

ARABIC ETHNIC SOCIAL LIFE IN PAMBUSUANG VILLAGE, BALANIPA DISTRICT, POLEWALI MANDAR REGENCY**Hafsah**

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Abstract: This study examines the social life of Arabic ethnic in Pambusuang village, Balanipa sub-district, Polewali Mandar district. This study aims to analyze and describe the influence of Arabic ethnic in Pambusuang. This study is qualitative field research using historical, sociological, cultural anthropological, and political approaches. This study carried out the heuristic steps or data collection by conducting observation, interviews, and documentation. After the data is obtained, the researcher undertook the source criticism, interpretation, and the stages of doing historiography. The results of this study found that: 1) The arrival of Arabic ethnic who settled in Pambusuang went through three stages. The first stage was in the seventeenth century, marked by the arrival of Sheikh Al-Adiy, the arrival of Sayyid Bollo marked the second stage, and the third stage was marked by the arrival of Sayyid Alwi bin Sahl Jamallahil. 2) The Arabic ethnicity banned the marriage between Sharifah and Ahwal. They assimilated with the local communities and tried to connect with rabitha Awaliyah so they could be able to detect any members of a non-sayyid group but claimed themselves as a sayyid, and 3) During the period as a part of Pambusuang society, Arabic ethnic had given much influence in the fields of da'wah, education, and politics.

Keywords: Social Life; Arabic Ethnic; Pambusuang

BACKGROUND

The theories of the arrival of Islam were brought by the Arabs and strengthened by local historiography. *Hikayat Raja-raja Pasai* (1350) narrated that the ruler of Pasai was converted to Islam by an Arab named Sheikh 'Ismail; the ruler of Pasai later had the title of Malik Al-Salih. Likewise, in *Sejarah Melayu* (1500), it is written that an Arab named 'Abd al-'Aziz came from Jeddah to Malacca and converted the ruler into Islam, Parameswara, who later had the title of Sultan Muhammad Syah. Then *Hikayat Merong Mahawangsa* (1630) defined the local ruler (Phra Ong Mahawangsa), the ministers and residents were converted to Islam by an Arab named Sheikh 'Abd Allah al-Yamani. The local ruler then held the title of Sultan Muzhaffar Syah.¹

¹Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, p. 10.

There are three phases to entering the Arabic ethnic named Hadhramaut people in South Sulawesi. These three phases lay the foundation for the existence of Arabic ethnicity, which later developed in South Sulawesi. The tomb of Jamaluddin Al-Akbar marked the first phase of the fourteenth until sixteenth centuries AD in Tosora (Wajo). He was known as the first Arab who settled in Bugis.² The second phase of the Arab arrivals was the arrival of Sayyid Ba'alwy and Sayyid Jalaluddin Al-Aidid in the sixteenth century AD. They played an essential role in developing Islam in South Sulawesi. Sayyid Ba'alwy and his descendants deployed to Maros, while Sayyid Jalaluddin Al-Aidid deployed to Cikoang. The third phase of their arrival was in the middle of the nineteenth century. These three phases came to the archipelago waters, especially Celebes Island; they worked as traders and preachers.

The existence of Arabic ethnicity in Indonesia is identical to the diaspora. In practice, the condition of the diaspora is identical to the condition of the community in its area of origin. Economic factors become one of the diaspora paths of the Arabs to the archipelago. They trade and preach to spread, introduce and teach about Islam.³ On the other hand, the representation of Arabic ethnicity has a diaspora in the archipelago with a migratory pattern in the coastal areas. They become social, political, and economic relations and are even directly involved in economic practices with the natives to strengthen their position.⁴ Most of the Arabs living in the archipelago come from Hadhramaut, and some come from Muscat, the shores of the Persian Gulf, Yemen, Hijaz, Egypt, or from the East coast of Africa.⁵

The social relationship between the Arabs and the resident through marital relations is the main factor that caused them to carry out diaspora, primarily marriages of indigenous that included nobles or wholesalers who were very proud to have a son-in-law or brother-in-law from the Arabs, especially from the Sayyids. Many people of Arab descent were later appointed regional rulers from these marriages, such as Pontianak, Demak, Cirebon, Jakarta, and Mataram.⁶ It proves that they come not only as traders but also as missionaries who spread the teachings of monotheism in Indonesia, especially in Polewali Mandar, through marriage.

The Arab descendants in Polewali come from Hadhramaut, or in other words, they were Hadhrami people, Yemen. The Hadhrami people are Arabic ethnic who live in Hadhramaut, south of Yemen, especially on the southern coast of Arab from Aden to the cape of Raas Al-Hadd. There are six districts in West Sulawesi, all of which are places of Arabic ethnic to spread. In contrast, the spread of Arabic ethnicity in Polewali Mandar Regency is located in the sub-districts of Tinambung, Balanipa,

²Rosdiana Hafid *Keberadaan Syekh Jamaluddin Akbar Al Husaini di Kabupaten Wajo Provinsi Sulawesi Selatan* (Balai Pelestarian Nilai Budaya Sulawesi Selatan, 2018), p. 1.

³J. Burhanuddin, *Diaspora Hadrami di Nusantara*, Studian Islamika 6 (1). 2014.

⁴U. Freitag, *Chapter One Reflection on the Longevity of Hadhrami Diaspora in the Indian Ocean*, In the Hadhrami Diaspora in Southeast Asia. 2009/

⁵Zulkarnen, *Diaspora Masyarakat Keturunan Arab di Jakarta*, Jurnal Al-Ahzar Indonesia Seri Humaniora 2018

⁶Zulkarnen, *Diaspora Masyarakat Keturunan Arab di Jakarta*, Jurnal Al-Ahzar Indonesia Seri Humaniora 2018

Campalagian, Wonomulyo, and Polewali.⁷ Out of the five sub-districts, the Balanipa sub-district is the focus of the researcher, precisely in Pambusuang village.

The Arabs in Polewali Mandar, especially with the title Sayyid, are highly respected by society. However, there are almost no more pure Arab Sayyids because of marriages between Arabs and Mandars. Until 2018, dozens of clans living in Polewali Mandar Regency settled in the Tinambung, Balanipa, Campalagian, Wonomulyo, and Polewali sub-districts.⁸

Their existence has mingled and becomes part of the society in Polewali Mandar, and their presence will influence the lives of the surrounding society. Interestingly, we conduct further research on Arabic ethnic in Polewali Mandar.

THE INFLUENCE OF THE ARABIC ETHNICITY IN INDONESIA

The existence of Arabic ethnic in Indonesia has influenced the lives of indigenous people in the political, social, and cultural spheres.

Political Field

Since their initial arrival in the archipelago, the Arabic ethnic have entered the political realm in some authorities in the archipelago by becoming part of the government, and even their descendants become rulers. In the nineteenth century, the influence of Arabic ethnicity is enormous in the government of various authority areas in the archipelago. In Borneo, there is Sayyid Husain bin Ahmad al-Qadri who came from Hadhramaut in 1735. He became a highly respected person in the field of law and became the favorite of the Sultan in Matan. After moving to Mempawa, he was entrusted with State administration tasks by Priagung Mempawa. Arabic ethnicities occupy extensive positions among the number of indigenous-led governments on the southern island of Borneo. In Tidore, a member of the As-Saqqaf family organizes the armed forces; they use Arabic in giving orders.⁹

The influence of Arabic ethnicity was also enormous in the nineteenth century in Aceh Tua; some from the Hadhramaut had become minor leaders in the region. Van Den Berg said that Sayyid Abd ar-Rahman bin Mahammad az-Zahir had become very influential in Aceh Tua. He was appointed chief justice and then governor by the Sultan.¹⁰

⁷Idham Khalid Bodi, *The Role of the Arab Descendants in Islamic Preaching and the Development of Religious Education in West Sulawesi: Tracing the Significance of the Role and The Their Impacts on the Development in Polewali, Mandar* Herigate of Nusantara International Journal of Religious Literature and Heritage, 2018.

⁸Idham Khalid Bodi, *The Role of the Arab Descendants in Islamic Preaching and the Development of Religious Education in West Sulawesi: Tracing the Significance of the Role and The Their Impacts on the Development in Polewali, Mandar* Herigate of Nusantara International Journal of Religious Literature and Heritage, 2018.

⁹L.W.C Van Den Berg *Orang Arab di Nusantara* (2nd ed, Jakarta; Komunitas Bambu 2010), p. 180.

¹⁰L.W.C Van Den Berg *Orang Arab di Nusantara* (2nd ed, Jakarta; Komunitas Bambu 2010), p. 187.

During the national resurrection in Indonesia, Arabic ethnicity did not miss the chance to take an essential role in creating a conducive atmosphere and forming general awareness of an independent Indonesia. Arabic ethnic communities that previously engaged in the social field only for the interests of Arabic ethnic then metamorphosed into a socio-political movement that fought for the fate of the Indonesian people towards independence and maturity to stand on their land and determine their destiny.

Before the Japanese occupation, there were striking social changes in the Arabic ethnicity in the Dutch East Indies. The previously inclusive community with an orientation focused on Hadhramaut as their country of origin turned into an exclusive community for indigenous people, especially those of Arab-Indonesian descent.¹¹ One of the Arabic ethnicities which later became affiliated with a party was IAU (Indonesian Arab Union).¹² This community was founded in 1934 to recognize Indonesia as the homeland of Arab descent and no longer for Hadhramaut, Egypt or others. This initial recognition shows that Arab descendants are Indonesians with the same rights and obligations as other Indonesians who must prioritize their obligations over their rights. With this recognition, Arab descendants have also associated themselves with the national movement in Indonesia.¹³

IAU aims to raise Arabic ethnic and integrate them with indigenous people. This community is active in social, cultural, religious and political fields. Their political activists are more inclined to the attempt to bridge the gap between Arabic ethnic and indigenous Indonesians. Arabic ethnic not only present and identify themselves as Indonesians but also join forces with the Indonesian people to achieve the goal of complete independence.¹⁴ Hamid Algadri wrote in his book about Ki Hajar Dewantara's views regarding the Indonesian Arab Union. Based on Ki Hajar's view, the existence of IAU is not only crucial for the Arab ethnicity in Indonesia, but it is also vital for all of the society who has lofty ambitions for the unity of the nation and the State of Indonesia, an independent and sovereign, and prosperous country. Ki Hajar Dewantara also believes that IAU, with all its actions, is very close to national ideals.¹⁵

Political issues will never stop in the course of the country's government, as well as in Indonesia; political issues have seldom been muffled. An extraordinary fact that cannot be avoided is the presence of Arabic ethnic figures in politics. In the political constellation of Indonesia, Habib Rizieq Shihab was present with various opinions and movements under the auspices of the IDF (Islamic Defenders Forum). In 2016, a peaceful action to defend Islam was held, one of which was led by Habib Rizieq Shihab, and the aftermath of the action was prolonged until Habib Rizieq Shihab was arrested.

¹¹Huub de Jonge *Mencari Identitas Orang Arab Hadhrami di Indonesia (1900-1950)* (Cet. 1 Jakarta. PT. Gramedia 2019), p. 107.

¹²Indonesian Arab Union, the writer will only write IAU in the following sections.

¹³Hamid Algadri *Islam dan Keturunan Arab dalam Pemberontakan Melawan Belanda*, p. 172

¹⁴Huub de Jonge *Mencari Identitas Orang Arab Hadhrami di Indonesia (1900-1950)* (1st ed. Jakarta. PT. Gramedia 2019), p. 108

¹⁵ Hamid Algadri *Islam dan Keturunan Arab dalam Pemberontakan Melawan Belanda* p. 169

The peaceful action to defend Islam was carried out in two volumes, the first on November 4th, 2016, and the second on December 2nd, 2016, later popularized with the name 212 action. The aftermath of this action was a reaction to the sentence by Basuki Tjahaja Purnama, who was considered to have insulted religion during his visit to the Seribu Islands. Basuki's or Ahok's statement is considered to have insulted the Qur'an precisely in surah Al-Maidah verse 51. This peaceful demonstration of defending Islam is a significant event for Muslims in Indonesia; around seven million people attended this action. Habib Riziek said that this action was purely a constitutional Jihad for law enforcement against the violations committed by Ahok. Likewise, in the Islamic defense action volume II, Habib Riziek emphasized that it was a pure act of constitutional jihad, not the ERRI (ethnicity, religion, race, and inter-group relations) action, not an anti-Chinese action, and not an anti-Christian action.¹⁶

Based on some of these facts, it can be concluded that there is consistency in the political role taken by Arabic ethnic since the beginning of their arrival in the archipelago. It is also further strengthened by the presence of love for the homeland in their minds, so their political activities are carried out not only to survive in overseas lands but also as a proof of love for their homeland, especially for a Muslim political activity, it is mandatory for them and the consequence of proving their love for other humans.

Educational Field

Education has always become an urgent matter in the course of human life. Increasing knowledge is in line with improving human culture, so education is always a priority in improving human life. During the colonial period, most Indonesian population was still illiterate. Only 8% of children received education even though official schools had been opened.¹⁷ At the beginning of the nineteenth century, when the awareness to release from colonialism is slightly begun to grow, the thing that was focused on by many clusters in Indonesia was education, especially religious education.

Religion Field

Since the beginning of the arrival of Arabic ethnic in the archipelago has never only been oriented to material gain. Some Arabs, especially scholars from the Sheikh, Sayyid or Habib, are concerned with spreading the religion and preaching Islam to the people of the archipelago. In the archipelago, Sayyid Husain bin Abu Bakr Al-Aidruss died in 1756 AD, Shaykh Salim bin Abdullah bin As'ad bin Sumair al-Hadhrami died in 1858 AD. He was an expert in fiqh and Sufism, a righteous qadhi, and a good educator. Shaykh Salim wrote the book entitled *Safinatun Najah Fiima Yajibu 'ala Abdi li Maulah*¹⁸, this book is the *wasilah* for Islam spreading nowadays.¹⁹

¹⁶ Isnul Rahmawati dwi Asih, p. 136

¹⁷Nurul jannah Orang Arab di Nusantara (Sejarah dan Pemikiran Serta Kontribusi Bagi Bangsa Indonesia) <https://www.researchgate.net/publication/347913449>, p. 11

¹⁸ Ini adalah kitab yang berisi tentang pokok-pokok dasar agama dan aturan-aturan fiqh mendasar

Likewise, Arab traders bring their goods to various parts of the country and also spread the religion of Islam so that the term of "Al-Qur'an is in their right hand, and the goods are in their left hand" refer to the Arab.

In the twentieth century, some Arab descendants were very influential in Islamic da'wah, such as Dr. Kyai Hajj Habib Muhammad Lutfi bin Ali bin Yahya, Prof. Dr. AG. Kyai Hajj Muhammad Quraish Shihab, Lc., M.A. Ali Saleh, Muhammad Ali Jaber or well known as Shaykh Ali Jaber, Dr. Khalid Zeed Abdullah Basalamah, Sayyid Bahar bin Ali bin Smith and others.

RESEARCH METHODOLOGY

This study is qualitative field research using historical, sociological, cultural anthropological, and political approaches. This study carried out the heuristic steps or data collection by conducting observation, interviews, and documentation. After the data is obtained, the researcher undertook the source criticism, interpretation, and the stages of doing historiography.

RESULTS AND DISCUSSION

Pambusuang Village History

Pambusuang village, as the focal point of the research location, is located in Polewali Mandar district, precisely in the Balanipa sub-district. This district was initially named Polewali Mamasa before it was changed into Polewali Mandar in 2004. It is also administratively included in the government area of South Sulawesi. After this area was expanded, Mamasa had its district, leading Polewali Mamasa to change its name to Polewali Mandar.²⁰

In this district, there were two great kingdoms, the Balanipa, and the Binuang kingdoms. The Kingdom of Balanipa is the head of the fourteen kingdoms that once existed in Mandar. The Mandar region is a confederation area formed from fourteen kingdoms. Seven are in mountain areas (*pitu ulunna salu*), and the other seven kingdoms are in coastal areas or estuaries (*pitu baqbana binanga*). This Mandar region later became West Sulawesi as a division of the province of South Sulawesi in 2004.²¹

The Pambusuang village is one of the places that became the center of the spread of Islam in Mandar land. The origin of the word Pambusuang has three different versions as follows:

1. Pambusuang originates from the word *beso*, which means pull when it gets the prefix "pam" and the suffix "ang", it becomes *Pambesoang* which means tug. The word *Pambesoang* was fluently pronounced as Pambusuang by society. The origin

¹⁹Muhammad Haryono, *Peranan Komunitas Arab Dalam Bidang Sosial-Keagamaan di Betawi 1900-1942* (Skripsi UIN Syarif Hidayatullah Jakarta, 2015), p. 52

²⁰*Selayang Pandang Kabupaten Polewali Mandar*, Kantor Pengolahan Data Informasi dan Kearsipan (PDIK) Polewali Mandar, 2005. p. 8

²¹Idham *The Meaning of Logogram of West Sulawesi* Yogyakarta: Zada Hanifa, 2009. p

of the word tug is based on the condition of the Pambusuang society. Most are fishermen; their work has many tug-of-war activities (*beso/pambesoang*). Like pulling a boat, a net, or a fishing rod.

2. Pambusuang originates from the word *munu*, which is given the prefix "pam" and the suffix "ang" then becomes *Pammunuang* which means the place to carry out the Mawlid of the Prophet. The word *Pammunuang* then changed into Pambusuang. The origin of the word *Pammunuang* is because the first place to hold Mawlid of the Prophet was in Pambusuang. After all, this place was the center of Islamic da'wah.
3. Pambusuang originates from the word *bissu*. *Bissu* is a term for male dancers who resemble women; they dance a form of worship to a god called the *Pattuqduq Sawawwar* dance. This place was named Pambissuang, later known as Pambusuang, to give it designation as a worship place.²²

From the origin of the naming of Pambusuang in point three, it can be understood that before the arrival of Islam, Pambusuang had become a place of religious practices that previously became a place of worship to gods then. After the arrival of Islam, it became a place for carrying out religious practices such as Mawlid of the Prophet or "*munu*".

Pambusuang is a village that was founded in 1959 and is divided into two hutments, namely Bala and Lego hutments. In 1995 Lego and Bala hutments were separated from Pambusuang Village, and now they become Bala and Lego Village.

THE INFLUENCE OF ARABIC ETHNICITY IN PAMBUSUANG VILLAGE

The Influence on Religion

Pambusuang has always been known as a base for Islamic da'wah in Mandar land. The arrival of Sheikh al-Adiy established Pambusuang as the leading center for the spread of da'wah and even made Pambusuang a producer of great scholars. The pace of Sheikh Al-adiy's da'wah that is perceived nowadays is the formation of the Islamic boarding school or the *kittaq* recitation, which became the pioneer of the formation of the Nuhiyah Pambusuang Islamic Boarding School. The existence of the Islamic boarding school in Pambusuang assigned this village as the center of attention of Balanipa kingdom society. The students who attend the recitation are generally the sons of nobles who were educated directly by Sheikh Al-Adiy. Then, after being considered qualified in thought and personality, the students were sent to various areas that were assumed not to understand Islam well.²³

²²Sahabuddin A. el-Maknun *Pesantren Nuhiyah Pambusuang (Suatu Studi tentang Peranannya dalam Masyarakat di Kabupaten Polewali Mandar)*, (Ujung Pandang; IAIN Alauddin. 1986) p. 56

²³ Sahabuddin A. el-Maknum. *Pesantren Nuhiyah Pambusuang (Suatu Studi tentang Peranannya dalam Masyarakat di Kabupaten Polewali Mandar)*, (Thesis; Ujung Pandang; IAIN Alauddin. 1986) p. 59.



Sheikh Al-Adiy first invented the recitation communion, which continued to develop, especially during the period of Sheikh Nuh bin Maemung bin Abdullah bin Al-Adiy or *Annangguru Towa to Koqbaq*.²⁴ (Image of *Annaguru Towa's Tomb at Koqbaq Cemetery, Pambusuang*).

During his period, Pambusuang was not only in the limelight but also had his government, *Arajang dzi Pambusuang*, as stated in the *Annangguru Towa* family tree (the genealogy of Al-Adiy).

"Issangi majappu dzipassalanna daenna ilese namuttama Arajang dzi Pambusuang, ale-alenutu Hajji Towa lao dzi Tangnga-tangnga malai Arung, deq nasibawang sitarima. (Be mindful that Daena Ilese was appointed as King in Pambusuang, because it was Haji Towa himself who went to the stairs to retrieve it without anyone's intervention).²⁵

Since the founding of *Arajang dzi Pambusuang* led by Daenna Ilese, Haji Towa or Syekh Nuh Annangguru Towa has become an advisor to the King; a position of *hadat* called *Tomawuweng*. The existence of *Tomawuweng* as part of the *hadat* institution is a form of integration of Islam into social institutions. It generally occurs in South-West Sulawesi, *Pangngadereng* in Bugis or *Pangadakkang* in Makassar.²⁶

The *Hadat* institution is actualized in the priestly system as a position that descendants of Sheikh Nuh Annangguru Towa can only hold. It is also stated in the genealogy of Al-Adiy as follows.

"Pappasang pasang na pasang Haji Towa dzi Pambusuang dzi anaq appanoa makkadai..naiyya akkeimangan dzi Pambusuang sisulle-sulle iko manang mappadaoroane..naiyya idi manang mula jaji, idiq dzimunrie dzipakkuamotona dzisisulle-sullei toni pahang. (a message by Haji Towa to his grandchildren that... actually the right of the priest in Pambusuang is also the right for you. Be mindful that we are the forerunner and we are the ones who could end it with the right (priest) and become one in religious understanding)"²⁷

The explanation above defines that the priest should take from the descendants of Sheikh Nuh Annangguru Towa and his descendants. They are also appointed as the leaders of recitation in the Islamic boarding and fostering the society. One religious understanding referred to in the genealogy is the Shafi'iyah madhhab. In general, the Pambusuang society uses the Shafi'i madhhab in ritual worship.

²⁴ It means those who are buried in koqbaq. Koqbaq originates from the word dome, which refers to the cemetery in Pambusuang; a tomb is shaped like a mosque's dome. The tomb is belong to Kyai Hajj Noah Annangguru Towa

²⁵ It was taken from the genealogy of al-adiy, which was written based on the original version in 1253 H.

²⁶Mustari Bosra *Tuangguru, Anrongguru, dan Daengguru: Gerakan Islam di Sulawesi Selatan 1914-1942* (Dissertation: Universitas Indonesia, Depok; 2003) p. 246.

²⁷It was taken from the genealogy of al-adiy, which was written based on the original version in 1253 H.

Thus, in the genealogy of Arab descendants, Sheikh Al-Adiy was the first person who settled in Pambusuang. He had given an enormous influence, such as:

The continuity of the proselytizing influence of Al-Adiy's descendants was even more significant after Rabi'ah's marriage (Sheik Nuh's granddaughter) to Sayyid Alwi bin Abdullah bin Sahl Jamalullail.

The arrival of Sayyid Alwi bin Sahl Jamalullail increased the rapid influence of Islamic da'wah of Arab descent in Mandar land, especially in Pambusuang. Sayyid Alwi's da'wah had a strong influence, especially on religious practices and the profundity of monotheism. For instance, the Pambusuang society's tradition is to bring food to the mosque when the dhikr is held on Friday nights and relayed by Sayyid Alwi. Besides, he also relayed *Akrimna* dhikr. In the oral speech tradition among the *Annagguru* in Pambusuang, it is said that even Habib Alwi added dhikr sentences in *Akrimna* dhikr.²⁸ Moreover, *Ratib Samman* was carried out during his period called *Rateq Sammang*.

It is still unclear about the person who brings *Rateq Sammang* into Pambusuang. Various versions of explanations have developed related to the bearer, but Kyai Hajj Abd. Shahid Rasyid said that the sayyids brought *Rateq Sammang*.²⁹ It is in line with Sayyid Idrus bin Muhammad Alaydrus' view that *Rateq Sammang* and *Akrimna* dhikr were brought by Sayyid Alwi bin Abdullah bin Sahl Jamalullail.³⁰ According to the researcher's analysis, it can be strengthened by looking at the development path of the Sammaniyah tariqa in Sulawesi. The spread of this tariqa developed significantly in South Sulawesi through the Sumbawa route. It began with a teacher named Idris bin Usman who came from South Sumatra but settled in Sumbawa in the eighteenth century until the early nineteenth century. Idrus bin Usman had many students from South Sulawesi. One of them was Abdullah bin Munir, son of the nobleman from Bone.³¹ The development of the Sammaniyah tariqa in the nineteenth century in Sumbawa could have led a chance for Sayyid Alwi bin Abdullah bin Sahl Jamalullail to study this tariqa when he was in Sumbawa before entering Mandar land and settling in Pambusuang.

During the pace period of Sayyid Alwi in Pambusuang, great scholars such as Kyai Hajj Alwi (*Annangguru Kayyang*), a descendant of Sheikh Al-Adiy, a cousin of Rabi'ah (Habib Alwi bin Abdullah bin Sahl Jamalullail's wife). Thus, it can be said that the da'wah at that time was not only strengthened by *ukhuwah Islamiyah* but also bound by consanguinity (marriage). A great scholar named Sayyid Hasan bin Alwi bin

²⁸Mustakim (43), Pambusuang Nuhiyah Islamic Boarding School teacher/ Al-Adiy Descendant, interview at Pambusuang Nuhiyah Islamic Boarding School, June 9th, 2022.

²⁹ Muhammad Idrus Alaydrus (48 years old), Chairman of An-Nur Council, was interview via telephone on May, 21st 2022.

³⁰Syahid Rasyid, The Chairman of Jasaqq Islamic Boarding School, interview at the Pambusuang Jasaqq Islamic Boarding School on June 7th 2022.

³¹Mustari Bosra *Tuangguru, Anrongguru, dan Daengguru: Gerakan Islam di Sulawesi Selatan 1914-1942* (Dissertation Universitas Indonesia, Depok; 2003) p. 205

Abdullah bin Sahl Jamalullail was born from the marriage of Sayyid Alwi and Rabiah.³²

Sayyid Hasan bin Alwi spent his teenage years studying in Mecca. The Shafi'iyah madhhab dominated Mecca at that time. Syafi'iyah scholars became a reference for learning, including those from the archipelago, Sheikh Nawawi Al-Bantani.³³ Mecca, dominated by the Shafi'iyah madhhab, is very compatible with the religious climate in the archipelago, especially in Pambusuang, which has been declared a village fostered by the understanding of the Shafi'i madhhab during the Annanguru Towa period.

Sayyid Hasan bin Alwi bin Sahl studied in Mecca for ten years until he mastered various fields of science such as monotheism, tasawuf, nahwu sharaf, fiqh, and various linguistics; thus, he was called as "*lamba-lamba* dictionary" which in Mandar means walking dictionary. In addition, Sayyid Hasan bin Alwi bin Sahl Jamalullail also knows the field of architecture.³⁴ His architectural ability is manifested in the Jami Al-Muhajirin Mosque in Lero Village, Suppa District, Pirang Regency. When he returned to Pambusuang, Sayyid Hasan strengthened the Islamic da'wah with his father Sayyid Alwi, and his maternal uncles.



(Image of Sayyid Hasan bin Alwi bin Sahl Jamalullail with the Annangguru in Pambusuang).

The Pambusuang society is very enthusiastic about every recitation activity that Sayyid Hasan does both at home and at the Pambusuang mosque (now At-Taqwa Mosque) because aside from the depth and breadth of his knowledge, Sayyid Hasan also has much experience. He made many friends with scholars outside the land of Mandar and was still connected to his teachers in Mecca. He even subscribed to Middle Eastern newspapers so that he knew about the international development of the Islamic world. Therefore, the da'wah delivered to the public is relevant to the current situation, including social matters.³⁵ According to Annangguru Mustakim Sayyid Hasan or well-known as Puang Lero³⁶ by the Pambusuang society, it connects the older generation (earlier Annagguru) and the younger generation.

³²Mustakim (43), Pambusuang Nuhayah Islamic Boarding School teacher/ Al-Adiy Descendant, interview at Pambusuang Nuhayah Islamic Boarding School, June, 9th 2022

³³Syamsuddin Arif, *Jaringan Pesantren di Sulawesi Selatan (1928-2005)* Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, 2008. p. 92

³⁴Ikatan keluarga besar Habib Alwi bin Sahl *Manaqib Habib Alwi bin Abdullah bin Sahl (Puang Towa)* (Bonde Campalagian 2014) p. 20

³⁵Ikatan keluarga besar Habib Alwi bin Sahl *Manaqib Habib Alwi bin Abdullah bin Sahl (Puang Towa)* (Bonde Campalagian 2014) p. 19

³⁶The title of Puang Lero means the one who is glorified in Lero because Sayyid Hasan emigrated to Lero and fostered his society, while in Lero, he built a mosque named Jami Al-Muhajirin Mosque. Sayyid Hasan died in Lero on October 8th, 1973

Entering the twenty-first century with the openness of thought and the strong influence of social media, Islamic da'wah must undergo changes in its *uslub* delivery based on the time condition. Sayyid's da'wah began to spread to social media to keep the existence of da'wah as Sayyid Ahmad Fadhl Al-Mahdaly did; he is the priest of the Great Mosque of Syuhada Polewali Mandar, and he is also active in handling the recitations both offline and online which is usually done with live broadcasts on Facebook and named it as *to pusa* recitation.³⁷ Da'wah among sayyids who are very influential nowadays in Pambusuang continues the da'wah of his predecessor, Sayyid Ja'far Al-Mahdaly. Fam Al-Mahdaly came to Pambusuang long ago, and his goal was da'wah.³⁸

Aside from the current da'wah that touches social media, another form of da'wah from the Sayyids in Pambusuang is formed by An-Nur Assembly and led by Sayyid Muhammad Idrus Alaydrus. This assembly usually performs Salawat and *Shohibul Maulid ad-Diba'I*, prevalent in the society with the term *pandib'ai*. *Maulid ad-Diba'I*, prevalent in the society with the term *pandib'ai*. Sayyid Hasan bin Alwi initiated the Maulid Diba'i in Pambusuang with Kyai Hajj Alwi, Kyai Hajj Abdurrahman, Kyai Hajj Ismail, Kyai Hajj Ihsan, then continued by Annangguru Shahid along with his companion and then modernized with tambour by Sayyid Muhammad Idrus Alaydrus.³⁹ The people of Pambusuang and Polewali Mandar usually hold Maulid Diba'i by presenting the An-Nur assembly when they have a ceremonial or other significant things such as participating in big competitions and when they get excess favors.

Although da'wah directly reaches the younger generation today, it cannot be denied that the da'wah of Arabic ethnic, in this case, Sayyid, is no longer as influential as it used to be. According to Annangguru Syahid, Sayyid's da'wah was the most influential during Sayyid Hasan period, even more influential than his father's da'wah (Sayyid Alwi). Nevertheless, now in Pambusuang, not many Sayyids are ready to explore da'wah's existence. Many of them are indifferent, even not a few who indirectly do the negative things which become a challenge for da'wah itself because psychologically, the society could think of Sayyid himself can do things that violate religious rules, even less they as the society who has no title and only a human being.⁴⁰

In the Pambusuang culture, which respects the descendants of the Prophet Muhammad, especially among the elder, some even think that it is not a problem for sayyid to make mistakes because they are descendants of the Prophet Muhammad and they have the holy blood.⁴¹ Indirectly, it can normalize the acts that violate

³⁷*To pusa* in Mandar means lost.

³⁸Syahid Rasyid, The chairman of Jasaqq Islamic Boarding School, interview at the Pambusuang Jasaqq Islamic Boarding School on June 7th 2022.

³⁹Muhammad Idrus Alaydrus (48 years old), The chairman of An-Nur Council, interview via telephone on May 21st 2022.

⁴⁰Syahid Rasyid, Jareqjeq Islamic Boarding School chairman, interview at Jareqjeq Islamic Boarding School Pambusuang on June 7th 2022.

⁴¹Subhan Saleh (38 years old), The Lecturer of STAIN Majene, interview at Nuhiyah Islamic Boarding School Pambusuang on June 9th 2022

religion. In line with Sayyid Muhammad Idrus Alaydrus's view, sayyid must be aware that the blood that flows within the sayyid should not be stained with immoral acts.⁴²

The Influence on Education

Sayyid's influence on education can be seen in the pace of Sayyid Hasan bin Alwi's struggle to establish an educational institution called Madrasa of Arabiyah Al-Islamiyah (MAI). The learning process was centered on the porch of At-Taqwah Mosque in the range of 1940 due to the chaos caused by the Dutch regarding the politics of Japan's arrival, so the teaching and learning process was moved to the pit of the house. Madrasa of Arabiyah Al-Islamiyah originally started from the recitation that Sheikh Al-Adiy had previously formed. Since the formation of *Arajang* in Pambusuang, the scholars have been considered advisors called "*Tomawuwang*" a *hadat* position which is also realized in the priest system as a position that can only be held by descendants of Sheikh Al-Adiy who can take care of boarding education and fostering the society. It is mentioned in the Annangguru Puang Towa genealogy sheet.



Image of At-Taqwah Pambusuang Mosque.

According to the genealogy of Sayyid Hasan's mother, he is descended from Haji Towa or Annangguru Towa, who also has the right to an *akkeimangan* position in Pambusuang. During the leadership of Sayyid Hasan for managing the Islamic boarding school, Madrasa of Arabiya Al-Islamiya was formed. Then in 1944, MAI changed its name to Madrasa of Diniyah Islamiyah (MDI) from the forerunner of MAI and MDI. The Nuhayah Islamic Boarding School Foundation was established in 1968 until today.⁴³

The Influence on Politics

Sayyid in Pambusuang influences the political field aside from da'wah and education, although it is not as wide as the field of da'wah. In government matters, the sayyid that has tremendous influence is from the Al-Attas family, namely Sayyid Mengga, who officiated as Regent of Polewali Mamasa (now Polewali Mandar) in 1985. Sayyid Mengga was involved in the military field before officiating as a Regent.⁴⁴

Another influential figure is Sayyid Salim S. Mengga Al-Atthas, son of Sayyid Mengga; he is a local and national figure. He was born in Pambusuang and has been a member of the House of Representatives of the Republic of Indonesia, representing West

⁴² Muhammad Idrus Alaydrus (48 years old), The chairman of An-Nur Council, interview via telephone on May 21st 2022

⁴³Tamsil *Sejarah Pendidikan Islam Di Pesantren Nuhayah Pambusuang Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar* (Thesis Post Graduate Program Universitas Islam Negeri Alauddin Makassar, 2012) p. 117

⁴⁴Abah Dzaky Mengenal S. Mengga Alattas (Puang Mengga) <https://mjtarih.com/2015/08/16/mengenal-mayjen-s-mengga/amp/> (accessed June 20th, 2022)

Sulawesi in Senayan for two periods.⁴⁵ Even though he is no longer in Senayan representing the people of West Sulawesi and is no longer a Pambusuang citizen, Sayyid Salim S. Mengga is still active in providing political education to the Pambusuang society, and his arrival to provide political education can convey his ideas of change to the society. It is always warmly welcomed by Pambusuang society.⁴⁶

CONCLUSION

The existence of Arabic ethnic in Pambusuang has an enormous influence, especially in Islamic da'wah. It can be seen since the arrival of Sheikh Abdurrahman Al-Adiy, who laid the foundation for the Islamic boarding school, which continues to grow nowadays and is known as the Nuhiyah Pambusuang Islamic Boarding School, which his descendants also developed from Sayyid Hasan bin Alwi bin Sahl Jamalulail. Meanwhile, in the nineteenth century, da'wah was improved, including the religious practices by Sayyid Alwi bin Abdullah bin Sahl Jamalullail such as akrimna dhikr. Sayyid in Pambusuang influences education and politics aside from the field of Islamic da'wah,

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⁴⁵Idham dkk, *Varian Khazanah Keagamaan*, (Makassar; Balai Penelitian dan Pengembangan Agama Makassar, 2018), p. 29

⁴⁶ Ridwan (50 years old), former Head of Pambusuang Village, interview in Pambusuang on June 7th, 2022.

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