection of the king of Gowa. But the name of Sheikh Yusuf as a *murshid* is very rarely called and replaced with the name Tuanta, SehettariBanten or TauantariBanten to avoid the investigation of Dutch company. Sheikh Yusuf was far from Banten and Gowa, but through his disciples, it is faithfully adhered by the nobles and kings of Gowa (Abu Hamid, 2005: 200-201).

Although initially the TarekatKhalwatiyahYusufiyah was held in a limited way by the nobles in the royal palace of Gowa, this tarekat was gradually accepted by the public. These congregational groups began to appear in various rural areas. They are generally in groups and gather together to hold *khafidhikras* a hallmark, in homes or in mosques. The distribution of this tarekat affects the number of in-built houses of worship, mosques, *mushallah* or *langgar*. It means that the shari'a of Islam which has developed since the annexation of BugisMakassar kingdoms have gained a

certain quality in the mindset and attitude of society, namely the tarekat practice. This is because the teaching of Khalwatiyah order obligates the implementation of the Shari'a (basic of Islam) first and then the tarekat practices. One measure of the progress of a follower of this tarekat is his obedience to implement the basics of Islamic law and the seriousness of remembrance in all times and places. After PuangRappang taught and spread the teachings of this tarekat several years, he appointed Abd. KadirKaraengMajannang, the MangkuBumi (Earth of the Kingdom) of Gowa during the reign of the 24th King of Gowa, I MallawaGau, Sultan Abdul Khair (1735-1742 AD) became a tarekat teacher who helped him serve the new students. Meanwhile, PuangRappang persevered writing a treatise entitled DaqaaiqAsrar which contains an explanation of the teachings of Sheikh Yusuf. The old Rappang pour is intensively educating two faithful disciples to spiritual and *makrifat* progress, and ready to replace it. Substitution of the first caliph, PuangRappang to Abu Saad al-Faadhil al-Khalwati and Abd.MajidNur al-Din IbnAbdillah, has indeed been prepared (Abu Hamid, 2005: 218).

The spread of the teachings of this tarekat cannot be separated from the protection of the king. The teaching of Sufism (tarekat) for the people - especially for the ethnic Makassar - is needed by the king, which is useful to energize the soul and the grip of life, the disappointment from the defeat of war against the Dutch during the reign of Sultan Hasanuddin. The 19th king of Gowa, Sultan Abd.Jalil (1677-1709 AD), was a faithful follower and became the main character in the dissemination of KhalwatiyahYusufiyah to the Bugis areas, through the kinship of the nobility. The Kingdom of Bone which was not closely watched by the Dutch as the kingdom of Gowa, because of its assistance to the Dutch who gave birth to the Bongaiyyah agreement (18 November 1714), is considered a strategic area to be the basis of its spread (Abu Hamid, 2005: 218).

The above assumption came true at the end of the 17th century. At that time, the kingdom of Gowa increasingly decline.

Hegemony Gowa is now turning into the kingdom of Bone. Under the circumstances, King Bone, then ruler of the 15th Bone La Patau Matanna Tikka, Sultan Alimuddin Idris (1696-1714 AD), expanded his influence in South Sulawesi through diplomacy and political marriage. La Patau is was known as the pious King Bone so he was given the title Sultan Alimuddin Idris. He was accompanied by a scholar, namely Kadi Bone, Sayid Ismail, and acquired the foundations of Islamic religious knowledge from him. La Patau is also a loyal follower of the Tarekat Yusufiyah, so he studied directly to Tuang Rappang. Probably based on the desire to spread the congregation to the people of Bone, he asked Tuang Rappang to write a treatise based on the vision of the Tarekat Yusufiyah, the book of Daqaaq al-Asraar.

Early Islamic advocates in South Sulawesi, especially Gowa scientifically have connected with the Haramain clerical network directly or indirectly. Therefore, the basic teachings of Sufism have been known by the people of South Sulawesi before the emergence of the teachings of the Tarekat Khalwatiyah Yusufiyah. Therefore, when the Tarekat Khalwatiah was introduced by Tuang Rappang to the Bugis Makassar people, they easily accepted it.

The dissemination of the Khalwatiyah Yusufiah Order introduced by the 15th Bone King, La Patau, has gained a good momentum, for the next Bone king-who also served as King Gowa- La Tammassongge married his grandson of Shaykh Yusuf, Habibah. He became a follower of the Tarekat Yusufiyah and encouraged the caliphs and teachers of this Tarekat to teach the people of Makassar and Bugis. His position as king became the main backdrop for the unification of the previously hostile people of Makassar and Bugis, especially during and after the defeat of Gowa against the Dutch who was assisted by King Bone Latenri Tatta Arung Palakka. The idea of unity that had been initiated by La Patau (the father of La Tammassongge) was run by La Tammassongge in a bond of kinship tarekat in the practice of Islam. In this case, the teachings of Sufism are understood by

members of Bugis Makassar community to mediate to provide content and wisdom in shaping attitudes and behavior of Islam.

When the hegemony of power politics in South Sulawesi was under the control of Bone Empire along with the Dutch government, the security conditions in South Sulawesi - within certain limits - were relatively conducive. In such conditions, many Bugis businessmen and traders came to Bontola as the center of Bone Empire and the center of Islamic education. They are generally interested in becoming a follower of TarekatKhalwadiyahYusufiyah. After returning to their respective areas, they spread the teachings of this tarekat to their families and communities. Due to political developments, the development center of the KhalwadiyahYusufiyah order in Bontoala was transferred to Maros. In Maros, there is a regular meeting of followers of the TarekatKhalwadiyahYusufiyah under the guidance of khalifat, Sayid Muhammad Zainuddin. In general, the tracers are from Makassar and Bugis.

In the late nineteenth to early nineteenth centuries, the distribution of the KhalwadiyahYusufiyahtarekat to the Bugis region, especially Bone, was increasingly advanced and strong, for the reigning King Bone was now known as this adherent follower of the Bone King, 22, La Tenri-tappu Sultan Ahmad ShalehSyamsuddin (1775-1812 AD). La Tenritappu is known to have settled in Maros accompanied by Kadi Bone then, the ArabHarun. As proof of the loyalty of La Tanritappu to the KhalwadiyahYusufiyah congregation, he wrote two books about the teachings of the Tarekat. The title of the book is *Nur al-HadiilaaTariqi al-RasyaadiandSiraj al-Qalbi* (Abu Hamid, 2005: 142).

In this period, it was also known that a scholar who served as Khatib in the Kingdom of Bone developed the science of the tarekat, namely Sheikh Abu BakrPalakka (1813 AD). As mentioned earlier, he once studied at Haramayn along with some scholars who have Bugis descent. One of the most famous is ShaykhDaud al-Fatani. Sheikh Abu BakrPalakka is known to have copied the works of Sheikh Yusuf and his pupil, Abdul Bashir ad-Dharir

(Abdullah, Sheikh abu-bakar-palakka-html, accessed on Thursday 27-9-2013).

3. The books copied by Sheikh Abu BakrPalakka are:

1. *Risalatul Wudhu*, Tajuddin's work. It was done with Tajul bin Arifinibnu Sultan Uthman al-Naqsyabandi and complete on Saturday, 26 Early Jumadil at his home in Palakka, without mentioning the year.
2. *Al-Risalah an-Naqsyabandiyah*, the work of Sheikh Yusuf Tajul al-KhalwatiMankatsi. It was written on the final page and copied on Saturday, Muharam, without mentioning the year. On the copy, it used the name "al-FaqirKhatib Bone ", without mentioning the real name of Haji Abu BakarBugis.
3. *Daqaiq al-Asrar fi Tahqiqi Qawa'id as-Sirriyah wa Bayani Ahlillahil Arifin*, by Sheikh Abul Fattah Abu Yahya Abdul Bashir ad-Dhariri, student of Sheikh Yusuf TajulKhalwati al-Mankatsi. At the end of the copy, it is noted that, " ... Khatib Bone at home in Palakka, copying was finished at the time of *Dhuha*, Wednesday, 9 *Zulkaedah* 1233 H ".

Shaykh Abu BakarPalakka is the Brother of the 8th Kadi, Sheikh Ahmad. Although AsnawiSulaiman did not mention his tarekat activities in the short biography of Kadi Bone, there is a note from Wan Mohammad Shaghir Abdullah that Sheikh Abu BakarPalakka had a younger brother named Haji Ahmad ibnKhatib al-Bathualaq Ibrahim. Ahmad's name as a cleric, also found in *LontaraAkkarungengri Bone*, when explaining King Bone 25, I Mani Arung Data, SultanahSalihahRajiatuddin (1823-1835 AD). In *Lontara*, it is explained that I Mani Arung Data is King Bone who obey the Islamic Shari'a, especially the teachings of tarekat. He was accompanied by a cleric named Sheikh Ahmad. From this Sheikh Ahmad I Mani Arung Data obtained tarekat (Sessu, 1985).

In his position as Kadi Bone, Shaykh Ahmad accompanied three Bone monarchs, namely (1) I Mani 'Arung Data, SulthannahSalimahRajiyatuddinMatinroeriSalassa'na, the 25th King (1823-1835 AD), (2) La MappaselingArungPanyili Sultan

Adam NajamuddinMatinroeriAja 'Benteng, the 26th king (1835-1845 AD), (3) La ParenrengiArungUgi Sultan Ahmad ShalehMahyuddinMatinroeriKessi, the 27th King (1845-1857 AD).

In the next development, exactly in 1820 among the Bugis Makassar community scattered one more tarekat, namely TarekatKhalwatiyahSammaniyah. This tariqah is another branch of the Khalwatiyah Order. If the Khalwatiyahtarekat was previously based on the teachings of Sheikh Yusuf al-Makassari, then KhalwatiyahSammaniyah was carried by Sheikh Abdul MunirSyamsulArifin from Sumbawa, Nusa Tenggara. He is a noble son of Bugis Bonebecause his father is the son of the 21st Bone king, La Tammassong named La KasikPettaPonggawae, while his mother is La Tenriabeng. Since teenager Abdul Munir wandered to Sumbawa. There, he studied withShaykh Haji IdrisIbnUsman who was a student of the famous cleric Nusantara from Palembang, namely Sheikh Abdul Samad al-Palembani. While Al-Palembani himself received the teachings of the TarekatKhalwatiyahSammani from his teacher when he studied at Haramayn, especially Madinah City named Sheikh Muhammad bin Abdul Karim as-Samman al-Qadiri al-Khalwati.

The development of the Khalwatiyah as-Sammaniyahtarekat is very strong in the society, because some important figures of this tarekat are the Bugis Makassar nobles, namely; (1) Ahmad SingkerruRukka, Sultan Ahmad Idris King Bone 28 (1860-1871 AD), (2) I MallingkaangDaengNyonriKaraengKatangka, Sultan Idris,33rd King of Gowa (1893-1895 AD), (3) PettaWatangLipue in Soppeng, and (4) IshakManggabaraniKaraengMangepe, ArungMatoaWajo 46th (1900-1916 M). These four Bugis Makassar noble figures deepen the TarekatKhalwatiyahSammaniyah under the guidance of the caliph Shaykh Muhammad FudhailTajulArifin son of Sheikh Abdul MunirSyamsulArifin. With the influence of these four characters,TarekatKhalwatiyahSammaniyahwas increasingly steady and widespread throughout the Bugis area of Makassar, ranging from among the people into the royal palace (Abu Hamid, 2005: 79).

In addition, among four noble figures above, there was a follower of this tarekat who was very diligent to spread this tarekat to the Bugis Makassar people, especially the middle layer down. The figure is Abdul Razak Haji Palopo. Haji Palopo was successful in attracting followers. It is also inseparable from the help of four courtier companions of the palace, as mentioned earlier. Thus, until the end of the nineteenth century, the Bugis Makassar community was fully associated with the tarekat groups, both Khalwatiyah Yusufiyah and Khalwatiyah Sammaniyah.

Based on the above description, it can be explained that throughout the seventeenth century until the 19th century, the style of Sufism that developed in the people of South Sulawesi patterned Neosufisme. According to Azra (2005: 337), neosufisme built by Yusuf al-Makassari - and also Nur al-Raniry and Abdurrauf al-Singkili-reconcile and harmonize between the aspects of Shari'a and Sufism, as well as the philosophical mystics of Ibn Arabi and tasawwuf al-Gazali. At the same time, the significance of the Shari'a is constantly emphasized. The influence of Sufism is still ongoing in society in various domains.

C. Conclusion

As in other archipelago areas such as Aceh, Minangkabau, Palembang, Banten, Demak, Banjar and Ternate, the Gowa and Bone as the epicenter of Islamic development in South Sulawesi are also influenced by Islamic teachings of tasawuf. Sufism that has been happen contestation and the clash between the philosophical color of Ibn Arabi and tasawuf al-Gazali, then Sufism that developed in the society of South Sulawesi successfully reconciled the second sphere which is then called Neosufisme. The main characters of Sufism in this period were Sheikh Yusuf al-Makassari who developed Khalwatiyah Yusufiyah congregation and Sheikh Abdul Munir Syamsul Arifin who developed tarekat Khalwatiyah Sammaniyah. These tarekat then give influence to the people of South Sulawesi, especially in the Kingdom of Gowa for Makassar ethnic and the Kingdom of Bone for Bugis ethnic.

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