

# **TUA TOSORA MOSQUE: A CULTURAL HERITAGE BUILDING AND ITS IMPACT ON TOSORA COMMUNITIES**

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**Abstract:** This study aims to discuss about the old tosora mosque of Wajo Regency as a cultural heritage building and its influence on the Tosora community. The history of the development of Islam in South Sulawesi, especially in Wajo Regency, also contains one of the most valuable historical heritages of Islam which is a silent witness to the growth and development of Islamic teachings. This study uses descriptive qualitative research, as well as a multidisciplinary approach, namely theological, phenomenological, and historical approaches in studying the genealogy of the old Tosora mosque. Religious Tourism. Local community activities and local wisdom that are still being maintained can also support Cultural Tourism activities so that the attraction does not stop at historical sites, but the local wisdom of the community is also an attraction. Therefore, local wisdom such as weaving, *mappadandang*, and *macera tappareng* can be maintained as a support for cultural tourism.

**Keywords:** Old Mosque, Tosora, Cultural Heritage

## **INTRODUCTION**

The history of the arrival of Islam in Indonesia began with Chinese news which stated that in 1416 AD there were already many Muslims in Java, but most of them were not

natives but immigrants. The proof is that in Gresik, East Java, there is the tomb of a cleric or wali with the title *Maulana Malik Ibrahim* who died on 12 Rabiul early 822 H or 8 April 1419 AD, he was one of the walisongo. According to information, there is something special about his tomb, namely that the tombstone was imported directly from Gujarat India and the tombstone was taken from the wall of a Hindu temple in Gujarat. This proves that the relationship between Java and Gujarat has been going on for a long time. This relationship is good in trade and the spread of Islam.<sup>1</sup>

Especially in South Sulawesi, the history of the entry of Islam began in 1511, when Malacca fell into the hands of the Portuguese which resulted in the decline of trade routes on the islands of Java and Sumatra. This resulted in trade routes moving to the eastern regions of the archipelago, namely South Sulawesi, Makassar which lasted until the XVI-XVII centuries AD. The existence of trade traffic routes centered in Somba Opu, the capital of the Kingdom of Gowa, has connected traders and business people from various countries, both regions from Europe, as well as Southeast Asia such as Arabia, China, India, and Persia to come to transact trade in this region.<sup>2</sup>

Community economy before the arrival of European traders in the sixteenth century, trade routes in the archipelago

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<sup>1</sup>Henri chamber & Claude Guillot, *Pilgrimage and Graves of Guardians in the Islamic World*, (Jakarta: Bamboo Community Publishers, 2010), p. 5

<sup>2</sup>Suriadi Mappangara, *History of Islam in South Sulawesi*, (Makassar: De Lamacca, 2003), p. 7

were controlled by Muslim traders. Therefore, it is almost certain that nomads from Makassar will meet and carry out trade relations with these Muslim traders. The social interaction between them and Muslim traders overseas allowed them to get to know Islam, and it was even suspected that some had become Muslims before Islam was officially accepted by the kingdom. This assumption is supported by the fact that in Maluku there have been villages for the Makassar community. At the same time, in Ternate an Islamic empire has been established. The settlement of the Makassar people was made possible because of the good relations between the Kingdom of Ternate and the Kingdom of Gowa in the 16th century. This relationship is not limited to mere trade relations but also political relations. Based on Ternate sources, in 1580, the Sultan of Ternate, Babullah paid a royal visit to the capital city of the Kingdom of Gowa, Somba Opu. During that visit, he succeeded in carrying out a political agreement between the two kingdoms. Sultan Babullah handed over Selayar Island to the King of Gowa, Manggorai Daeng Mammeta Karaeng Bontolangkasa Tonjiallo, who was previously under the article of the Kingdom of Ternate. On the way home, the Sultan stopped at several places in Sulawesi such as in Selayar and Central Sulawesi and on this trip the sultan also took advantage of this opportunity to spread Islam. However, there was no further information regarding who and how many people accepted Sultan Babullah's invitation at that time. Even so, many historians in this area

and historians from outside are also of the view that it is very likely that some of the Makassans had embraced Islam.<sup>3</sup>

XV and XVI M centuries, the trade of the archipelago was controlled by Bugis-Makassar traders so that this accelerated the occurrence of Islamization in South Sulawesi. In the XVII century, an important historical event occurred, namely the acceptance of Islam as the official religion of the kingdom of Gowa. Islam was also recognized as a religion in the Kedatuan Luwu starting in 1605 AD. Although it did not show significant progress, the acceptance of Islam at that time was still limited to *aqidah* or confession.<sup>4</sup>This most important event had many impacts that influenced the color of human life, society and culture of South Sulawesi in its journey until now. The most important thing is related to the presence of Islam as a "Way of Life" the journey of worldly and religious life that guides the spiritual life of the people of South Sulawesi. This influences the *Pangadereng principle*, namely *Sipakatau* which is a code of conduct controlled by *siri'* and *pesse* in developing the attitude and spirit of *acca, lempu getting na warani, mappasanre ri Dewata Seuae*, namely humanity with a code of conduct controlled by self-esteem and solidarity, developing attitude in the spirit of intelligence, honesty, firmness, and courage and relying on the one God.<sup>5</sup>

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<sup>3</sup>Ahmad M. Sewang, *Islamization of the Kingdom of Gowa (XVI to XVII centuries)*, (Jakarta: Indonesian Torch Foundation, 2005), p. 75-76

<sup>4</sup>Syamzan Syukur, *unraveling the traces of the early Islamization of the Luwu Kingdom*, (Makassar: eSA Publishing, 2013), p. 153.

<sup>5</sup>Husnul Fahimah Ilyas, *Lontaraq Sukekuna Wajo Review of the Beginning of Islamization in Wajo*, p. 22

The mosque comes from the Arabic word *Sajada* which means a place of prostration or a place to worship Allah SWT. The earth we live in is a mosque for Muslims <sup>6</sup>. The construction of a building, especially the building of a mosque is a design that does not only describe the physical building that looks outside, but from the construction of the building there must be a calculation, a plan for how a building is designed, according to its needs. The need for a mosque building design certainly cannot be separated from environmental influences, geographical conditions, culture and so on, which were developing at that time.

The actualization of Islamic ajarah, the mosque is also a strategic place for the da'wah movement. As a center for da'wah movement, the mosque can also be used as a center for building the faith of the people, a center for information and the development of science and technology as well as a center for da'wah movements such as studies, majilis ta'lim, education and other Islamic activities.

The mosque is a means that cannot be separated from the life of Muslims, in order to strengthen the society and the State that was built by the Prophet Muhammad in Medina. The Prophet also laid the foundation for social life which began with building the Quba Mosque and then the Nabawi Mosque in Medina. The mosque, apart from being a place of prayer, is also an important means of uniting Muslims and bonding their souls. The mosque is also a forum for

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<sup>6</sup>Moh. E. Job, *Mosque Management*, (Jakarta: Pusaka, 1996), p.

deliberations to negotiate problems faced in society or government, so that the mosque is also the center of government. It is from here that every Islamic government always strives to establish a mosque as a symbol of the glory of Islam in its time. In the view of Islam, the mosque is the center of all human life activities.

The history of the development of Islam in South Sulawesi, especially in Wajo Regency, also contains one of the most valuable historical heritages of Islam which is a silent witness to the growth and development of Islamic teachings. Located about 19 kilometers from Sengkang, the capital of Wajo Regency, Tosora which has been known as a place for weaving silk sarongs, but long before that the village which was included in the Majuleng sub-district was the seat of the government of the Wajo Kingdom.

The historic site in Tosora, Wajo Regency, is the Old Tosora Mosque which is still standing, although only the ruins are there. The Muslim house of worship was built on the orders of *Arung Matoa XV La pakallongi to Allinrunji* (1621-1626) in 1621, long after *La Sangkuru Patau Mulajaji Arung Matoa XII* 1607-1610 became the first Wajo ruler to embrace Islam.<sup>7</sup>

According to several sources when it was standing, the Tosora Mosque has a length of 18.20 meters. It is 15.90 meters wide, with walls 3.70 meters high and four entrances. On the inside, there are four pedestals which are the pillars

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<sup>7</sup>Abdurrazak Daeng Ptunru, *History of Wajo* (Makassar: South Sulawesi Cultural Foundation, 1983), p. 6.

supporting the roof (soko guru), while in the southeastern part of the mosque there are still remains of a place for ablution. Beside the *Mibrab area* of the Old Tosora Mosque there is the tomb of the cleric *Sheikh Jamaluddin Al-Akbar Al-Husaini*, a cleric from Malabar, on the south coast of India who is the 20th descendant of the Prophet in the genealogy of the Prophet Muhammad SAW.<sup>8</sup>

The Tosora Old Mosque is one of the silent witnesses of the spread of Islam in Sulawesi and the Tosora Old Mosque is currently the center of Tosora community activities, various activities carried out, one of which is Culture Week, which is a new program set by the local government and Tosora people. The Tosora Old Mosque is also a religious tourist spot which is currently being visited by pilgrims because Sheikh Jamaluddin's grave is a tourist attraction. This is the reason the author wants to research and discuss the Tosora Old Mosque in Wajo Regency as a Cultural Heritage Building and its Influence on the Tosora Community.

## **THEORETICAL FRAMEWORK**

The interaction of Islam and local culture in South Sulawesi gave birth to several models, including: First, strengthening or merging. Islam strengthens the culture of *Siri* (Shame) that exists in community traditions and *Sara* (Islamic Shari'a) is included in the Pangadereng component. Second,

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<sup>8</sup>Akin Duli, "The Role of Tosora as the Center for Government of the Wajo Kingdom in the XVI - XIX Century", *Journal*, (Walenna: Journal of Archeology of South and Southeast Sulawesi, 2010), 145.

add. With the acceptance of Islam, Islamic names and titles were widely used, especially for Kings who had embraced the teachings of Islam, religious social institutions such as mosques and *langgars* also appeared. Then the positions of *Khadi* (Leader of Religious Apparatus) and *Parewa Saraq* (Religious Apparatus) were formed. In religious activities, the ceremony of maulid, isra mi'raj, khatam Al-Qur'an is carried out and the enactment of Islamic law is carried out. Third, Replace or Change. The Mabbarazanji tradition replaced the tradition of reading the Galigo Manuscript. Post-Islamic *Panrita* (Ulama) got a high position in the social strata. Fourth, abolish, with the advent of Islam, the tradition of slavery (*ata*), the practice of shirk (*mappaddua*) and the position of *Bissu* were erased.<sup>9</sup>

The entry of Islam in the Archipelago, until it entered Sulawesi under the care of three Datuks. Then one by one the kingdoms in South Sulawesi. Several kingdoms easily converted to Islam. But there are also difficult. Like the kingdoms that are members of Tellumpocco, namely Bone, Soppeng, Wajo. The Kingdom of Gowa initially wanted to spread Islam to other kingdoms, especially the kingdoms conquered by the Kingdom of Gowa. By peaceful means the three Kingdoms of Bone, Soppeng, Wajo did not deign to embrace Islam. So the kingdom of Gowa decided to use violence, so Gowa fought Bone, Soppeng, Wajo, better

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<sup>9</sup>Mohaemin Elmahady, "Islam and Local Wisdom in Post-Islamization South Sulawesi", p. 99-100.

known as *musu selleng* .<sup>10</sup> Furthermore, one by one the kingdoms embraced Islam. Even though the path taken is through violence and war, in accordance with what has always been the philosophy that whoever finds the good path first should be informed to others. Likewise with inviting the Tellumpocco Kingdom to embrace Islam, as a religion that brings goodness.

In the process of Islamization in Wajo, it is suspected that there was another contact before the arrival of the three Datuks, namely one figure who is still being discussed about the truth of his existence due to the lack of documents that prove it is valid. Another milestone for the arrival of Islam in Wajo was the arrival of Sayyid Jamaluddin Al-Akbar Al-Husaini and his entourage. Sayyid Jamaluddin is a descendant of the Prophet or the 20th grandson of the Prophet Muhammad. He came to Wajo Tosora precisely in 1320 with 15 bodyguards. He is also believed to be the biological grandfather of the 4 great scholars from Java, namely the Wali Songo. Sheikh Jamaluddin Al-Akbar Al-Husaini is the 20th descendant of the Prophet Muhammad, whose lineage is connected to the Prophet Muhammad.

*Maulana Husin Jumadil Kubro bin Ahmad Syah Jalaluddin bin Abdullah Azmatkhan bin Abdul Malik bin Alwi Ammil Faqih bin Muhammad Shohib Mirbath bin Ali Khali Qasam bin Alwi Shohib Baiti Jubair bin Muhammad Maula Ash-Shaouma'ab bin*

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<sup>10</sup>Bahtiar, "Political Relations between Kingdoms: Gowa and Bone, Soppeng, Wajo (Tellumpocco)", *Journal : South Sulawesi Cultural Value Preservation Center*, 2019, p. 266.

*Alwi al-Mubtakir bin Ubaidillah bin Ahmad Al-Mubajir bin Isa An- Naqib bin Muhammad An- Naqib bin Ali Al-Uraidhi bin Imam JA'far Ash-Sadiq bin Imam Muhammad Al-Baqir bin Imam Al Zainal Abidin bin Imam Husain Ash-Shabid bin Fatimah Az-Zabra binti Nabi Muhammad S.A.W.<sup>11</sup>*

Sayyid Jamaluddin Al-Akbar Al-Husaini came from Aceh at the invitation of the King of Majapahit, namely Prabu Wijaya. After facing the king he then continued his missionary journey to South Sulawesi, first landing in the Bajo area, Nepo, Barru Regency, South Sulawesi after that he continued his journey to the Tosora area, Wajo Regency and stayed there until he died. The arrival of Sayyid Jamaluddin in Tosora, Wajo Regency, is estimated to have occurred in 1320. This year was the starting point for the arrival of Islam in South Sulawesi, Wajo Regency.<sup>12</sup> According to Lontara Sukkuna Wajo, it was written that the Puangnge in Lampulungeng was none other than Sayyid Jamaluddin Al-Akbar Al-Husaini. Lampulungeng is a lake area in Wajo which was inhabited by local residents and immigrants before the existence of the Wajo Kingdom.<sup>13</sup>

According to the Hadiqatul Azhar Book written by Syekh Ahmad bin Muhammad Zain Al-Fatany, a mufti of the Fathany (Malaysia) kingdom, stated that from the list obtained from Sayyid Abdurrahman Al-Qadry, the Sultan of Pontianak

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<sup>56</sup> Firdaus Muhammad, *Suselbar Ulama Literacy Anregurutta*, p. 2

<sup>12</sup>Husnul Fatimah Ilyas, "Lontaraq Suqkuna Wajo (Review of Early Islamization in Wajo)" *Thesis* : University of Indonesia, 2011, p. 409.

<sup>13</sup><https://fajar.co.id>, accessed on October 29, 2022

stated that the king of the Bugis country was the first to enter Islam is named La Maddusila, the 40th King who ruled in 800 H, but it is not explained where the kingdom is and who converted to Islam. but Sheikh Ahmad Al-Fatany believes that it is not impossible if the one who converted the king to Islam was Sayyid Jamaluddin, considering that the arrival of the cleric was exactly the same as the reign of the king. This opinion was later corroborated by Muhammad Al-Baqir in his introduction that the arrival of Sayyid Jamaluddin was included in various footnotes from old histories about the arrival of Arab preachers to Southeast Asia, it can be concluded that Sayyid Jamaluddin who had visited the archipelago and was the first person from the family Adzamat Khan who came to settle in Indonesia and brought his relatives and family who originally visited Majapahit then migrated to the Land of the Bugis and succeeded in spreading Islam peacefully until he died in Tosora, Wajo Regency, whose grave is still very busy being visited by pilgrims, this meal located inside the Tosora Old Mosque complex to the right of the Mihrab of the Mosque.<sup>14</sup>

Some critical opinions state that why the traces of Sayyid Jamaluddin are not found in the history of the process of Islamization in South Sulawesi, even though in the history of the spread of Islam in Indonesia the name Sayyid Jamaluddin is mentioned as one of the great religious leaders who played an important role in the process of spreading

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<sup>14</sup>Husnul Fatimah Ilyas, "Lontaraq Suqkuna Wajo ; Early Review of Islamization in Wajo" *Thesis* , p. 410.

Islam in Bugis Land, predating the traces of Sayyid Jamaluddin. Songo guardians who spread Islam in Java. Some views also state that the sinking of his name in the history of the spread of Islam was because he never had direct contact with the kingdoms of Gowa and Tallo at that time. Even though the two kingdoms were the largest kingdoms in South Sulawesi at that time. So that the Islamization process in South Sulawesi is not associated with him, but the historical facts explain that the historical process of Islamization in South Sulawesi was actually not only from one party, other parties may also have contributed to the process.

On the other hand, according to research conducted by Husnul Fatimah Ilyas which originates from Lontara Sukkuna Wajo. Appointment of Arung Matowa Sangkuru Patau grandson of Arung Matowa Petta Tudange as the 13th King of Wajo, grandson of King Peneki Lamaddamaremmeng Mulajai, replacing Lamungkace Matinroe ri Kanana whose title is Sultan Abd. Al-Rahman who accepted Islam as the official religion of the Wajo kingdom.

A year after the acceptance of Islam in Addatuwang Soppeng, the Karaeng of Gowa allied with Lima Ajattapareng (Rappang, Sidenreng, Allita, Sawito and Suppa), Soppeng and Makassar attacked Wajo during the reign of Arung Matowa La Sangkuru Patau. After ten days of fighting, Arung Matowa read the conditions of the war that in this war there would be a defeat by the Wajo troops and victory would no longer be

possible, because five Ajangtapareng had burnt Totinco, Singkang, Tampangeng and Tempe.

Arung Matowa Wajo sent Batelompo to diplomacy with Karaeng Gowa because Karaeng Barombong gave Wajo the opportunity to accept Islam voluntarily so that Wajo's glory would be maintained. Then at Cenrana Karaeng Gowa met with Batelompo, Wajo invited Karaeng Gowa to Wajo's country and declared himself ready to enter the Islamic creed with a request.

### ***Forerunner of Tosora***

Topographically, Tosora is in an area consisting of lowlands and hills with altitudes between 18-31 meters above sea level. The type of soil in general is alluvial soil which is dark and light brown in color, is a mixture of clay with fine sand grains. This type of soil is formed from the sediment of the Walannae River. The Tosora Hills, as the center of the Wajo Kingdom, are surrounded by five lakes, namely Lake Latalibolong, Lake Lababa, Lake Seppengnge, Lake Latamparu and Lake Jampue.

The five lakes are located to the west, south and east of Tosora village. While to the north there are hills that connect with Cinnottabi. Around Tosora also flow several small rivers which are tributaries of the Walannae, some of which empty into the lake. Geologically it is known that the lakes around Tosora are remnants of the Walannae river which shifted westward. In 1740 the Dutch attacked Wajo via

the river, <sup>15</sup>so the people were mobilized to fill up the Walannae river so that the Dutch could not directly attack the center of the Wajo Kingdom in Tosora. As a result of the hoarding, the Walannae river flow moved to the west.

The word Wajo means shadow or shadow or what is known in the Bugis language, namely *wajo-wajo* which has another meaning, namely the Bajo tree, this is the origin of the name Wajo. <sup>16</sup>It was in history under the tree that a social contract was held between the people and traditional leaders who agreed to form the Wajo Kingdom. The agreement was held in a place called Tosora which later became the capital of the Wajo Kingdom. The formation of Wajo and the Kingdom of Wajo did not take place but went through several stages as described in Lontaraq Sukkuna Wajo.

Another history also tells that the formation of the Kingdom of Wajo was based on the story of *We tadampali*, a princess from the Kingdom of Luwu who was exiled because she suffered from leprosy. He was exiled by his family and he *hajutnya* until he entered the Tosora area. This area was then referred to as Majauleng, derived from the word *Mejaa* which means ugly/sick and *oil* which means skin. At that time it was told that when the princess was sick then there was a white buffalo with stripes that licked the princess until her illness

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<sup>15</sup>Akin Duli, "Study of the Early Cultural Heritage of the Islamic Empire in Tosora-Wajo, XVII-XVIII Centuries", *Journal*, (Walannae: Journal of Archeology of South and Southeast Sulawesi, 2018), p. 568.

<sup>16</sup><https://wajokab.go.id>, accessed on October 18, 2022

recovered. This place became known as Sakkoli, *sakke* meaning white and *oli* meaning skin.

According to information from the local community, when the princess recovered, her followers then built a new community until one day a prince from Bone came to rest near the village of We Tadampali. The prince met the princess and eventually married, this was the forerunner to the decline of the Wajo kings.

The origins of the name Tosora, there are several versions according to the stories told by the people. The first version says that the name Tosora comes from the word *to sore* in the Bugis language which means people who have just arrived, just landed or just arrived by traveling by boat. The second version says that the name Tosora comes from the word *sora* (Bugis) which means tattoo marks on the skin of the arms which are usually done by descendants of royalty on women from the Toraja tribe. This is connected with the 23rd Arung matowa Wajo. La Tenrilai Tosengngeng married a noble princess, Sangalla from Toraja, who wore a sora on her arm. The third version says that the name Tosora comes from the word *toso* which means to inaugurate and *ra* (from the word *ranreng*) which is the title of a king who was in power at that time.

## **METHODS**

This study uses qualitative research that is descriptive in data collection. This research is classified as *field research*. To answer the problem, researchers use historical, theological,

phenomenological approaches. Data was collected by observing, interviewing and documenting, the data sources used were primary data sources, namely Makassar, mosque administrators and community leaders, while secondary data used books, research journals and other scientific research as support, then in analyzing the data the author used data reduction, display data and withdrawals.

## **RESULTS AND DISCUSSION**

Tosora people who live side by side with historical sites play a very important role in efforts to Preserve Cultural Heritage Buildings in Religious Tourism areas. Local community activities and local wisdom that are still being maintained can also support Cultural Tourism activities so that the attraction does not stop at historical sites, but the local wisdom of the community is also an attraction. Therefore, local wisdom such as weaving, mappadendang, and macera tappareng can be maintained as a support for cultural tourism. Likewise with the potential for economic development, because handicrafts from the people of Tosora can be souvenirs for pilgrims to the tomb of Sayyid Jamaluddin Al-Akbar Al-Husaini and visitors to the Tosora Old Mosque.

### ***1. Religion, Da'wah and Education***

#### ***a. Place of Worship (Friday Prayer)***

The Tosora Old Mosque is now functioning again after not having been used as a place of worship for a long time, even though it was only for Friday prayers, but when the Tosora Village government made an activity that invited many guests from outside the area to abroad, the Tosora Old Mosque functioned as it should mosques in general in the implementation of the five daily prayers. Like during the Maulid, Isra Mi'raj and Sayyid Jamaluddin's first Haul.

### ***b. Religious Studies***

At the Tosora Old Mosque several times activities were held involving people of various age levels . The mosque functions as a means of spreading da'wah and education in every circle. This activity was carried out to see the enthusiasm of the people who were thirsty for their spiritual needs, at the mosque there were often joint remembrance and prayers held by the taklim assembly as well as student organizations such as PMII, they often held study activities with their members at the Old Tosora Mosque.

### ***Celebration of Islamic holidays***

Commemoration of the big days that have been carried out by the administrators of the Tosora Old Mosque, including:

1. Commemoration of Prophet Muhammad's Isra Mikraj (February 28, 2022)
2. Islamic New Year Week 1 Muharrahm (25-30 July 2022)

3. Commemoration of the Great Prophet Muhammad's birthday (October 22, 2022)
4. The First Haul of Sayyid Jamaluddin Al-Akbar Al-Husaini (October 23, 2022)

The commemoration of major Islamic days held at the Old Tosora Mosque is always preceded by various competitive activities involving children from various levels, taklim assemblies, and the surrounding community. For example, the Al-Qur'an tadarrus competition, the language talk competition (Arabic, English and Bugis), the short surah memorization competition, the call to prayer competition, the daily prayer memorization competition, and the parade competition, as well as the Maulid event, there is an egg decorating competition.

At the commemoration of Maulid Rasullullah coupled with Sayyid Jamaluddin's first Haul event, Tosora Village received many guests from various outside the region including the descendants of Sayyid Jamaluddin who wanted to make a pilgrimage to visit his ancestral graves. The Sultan of Cirebon was present, who was a descendant of Sayyid Jamaluddin named Syarief Maulana Raden Heru Rusyamsi Arianatareja, he was present with his entourage. In the Haul activity which was chaired directly by Ambo Tang Daeng Matteredu who is a historical researcher Sayyid Jamaluddin who researched for 27 years from India, Aceh, Java and Tosora to find traces of the truth of Sayyid Jamaluddin's whereabouts until he lived and died in Tosora, he explained the history the long arrival of Sayyid Jamaluddin as well as the greetings of

his descendants who read out their lineage that reached Sayyid Jamaluddin. After the event, they entered the mosque area together to pray in front of Sayyid Jamaluddin's meal, then continued with congregational prayers.

This activity, according to Kasriadi, one of the Tosora people can become a magnet for the community itself in an effort to protect and preserve historical heritage in their own area. The community already has full awareness of the importance of maintaining the culture and heritage of their ancestors' historical objects. Previously, people were only busy working as farmers and planters, now they have their own activities, especially if there are people who are involved in committees to prepare to welcome and entertain guests from outside the province, even to the arrival of tourists from Australia, Brunei Darussalam, Spain, Malaysia and Singapore.<sup>17</sup>

## **2. Culture Field**

### **a. Culture Week**

Culture Week is an annual program that has been set by the village government. The cultural week is held in the Tosora Old Mosque parking area, this activity is held once a year. The first Cultural Week will be on 13 November 2021 and the second will be on 23 September 2022. This Tosora Cultural Week is a grand display resulting from the

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<sup>17</sup> Kasriadi ( 28 years), Secretary of the Sheikh Jamaluddin Al-Akbar Al-Husaini Madrasah Foundation, *Interview*, Tosora, 15 October 2022.

collaboration of various cultural actors in the form of local classical and traditional art, creating the beauty of Wajo culture and displaying the potential and characteristics as well as the uniqueness of tradition culture from Tosora. Various performances were shown at the Tosora Cultural Week, namely, local cultural arts *anggaru*, *lolusu* dance, fairy tales, *pencak silat*, *sure selleang*, and reading *lontara*. What became interesting in this activity were the *ma'padendang*, *mattojang*, *pajaga makkunrai* dance, *makkunrai ricappa* dance, *getti lolo na wajo*, and *balolippa* dance. The same goes for poetry readings and 4 ethnic dances. With this activity, Tosora village has its own dance studio.

### ***3. Economic Sector (Souvenirs and Culinary)***

The existence of the Tosora Old Mosque makes the community's economic development increase active trading activity, with various religious and cultural activities carried out in or in the mosque grounds attended by many people, opening business opportunities such as various culinary or snacks and also souvenirs made by Tosora people's handicrafts. The traders are given a place in Baruga Lasalewangeng which is not far from the mosque to the left of the ablution place, there are also traders near the mosque's reading garden .

### ***4. Religious Tourism Sector***

Tosora Village is now a religious tourism area and the tourist objects are:

- a. Tosora Old Mosque
- b. Tomb of Sayyid Jamaluddin Al-Akbar Al-Husaini
- c. Old wells whose water has properties

These three objects are very crowded to visit even though Tosora has many historical remains but only these three objects become icons and attract the attention of everyone who comes to Tosora. At the mosque they want to experience how to worship at the mosque which is the first mosque built by their ancestors, make pilgrimages to the grave of Sayyid Jamaluddin who is a Great Ulama in the archipelago and can perform ablution with water which is believed to have blessings, so many of the visitors take and bring return the water.

The Tosora Old Mosque with Sayyid Jamaluddin's Tomb is a historical site that is interrelated. Because Sayyid Jamaluddin's Tomb is a magnet for visitors both from within and outside the region. Sayyid's grave is right next to the mihrab of the Tosora Old Mosque. Likewise there are other tombs around the mihrab of the old mosque, and these tombs are the tombs of former rulers. Sayyid Jamaluddin 's grave has a different shape from the other tombs, the shape is like a round shape which is said to have come from Aceh.

All of these activities were carried out in the courtyard area of the Old Tosora Mosque, which has become one of the Religious and Cultural Tourism Sites in Wajo Regency. With these various activities, the community is more enthusiastic in protecting and preserving the historical heritage in Wanua Tosora. Likewise with the Tosora Old Mosque, with this

activity the mosque is never empty of visitors and pilgrims who attend the activity. So that activities such as holding prayers at the Old Tosora Mosque, are finally active again after a long absence. The Tosora Old Mosque also has a very important influence, because the existence of this site has an impact on the lives of the Tosora people both in terms of cultural development, tourism and so does economic development.

## **CONCLUSION**

The influence of the Tosora Old Mosque on the Tosora people is very influential, especially for people's lives, because by making the Tosora Old Mosque a Cultural Heritage Building, Tosora develops in terms of Culture, Social, Economy, and as a place for Religious Tourism. The community is very enthusiastic in enlivening the cultures that exist in their environment. Because previously in 2012 the Old Tosora Mosque had been included in the Cultural and Scientific Heritage development area in the RT and RW of Wajo Regency, but had not received full attention from the government.

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