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# Jurnal **ADABIYAH**

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Andi Intan Cahyani, Muhammad Zakir Husain**

*The Implementation of MUI's Fatwa on the Position of Transgender  
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## **The Values of Religious Moderation Sheikh Jamaluddin Akbar Al-Husaini in the Culture of Tosora People South Sulawesi**

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### **Abstract**

Local wisdom in South Sulawesi is not only inherited by ancestors but also by clerics who spread Islam, so that Islamic values, including the value of moderation, cannot be separated from community culture. This research focuses on the traces of the value of religious moderation in the culture of the people of Tosora, South Sulawesi, which Syekh Jamaluddin Akbar al-Husaini inherited. This research is descriptive qualitative research. The researchers used three data collection techniques, Observations, Interviews, and Documentation. The results of this research found that; 1) The cultural portrait of the Tosora Bugis community reflects the efforts of the local community to preserve their rich ancestral cultural heritage with wisdom 2) Sheikh Jamaluddin has a model of cultural and moderate da'wah. 3) The Tusora people have internalized religious moderation in their society, specifically in the culture of Pangngadereng, Lempu, Getteng, Ada Tongeng, Sipakatau, Sipakalebbi, and Sipakainge', namely in the culture of Pangngadereng, Lempu', Getteng, Ada Tongeng, Sipakatau, Sipakalebbi, and Sipakainge'. This research presents a significant new aspect in understanding the culture of the Bugis Tosora community which reflects efforts to preserve ancestral cultural heritage and creates the potential to pass on this tradition to the next generation, in addition to teaching the importance of an open and inclusive approach in spreading religious values. The values of religious moderation internalized in the culture of the Tosora people prove that religious moderation is not only a theoretical concept, but also a reality that lives in their daily lives.

**Keywords:** Religious moderation; Sheikh Jamaluddin Akbar al-Husaini; Tosora Culture



### الملخص

إن الحكمة المحلية لجنوب سولاويسي لا يرثها أسلافهم فحسب، بل تتأثر أيضاً بالعلماء الذين بلغوا إلهم الدين الإسلامي. وفي الواقع فإن القيم الإسلامية، بما فيها دعائم الاعتدال، لا يمكن فصلها عن ثقافة المجتمع. تركز هذه الدراسة على تأثير قيم الوسطية الدينية في ثقافة أهالي توسورا جنوب سولاويزي التي ورثها الشيخ جمال الدين أكبر الحسيني. هذا البحث هو بحث وصفي نوعي. استخدم الباحثون ثلاثة أشكال من تقنيات جمع البيانات، الملاحظات، المقابلات والتوثيق. تشير نتائج هذه الدراسة إلى أن: (١) تعكس الصورة الثقافية لمجتمع توسورا بوغيس جهود المجتمع المحلي للحفاظ على تراث أجدادهم الثقافي الغني بالحكمة (٢) للشيخ جمال الدين نموذج للدعوة ثقافي ومعتدل. (٣) لقد استوعب شعب توسورا الاعتدال الديني في مجتمعهم، وتحديداً في ثقافة Pangngadereng و Lempu و Getteng و Ada Tongeng و Sipakatau و Sipakalebbi و Sipakainge هذا البحث هو محاولة لاستكشاف الثراء الثقافي للأرخبيل والحكمة المحلية الواردة فيه. يقدم هذا البحث جانباً جديداً هاماً في فهم ثقافة مجتمع بوغيس توسورا الذي يعكس الجهود المبذولة للحفاظ على التراث الثقافي للأسلاف ويخلق القدرة على نقل هذا التقليد إلى الجيل القادم، إلى جانب تعليم أهمية اتباع نهج مفتوح وشامل في نشر القيم الدينية. تثبت قيم الاعتدال الديني المتضمنة في ثقافة شعب طوسورة أن الاعتدال الديني ليس مجرد مفهوم نظري، بل هو واقع يعيشه في حياتهم اليومية.

الكلمات المفتاحية: الوسطية الدينية; الشيخ جمال الدين أكبر الحسيني; ثقافة توسورا.

### Abstrak

Kearifan lokal di Sulawesi Selatan bukan hanya diwariskan oleh nenek moyang akan tetapi juga oleh ulama penyebar Islam, sehingga nilai-nilai Islam termasuk nilai moderasi tidak dapat dipisahkan dari budaya masyarakat. Penelitian ini berfokus pada pengaruh nilai-nilai moderasi beragama dalam budaya masyarakat Tusora, Sulawesi Selatan yang diwariskan oleh Sikh Jamal al-Din Akbar al-Husayni. Penelitian ini adalah penelitian kualitatif deskriptif.

Peneliti menggunakan tiga bentuk teknik mengumpulkan data, yaitu; Observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa; 1) Potret kebudayaan masyarakat Bugis Tosora mencerminkan upaya pelestarian masyarakat setempat terhadap warisan budaya leluhur mereka yang kaya dengan kebijaksanaan 2) Sheikh Jamaluddin memiliki model dakwah yang bersifat kultural dan moderat. 3) Dalam kebudayaan masyarakat Tosora moderasi beragama merupakan nilai yang telah terinternalisasi ditengah-tengah masyarakat. Nilai-nilai moderasi beragama dapat dilihat dalam budaya Pangngadereng, Lempu', Getteng, Ada Tongeng, Sipakatau, Sipakalebbi, dan Sipakainge'. Asepek kebaruan dalam penelitian ini adalah menggali dan menemukan nilai-nilai dan prinsip masyarakat bugis yang sebenarnya juga merupakan sikap moderasi beragama. Penelitian ini menghadirkan aspek kebaruan yang signifikan dalam pemahaman kebudayaan masyarakat Bugis Tosora yang mencerminkan upaya pelestarian warisan budaya leluhur serta menciptakan potensi untuk meneruskan tradisi ini ke generasi berikutnya, selain itu mengajarkan pentingnya pendekatan yang terbuka dan inklusif dalam menyebarkan nilai-nilai agama. Nilai-nilai moderasi beragama yang terinternalisasi dalam kebudayaan masyarakat Tosora membuktikan bahwa moderasi beragama bukan hanya konsep teoretis, tetapi juga sebuah realitas yang hidup dalam kehidupan sehari-hari masyarakat.

**Kata Kunci:** Moderasi beragama; Sheikh Jamaluddin Akbar al-Husaini; Budaya Masyarakat Tosora

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## A. Introduction

The research of society and its culture is always interesting to do. Culture shows the progress and development of the civilization of a society. Local wisdom and ancestral traditions are an identity that must be preserved and become a legacy for the development of the nation's life.<sup>1</sup> Local wisdom is a value that must be maintained and translated into various aspects of national and state life, and it is a priceless legacy for the nation's next generation.

Examining society and its culture and exploring its meaning will lead us to maturity in thinking and acting, including maintaining the survival of a safe, peaceful,

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<sup>1</sup>A. Rahim Mame, *Adat dan Upacara Perkawinan Sulawesi Selatan* (Jakarta: Departemen Pendidikan dan Kebudayaan), h.3.



and prosperous group of people.<sup>2</sup> Therefore, conducting studies on society and its culture is a necessity on an ongoing basis to maintain our local wisdom heritage, including exploring the values of religious moderation that have grown long ago in the lives of Indonesian people.<sup>3</sup>

One area that has a lot of cultural history and local wisdom in South Sulawesi is Tosora. Tosora has historical sites, namely the Tosora Old Mosque and the tombs of kings and figures. It is interesting to study because the cultural development of the Tosora people cannot be separated from a great figure named Syekh Sayyid Jamaluddin Akbar al-Husaini, the great-grandson of the Wali Songo.<sup>4</sup> Tracing the traces of teaching methods and instilling moderate Islamic values by Sheikh Sayyid Jamaluddin Akbar al-Husaini for the Tosora people and their influence on the cultural development of the local community is something that needs to be studied and explored.

Religious moderation emphasizes the importance of peace and harmony between religions, but in reality, in some areas, inter-religious conflict is still a disturbing problem. Apart from that, narrow primordial identity sentiments, such as religious, ethnic and racial fanaticism, can threaten the integrity of the national building that has been agreed upon by this nation. Currently, the emergence of religious behavior that is too extreme and emphasizes religious fundamentalism which has the potential to lead to religious radicalism is a serious problem facing this nation. Ironically, it is not uncommon for the content of religious narratives and videos in circulation to contain hate speech, fake news (hoaxes), and identity sentiments such as religious, ethnic and racial fanaticism, which can threaten the integrity of the national building that has been agreed upon by this nation. This certainly goes against the wisdom and cultural values of our ancestors and also goes against Islamic teachings. This creates questions about the extent to which the values of religious moderation held by predecessors have been internalized in society's culture and the extent to which its practices reflect these values. Observing the value of religious moderation within a conceptual framework, we must understand that its implementation in the culture of Tosora society may be more complex than it appears at the theoretical level. The value of religious moderation is not just a theoretical concept, but often reflects deeper realities that develop in local culture. The researchers consider it important to explore further how the value of religious moderation is interpreted and implemented in the cultural context of the

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<sup>2</sup> Sukirman, et al 'Representation of Ideology in Local Wisdom Verbal Forms: The Discourse Analysis of Islamic Friday Sermon', *Jurnal Adabiyah*, 22.236–251 (2022).

<sup>3</sup> Tim Penyusun Kementerian Agama, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), h.44.

<sup>4</sup> Rijal Mumazziq Z, 'Jejak Ulama Uzbekistan Di Nusantara', *Falasifa*, 10.1 (2019), 139–52. Wali Songo means nine guardians. They are Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Dradjad, Sunan Kalijaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati. see Abdul Mujib, 'Culture in Da'wa Songo Wali', *Ri'ayah*, 5.1 (2020), 65–72.

Tosora community. This includes understanding how these values are manifested in daily practices, traditional ceremonies, social policies, and the way communities interact with each other.

Religious moderation is a weapon and bulwark in facing religious fundamentalism which has the potential to lead to religious radicalism which is a serious problem facing the Indonesian nation today. In the Ministry of Religion's book *Religious Moderation*, it is explained that religious moderation is a *tawassuth* way of religion, namely carrying out and practicing religion without going to extremes. *Tawazun* means being balanced in behavior, *Tasamuh* means being tolerant of differences, *fairness* means being fair in making decisions. There are three limits to someone being said to have violated the values of religious moderation, namely violating the values of respect for humanity, commitment to mutual agreements, and awareness in maintaining public order.

Therefore, the authors must research the Value of Religious Moderation in the Method of Spreading Islam Sheikh Jamaluddin Akbar al-Husaini and its influence on Tosora Community Culture, Wajo Regency. The authors focus this research on three primary studies; the first is how the history of Sheikh Jamaluddin Akbar al-Husaini's journey in spreading Islam in Tosora, South Sulawesi? The second is how the method of spreading Islam, Sheikh Jamaluddin Akbar al-Husaini in Tosora, South Sulawesi? and the third, how are the values of moderation by Sheikh Jamaluddin Akbar al-Husaini in the culture of the Tosora sub-district community Majaleng Regency, Wajo, South Sulawesi?

This research, apart from being an effort to trace the footsteps of the ulema in South Sulawesi, and their contribution to teaching Islamic education in a pluralistic society, is also an effort to explore the cultural values of the local community, which are noble traditions.<sup>5</sup> and identity that must be maintained and preserved, including the values of religious moderation that exist in the life and culture of society. That is all that is important to preserve culture and strengthen national commitment.

This research presents a significant new aspect in understanding the culture of the Bugis Tosora community which reflects efforts to preserve ancestral cultural heritage and creates the potential to pass on this tradition to the next generation, in addition to teaching the importance of an open and inclusive approach in spreading religious values. The values of religious moderation internalized in the culture of the Tosora people prove that religious moderation is not only a theoretical concept, but also a reality that lives in their daily lives.

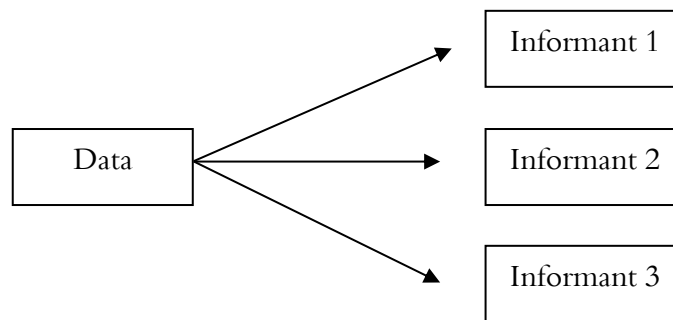
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<sup>5</sup> A. Albantani, A. Muharom. Madkur, 'Think Globally, Act Locally: The Strategy of Incorporating Local Wisdom in Foreign Language Teaching in Indonesia', *International Journal of Applied Linguistics and English Literature*, 7.1 (2018), 1 <<https://doi.org/ijssh.org/vol6/684-H025.pdf>>.

### B. Research Method

This qualitative research seeks to describe and explore the teachings and religious moderation values of Sheikh Jamaluddin Akbar al-Husaini that exist in the culture of the Tosora people. Qualitative research requires the ability of researchers to describe research data obtained in the field. Besides, the researchers expected to be able to capture phenomena in society and examine their meanings and values in them.<sup>6</sup> The researchers emphasize this research on descriptive qualitative, which seeks to examine the community's behavior, habits, and culture and explores in depth the values behind it, which are then presented in a descriptive form and a complete and clear explanation.<sup>7</sup>

This research was conducted in Tosora, South Sulawesi. Tosora is a village that used to be a city of the Kingdom of Wajo before the capital of Wajo moved to the city of Sengkang until now. Tosora is an area that contains the tombs of the kings of Wajo and their figures, including Sheikh Jamaluddin Akbar al-Husaini. The target of this research is the people of Tosora. The researchers also searched for data as needed and analyze it collectively. The researchers obtained data from various sources for the validity and depth of the information obtained.

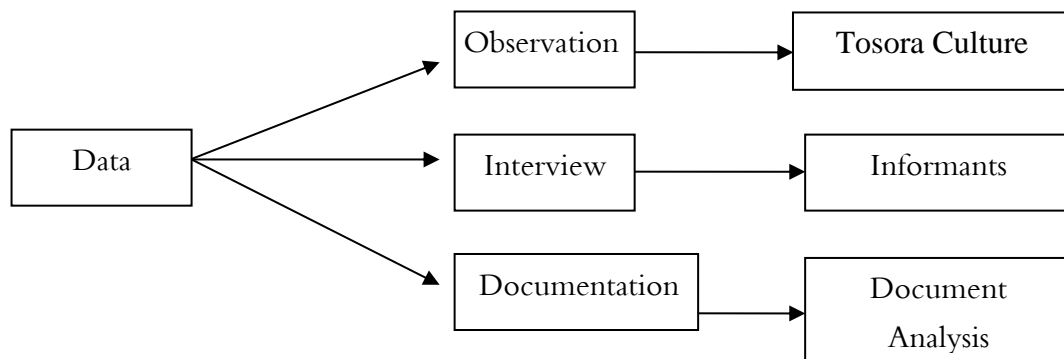


No.	Informants	Position/Function	Interviewer
1	Mr. Asri Razak	Village Chief of Tosora	Andi Arif Pamessangi, M.Pd.
2	Mr. H.Abdurrahim	Village Priest of Tosora	Dr. Kartini, M.Pd.
3	Mr. Alang	Caretaker and grave keeper	Muhammad Muadstir

<sup>6</sup>Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2009),h.37..

<sup>7</sup>Sugiyono, *Metodologi Penelitian Pendidikan* (Bandung: Alfabeta, 2007),h.56.

The researchers used three data collection techniques: Observations to identify the culture, behavior, and habits of the Tosora people. The second is that interviews to obtain and collect data from informants based on interview guidelines. The researchers interviewed several informants, as described above. Furthermore, thirdly, documentation is used to obtain data on the historical traces and heritage sites of Sheikh Jamaluddin Akbar al-Husaini. The following collection methods are:



In analyzing the data, The researchers used the Mills and Habermann data analysis model to analyze the data. The researchers carried out three stages in data analysis: reducing research data and, presenting research data, then concluding.<sup>8</sup>

The first stage is data reduction, namely selection. Data were obtained from interviews, direct field observations, and document analysis. Of course, it has a complex shape. Then all the data obtained are grouped into important, less important, and unimportant. Then the data in the insignificant data set is discarded or unused, so the remaining data becomes important and less important. Then the researchers discard the less important data, leaving only the important data. Then this data becomes more straightforward according to research needs and can represent all the data obtained. So it is easy to process it to the next stage to become rounded, clear information, and answer a problem.

The second stage is the presentation of data. The researchers present data presentation as a stage in the analysis of this research data to present or display data in an orderly, systematic, and structured manner with specific and organized relationship patterns, and so on. This data is not in the form of raw data but provides information.

The next stage is concluding. These conclusions are presented in the research report and placed in the concluding section. Especially in the conclusion section, so that readers of the research report can also find these conclusions. The process of concluding

<sup>8</sup> Mattew B Miles. Michael Huberman, *Qualitative Data Analysis: A Sourcebook of New Method*. Terjemahan Tjetjep Rohendi Rohidi. *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru* (Jakarta: Penerbit Universitas Indonesia (UI-PRESS), 1992),h.87.

is carried out by the researchers when all data is simplified, collected, or presented so that later it can be easily understood.

To test the validity of the data, the researchers used triangulation to obtain accurate and correct data by combining different data collection methods and data sources. To explore the validity of the data, the researchers used various data sources such as documentation, interviews, and observations.

In addition, the researchers interviewed informants who to have different views. Of course, each method will produce other evidence or statements that will provide different views on the curriculum based on the moderation of religion studied. These different views will produce a breadth of knowledge to obtain valid data regarding the value of religious moderation, Sheikh Jamluddin Akbar al-Husaini, on the culture of the Tosora people, Majauleng District, Wajo Regency South Sulawesi.

### **C. Results and Discussion**

#### **1. The Culture of Tosora People**

In describing the culture of the Tosora people, the researchers made observations at the research location, namely in Tosora Village, Majauleng District, Wajo Regency, using participatory observation techniques in several community activities to obtain more accurate research results in the field.

The culture of the Tosora Bugis community manifests the overall results of the thoughts, initiatives, and feelings of the Tosora Bugis people. The community culture is in various cultural elements, such as language, knowledge, society, technology, economic and livelihood systems, religious systems, and arts unique to the community.<sup>9</sup> The cultural portrait of the Tosora Bugis community reflects the local community's efforts to preserve their ancestral cultural heritage such as the culture of *mattennung lipa sabbe*, *mabbule bola*, *manre sipulung*, *ma'meraje*, *ma'maulu*, *mabbarasanji sabang*, and *mappadandang* with their distinctive style.

Regarding language and knowledge systems, the language used by the Tosora people is Bugis, with its style typical of the Wajo people, who have their accents and, of course, have differences from other areas that use the Bugis language. The Bugis language for the Tosora people is the mother tongue instilled from an early age and used in the midst of the family and community environment. The Bugis language also describes the knowledge and education system in Tosora during the community.

There are several community members, especially among the elderly, around 60 to 80, who understand the Bugis language and are fluent in writing and communicating using the Lontara Bugis script. The ability to master the Lontara Bugis script illustrates that the Tosora people have used the language for a long time in communicating and

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<sup>9</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi*, (Jakarta: PT Rineka Cipta, 2009),h.47.

understanding various other disciplines. In later developments, the general public, the younger generation, used the Indonesian language in official activities and encouraged the mastery of foreign languages in schools and educational institutions. Besides that, they still preserved and maintained the Bugis language as a legacy from their ancestors.<sup>10</sup>

Next is the social system, in social life in the midst of a cultural community that is currently still being maintained, namely the *mabbule bola* and *manre sipulung* culture. *Mabule bola* is the activity of lifting a wooden house which is semi-permanent in nature and is the hallmark of the house of the Bugis people. The *Mabbule Bola* activity illustrates the unity and integrity of the Tosora people in their daily lives. While *manre sipulung* is a routine activity in the form of eating together in a place carried out by the people of Tosora after harvesting agricultural products as an expression of gratitude to the Creator, the activity is filled with various series of events such as *mappadendang*, which is the activity of beating drums as entertainment at the event.<sup>11</sup>

*Mappadendang* also reflects how the art system is in Tosora people that the people of Tosora see art as an inspiration that can strengthen ties of friendship. Besides that, the existence of Bugis songs that mention the word Tosora, as in the song *Bulu Alauna Tempe*, illustrates that art has its place in the culture of the Tosora people.

The economic system and livelihoods of the Tosora people also represent their culture to this day. This can be found in *Mattennung Lipa Sabbe*, namely the work of weaving typical Wajo silk sarongs by women. This activity is to earn income and as a form of wisdom, which is full of moral messages and illustrates the high work ethic of Tosora women.

*Lipa Sabbe* is a garment that has been worn by the Bugis people, especially the Tosora people, for a long time, in tracing history since the founding of the Wajo kingdom in 1399 with the first king Latenri Bali and based in Tosora.<sup>12</sup> Most of the Wajo people have used *Lipa Sabbe*, both by *Arung Matoa* (the king), *arung* (nobility), and familiar people until *atanna datu'e* (king's servants), and it is believed that these clothes were worn in the past before the arrival of Islam in tana Wajo and were preserved in the period after. After Wajo officially embraced Islam in 1610 during the

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<sup>10</sup>Interview with Head of Tosora Village, Mr. Asri Razak

<sup>11</sup>The results of an interview with the Imam of Tosora Village, Mr. H. Abdurrahim

<sup>12</sup>It was agreed that 1399 would be the year of Wajo's anniversary, this stipulation refers to the Boli version, namely at the time of the inauguration of the first Batara Wajo LATENRI BALI in 1399, under a large tree (Bajo tree). The place for the inauguration is still called Wajo-Wajo, in the Tosora area, Majauleng District

reign of La Sangkuru Patau Mulajaji sultan Abdurahman, people still used Lipa Sabbe in their daily activities

In the religious system, a strong tradition among the Tosora people is the *ma'meraje'* and *ma'maulu'* traditions. *Ma'meraje'* is an activity commemorating the events of Isra' and Mi'raj of the Prophet Muhammad, which is carried out routinely every year in the month of Rajab by the people of every hamlet in Tosora Village, while the *ma'maulu'* tradition is an activity commemorating the birth of the Prophet Muhammad. Since ancient times, these two religious traditions have been carried out by the people with distinctive features, such as tello *ammaulukeng'* (colorful eggs), sokko *pitunrupa* (seven ways/colors of sticky rice), and other foods typical of the Bugis people.

In the religious tradition, the custom of mabbaca dua is also known on certain occasions, such as Eid al-Fitr and Eid al-Adha. Mabbaca dua is a joint prayer activity carried out by families in the Tosora community, usually led by an Imam or elder. Mabbaca dua is believed to be a form of effort by Islamic figures in Tosora to compromise the customs and habits of the Tosora people, who always depend on the Dewata'e (God).

Likewise, the habit of *mabbarasanji* Sabang was found, namely activities with residents reading the book al-Barazanji in the month of Sha'ban. This activity is usually carried out in turns in residents' homes according to the opportunities and abilities of the host aiming to foster a love for Rasulullah saw. and get blessings from the blessings that are sung for him. *Mabbarasanji* activities are also carried out in other activities such as *Menre Bola Baru* (riding a new house), *Mappenre Tojang* (aqiqah), *Mappabotting* (wedding event, usually held at night after the reception is over).<sup>13</sup>

The cultural portrait of the Tosora Bugis community reflects the local community's efforts to preserve their ancestors' cultural heritage, which is rich in values and philosophy of life. The cultural development of the Tosora people illustrates the ability to compromise and find common ground between Islam and culture. Religious traditions that are accommodative to the locality of the community indicate the inculcation of religious moderation values in the Tosora community by the clerics who teach and spread Islam in this area.

## 2. The Values of Religious Moderation Sheikh Jamaluddin Akbar al-Husaini

Although the arrival of Islam in South Sulawesi has always been associated with a trio of datuks, namely Datuk Ri Bandang, Datuk Ri Tiro, and Datuk Patimang from Minangkabau, who in historical records serve as the beginning of the acceptance of Islam in the kingdoms of South Sulawesi around the 16th century. However, Sheikh Jamaluddin Akbar al-Husaini had previously introduced Islam, especially in Wajo,

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<sup>13</sup>Results of an interview with the the Hamlet Imam, Mr. Biritta.

even though his teaching was only individual. The Wajo people know him better as Sheikhta Tosora, which means our Sheikh in Tosora.

This fact then becomes interesting because it is not just a difference of opinion regarding the history of Islamization in the archipelago or Sulawesi in particular. Nevertheless, how the roots of religious polarization come to religious reasoning can be traced from the process of Islamization. For example, there are differences in the da'wah model developed by Jamaluddin al-Husaini with Datuk ri Bandang, Datuk ri Tiro, and Datuk ri Pattimang, where Sheikh Jamaluddin preferred to spread Islam culturally due to the circumstances and situation at that time.

Rijal Mumazziq, in his research, entitled "Traces of Uzbek Ulama in Indonesia", tries to trace the traces of Uzbek Ulama and their role in the development of Islam in the archipelago. The researchers mentioned one of the Ulama who played a significant role in the spread of Islam in the archipelago, namely Shaykh Sayyid Jamluddin Akbar al-Husaini.<sup>14</sup> from the trail of his da'wah journey it shows that he was an active preacher, a moderate scholar so that he was well received when traveling simultaneously in various corners of the archipelago to a place called Tosora.<sup>15</sup>

Referring to the historical records mentioned in the previous discussion, the arrival of Sayyid Jamaluddin Akbar al-Husaini in 1320 indicated that Islam in Wajo existed before the founding of the Wajo Kingdom because the inauguration of the first Arung Matowa Wajo, namely Latenri Bali, was held in 1399.<sup>16</sup> The inauguration of Latenri Bali as Arung Matowa marked the establishment of the Wajo Kingdom. This fact explains that Sheikh Jamluddin Akbar al-Husaini is believed to have spread Islam directly in the midst of a cultural society before the official establishment of the Wajo kingdom.

Islam had not been officially embraced by the Wajo Kingdom at his arrival. That may be why the activities carried out by him are still clandestine. Thus, it is believed that there were already adherents of Islam in the Wajo Kingdom at that time. It is just that this condition is limited to his family, including people who live next door to him. One of his challenges in spreading Islam is the traditional beliefs of the Wajo people, who are fanatical and strong.<sup>17</sup>

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<sup>14</sup>Rijal Mumazziq Z.

<sup>15</sup>Interview with Mr. Alang (Keeper of the Tosora kings' tomb complex)

<sup>16</sup> Husnul Ilyas. Fahimah, *Lontaraq Suqkunna Wajo Telaah Ulang Awal Islamisasi Di Wajo* (Pamulang Tangerang Selatan.: Lembaga Studi Islam Progresif, 2011),h.37.

<sup>17</sup> Rosdiana Hafid, Keberadaan Syekh Jamaluddin Akbar al-Husaini di Kabupaten Wajo Provinsi Sulawesi Selatan, *Indonesiana Platform Kebudayaan*, 2018.



Therefore the principles and teachings of moderate Islam, not forcing understanding, and the ability to integrate Islam and culture have become his strategy for spreading Islam in society. This strategy is also known to be the strategy of his descendants when spreading Islam in the archipelago, especially on the islands. Java is known as the Nine Wali "Wali Songo." In spreading Islam, Sheikh Jamaluddin did not explicitly mention Islam as a belief but tried to instill Islamic values starting from the activities and daily life of the community.<sup>18</sup>

According to various sources in the field, one of the stories supporting this claim is that when he arrived in Tosora Wajo, Sayyid Jamaluddin and his followers did not directly teach Islam to Tosora residents. Instead, he held martial arts in private with his followers. The local people also wanted to know what kind of meeting was being held that afternoon. Eventually, word got out that what the guests were doing was a *Langka* game which in Bugis language means a game of movement that can be used as self-defense if an enemy attacks you. Because those who play this *langka* game are Arabs (of Arabic descent), the local people call it *Langka na Ara*. The community then asked to become members to participate in this game. Because the practice games continued until evening, after maghrib, Sayyid Jamaluddin and his entourage prayed. The local people who participated in the practice also came down to pray, even though it was just for practice. Even though, in the end, many training participants uttered the Syahadain. Later, the training ground called Langka Ara' became Langkara. This word then became Langgar, then changed to Mushallah and mosque.<sup>19</sup>

From this story, Sheikh Jamaluddin has a cultural and moderate preaching model. He spread Islam in a way that is non-violent and tolerant and does not force understanding. His respect for humanity shows his moderate behavior in spreading Islam. Besides that, this attitude is also part of religious moderation, namely non-violence and tolerance.

Besides, before the formation of the Wajo kingdom and long before Islam became the official religion of the kingdom, in this area there was known a person named Puang ri Lampulungeng who taught the civil society system and taught the term Dewata Sewwa'e (One God) to the people of Tosora and its surroundings, so that the term God one was known by the people of Tosora long before the official arrival of Islam. Likewise, the mabbaca dua tradition that is still being preserved by the people of Tosora is a form of his attempt to compromise between Islamic teachings and the customs and habits of the Tosora people who always depend on themselves and ask for

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<sup>18</sup> Abdurrahman Wahid, *Membaca Sejarah Nusantara: 25 Kolom Sejarah Gus Dur* (Yogyakarta: LKiS, 2010),h.17.

<sup>19</sup> K.H.Djamaluddin Assagaf, *Kafaah Dalam Perkawinan Dan Dimensi Masyarakat Sulawesi Selatan* (Ujung Pandang: tp, 1996),h.57.

sustenance from the spirits so they only ask the Dewata Sewwa'e (God is One). The figure is believed to be Sheikh Jamaluddin Akbar al-Husaini.

His efforts and endeavors in integrating Islam and culture prove that he has instilled an attitude of religious moderation in society in the form of an accommodative attitude to local values and wisdom. The strategy and method of spreading da'wah emphasized that religion did not come to eliminate the traditions and culture of society. However, religion-inspired and benefited society, caring for traditions and creating a civil society. His respect for the traditions and customs of the local community shows his moderation in religion.

### 3. Core Values of Religious Moderation in the culture of the Tosora people

Realizing religious moderation in people's lives is an effort to maintain and preserve the ancestors' heritage rich in wisdom and philosophy of life. The limits of religious moderation can be seen from attitudes that uphold human values, respect collective agreements, and maintain public order in the life of the nation and state. In the national context, religious moderation can be seen in four indicators: national commitment, tolerance, anti-violence, and accommodation of local wisdom. These values are the basis for researchers in analyzing and formulating the value of religious moderation in Tosora society.

#### a. *Pangngadereng, Lempu, Getteng and Ada Tongeng* as the embodiment of the value of national commitment

One of the limitations of religious moderation is sticking to mutually agreed-upon agreements and norms. Besides that, an accommodative attitude to the locality aspect is also an indicator of religious moderation.

In Bugis society, including the Tosora people, the term *Pangadereng* is known, which means holding fast to the agreements and norms that apply and was born from *attoriolong* (wisdom of the past). *Pangadereng* is a set of values created by the Bugis community to regulate societal behavior.<sup>20</sup>

*Lempu* is honesty, in Buginese language *lempu* means straight. In the context of the life of the Bugis community, this word is sometimes used to mean honest, true, good and fair attitudes. Someone who has the characteristic of being able to be called *malempu* means not committing fraud, cheating, and betrayal. The advice of a Luwu scholar named Tociung conveyed

*“eppa'i gau'na lempu'e; risalai naddampeng, riparennuangi temmaceko bettuanna risanrresi tepabelleang, temmangoangenngi tannia olona, tennasengngi deceng rekko nasamarini pudecengngi”*

<sup>20</sup> Mattulada, *Latoa: Suatu Lukisan Analitis Terhadap Antropolgi Orang Bugis* (Ujung Pandang: Hasanuddin University Press, 1985),h.95.

The meaning is: There are four actions of a strongman, forgiving those who have wronged him, being trusted and then not cheating, meaning that if the responsibility rests on him, he will not betray, he will not be greedy for something that is not his right, he will not look at goodness only for himself.

In addition, the *Getteng* attitude is also found which is the value of firmness and firmness possessed by the Tosora people to hold fast to values that are considered correct and to agreements that have been mutually agreed upon. For the people of Tosora, maintaining the principle is a bet on self-esteem or known as *siri'*. Maintaining principles with *getteng* values is a form of Tosora people's self-esteem.

Furthermore, the term *ada tongeng* is also known, which means words that are true, honest, and far from lies. For the people of Tosora, *Tongeng* is a word that not only has a value of truth and honesty, but is also conditional on the value of firmness and firmness (*getteng*) in what they believe in.

b. *Sipakatau*, *Sipakalebbi*, and *Sipakainge* as the embodiment of the values of tolerance and non-violence

Upholding humanity is an important aspect within the limits of one's attitude of religious moderation. Humanity is what is very concerned in Islam, even the best human measure is the one that is most beneficial to fellow human beings.<sup>21</sup> The attitude of upholding human values and opposing all forms of violence is an indicator of religious moderation.

In Bugis society, the philosophy of *sipakatau* and *sipakalebbi* is known, which means humanizing and respecting each other. This attitude has become a guideline for people's lives which was passed down by their ancestors and maintained and internalized in the midst of people's daily life and activities.<sup>22</sup>

Upholding human values as well as humanizing and respecting each other internalized in the life of the Tosora people proves that the indicators of religious moderation regarding non-violence and tolerance have been ingrained since ancient times in the Tosora people. Mutual respect for the opinions of others is also reflected in the philosophy of the Bugis *siliweng tessidapi*, which means that everyone has their own strengths and weaknesses, therefore mutual respect and appreciation is a necessity.<sup>23</sup>

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<sup>21</sup> Nurlaelah Abbas and St. Rahmatiah, 'The Tradition of Female Circumcision (The Integration of Religion and Culture)', *Jurnal Adabiyah*, 22.2 (2022), 191–219.

<sup>22</sup> Ahmad Sultra Rustan, *POLA KOMUNIKASI ORANG BUGIS: Kompromi Antara Islam Dan Budaya* (Yogyakarta: Pustaka Pelajar, 2018),h.124.

<sup>23</sup> Kazeem Oluwaseun Dauda, 'Islamophobia and Religious Intolerance: Threats to Global Peace and Harmonious Co-Existence', *Qudus International Journal of Islamic Studies*, 8.2 (2021), 257–92 <<https://doi.org/10.21043/qijis.v8i2.6811>>.

c. *Sipakainge'* as an embodiment of maintaining ancestral wisdom

Religious moderation seeks to create a harmonious and peaceful atmosphere, including invitations and proselytizing in religion as well as giving advice and warnings that must be carried out in ways that are peaceful and respect the differences that exist.<sup>24</sup>

The concept of *sipakainge'* for the Bugis community is a real strategy in an effort to remind and advise each other where the nature of the message conveyed contains positive warnings and contains good or advice that brings benefits instead of making things worse in the community.

Advice from the Bugis community, especially Tosora, is expressed in the form of an artistic tradition through *pappaseng lontarak*.<sup>25</sup> (previous works containing messages of wisdom). This advice has a deep and noble meaning, as in Bugis philosophy the expression is known:

*“Rebba sipatokkong, Mali siparappe. Siru'i menre, tessirui' no. Malilu sipakainge, Mainge'pi naja (Fall remind each other, Drifting into each other, Pull pull up don't pull each other down, Mistakes remind each other, When you realize then stop).”*

This research presents a significant new aspect in understanding the culture of the Bugis Tosora community and the role of Sheikh Jamaluddin in maintaining and expressing the values of religious moderation.

First, the cultural portrait of the Tosora Bugis community which reflects efforts to preserve their ancestral cultural heritage shows a deep awareness of the cultural wisdom contained therein. This illustrates how local people diligently strive to maintain their cultural roots, creating the potential to pass on these traditions to the next generation.

Second, the moderate character of Sheikh Jamaluddin's da'wah model highlights the importance of an open and inclusive approach in spreading religious values. This encourages the understanding that the value of religious moderation can be a bridge between religion and local culture, enabling people to live their religion in a way that is in harmony with their own culture.

Finally, the values of religious moderation internalized in the culture of the Tosora people prove that religious moderation is not only a theoretical concept, but also a reality that lives in their daily lives. This research reveals the extent to which these values have permeated various aspects of life, such as the Pangngadereng, Lempu',

<sup>24</sup> Abdurrahman Mas'ud, *MENDAKWAHKAN SMILING ISLAM Dialog Kemanusiaan Islam Dan Barat* (Tangerang: Yayasan Compass Indonesiatama, 2019),h.137.

<sup>25</sup> Nurhayati Rahman, *Cinta Laut Dan Kekuasaan Dalam Epos La Galigo* (Makassar: La Galigo Press, 2006),h.256.

Getteng, Ada Tongeng, Sipakatau, Sipakalebbi, and Sipakainge' cultures, creating a rich and diverse cultural landscape that still maintains an nuance of religious moderation. Overall, this research opens the door to a deeper understanding of the way local religious and cultural values influence each other and presents new ideas about how communities can care for their cultural heritage by incorporating religious moderation in their daily lives.

#### **D. Conclusion**

The culture of the Tosora Bugis community, which is contained in various cultural elements such as language, knowledge, society, technology, economy, livelihood systems, religious systems, and art, has become their hallmark. This cultural portrait reflects the local community's efforts to preserve their ancestral cultural heritage, such as the culture of of *mattennung lipa sabbe*, *mabbule bola*, *manre sipulung*, *ma'meraje*, *ma'maulu'*, *mabbarasanji sabang*, and *mappadendang* with characteristics that are rich in local values and wisdom in it.

Sheikh Jamaluddin has a model of da'wah that is cultural and moderate. The various values of Moderation in his da'wah are instilling an attitude of tolerance, non-violence, and accommodating local wisdom. His appreciation for humanity in conveying his da'wah and his efforts to integrate Islam and culture proves that he has instilled an attitude of religious moderation in the Tosora community.

In the culture of the Tosora people, religious moderation is a value that has been internalized in the midst of society. The values of religious moderation in the form of national commitment, tolerance, anti-violence, and accommodation for ancestral wisdom have actually been rooted in every aspect of the locality of the Tosora people, which are in harmony and even become an inseparable part of the values of religious moderation itself which are known by other terms. The term is not just a name but has become the philosophy and life principle of the Tosora people in the form of Panggadereng, *Lempu'*, *Getteng*, *Ada Tongeng*, *Sipakatau*, *Sipakalebbi*, and *Sipakainge'*.

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### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

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Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

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Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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