

THE TRACES OF PANRITA KITTA'S DAKWAH: THE DYNAMICS OF THE DEVELOPMENT OF ISLAM IN SINJAI IN THE XVII CENTURY

Wahyu¹, Salsabila², Syamzan Syukur³

Email: Universitas Islam Negeri Alauddin Makassar¹²³

Wahyu.sinjai25@gmail.com,¹ salsabilaros98@gmail.com,²
syamzan.syukur@uin-alauddin.ac.id³

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Abstract

This study aims to describe and analyze the development of Islam through the role of To Panrita Kitta after Islam was accepted in the Sinjai region. This study is a historical study with a qualitative descriptive analysis method using a sociological and anthropological approach. The stages of the study consist of heuristics, source criticism, interpretation, and historiography. The results of the study indicate that after the acceptance of Islam in the 17th century, a number of figures or scholars in Sinjai, known as To Panrita Kitta, played an important role in developing Islamic teachings and its sharia. The role of To Panrita Kitta is not only limited to religious aspects, but also in shaping the cultural identity, moral values, and character of the Sinjai community. Through a historical approach and cultural studies, this study reveals the main contribution of To Panrita Kitta to the development of local civilization based on science, spirituality, and traditional wisdom. The presence of Islam in Sinjai is not only as a belief system, but also as a way of life that is implemented in the socio-cultural order of society. This creates a process of acculturation between local culture and Islamic values that continues to develop to current days.

Keyword: Islamization; Panrita Kitta; Federation; Tellu Limpoe; Pitu Limpoe

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis bagaimana perkembangan Islam melalui *to Panrita*

kitta pasca penerimaan Islam di Sinjai. Penelitian tersebut merupakan penelitian sejarah (*historis*) dengan menggunakan pendekatan-pendekatan sosial yaitu pendekatan sejarah, pendekatan sosiologi, dan pendekatan antropologi. Adapun tahap langkah-langkah penulisan tersebut yaitu Heurustik, Kritik Sumber, Interpretasi, dan Historiografi. Penelitian tersebut menelisik perkembangan Islam pasca penerimaan Islam pada abad ke-XVII beberapa tokoh-tokoh atau ulama-ulama yang ada di Sinjai berhasil mengembangkan Islam serta syariat-syariatnya. Sejarah To Panrita Kitta berakar pada abad XVII dan peran To Panrita Kitta sangat penting dalam membentuk identitas budaya, nilai-nilai moral, dan karakter masyarakat Sinjai. Melalui pendekatan sejarah dan studi budaya, penelitian ini mengungkapkan kontribusi utama To Panrita Kita terhadap pembangunan peradaban lokal berdasarkan ilmu pengetahuan, spiritualitas, dan kearifan tradisional. Islam hadir bukan hanya sekedar kepercayaan saja tetapi sebagai implementasi dari sebuah kehidupan sehingga terjadinya akulturasi budaya dan Islam dimasyarakat Sinjai.

Kunci: Islamisasi Sinjai; Panrita Kitta; Federasi Tellu Limpoe; dan Federasi Pitu Limpoe

A. Introduction

At some point in the late 16th century, the winds of change slowly but surely blew over the land of South Sulawesi. Along its bustling coastline, traders from faraway lands such as Saudi Arabia, Gujarat, Malacca and even Java came bringing commodities, stories and a new faith: Islam.¹ In the midst of a lively trading pulse, Islamic teachings began to be introduced. Initially, it was only whispered in the ears of curious nobles or secretly studied by people thirsting for knowledge. Gradually, the light of Islam began to shine on the large kingdoms that controlled this region, the kingdoms of Gowa and Tallo.

¹Ahmad Masssiara Daeng Rapi, Syekh Yusuf Tuanta Salamaka Dari Gowa (Makassar: Yayasan Lakipadada, 1991). h. 63

A big moment occurred in 1605. The 14th King of Gowa, Karaeng Matowaya Tumamenaga Ri Agamanna, stated that he had embraced Islam and had the title Sultan Alauddin.² This step was not only a personal choice, but also a political and spiritual decision that changed the course of history of Gowa and all of South Sulawesi. Soon after, King Tallo followed. The two kingdoms were united not only in government, but also in the spirit of spreading this new religion throughout the region.³

Islamic preaching was not done alone but accompanied by three Datuks. Sent from the land of Minangkabau, three scholars came who were later known as the Three Datuks, namely Datuk Ri Bandang, Datuk Ri Tiro and Datuk Ri Pattimang.⁴ They not only taught prayer and the creed, but touched people's hearts with their example and wisdom. They preached to small kingdoms and transmitted the teachings of Islam with a friendly approach.⁵

Other kingdoms did not all accept Islam directly. For example, Bone rejected Gowa's call to convert to Islam. However, in the conflict between faith and political authority, Bone converted to Islam after being defeated in a battle in 1611, the battle known as *musu'na selleng*.⁶

After Islam became the official religion in the great kingdoms, there were major changes in people's lives. Customary law was in harmony with Islamic law. Islamic names such as "Sultan" began to replace traditional

²Suriadi Mappangara and Irwan Abbas, *Sejarah Islam Di Sulawesi Selatan* (Makassar: Lamacca press, 2003). h. 79

³M Nawa Syarif, Hasan Maftuh, and Imam Subqi, *Mozaik Islam Indonesia Jejak Sejarah Dan Fenomena Sosial* (Sidoarjo: Duta Sains Indonesia, 2024). h. 72.

⁴ Ahmad Yani, dkk, "Melacak Jejak Islamisasi Di Sidenreng Rappang Abad 17," *Jurnal Al-Hikmah*, vol. 1, 2022, n.d.

⁵Jajat Burhanuddin, *Islam Dalam Arus Sejarah Indonesia Dari Negeri Di Bawah Angin Ke Negara Kolonial*, vol. 2 (Jakarta: Kencana, 2020), h. 33

⁶*Kongres Nasional Sejarah 1996 Sub Tema Studi Komparatif Dan Dinamika Regional II* (Jakarta: Direktorat Jenderal Kebudayaan, 1997), h. 49

names. Local traditions such as Bugis-Makassar ceremonies and literature were filled with Islamic values, creating harmony between old and new beliefs. Islam that was formed in South Sulawesi was not strict or rigid. It went hand in hand with the existing culture. Islam gradually penetrated into the social system, into the stories told by the *lontara*, into the values of *siri'* and *pacce* which emphasized honor, honesty and solidarity.⁷

Islamization in South Sulawesi was not only a religious event, but also a profound social change. From the port of Gowa to the Kedatuan Luwu, from the land of Mandar, to the peak of Selayar, traces of Islam are strongly embedded not only in ancient mosques, but also in the character and perspective of society to this day. The process of Islamization of the Tiro Kingdom began in the late 16th century to the early 17th century, along with the entry of preachers from outside Sulawesi. The most influential figure in the history of the Islamization of this region was a great ulama (moslem preacher) named Datuk ri Tiro, who came from the land of Minangkabau, West Sumatra.⁸

Datuk ri Tiro spread Islam peacefully, full of wisdom, and highly valued local customs. He did not always reject local culture, but aligned it with Islamic values. Because of his gentle and intellectual approach, Islamic teachings were well received by the Tiro people, especially the nobles and traditional leaders. He was known as a scholar with charisma and extensive knowledge, which is why he was respected not only as a religious teacher, but also as a spiritual advisor. In a short time, Islamic teachings began to take root in the region. The Tiro people gradually began to abandon animist

⁷Akin Duli et al., *Monumen Islam Di Sulawesi Selatan* (Makassar: Balai Pelestari Cagar Budaya, 2013), h. 294

⁸Andi Wandu Hairuddin, "The Role of the Three Datuks in the Islamization of the Gowa Kingdom from the 16th Century to the 17th Century AD," *Agency Journal Of Management And Business* 5, no. 1 (2025), h. 3

practices and adopted monotheism as the basis of their faith. Datuk ri Tiro's greatest success in spreading Islam in the Tiro Kingdom was Islam as the Official religion in the Tiro Kingdom and La Unru Daeng Biasa as the first king to embrace Islam. This moment marked a fundamental change in the social and religious order of society.⁹

After the king converted to Islam, the influence of Islam spread, and Islamic teachings began to be used as the basis for social life and government. The excitement of Islam in the Tiro Kingdom so that the Federation of Tellu Limpoe Kingdoms sent two of their best sons to learn and learn Islam directly from Datuk ri Tiro in the Tiro Kingdom, Puang Belle and Puang Massabange who were sent to the Tiro Kingdom and also embraced Islam who were accompanied directly by Datuk ri Tiro after embracing Islam and returned to teach Islam in the Federation of Tellu Limpoe Kingdoms which is now Sinjai Regency.¹⁰

Islam entered Sinjai in 1606, marked by the success of Datuk ri Tiro in converting King Lamatti XI, I Towa Suro, to Islam. Meanwhile, King Bulu-Bulo and King Tondong had not yet accepted Islam at the same time. King Bulu-Bulo, La Pateddungi, then embraced Islam in the Gowa Kingdom in 1607, accompanied by Aru Sapotinggi, and was converted directly by Datuk ri Bandang. After this incident, Friday prayers were first held in Gowa. Datuk ri Bandang headed to Sinjai with a group from La Pateddungi to teach Islamic law and convert King Tondong to Islam. I Tohokke as King Tondong officially embraced Islam which took place at Saoraja Arung Bulu-bulo.¹¹

⁹Abu Hamid, Amiruddin, and Halilintar Lathief, *Jejak Kehadiran Sinjai Sampai Masuknya Islam* (Makassar: Padat Daya, 2002).

¹⁰Hasaruddin, Sitti Mania, and M Anis, "Al-Shajarah Journal Of Islamic Thought And Civilization Of The International Islamic University Malaysia (IIUM) 2018 Volume 23 Number 2," 2018.

¹¹Muh. Anis, "PENERIMAAN ISLAM DI SINJAI ABAD XVII (Analisis Perubahan Sosial-

Islamization in Sinjai took place through two patterns, namely bottom-up and top-down. The bottom-up pattern is the spread of Islam starting from the lower levels of society, then rising to the level of rulers. One important figure in this pattern is Puang Belle, a community leader who played an active role in accepting and spreading Islamic teachings to the people, as well as initiating communication with the kingdom so that Islamic teachings could be widely accepted. The top-down pattern occurred when a king embraced Islam, which was then followed by all his people, considering that the king's power at that time was absolute and centralistic.

After the kings of the Tellu Limpoe and Pitu Limpoe Kingdom Federations accepted Islam, the Sinjai community in general began to embrace Islam. In the early stages, the acceptance of Islam was still limited to aspects of belief and had not yet deepened in understanding the creed.

This Islamization process also brought about changes in the structure of the kingdom's government. Before the arrival of Islam, the government structure only recognized the *parewa ade'* institution, which etymologically comes from the Bugis language and means "customary council". After Islam was officially accepted, the institution of *parewa sara'* was formed, which also comes from the Bugis language and means "sharia council". This institution is tasked with regulating religious affairs, especially those related to Islamic law.

In this context, the role of To Panrita Kitta cannot be separated from the *parewa sara'* institution. They act as ulama or religious figures who help the king and the community in implementing Islamic laws and guiding the community in religious aspects. This paper specifically examines the role of To Panrita Kitta in the 17th century in the context of Islamization and the formation of the socio-religious structure of the Sinjai community.

Politik Dan Budaya)" (Pascasarjana UIN Alauddin Makassar, 2018), h. 156

B. Method

This type of research is qualitative with a descriptive-analytical method in the form of a historical study. The data in this study were obtained through library research, which includes the collection, review, and analysis of various written sources, both primary and secondary. The primary sources used mainly come from Lontara manuscripts, which are traditional documents of the Bugis-Makassar community, while secondary sources include previously published scientific literature such as books, journal articles, and research results relevant to the topic. The approach used is a sociological approach, in order to study the social dynamics and influence of Islam on the social structure of the Sinjai community and anthropological, to examine the process of acculturation of local culture with Islamic values that take place in society. Heuristics, Source criticism, Interpretation, and Historiography.

C. Results

1. Early Figures in the Spread of Islam to the Kingdoms in Sinjai

Sinjai is one of the second-level governments in South Sulawesi which before the formation of Sinjai Regency, the area was occupied by two kingdom federations, namely the Tellu Limpoe Kingdom Federation and the Pitu Limpoe Kingdom Federation. The Tellu Limpoe Federation etymologically comes from the Bugis language, namely "tellu" means three while "limpoe" means village or country in the Tellu Limpoe federation there are three kingdoms, most of which are located in the coastal area of Bone Bay, the kingdoms allied in the Tellu Limpoe Federation are Tondong, Lamatti, and Bulo-bulo. The Pitu Limpoe Federation etymologically also comes from the Bugis language "pitu" means seven and "limpoe" means village or country, the kingdoms that joined the Pitu Limpoe kingdom

federation are the Turungeng, Terasa, Manipi, Manimpahoi, Suka, Balasuka, and Pao Kingdoms. Figures from the Tellu Limpoe Kingdom Federation who popularized Islam were Puang Belle, Puatta Massabange, and Tuanta Yusufu/Puang Salama. Apart from the Tellu Limpoe Kingdom Federation, there was also a figure from the Pitu Limpoe Kingdom Federation who popularized Islam in the Sinjai highland region, namely To Maeppe Daeng Situncu who came from the Gowa Kingdom.

Puang Belle was one of the nobles of the Tondong kingdom whose real name was Galoggo. He was an expert in making fish traps called sero (belle) and then taught it to the community. So he was nicknamed Puang Belle. Puang Belle was the daughter of Arung Tondong I Yottong Daeng Marumpa from a mother named Rasina. Rasina was a princess from Baringeng, the daughter of Arung Baringeng Bunga Pute and Malika. Puang Belle's brother who married Baringeng was La Tongeng dg. Talesang. The marriage gave birth to I Cudai Tenrisompa who was married to the king of Tondong, Sondang daeng Sitonra. The marriage gave birth to two children, I Pucu and I Becce Daeng Tabunga. I Becce married I Baso Parojai Pettu Nerru, had several children, Haya Petta Lolo and Bua Tasa. Bua Tasa married Arung Tondong Dado Daeng Pagiling. From their marriage, they gave birth to Petta Welong, Petta Sikki, Petta Lura, Petta Lenong. Buareng daeng Parani also married I Lotong who gave birth to I Hangkang Daeng Pasore and married I Mudda who gave birth to Pasau daeng Mallasek, Baco Leppa (female), and I Matasa. Puang Belle was an intellectual, religious figure and was a nobleman of Tondong and Baringeng descent. Puang Belle was a tomanang (had no descendants).¹²

After studying directly with Dato ri Tiro Puang Belle returned to the Tondong kingdom and invited the king of Tondong to embrace Islam. In

¹²Muhannis, Hanua Sinjai (Makassar: Penerbit Inannawa, 2022), h. 39

1606 AD Puang Belle guided King Lamatti (La Towa Suro), and Arung Mattunruang from Manimpahoi to pronounce the shahada. Officially, Islam was accepted by the king of Tondong after the arrival of Datuk ri Bandang and was also made the official religion of the kingdom. After learning that the king of Tondong had embraced Islam, the people of Tondong one by one also embraced Islam. However, at that time Arung Bulu-bulo I Daomo Mabbissuneng Eppa'E had not yet declared the shahada because her husband La Patolai had not returned from the battlefield of the Aselleng enemy with Gowa. The conversion was held in the Akkarungeng Pao area, near Wae Pellae, then continued with the circumcision of the king in Salo Anggasangnge/ Kahulu River. The village was immortalized with the name Timpak Laso Arung then simplified to Timpak Lasoang which is now known as the Timbasoang area. There were several obstacles and challenges faced by Puang Belle in spreading Islam in the Tondong kingdom. These obstacles came from the elite of the Tondong kingdom who still wanted to maintain the old beliefs. Facing these obstacles, Puang Belle showed the skills he had. This was also one of the strategies that Puang Belle used in spreading Islam in Tondong.¹³

The advantages shown by Puang Belle can facilitate the process of spreading Islam among the community. Puang Belle was the first Islamic preacher in the Tellu Limpoe country, especially the Tondong kingdom. He died around 1643 AD. Then he was buried in Tanah Tekko, Kampala Village, East Sinjai District.¹⁴

Although Puang Belle succeeded in spreading Islam in the Tondong kingdom, it cannot be said that Islam has entered the Tellu Limpoe country.

¹³Muhannis, Hanua Sinjai, h. 40

¹⁴Baharuddin, "Analisis Historys Tentang Pendidikan Islam Dan Pengaruhnya Terhadap Perkembangan kebudayaan Daerah Kabupaten Sinjai" (IAIN Alauddin , 1981).

Because the holder of hegemony or the eldest brother of the Tellu Limpoe country is the Tondong Kingdom.

2. Puatta Massabangnge

After some time returning to the Bulo-bulo kingdom, King Bulo-bulo Lapateddungi sent Petta Massabangnge back to pick up Dato ri Tiro to come to the Bulo-bulo Kingdom to spread Islam.¹⁵ However, there is no clear source that Dato ri Tiro fulfilled the special invitation of King Bulo-bulo La Pateddungi by being picked up directly by the puatta Massabangnge.

Puatta Massabangnge came from Gowa and came to Bulu, according to the mandate of his father named Batara Matinggi. Puatta Massabangnge had a dialogue with Kandae Pampulu Makkunrai who was the ruler in Bulu. After the dialogue, Kandae Pampulu Makkunrai had the intention to embrace Islam. However, this intention could not be immediately implemented before asking for opinions from community leaders. Kandae Kampulu Makkunrai asked for time to discuss the desire to embrace Islam with forty community leaders. However, Kandae Kampulu Makkunrai died before carrying out this desire. Puatta Massabangnge traveled to Gowa, then after returning from Gowa he converted the Baranti and Tanete communities to Islam. Puatta Massabangnge married I Benno, the marriage did not produce any descendants. In carrying out the propagation of Islam, Puatta Massabangnge was not alone, he was accompanied by Barani Tanente until he died in Moro (Talle Village area).¹⁶ In addition to spreading Islam, Puatta Masabangnge also trained preachers to spread Islam in the

¹⁵Abu Hamid, "Hari Jadi Sinjai Kapan Dan Mengapa," . *Menelusuri Hari Jadi Sinjai Tanggal 2-3 September 1994*, n.d.

¹⁶Taba Daeng Panolo, "Naskah Puatta Massabangnge " (Talle-Lagora, 1973).

mountainous communities. One of Puatta Massabangnge's students was I Bolong Daeng Maketti alias Puatta Matinroe ri Tanete.¹⁷

3. Tuanta Yusufu/Puang Salama

The first king to embrace Islam in Tondong was I Tohokke. After the king of Bulu-bulu officially converted to Islam, the people of the Tondong kingdom also embraced Islam. Puang Belle and Tuanta Yusufu are figures who strengthened the conversion of the Tondong community.¹⁸

The title Puang Salama was given by the Tondong community because he was the one who saved (salama) the community at that time. Salama in Bugis means safe. Islam is seen as a savior from error and evil. Puang Salama was buried on the Paliqe-Tondong hill. Puang Salama was a native of Tondong who was a contemporary of Puang Belle. Puang Salama is indicated to be the same person as Tuanta Yusufu who is known as the spreader of Islam in the West Sinjai region.

4. To Maeppe Daeng Situncu

The spread of Islam in the Pitu Limpoe region was initiated by several figures, one of whom was To Maeppe Daeng Situncu. The Gowa kingdom sent To Maeppe Daeng Situncu to spread Islam, especially in the Pitu Limpoe kingdom. There were six aliases that he usually used, namely: Tellatu Mangngunjungi Daeng Paliheng, Sallatang Daeng ri Maneng, Petta Lele, Petta Salabetta, Petta Lebba Songko, Petta Maguliling. The aliases were used depending on where he spread Islam. It is estimated that his preaching activities began in 1610.¹⁹

¹⁷Muhannis, *Karangpuang Dan Bunga Rampai Sinjai* (Yogyakarta : Ombak, 2013), h. 108

¹⁸Muh Anis, "PENERIMAAN ISLAM DI SINJAI ABAD XVII (Analisis Perubahan Sosial Politik Dan Budaya)," *Jurnal Retorika*, vol. 1, 2019, <https://alkhoirot.wordpress.com>, h. 20

¹⁹Muh Anis, *Penerimaan Islam Di Sinjai Abad XVII (Perubahan Sosial-Politik Dan Budaya)* (Banyumas: PT. Pena Persada Kerta Utama, 2022), h. 157

During his lifetime, Tomaeppe Daeng Situncu also produced new scholars with the success of his students as advocates of Islam in other places in Sinjai and even outside Sinjai, especially in mountainous areas that have quite difficult preaching terrain.

1. To Panrita Kitta Pasca Penerimaan Islam di Sinjai Abad ke-XVII

a. Syekh Ibrahim Rahmat

Sheikh Ibrahim Rahmat was a cleric who spread Islam in Bonto Pale. He came to Sinjai, precisely in Bonto Pale in 1611 AD. Sheikh Ibrahim Rahmat was 39 years old, so it can be estimated that Sheikh Ibrahim Rahmat was born in 1572 AD. Sheikh Ibrahim Rahmat was known by the nickname "Puang Tuan" which can be interpreted as the best human being. Puang is a term for an older person, while Tuan is a term for someone who has a higher or more honorable degree.

Sheikh Ibrahim Rahmat had several names, such as:

- 1) Sheikh Abd. Rahman bin Rahmat, was his name when he was in Sumatra.
- 2) Puang Sengngo, was his name when he was on Sembilan Island.
- 3) Puan Tuan, was his name when he was in Bonto Pale.
- 4) Sheikh Ibrahim Rahmat, was his name when he was in Bonto Tiro.

Sheikh Ibrahim Rahmat was of Arab descent who was born in Sumatra. He wandered from Sumatra, Java, to Kalimantan to South Sulawesi precisely in Burung Lohe, because he did not get a good response from the Burung Lohe community, then Sheikh Ibrahim Rahmat moved to the coast of Pangasa Sinjai Timur which is the area of the Bulu-bulu kingdom. Upon arriving at the coast of Pangasa Beach, Arung Bonto Pale came to approach him. Sheikh Ibrahim Rahmat expressed the intention of his arrival to spread Islam which was welcomed by Arung Bonto Pale. After getting a good response from the Bonto Pale community, Sheikh Ibrahim Rahmat settled there. Sheikh Ibrahim Rahmat also has several advantages,

which make people interested in learning about Islam, among his advantages are:

- a) Puang Tuan came to Bonto Pale using a stone with a diameter of 50 cm crossing Bone Bay from Burung Lohe Island.
- b) An old well measuring 3x3 m, this well was built during a long drought hit Bonto Pale at that time Sheikh Ibrahim Rahmat suggested that a well be dug together. However, the community did not accept the proposal. For days Sheikh Ibrahim dug the well alone but water had not yet emerged from the well. Feeling that his efforts were in vain Sheikh Ibrahim Rahmat wanted to leave his excavation, but suddenly water emerged from the well. Until now the well is still used by the local community as a source of clean water.
- c) Sheikh Ibrahim Rahmat assisted the local community in building a Mushola as a center for Islamic broadcasting in Bonto Pale in 1612. Every night a religious study is held in the musholla. Because the distance of the prayer room tends to be far from the community settlement, in the same year the prayer room was moved to Mangarabombang. In 1962, on behalf of Muh. Cakur carried out permanent renovations which then gave the mosque the name Istiqlal Mosque which means people who migrate. Dalam menyiarkan Islam Syekh Ibrahim Rahmat dibantu seorang ahli agama yang bernama guru Cambang. Setiap bepergian Syekh Ibrahim Rahmat selalu bersama guru Cambang. Guru Cambang pernah diutus Syekh Ibrahim untuk mengislamkan salah satu raja di kerajaan Mampu Bone.²⁰

Sheikh Ibrahim Rahmat did not receive formal education. However, Datuk Ri Tiro's experience and teachings. During a visit to Bonto Tiro to

²⁰ Zainal Abidin Ridwan, "Agama Islam Di Bonto Pale," <http://sinjai.info/mengenal-syeikh-ibrahim>, February 2025.

study, Sheikh Ibrahim Rahmat deepened his memorization of the Koran. He tried to understand the essence contained in each verse of the Koran which was then implemented in life. Sheikh Ibrahim Rahmat has memorized the verses and knows the meaning in teaching the Koran in Bonto Pale.

Apart from memorizing verses from the Koran, Sheikh Ibrahim Rahmat also memorized hadiths. In society, differences of opinion usually arise regarding worship, muamalah, death, taharah issues, and prayer. Facing this problem, Sheikh Ibrahim Rahmat was able to unite and solve problems at all levels of society without harming anyone.

Read books on Islamic studies such as Ihja al-Ghazali, Sunan Ibnu Majah, Buku Jalalain, Sunan Bukhari and many other books on Islamic studies. In terms of preaching, Sheikh Ibrahim Rahmat entered the villages to give lectures to people who had minimal knowledge about Islam. He informed them about things that were still contrary to Islam that were still being done by the people. For about forty-one years he preached Islam in the Bulo-bulo kingdom. The implementation of preaching emphasized more on purifying the faith because many Bonto Pale people embraced Islam but still maintained the tradition of animism and dynamism. One of the efforts that Sheikh Ibrahim Rahmat made was to cut down trees that were sacred to the people because they were considered places of shirk.

Establishing langgar-langgar as a center for gaining Islamic religious knowledge as well as a place for deliberation to form community groups in spreading Islam. In addition to preaching, he also tried to train preachers as his successors when he died. Sheikh Ibrahim Rahmat also invited young people in Bonto Pale to learn self-defense.²¹

²¹ Mustaqima Inayah, "Peranan Syekh Ibrahim Rahmat Dalam Menyebarkan Islam Di Bonto Pale Kabupaten Sinjai" (UIN Alauddin, 2019).

1) To Palekke

To Palekke is a title given that comes from the Bugis term "malekke paddisengeng" which means gaining knowledge from Datuk ri Tiro. Makkadede is To Palekke's real name. To Palekke was a descendant of the Tondong kingdom nobility who then married one of the daughters of Arung Mangottong's children in the Bulo-bulo kingdom. The King of Bulo-bulo together with the King of Lamatti sent To Palekke to Tiro to learn directly about the teachings of Islam that were broadcasted by Datuk ri Tiro. After some time, To Palekke returned to the Bulo-bulo kingdom to spread Islam. The obstacle that To Palekke encountered when spreading Islam in the Bulo-bulo kingdom and the Lamatti kingdom was that the community still maintained a belief system led by the bissu. With patience and a steadfast heart in carrying out his preaching, To Palekke was able to attract the interest of the community to embrace Islam. Therefore, religious activities led by the bissu were increasingly under pressure. The bissu and their followers carried out a sudden attack on To Palekke. The war was won by To Palekke and killed 40 bissu leaders. The bissu who died were buried in a fairly large hole with a length of about 8 m and a width of 5 m.²²

In 1728 AD, To Palekke died and was buried in Mangottong. His struggle to spread Islam in the Bulo-bulo kingdom was continued by his son named Mallakade. Mallakade inherited his father's position as arung Mangottong.²³

2) Abdul Rahman Lamatti

Abdul Rahman Lamatti was a student of Haji Ahmad al-Bugisi who was accepted by al-Raniri into the Qadariyah Sufi order. ²⁴ Guru al-Raniri

²² Sritimuryati, *Islamisasi Di Sinjai* (Makassar: Pustaka Sawerigading, 2016).

²³ Sritimuryati, h. 100

²⁴ Tarekat sufi Qadariyah adalah salah satu aliran atau tarekat sufi dalam Islam yang mengikuti ajaran dari Syekh Abdul Qadir al-Jilani pada abad XI. Pengikut tarekat ini dikenal sebagai

also swore allegiance to Ibrahim al-Barat from the Bulu-bulu kingdom into the Sattariyah Sufi Order. Ibrahim Barat alias Abdul Rahman died in Selayar. This lineage is estimated to have been formed in 1637 AD. to 1644 AD. several decades early rulers embraced Islam.²⁵

From these findings, it can be ascertained that in the mid-17th century, there were already Sinjai people who migrated outside the region to study Islam, such as studying with al-Raniri and Ibrahim al-Kirani. Ibrahim al Kirani's full name is Burhanuddin Ibrahim bin Hasan bin Syihabuddin al-Kirani. A scholar who is an expert in Usul Fiqh, Hadith and Sufism. Al-Raniri has the full name Nuruddin al-Raniri who lives in Aceh. Islamization in the Sinjai region was also played by the Sinjai people themselves. Abdul Rahman Lamatti and Ibrahim Barat Bulu-bulu were figures who spread Islam at that time. Other information is contained in the manuscript recorded by Thomas Gibson that Haji al-Syekh Julaij Ahmad bin Abdullah al Bugisi married the daughter of Arung Lamatti who then lived in Sinjai. based on this marriage, a daughter was born who then lived in Bira. Sheikh Abdul Jalil bin Abdullah Bulu-bulu also moved to Bira. Al-Syekh Abdul Rahman bin Abdullah Lamatti moved to Selayar.

During the first few decades of the 17th century, the development of Islam in the Sinjai region grew rapidly. 1604 AD to 1610 AD, the founders of Islamization were Datuk ri Tiro and Datuk ri Bandang. The spread of Islam was then continued by Puang Belle, Puatta Massabangnge, Tuanta Yusufu, To Maeppe Daeng Situncu, Syekh Ibrahim Rahmat, Wali Pute, To Palekke. Until the middle of the 17th century, there were already several

Qadiri. Tarekat ini menekankan pentingnya zikir, meditasi dan pengabdian kepada Allah sebagai sarana untuk mencapai kedekatan spritual. Dalam konteks Qadariyyah, Qadariyah bukanlah kelompok yang sama dengan Qadariyyah yang dalam sejarah Islam merujuk pada kelompok yang memiliki pandangan tertentu terkait takdir atau takdir Allah. Jadi perlu diperhatikan konteks untuk memastikan pemahaman yang benar.

²⁵ Thomas Gibson, *Islamic Narrative and Authority in Souttheas Asia From the 16 to the 21 St Century* , ed. Nurhady Siemorok, vol. Cet. 1 (Makassar: Inninawa, 2012), h. 63

Sinjai people who had gone abroad to study Islamic teachings outside South Sulawesi. After traveling, they returned to their home areas to spread Islamic networks, especially tarekat such as Abdul Rahman Lamatti.

The original Makassar cleric, Sheikh Yusuf al-Makassari. After returning from his wanderings, he renewed animistic beliefs and practices. Sheikh Yusuf al-Makassari is known in Sinjai as Tuanta Salamaq. There is no valid information that Sheikh Yusuf al-Makassari has ever been to Sinjai. However, the existence of the Khalwatiyah order in Lenggo-lenggo, East Sinjai and Pattongko still exists today. The war between the Gowa and Bone kingdoms also had an impact on the kingdoms in Sinjai. This war seemed to accumulate important historical records related to Islamization in Sinjai. The track record of Islamization in Sinjai in the 17th century ended with the influence of Sheikh Yusuf al-Makassari. This is marked by the existence of adherents of the Khalwatiyah order until now.²⁶

3) Puang janggo

Puang Janggo is a title given because there is no information about his real name. The community calls him that because he has a fairly long and thick beard. The long and thick beard reflects that he is a great and authoritative cleric. Puang Janggo is considered to be the first person to accept Islam in Sanjai Village. In implementing Islamic law, he is known to be very consistent and fanatical about Islamic teachings. In addition, he is known to be honest and steadfast in carrying out every worship. Many people follow him and decide to embrace Islam. One of his followers who is also considered to be one of the spreaders of Islam in Sinjai is Puang Topekkong. When he died, Puang Janggo was buried in Bisokeng, Sanjai Village, East Sinjai District, Sinjai Regency.²⁷

²⁶ Anis, *Penerimaan Islam Di Sinjai Abad XVII (Perubahan Sosial-Politik Dan Budaya)*, h. 167

²⁷ Sritimuryati, *Islamisasi Di Sinjai*, h. 104-106

4) Puang Topekkong

Puang Topekkong is a title given by the community because there is no clear information about his real name. This title was given when he died. This is based on his gravestone in the form of a keris hilt. The gravestone in the form of a keris hilt is what made the community give the name Puang Topekkong.

Puang Topekkong was a student of Puang Janggo and was believed to be the successor to the mandate of his teacher. Not only the mandate, but Puang Topekkong also inherited the knowledge of Puang Janggo.

The Islam of the Aru elite or kings in the Tellu Limpoe and Pitu Limpoe federation kingdoms was a strong social capital in the spread of Islam. The progress of Islamization skyrocketed because of the legitimacy of their traditional leadership. The existence of the spreaders of Islam in the kingdom did not weaken the king. On the contrary, the king's position became stronger because he backed up Islamization activities. The sovereignty of a country lies in the hands of the King because the will of the king is the will of God. God is the highest source of all people's policies carried out by the ruler or king.²⁸

Thus, Islam entered the royal structure not as an oppositional force, but as an integral part of the social and political system. The kings played the role of protectors of religion as well as symbols of community unification, making Islamization part of a process of social transformation deeply rooted in local values.

D. Discussion

The spread of Islam in the Tellu Limpoe region cannot be separated from the influence of scholars and kings using social approaches, such as customary approaches, marriage, freeing slaves, and others. The factors that

²⁸ Soehino, Ilmu Negara (Yogyakarta : Liberty, 2005), h. 150

influenced Islam to develop rapidly and rapidly in the Tellu Limpoe region are:

1. Islamic teachings on the principle of monotheism, believing in God Almighty. Islam also teaches about the principle of equality in social relations.
2. The flexibility of Islamic teachings. Islam does not immediately replace the value system that develops in society, but little by little reduces it, which then gradually things that conflict with Islam will disappear.
3. Islam is a dominant institution in facing expansion from the West.²⁹

The Islamization of the rulers was followed by the people, showing a top-down Islamization pattern (from the king down to the people). The strategy implemented by the panrita by making the ruler the initial and main target of Islamization was the right step. If a king converted to Islam, then there was no reason for members of society not to obey and comply.

One form of strategy implemented by the panrita was through a Sufism approach, an Islamic law approach. The emergence of the panrita in Sinjai with various expertise such as Sufism and Islamic law was the main door in the spread of Islam. The science of Sufism which is in accordance with mystical beliefs in Sinjai.

The panrita quickly developed their own unique mystical traditions, adapting Islam to local religious beliefs and practices. This is what is meant by the convergence theory used by the panrita so that it runs efficiently and effectively. The main emphasis of the panrita in conveying the conformity of Islamic teachings with local beliefs is very appropriate. The panrita did not change religious practices in a revolutionary way, but teaching Islam in

²⁹ Hamid, dkk, Jejak Kehadiran Sinjai Sampai Masuknya Islam, h. 97-98

a fixed way so that old beliefs gradually changed. The panrita also had charisma that could attract people's interest in getting to know Islam more closely.

The teachings of Sufism through the tarekat container that teaches self-recognition to know the creator has led a pure soul to become a person who in Sufism terms is called a wali. A wali is not only known as a holy and powerful figure because he has certain charisma or supernatural powers but also has power that is recognized by society. The power or position of the panrita in the government system is called kali or kadhi. The position of kali is considered very honorable because it represents the peace of mind and trust of the community. In traditional events held by the kingdom, the position of kali is very important and is also the key to the success of the event. The convergence of Islam in local customs in Sinjai is known as the term *sulapa eppa* which symbolizes the four main elements of human events, namely *tana na sifaq tuona* (soil with its living substance), *Wae na sifaq tuona* (water with its living substance), *Anging na sifaq tuona* (wind with its living substance), *Api na sifaq tuona* (fire with its living substance). The four symbols of *sulapa eppa* are also symbols of the philosophy of prayer movements, namely *tetiong* standing which is symbolized by fire, *roko* or *rukuk* which is symbolized as wind, *tudang* or sitting which is symbolized by water and *sujuq* or prostration which is symbolized by soil. This is also symbolized by Arabic letters, namely the letter Alif symbolized as *tetiong* fire, the letter Jim symbolized as *anging roko*, the letter Dal symbolized as *wae tudang* and the letter Mim symbolized as *tanasujuq*.

The use of popular verses is also often used in dealing with, warding off, and paralyzing infidel *jinn*s such as the *ayat Kursi*, *Surah al-Ikhlâs*, *Surah al-Falaq* and *Surah an-Nas*. Islamic teachings find effective ways to avoid or deal with supernatural things that people believe can harm them. Reading or practicing verses of the Qur'an can *ripapuliq* (paralyze) evil charms such

as *parakang*, *poppo*, *asu panting*, *pammana tana*, *pangonroang* and *doti*. The strategy of Islamization through the teachings of Sufism and Islamic law is also carried out through marriage. Some *panrita* marry nobles and people to strengthen the Islamic propagation that they do in a region.

E. Conclusion

The presence of Dato ri Tiro in the Tiro Kingdom encouraged the Tellu Limpoe Kingdom Federation to send its best figures to study the Islamic teachings that he brought. Among those who received the mandate were Puang Belle and Puatta Massabangnge, who then studied directly with Dato ri Tiro. After returning from his study period, Puang Belle returned to the Tellu Limpoe Kingdom Federation and became an important part of the Islamization process.

The first king to embrace Islam was I Towa Suro, King Lamatti. After that, Arung Mattunruang from Manimpahoi recited the two sentences of the shahada, and King Tondong officially accepted Islam as the kingdom's religion. This event was followed by the Tondong people who embraced Islam one by one. However, at that time Arung Bulo-Bulo I Daomo Mabbissuneng Eppa'e had not yet declared the shahada because she was waiting for the return of her husband, La Patolai, who was still on the battlefield with the Gowa troops.

Islam entered the Sinjai region in 1604, and through a gradual process, it was finally established as the official religion of the kingdom in 1607. The figures who spread Islam who instilled Islamic law in society were later known as To Panrita Kitta. Some of them are Puang Belle, Puatta Massabangnge, Tuanta Yusufu (Puang Salama), and To Maeppe Daeng Situncu.

After Islam became the official religion of the kingdom, the To Panrita Kitta continued to be born and develop as guardians and strengtheners of Islamic teachings in the 17th century. Important figures

who played a role in strengthening Islamic preaching include: Sheikh Ibrahim Rahmat, To Palekke, Abdul Rahman Lamatti, Puang Janggo, and Puang Topekkong. Their roles prove that the process of Islamization in Sinjai did not stop at formal acceptance alone, but continued through the internalization of Islamic values socially, culturally, and spiritually.

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