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The Values of Sultan Alauddin's Relevance to the Development of Civilization Campus of Universitas Islam Negeri Alauddin Makassar

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Abstract

This research underlines that giving a university the identity of a local character is an effort at reproducing the subject's value in establishing a more civilized campus and community. Universitas Islam Negeri Alauddin Makassar is one of the Islamic universities bearing the name of Sultan Alauddin, the 14th King of Gowa and the first Muslim convert in the Kingdom of Gowa that endeavors to develop an inclusive and socialist Islamic civilization by way of his approach to learning. Hence, this research is aimed to retrace Sultan Alauddin's worldview, both as a warrior for his country in Gowa and as a fighter for Islam's teachings as the purest belief beyond his predecessors' teachings. Sultan Alauddin's worldview has created a civilization space for Universitas Islam Negeri Alauddin Makassar, which is known throughout Eastern Indonesia. This research seeks to comprehend Sultan Alauddin's major ideals as a reference instrument in order to construct a campus culture capable of dealing with the dynamics of contemporary development. A literature review is used as a data source in this research, which is then studied in four stages: heuristics, critique, interpretation, and historiography. Consistent with the result of this research, Sultan Alauddin Makassar's worldview prioritizes five characteristics: open-mindedness, receptivity, adaptiveness, rationality, and critical thinking. The reflection of this worldview has given rise to a civilization capable of answering numerous societal challenges and forming a critical viewpoint on problematical what is known as the "closed" (mindless) way of thinking. This viewpoint implies that developing a civilization necessitates critical thinking. Although this work has presented a reflection of Sultan Alauddin's philosophy in establishing a civilization, it still has to be expanded further by critically examining Sultan Alauddin's wisdom values.

Keywords: Critical Thinking; Civilization; Sultan Alauddin



الملخص

يريد هذا المقال إعادة تتبع لنظرية السلطان علاء الدين عن الحياة، سواء كمناضل من أجل وطنه في مملكة غوا أو كمناضل من أجل التعاليم الإسلامية باعتبارها أصدق عقيدة تتجاوز تعاليم أسلافه. لقد قامت رؤية السلطان علاء الدين عن الحياة ببناء مساحة للحضارة في الحرم الجامعي الإسلامي المعروف في إندونيسيا الشرقية، وهو جامعة علاء الدين الإسلامية الحكومية في ماكاسار. يهدف هذا البحث إلى فهم القيم الأساسية للسلطان علاء الدين كأداة مرجعية في جهود بناء حضارة بالحرم الجامعي لمواجهة ديناميات التطورات الحالية. تستخدم هذه الدراسة المنهج النوعي ذو النهج التاريخي من خلال مراجعة الأدبيات كمصدر للبيانات والتي يتم تحليلها بعد ذلك في أربع مراحل، وهي الاستدلال والنقد والتفسير والتأريخ. توضح نتائج هذه الدراسة أن رؤية السلطان علاء الدين ماكاسار عن الحياة تعطي الأولوية لخمسة جوانب، وهي التفكير المنفتحي، والتفكير المتقابلي، والتفكير التكيفي، والتفكير العقلاني، والتفكير النقدي. لقد أدى كل التفكيرات في هذه النظرية إلى الحياة إلى ولادة حضارة قادرة على الإجابة على المشكلات المختلفة في المجتمع وتشكيل منظور نقدي في إشكالية طريقة التفكير التقليدية المغلقة (الطائشة). ويعني من هذا المنظور أن بناء الحضارة يتطلب الطريقة التفكيرية النقدية. وعلى الرغم من أن هذا المقال قد أظهر انعكاساً لرؤية السلطان علاء الدين عن الحياة في بناء الحضارة، إلا أن هذا المقال لا يزال بحاجة إلى مزيد من التطوير من خلال النظر بشكل نقدي إلى قيم حكمة عند السلطان علاء الدين.

الكلمات المفتاحية: السلطان علاء الدين ; الحضارة ; التفكير النقدي

Abstrak

Penelitian ini menggarisbawahi bahwa memberikan identitas tokoh lokal pada sebuah universitas merupakan upaya untuk mereproduksi nilai ketokohan tersebut dalam membangun kampus dan masyarakat yang lebih beradab. Universitas Islam Negeri Alauddin Makassar adalah salah satu universitas Islam yang menyandang nama Sultan Alauddin, Raja Gowa ke-14 dan pemeluk Islam pertama di kerajaan Gowa yang berupaya

mengembangkan peradaban Islam yang inklusif dan sosialis melalui perspektifnya. Karena itu, tulisan ini hendak menelusuri kembali pandangan hidup Sultan Alauddin baik itu sebagai pejuang atas tanah kelahirannya di Gowa maupun pejuang atas ajaran Islam sebagai keyakinan yang paling benar melampaui ajaran leluhurnya. Pandangan hidup Sultan Alauddin telah membangun ruang peradaban terhadap kampus Islam yang dikenal di Indonesia Timur, yakni Universitas Islam Negeri Alauddin Makassar. Penelitian ini bertujuan untuk memahami nilai-nilai utama Sultan Alauddin sebagai instrumen referensial dalam upaya membangun peradaban kampus guna menghadapi dinamika perkembangan zaman saat ini. Studi ini menggunakan metode kualitatif dengan pendekatan historis melalui kajian pustaka sebagai sumber data yang kemudian dianalisis dengan empat tahapan, yakni heuristik, kritik, interpretasi, dan historiografi. Hasil studi ini menerangkan bahwa pandangan hidup Sultan Alauddin Makassar mengedepankan pada lima aspek, yaitu *open minded*, reseptif, adaptif, rasional, dan berpikir kritis. Refleksi pandangan hidup ini telah melahirkan sebuah peradaban yang mampu menjawab pelbagai persoalan di masyarakat dan membentuk cara pandang kritis dalam memproblematisasi cara tradisi berfikir “tertutup” (*mindless*). Cara pandang ini memberikan implikasi bahwa untuk membangun sebuah peradaban diperlukan cara berpikir kritis. Meskipun tulisan ini telah memperlihatkan refleksi pandangan hidup Sultan Alauddin dalam membangun sebuah peradaban, tetapi tulisan ini masih perlu dikembangkan lebih jauh dengan melihat secara kritis nilai-nilai kearifan dari Sultan Alauddin tersebut.

Kata Kunci: Berpikir Kritis; Peradaban; Sultan Alauddin

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A. Introduction

Sultan Alauddin is a widely recognized local figure in South Sulawesi, namely in the Gowa region. This local character represents a distinguishing characteristic and identity for the Universitas Islam Negeri (UIN) Alauddin Makassar, when compared to other Islamic universities. As an Islamic higher education institution, it makes sense to investigate the meaning behind the figure of Sultan Alauddin in the context of UIN Alauddin Makassar, which bears the name of this figure as a distinguishing identity from other campuses. Based on the notion that identity is part of social duty, this research seeks to figure out the reasonable values introduced by Sultan Alauddin and how he succeeded in transforming the UIN Alauddin Makassar campus into one of the top campuses at both the national and international levels.

A few years before being renamed Universitas Islam Negeri Alauddin Makassar, the present-day campus was known as the Institut Agama Islam Negeri (IAIN) Al-Jami'ah al-Islamiyyah al-Hukumiyah by Minister of Religious Affairs Decree No. 79 on October 28, 1965. However, two years later, in 1967, with the official establishment of the Faculty of Adab, IAIN Al-Jami'ah al-Islamiyyah al-Hukumiyah changed its name to the Universitas Islam Negeri (UIN) Alauddin Makassar. The change in spelling was driven by a desire to promote and improve the glory of Islam in the future, particularly in the area of South Sulawesi¹.

The name Alauddin, which can be encountered on the campus of UIN Alauddin Makassar, is believed to come from I Mangarangi Daeng Manrabia, King of Gowa XIV. As the first monarch of the Kingdom of Gowa to formally convert Islam, he was given the title Sultan Alauddin (SA). The name "Alauddin" was offered by Andi Pangerang Daeng Rani, or Andi Pangerang Petta Rani, the grandson or descendant of Sultan Alauddin, as well as the former Governor of South Sulawesi from 1956 to 1960 and a historian named Ahmad Makkarausu Amansyah Daeng Ilau. With the renaming of the institution, it has been hypothesized that the UIN Alauddin Makassar campus would be able to establish an academic culture that supports Islamic ideals as have been shown by Sultan Alauddin throughout the course of his existence.

UIN Alauddin Makassar has currently built a 'civilization' branding, which still needs enrichment to transform it according to expectations and needs. Civilization is defined as something that leads to progress from all aspects of human life. Yusuf Al-Qaradawi stated that civilization is worth the progress of science, art, literature, social, and other material things that are present in a particular society². Referring to Yusuf Al-Qaradawi's concept of civilization, civilization in this research focuses on the values of Sultan Alauddin (SA) in building a society based on both religious norms and customary norms of Bugis-Makassar culture. In other words, the civilization of UIN Alauddin Makassar is a moral system or religious social institution that heeds the value of Bugis-Makassar customary traditions and Islamic values.

A real name not only represents character and social identity, but also social interactions in the society. This material identity has an ethical obligation in the development of a society toward a far more civilized civilisation³. According to Haryatmoko, while the utterance of a name or identity is merely a language, it is also

¹ Universitas Islam Negeri Alauddin Makassar, "Sejarah Perkembangan - UIN Alauddin Makassar," Website Kampus, *Universitas Islam Negeri Alauddin Makassar*, last modified 2019, accessed May 3, 2023, <https://uin-alauddin.ac.id/profil/sejarah-perkembangan>.

² Qosim Nursheha Dzulhadi, "Islam Sebagai Agama Dan Peradaban" 11, no. 1 (2015): 154, accessed April 1, 2023, <https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/258>.

³ Musafir Pababbari, "Front Antagonism Towards Social and Political Integration Perspectives on the Social Science of Prophetic," *Jurnal Adabiyah* 20, no. 1 (June 25, 2020): 37.

a social praxis, a social event, and even the development of the subject's ideology⁴. Having an identity implies that he acts as the subject of that identity. There is no other subject except for that identity. Moving away from such identification implies that one has departed and damaged that identity. Thus, identification represents the ethical creation of reality itself.

A comprehensive awareness exists inside the subject's identity. It does not exist in a state of nothingness, but in a dialogical space. The objective is simple: to become the major topic and object in every social event that is interwoven with the collective social, cultural, and religious values that exist in society. Identity is more than simply a marker of self-identification; it is also built-in to the sense of 'establishing oneself' in the larger society. The importance of identification is constantly evident in every contact. As a result, identification reveals the presence, location, and bounds of the self in society.

Living identity denotes complete consciousness, that is, considering oneself to be an identity existent in the world. Full awareness is not imaginative, and as proved by the pleasure of protagonist signals that have achieved popularity among society, but it is self-proving as a subject of identity. It needs to set out to prove and fulfill every individual's goal or view. Existence is coexistence in the sense of co-existence in this way.

Das-Sein', or being here and there, is what Martin Heidegger refers to as existence. Edmund Husserl refers to it as 'Cogito Aliquid,' which implies that I am thinking of "something."⁵. These two perspectives demonstrate unequivocally that living necessitates self-involvement in any scenario. Withdrawing from social activities demonstrates a willingness to be alienated. Alienation is an embodiment of ineptitude, namely the inability to think and/or get along with others. As a result, every individual must continue to think about and develop a society based on the ideal of decency.

Identity, life, and social concerns are not always addressed to persons but also to a communal institution, in this example an educational institution. The development of educational institutions may be considered as a sort of ethical obligation demanded by the constitution as the nation's pledge in the Preamble of the 1945 Constitution, namely to educate the nation's life. The goal of education is to eliminate ignorance so that each individual may enhance their dignity by means of their (critical) intellect.

Educational systems that are also social institutions must have a vision and goal that lead to cognitive accomplishment. This vision and purpose are more

⁴ Ilham Safutra, "Apalah Arti Sebuah Nama - Jawa Pos," Newspaper, *JawaPost*, last modified 2019, accessed May 3, 2023, <https://www.jawapos.com/opini/01211582/apalah-arti-sebuah-nama>.

⁵ Albert Snijder, *Antropologi Filsafat Manusia* (Yogyakarta: Kanisius, 2004), 17–18.

complete if they are followed by a sense of locale as a distinguishing feature or identity that sets it apart from other educational institutions. The inclusion of local values in educational institutions concurs with the institution's mission even more. A number of uses of identity or local wisdom, according to Fallahnda, include human resource development, culture, and science⁶. As a result, attaining national intelligence is unable to be separated from the community's local values⁷.

Science is seen as a fundamental part of religion in Islam and other faiths, both formally structured institutions and informally and non-formally. This is due to the fact that science is the primary foundation for religious people's culture. Consider the place and significance of science and education from the point of view of Islam. Everything in Islam may be taken into account to contain education and learning.

Prayer, fasting, zakat, and hajj, for example, are numerous kinds of devotion that are chock-full of knowledge and learning. As Allah swt stated in Surah Al-Anbiya verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And we have not send you (Muhammad), but to be a mercy to all the worlds”

Islam's first mandate for its people is to read and comprehend God, the Creator, as a continuation of all the messengers. As we consistently recall the history in Surah Al-Alaq: "Read in the name of your Lord who created (1), He has created man from a clot of blood (2), Read, and your Lord is the Most Noble (3), Who teaches (man) with a pen (4), He teaches man what he does not know (5)."

The term iqra, which is utilized again in the phrase above, has several connotations, including reading, transmitting, analyzing, investigating, and researching. This message additionally suggests that humanity should not be left behind, should not be uneducated, and should not be behind in competing in the realm of science and technology.

In the Quran, religion and science are accorded respect equally⁸. Allah swt. states in Surah Al-Mujadalah verse 11 (Mujadalah means arguing): "Hai people of faith, when it is said to you, "Attempt to make a forum in the assemblies, then make them take place, and Allah swt. will make a place for you." And when it is stated,

⁶ Balqis Fallahnda, "Pengertian Kearifan Lokal: Fungsi, Karakteristik, dan Ciri-Cirinya," Newspaper, *tirto.id*, last modified 2022, accessed March 26, 2023, <https://tirto.id/pengertian-kearifan-lokal-fungsi-karakteristik-dan-ciri-cirinya-f9mi>.

⁷ Rukman Abdul Rahman Said et al., "A Critical Review of Traditional Wisdom in The Quran: Exploring The Value of Siri' in Surah Yusuf," *Jurnal Adabiyah* 22, no. 1 (2022): 94, accessed December 3, 2023, <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/27040>.

⁸ Mardan Mardan, "Peradaban Perspektif Al-Qur'an," *Jurnal Adabiyah* 14, no. 2 (December 6, 2014): 138.

"Stand up," stand up; definitely Allah swt. is going to elevate the position of the believers among you and those who have been bestowed understanding by a few degrees. And Allah swt is the most attentive viewer of everything you do."

The Prophet talks frequently about the question of knowledge and education, and his comments on the subject are assertive in tone. The Prophet Muhammad witnessed and declared that the pursuit of knowledge is required for both men and women in Islam. Furthermore, religion is intellect; any person who does not have religion does not have intelligence. Preachers, academics, and instructors frequently point to these hadiths. What exactly we have to highlight is their significance, which is extremely pertinent to the concerns of Muslims today.

Based on the notion that identity is part of social duty, this research seeks to figure out the reasonable values introduced by Sultan Alauddin and how he succeeded in transforming the UIN Alauddin Makassar campus into one of the top campuses at both the national and international levels.

B. Literature Review

There were a number of scholars who had researched Sultan Alauddin. The topic "The Struggle of Sultan Alauddin, the 14th King of Gowa (1593-1639)" was put forward by Syahrir Kila (2016)⁹. The results of his research conveyed further insight into the 14th King of Gowa, I Mangngarangi Daeng Manrabbia, or Sultan Alauddin, and his battle to promote Islam throughout South Sulawesi. Several different regions rejected him because it was seen that the drive to promote Islam was motivated by the desire to increase the territory of the Kingdom of Gowa. As a result, Sultan Alauddin was obliged to engage in the Islamization War so-called *Musu Selleng*.

Meanwhile, Mutmainnah, Najamuddin, and M. Rasyid Ridha (2021) published a paper on Sultan Alauddin, also known as I Mangarangi Daeng Manrabbia, with the title "The Kingdom of Gowa during the Reign of I Mangarangi Daeng Manrabbia 1593-1639"¹⁰. On the basis of what was discovered from this research, the 14th King of Gowa, Sultan Alauddin, had a considerable effect on religious, economic, and political growth. Sultan Alauddin was able to transmit the teachings of Islam to various kingdoms in South Sulawesi, including Soppeng, Wajo, and Bone, particularly in the growth of religion.

The two previous studies had focused more on the struggle of the 14th King of Gowa, *I Mangngarangi Daeng Manrabbia*, or Sultan Alauddin, to embrace and spread the teachings of Islam outside the territory of the Kingdom of Gowa. He

⁹ Bondan Kanumoyoso et al., "Perjuangan Sultan Alauddin Raja Gowa ke-14 (1593-1639)," *WALASUJI Jurnal Sejarah dan Budaya Volume 7, Nomor 1, Juni 2016* 7, no. 1 (June 2016): 22.

¹⁰ Mutmainnah Mutmainnah, Najamuddin Najamuddin, and Rasyid Ridha, "Kerajaan Gowa Pada Masa Pemerintahan I Mangarangi Daeng Manrabbia 1593-1639," *Attoriolong* 19, no. 1 (July 10, 2021): 8-9.

received a lot of resistance from his ancestors and several kingdoms in South Sulawesi because the teachings not only contradicted the values of their ancestors, who still believed in animism, or an understanding that believed that souls or spirits exist in certain objects, but also were suspected of being an attempt to expand his territory. Despite the resistance and warfare, Sultan Alauddin succeeded in instilling Islamic teachings side by side with his ancestral values and gained the place of the Kingdoms of Bone, Soppeng, and Wajo.

The preceding background is a useful factor in this research and even provides information on Sultan Alauddin's attitude and behavior towards the entry of Islamic teachings in his region. Although it uses the same historical approach in research, this research focuses more on efforts to revive the values of Sultan Alauddin in the context of the world of education. The context can be traced through the identity of Sultan Alauddin on the campus of Universitas Islam Negeri Alauddin Makassar as a symbol of the struggle to spread Islam by instilling inclusive and social values towards a civilized campus and society. The importance of this historical interpretation cannot be separated from the limited information or historical knowledge behind the naming of a university, which often adopts local figures or figures in the local area. Therefore, the presence of this research is not only a response to the lack of historical information but also a guide to inclusive and socialist values in the midst of the challenges of religious people who are still concerned with their centric ego in religion, or, in short, extremism.

C. Research Method

In this research, a historical approach¹¹ was used in combination with qualitative methods¹² to understand the worldview of Sultan Alauddin or I Mangerangi Daeng Manrabbia, a long-dead historical figure. This approach was chosen because it allows us to explore both the facts of the past and the changes that occurred as a result of meaningful interactions between humans and their community¹³. The information in this research came from a survey of the literature since it was closely tied to a long-dead character, Sultan Alauddin or *I Mangerangi Daeng Manrabbia*.

One of the data sources was derived from Ahmad M. Sewang's writings titled *Islamization of the Kingdom of Gowa (16th to 17th centuries)*. This book conveyed more or less information about Sultan Alauddin throughout his lifetime, ranging from

¹¹ Mirhan A. N, "Pentingnya Rekonstruksi Sejarah," *Jurnal Adabiyah* 14, no. 1 (June 11, 2014): 96.

¹² Siti Halijah, "Analyzing And Interpreting Qualitative Data," *Jurnal Adabiyah* 13, no. 1 (June 11, 2013): 38.

¹³ Syarifuddin Syarifuddin, "Pendekatan Historis Dalam Pengkajian Pendidikan Islam," *KREATIF: Jurnal Pemikiran Pendidikan Agama Islam* 13, no. 2 (2015): 6.

his forefathers' views (dynamism) to his belief in Islamic doctrines. There were also some supporting sources that taken from Syahrir Kila *Perjuangan Sultan Alauddin Raja Gowa ke-14 (1593-1639)* and Susmihara *Masyarakat Madani (Kondisi Sosial Politik Komunitas Makassar Pada Masa Pemerintahan Sultan Alauddin, 1593-1639*¹⁴. The findings of this literature review are subsequently analyzed using the historical-qualitative method outlined by Herlina, which consists of four stages: heuristics, critique, interpretation, and historiography¹⁵.

Heuristics is an endeavor to collect data, records, and/or evidence of past events from archives, manuscripts, newspapers, reference books, and other sources. Furthermore, source criticism is a step in which historical records or evidence have been obtained and adapted to the research topic, or more particularly, in response to research questions. The following stage is interpretation, which is the same as passing on interpretation or meaning to data that has already been subjected to source critique in order to derive meaning or value from the data. Finally, historiography is the final phase in historical analysis which primarily concentrates on the narrative revisiting of interpreted facts to demonstrate the chronology of history so that each previous event may be recounted clearly, exactly, and accurately.

D. Results and Discussion

1. Integrating Self Integrity through Local Thought and Civilization

There are many universities in Indonesia and abroad that use local figures as the identity of educational institutions and not a few of them have become famous campuses. For example, Syarif Hidayatullah State Islamic University in Jakarta, Gadjah Mada University in Yogyakarta, and the University of Indonesia in Jakarta.

Syarif Hidayatullah State Islamic University (UIN) is one of the most influential universities in Indonesia. Syarif Hidayatullah has the real name Sunan Gunung Djati who was also one of the Wali Songo. He had a major role in spreading the teachings of Islam in the Sunda Kelapa area which is now known as the city of Jakarta. He was born in Arabia in 1448 AD and died in Cirebon in 1568 AD. He is well known for his generous nature because he likes to help the poor.

In addition, he preferred the path of dialog when preaching to the people around him. In short, he wanted to show the beauty and simplicity and equality of Islam in the midst of public diversity. In other words, he sought to reduce the differences that often lead to social friction. With all his contributions, Syarif Hidayatullah became the icon of UIN Jakarta with the hope of inspiring the entire academic community in the development of Islam in Indonesia¹⁶.

¹⁴ Kanumoyoso et al., "Perjuangan Sultan Alauddin Raja Gowa ke-14 (1593-1639)."

¹⁵ Nina Herlina, *Metode Sejarah* (Bandung: Satya Historika, 2020), 30.

¹⁶ UIN Syarif Hidayatullah, "Tentang - UIN Syarif Hidayatullah Jakarta," Website Kampus,

Next, consider Universitas Gadjah Mada (UGM) in Yogyakarta, which was founded during the Indonesian Revolution. UGM was appointed as an educational institution to organize national education. UGM itself is a combination of several existing colleges, including: Gadjah Mada College Hall, College of Engineering, Academy of Political Science, Law Education Center, and Preclinical Medical College, through government regulation No. 23 Year 1949 on the Regulation of Merging Colleges into Universiteit (University). UGM was established on December 16, 1949¹⁷.

The name 'Gadjah Mada' behind the University is taken from the spirit of Mahapatih Gadjah Mada when he led the Majapahit Kingdom in uniting the archipelago through the Amukti Palapa Oath. He is known as a figure who has courage, mental resistance, does not give up easily, is loyal, and behaves like an "Elephant" in dispelling all obstacles¹⁸. His ability and success in uniting the archipelago were then internalized into the formulation of UGM's identity as a national university, struggle, Pancasila, populist, and cultural center.

The two universities above are institutions of higher education that have undoubted competence, not only at the national level, but also internationally. If we look further, there are interesting things about these two universities, namely that they both come with a long history along with their local figures as a form of initial struggle to bring civilization to the community at that time. The dedication and struggle of these local figures have been well realized into their academic and bureaucratic life. Various indices of the best ranking universities both at home and abroad have shown the achievement of this influence.

What a great inspiration these cross-age figures provide. They are not only present as traces or miniatures of history that seem to be prepared as a historical 'meal menu' for guests visiting the campus, but also a vision of the future to become a progressive campus that educates the nation's life. The story of their struggle is used as motivation in building the essence of college pedagogy, not demagoguery, which ends up being an image or a mere 'sensation' that continues to be celebrated.

Complex societies are closely linked to the emergence and embrace of the concept of human dignity. Science is the primary tool for achieving complex societies, and universities play a vital role in producing highly dedicated individuals committed to building an ethical society.

UIN Syarif Hidayatullah Jakarta, 2022, accessed April 4, 2023, <https://www.uinjkt.ac.id/tentang-uin>.

¹⁷ Universitas Gajah Mada, "Sejarah - Universitas Gajah Mada," Website Kampus, *Universitas Gajah Mada*, 2019, accessed May 3, 2023, <https://ugm.ac.id/id/tentang-ugm/1356-sejarah/>.

¹⁸ Alhidayath Parinduri, "Sejarah Hidup Gajah Mada, Mahapatih Majapahit, & Isi Sumpah Palapa," Newspaper, *Tirto.Id*, last modified 2021, accessed June 3, 2023, <https://tirto.id/sejarah-hidup-gajah-mada-mahapatih-majapahit-isi-sumpah-palapa-f9ST>.

Their language or identity is not just a repository of memories of past events. Instead, it holds social responsibility for the future. This responsibility is carried out through the Tri Dharma of Higher Education, namely Education and Teaching, Research, and Community Services¹⁹.

Bringing the past to the present and even the future, is a mission (*im*)possible to be reflected in the current conditions that are full of challenges and dynamics, especially in the world of educational institutions. Bringing the past is not a pessimistic sign, the future is present because of the greatness of the past. It offers a hope that is certain because it has already existed. Therefore, history must be interpreted and revived.

Historical entities or past events actually pave the way for being able to interpret the meaning of the essence of 'existing' as an educational institution. It builds the identity of the subject that has long been asleep in the fantasy of the present which is considered far more modern and prestigious. History symbolizes the path made to improve oneself. This self-improvement then gives birth to an attitude of introspection and self-expression which turns into an ethical imperative. Everything is only for one purpose, which is to give birth to a reputable and humanist educational institution.

2. The Reflection on Sultan Alauddin's Thought

Referring to the reflection on the culture and reputation of some universities above, reminds us of a relevant view as expressed by a French philosopher Jean-Francois Lyotard in his book *The Postmodern Condition*. For him, universities are not just about providing labor, but building values and developing culture as well²⁰.

Universitas Islam Negeri Alauddin Makassar is a renowned campus in Eastern Indonesia. The achievement of 'A' accreditation has proven the reputation of this campus. There are a number of young people who want to study here.

With 24,464 enthusiasts in 2020, it has shown how this campus has never been devoid of enthusiasts and even beat other large *Perguruan Tinggi Keagamaan Islam Negeri* (State Islamic Religious Universities)²¹. This achievement is certainly not an effort that is done overnight and alone, but a joint effort that has been carried out since this campus was founded and starting from the leadership of the Chancellor to

¹⁹ Ana Widiawati, "Pengertian Tri Dharma Perguruan Tinggi : Makna dan Implementasinya," *Deepublish Store*, November 19, 2020, accessed October 27, 2023, <https://deepublishstore.com/blog/pengertian-tri-dharma-perguruan-tinggi/>.

²⁰ Jean-Francois Lyotard, *The Postmodern Condition* (USA: University of Minnesota Press, 1984).

²¹ Erwin Dariyanto, "Hasil UMPTKIN 2020: Program Studi Hukum Ekonomi Syariah Paling Diminati," Newspaper, *Detik News*, last modified 2020, accessed March 4, 2023, <https://news.detik.com/berita/d-5145652/hasil-umptkin-2020-program-studi-hukum-ekonomi-syariah-paling-diminati>.

the cleaning staff. Everyone joined hands and worked together to build this campus into a well-known campus and have a good civilization among other Islamic university campuses.

Universitas Islam Negeri (UIN) Alauddin Makassar has a long history of serving the people of South Sulawesi. However, there is still much work to be done to improve the campus and make it one of the remarkable.

UIN Alauddin Makassar has always developed a vision of education that draws on the legacy of Sultan Alauddin (SA) to address contemporary challenges and foster spiritual, social, intellectual, and emotional maturity in its students²².

The consideration of the historical entity approach cannot be separated from the reflection of the achievements of the best campuses mentioned earlier. Arnold J. Toynbee said that "To study the past, to build the future" in his work 'A Study of History'²³. Therefore, history is a roadmap for building future civilizations. History presents memories or fantasies of greatness and victory in building communities and the social order within them. With all that, we can adopt the main values of these achievements to cover the holes in the roof of civilization that is being built on this beloved UIN Alauddin Makassar campus, with a different look and an adaptive way according to current conditions²⁴.

The actualization of the historical value of Sultan Alauddin is a commitment to embody the tradition of local genius not only as a symbolic identity, but presenting the values of his stature that are relevant to the progress of educational institutions.

Jean Paul Sartre as a famous 'existentialism' scholar stated that when we say that man is responsible for himself, we do not mean that man is responsible for his strict individuality, but that he is responsible for everyone. There are two meanings of the word subjectivism, on the one hand, the choice of the individual subject by himself, and on the other hand, the impossibility for man to transcend human subjectivity. The second meaning has the deepest meaning of existentialism²⁵.

The importance of understanding the value of Sultan Alauddin's character through tracing his footsteps is not only intended to do nostalgia, but also to obtain

²² Mustari Mustafa, "Kecerdasan Era Digital," Organisasi, *Majelis Ulama Indonesia Sul-Sel*, last modified January 21, 2022, accessed February 6, 2023, <https://mui.or.id/mui-provinsi/mui-sulsel/33248/kecerdasan-era-digital>.

²³ Arnold Toynbee, *A Study of History (Terjemahan "SEJARAH Jejak Peradaban Manusia Dari 500 SM-Abad Ke 20 M")* (Bandung: Nusa Media, 2015).

²⁴ Mustari Mustafa, *Islam Ramah Ketajaman Mata Batin Dan Mata Pena Dalam Karya Dan Dakwah Syaikh Yusuf Al-Makassary* (Yogyakarta: Bildung, 2020), 100.

²⁵ Sunarso Sunarso, "Mengenal Filsafat Eksistensialisme Jean Paul Sartre Serta Implementasinya Dalam Pendidikan," *Informasi* 36, no. 1 (January 4, 2010): 8, accessed June 3, 2023, <https://journal.uny.ac.id/index.php/informasi/article/view/5659>.

lessons learned to be applied on the campus of UIN Alauddin.

Who was Sultan Alauddin? He was the-XIV King of Gowa and the grandfather of Sultan Hasanuddin. His real name was I Manga'rangi Daeng Manrabia. He adhered to animist beliefs which were also followed by his people. I Manga'rangi Daeng Manrabia later embraced Islam in 1603 AD²⁶. This teaching was brought by a scholar from Koto Tangah Minangkabau, Datuk Ri Bandang, who also brought Islam to the Tallo kingdom. After embracing Islam, the King of Gowa received the title 'Sultan Alauddin' as a form of representation and affirmation of the new beliefs of the-XIV King of Gowa²⁷.

Sultan Alauddin's journey of conversion from animism to Islam was not easy. He grew up in an environment with people such as grandparents and parents who still believed in these teachings. The issue of belief was considered very sensitive so that he had to act carefully. The existence of the people of Gowa at that time who were still loyal to the teachings of their ancestors could not be taken for granted. The inner atmosphere faced with two choices also helped determine the King of Gowa's journey in embracing Islam, although the final decision was taken by opening himself and his heart to the teachings brought by the Prophet Muhammad PBUH. This choice was inseparable from his belief in the truth and goodness of the teachings of Islam. In the end, his attitude showed the mind of *I Manga'rangi Daeng Manrabia* who was titled Sultan Alauddin²⁸. It was not an arbitrary attitude because it was determined in the midst of strong mystical beliefs inherited from the ancestors.

Connecting the diction of Sultan Alauddin and civilization describes two things that are intertwined, these two dictionaries cannot be separated from each other. Sultan Alauddin became a key figure in building civilization in his kingdom. Not only religious, spiritual, but also from the political aspect. He was able to build and expand his political power to small kingdoms outside Gowa and got bigger when he embraced Islam. This expansion was necessary to maintain the stability of power in the region²⁹.

Sultan Alauddin also made changes to the economic aspect. The influx of traders to the Kingdom of Gowa had made an impression on the people of Gowa at that time. The impression was in the form of a positive impact on the commodities of

²⁶ Ahmad M Sewang, *Islamisasi Kerajaan Gowa (Abad XVI-XVII)* (Jakarta: Yayasan Obor Indonesia, 2005).

²⁷ Mutmainnah, Najamuddin, and Ridha, "Kerajaan Gowa Pada Masa Pemerintahan I Mangarangi Daeng Manrabbia 1593-1639," 2.

²⁸ Mustari Mustafa, *Aku Ada Karena Mereka Ada* (Gowa: Alauddin University Press, 2012), 17.

²⁹ Mohd Noor Mat Yazid, "Kuasa Hegemoni Dan Kestabilan Ekonomi Politik Antarbangsa," *Jurnal Kinabalu* 22 (2016): 25, accessed June 3, 2023, <https://jurcon.ums.edu.my/ojums/index.php/ejk/article/view/849>.

the people of Gowa. With the presence of traders or buyers from outside, the economic activities of the Gowa population run smoothly. This certainly had an impact on the welfare of the population. He even built a trade center in the *Somba Opu* area³⁰.

The development of religiosity, politics and economy is a manifestation of the civilization built by Sultan Alauddin. He had succeeded in bringing the kingdom and its people towards a more constructive and productive change. The reflection of this civilization cannot be separated from the reading of the situation of the conditions of the kingdom and its inhabitants at that time. at that time. This means that building a civilization begins with self-criticism.

His success was due in part to the process he chose. He developed several values, including rationality, receptivity, adaptivity, and dialogue (see figure 1). These values are self-transformative steps that result in the construction of civilization. In other words, if the opposite attitude is shown, then this is relatively difficult for Sultan Alauddin and his people towards a complete civilization. This event suggests that a civilization is built in a gentle or non-confrontational manner. Gulen argued that building a civilization must start from eliminating colonized and foreign thoughts that have been eating away at the roots of spirituality and also true morality³¹. Therefore, humans are obliged to choose the way of life they believe in to build a distinctive civilization.

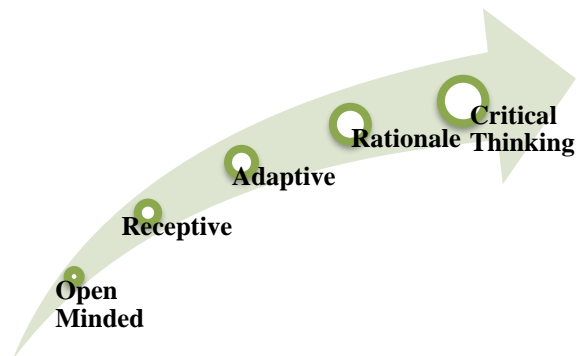
These characters or values are relevant needs for the development of our campus, UIN Alauddin Makassar. We need to make this a provision that we can use when the thirst for solutions in the midst of drought hits. The vision of a civilization campus that we have been building for the community is actually rooted in the civilizational values of the struggle of local figures who have become the identity of this campus.

The world is facing increasingly complex challenges and the values of history and spirituality exemplified by Sultan Alauddin (SA) can be relevant to addressing these challenges on our campus. This research proposes to foster critical thinking among students to address the problems that still exist in the world of education³².

³⁰ Hot Marangkup Tumpal Sianipar, Abednego Andhana Prakosajaya, and Ayu Nur Widiyastuti, "Islamisasi Kerajaan-Kerajaan Bugis Oleh Kerajaan Gowa-Tallo Melalui Musu Selleng Pada Abad ke-XVI," *Jurnal Penelitian Pendidikan Sejarah UHO* 5, no. 4 (December 27, 2020): 269.

³¹ Muhammad Fethullah Gulen, *Membangun Peradaban Kita* (Jakarta: Republika, 2013), 17.

³² Amirullah Amirullah, "Pentingnya Sejarah Dalam Pembinaan Karakter Bangsa Dan Pembangunan Nasional," *Prosiding Seminar Nasional Himpunan Sarjana Ilmu-ilmu Sosial* 2, no. 0 (February 5, 2017): 143.

Figure 1. The Value of Sultan Alauddin's Thoughts

Source: The Figure Compiled by The Authors, 2023

3. Sultan Alauddin's Thought and Civilization Campus Development

Sultan Alauddin, the 14th King of Gowa, exemplified the courage to break out the ancient traditions of his ancestors. He was guided by the principle that “Whoever finds a better way, then he promises to inform [about the good way] to the allied kings. This notion reflects the belief that there is no absolute truth, and that we should always be open to new ideas and ways of thinking. Critical reasoning is essential for finding out the truth and Sultan Alauddin’s willingness to question and evaluate traditional beliefs helped him to become a great leader.

The revival of Sultan Alauddin's thoughts and values on the campus of UIN Alauddin Makassar is an appropriate ethical approach. The vision of a civilized campus is aligned with the ethics of this historical figure, in addition to other value bases, as a campus identity that is devoted to Islamic studies and other general fields.

According to his teachings, civilization can be achieved when humans are willing to exercise critical thinking, as Sultan Alauddin did in building Islamic civilization. In this process, he was willing to break away from the traditional thinking of his ancestors. In the same vein Mozzafari, an Iranian politician and lecturer at Aarhus University, Denmark, argues that to build an Islamic civilization, what is needed is the reconstruction of history³³.

Sultan Alauddin's values can be seen as a critique of underdevelopment and backwardness. This notion can serve as a catalyst for us to enhance the competitiveness of the Sultan Alauddin Campus to a level comparable to other renowned campuses known for their local identity-based values. To achieve this vision, we must take a series of well-defined steps to reinvigorate the principles

³³ Wahid Fathul and Hidayat, “Rekonstruksi Peradaban | Republika ID,” Newspaper, *Republika*, accessed May 7, 2023, <https://republika.id/posts/18187/rekonstruksi-peradaban>.

championed by Sultan Alauddin. This transformation must involve the collective effort of leadership, faculty, staff, and students, and it should result in a distinct institutional character that is recognized by the broader community. The insights presented in this discourse are intended to spur our collaborative efforts to advance the scholarly and cultural legacy of UIN Alauddin Makassar.

E. Conclusion

The university's vision for civilization should have a clear path and direction. civilization is not created in a vacuum; it emerges through intersubjective struggle and dialogue to produce a unique civilizational identity. However, struggle and dialogue are meaningless without critical thinking. Critical awareness is the driving force behind civilization building. It allows us to overcome the obstacle to civilization building posed by a colonized and alienated mentality, which often undermines morality and spirituality.

Sultan Alauddin, through his conversion to Islam and the abandonment of his ancestors' traditional beliefs, which encompassed mystical occurrences, served as a paramount illustration of the significance of critical consciousness. In addition, Sultan Alauddin imparted vital lessons concerning the cultivation of critical conduct when confronted with diverse challenges. His accomplishments in guiding his realm, expanding his political domain, and founding a civilization grounded in Islamic and human values hinged upon the essential attributes of rationality, openness to new ideas, adaptability, and the judicious practice of constructive dialogue.

The values exemplified by Sultan Alauddin, the 14th King of Gowa, can be the foundation for the academic community of UIN Alauddin Makassar to build and develop a university that fosters spiritual, social, intellectual, and emotional maturity in its students. In this way, Sultan Alauddin can be more than just a brand or symbol of UIN Alauddin Makassar's physical characteristics; he can be an ideological inspiration for the university's progress towards becoming a civilized and competitive university among *Perguruan Tinggi Keagamaan Islam Negeri* (State Islamic Religious Universities), general universities, and universities abroad. This vision can be a concrete guide for facing various challenges today.

Reclaiming the values of historical tradition has nothing to do with regression, but progress. To realize all the above, we can start perhaps by internalizing the values of Sultan Alauddin's vision into the educational curriculum and administrative rules as well as strengthening existing internal institutions.

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Guidelines

Submission of Article

Jurnal Adabiyah welcomes the articles submission with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach. Adabiyah is thematically published twice in a year. ie the theme of the humanities in June and the Islamic Study in December.

Themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture. This scholarly journal Guarantees that the editor decision based on the peer review results will not exceed 30 days from the paper submission date.

Authors are invited to read our archives; to find the relevant topics for the journal, and to submit complete unpublished scientific researches, which are not under review in any other conferences or academic journal.

PUBLICATION ETHIC

Publication Ethic and Malpractice Statement

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The publication of an article in *Jurnal Adabiyah*, is an essential building block in the development of a coherent and respected network of knowledge. It is a direct reflection of the quality of the work of the authors and the institutions that support them. Peer-reviewed articles support and embody the scientific methods. It is therefore important to agree upon standards of expected ethical behavior for all parties involved in the act of publishing: the author, the editor, the reviewer, the publisher, and the society. As the publisher of *Jurnal Adabiyah*, **the Faculty of Adab and Humaniora** takes its duties of guardianship over all stages of publishing seriously and it recognizes its ethical and other responsibilities. **The Faculty of Adab and Humaniora** committed to ensuring that advertising, reprint or other commercial revenue has no impact or influence on editorial decisions.

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The authors should ensure that they have written entirely original works, and if the authors have used the work and/or words of others that this has been appropriately cited or quoted.

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Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported research. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

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2. Once after the author is registered, please login to the website of *Jurnal Adabiyah* and submit the article through online submission (with the status of *active submissions*).
3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.
4. The citation and bibliography should follow the Turabian citation style.
5. Author is restricted not to send his/her article to another journal before having confirmation from the editorial team (approximately 4 weeks right after the article submitted).
6. Author should follow editorial decisions and recommendations related to the article completion. All reviews and assessments will be informed through online submission.

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1. Article should be based on the scientific research in the field humanities and Islamic studies;
2. Article must be an original work and has not been previously published;
3. Article should be written in Arabic or English languages;
4. Article must be typed in one-half spaced on A4-paper size;
5. Article’s length is about 6,000-10,000 words;
6. All submission must include a 150-250 word abstract;
7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;
8. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address;
9. All submission should be in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format;
10. Bibliographical reference must be noted in footnote and bibliography according to *Jurnal Adabiyah* style. In addition, it is suggested for author(s) to use reference manager tools such as  MENDELEY or  otero

When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author’s last name, two or three words of the title, and the specific page number(s). The word *ibid.*, *op.cit.*, and *loc.cit.* are may not be used any more.

Example in footnotes:

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

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

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

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

Example in bibliography:

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

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

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

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

3. Book

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

4. Translation Books

¹Toshihiko 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

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

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

6. Article in book

¹Sahiron 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

¹M. 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

¹Muhammad 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

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

10. Article in Internet

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

11. Thesis or dissertation

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

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