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Religion, Education and Power Related During The Government of Andi Sultan Daeng Radja in The Kingdom of Gantarang Bulukumba

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Abstract

This paper discusses the relationship between religion, education and power during the reign of Andi Sultan Daeng Radja in the Gantarang Bulukumba Kingdom. The type of research used is qualitative with a political, historical and theological approach. Primary and secondary data were obtained through observation, interviews, documentation and reference searches in the form of textbooks and scientific journals. The analysis used is the analysis of Miles and Haberman through the following steps: data presentation, data verification and drawing conclusions. The results obtained from the research include: 1) The relationship between religion and power in the Gantarang Bulukumba Kingdom experienced a golden age during the reign of Andi Sultan Daeng Radja, because he was a figure who really cared about religious issues that were integrated with power. 2) Some of Andi Sultan's successes during his reign, including: building a grand mosque, maximizing religious activities, Education and politics at the at-Taqwa Ponre mosque, and establishing a Muhammadiyah organization and a Muhammadiyah Islamic school in Gantarang which other kingdoms participated in.

Keywords :

Religion, Power, Education, Gantarang Kingdom

INTRODUCTION

Exploring local wisdom to enrich the political system in Indonesia today is very important. So far, the political system, including the democratic system, has always referred to the Western world as a model that is not necessarily in accordance with the noble values of the Indonesian

nation. The Indonesian people already have local wisdom as the treasures of the Indonesian ancestors' heritage, which has proven the glory of the kingdom in the past. These values are very important to be actualized again as a reference in determining the direction and goals of this nation. Exploring local wisdom in the South Sulawesi region to explore the noble

values of how past leaders integrated aspects of religion, education and power.

The discussion of religion and power in the historical context of the kingdom in South Sulawesi, the two cannot be separated. Rahim Yunus argued that before Islam came to South Sulawesi, there were 4 customary law systems called in Bugis language the *pangngaderreng* (law custom) systems in the Bugis Makassar kingdom, including *ade'* (custom), *bicara* (judiciary and law enforcement), *rapang* (rule of law), and *wari'* (social structure). However, after Islam entered South Sulawesi, sharia (*sara'*) became an integrated part of the customary law system.¹

Rahim Yunus' explanation above is clear that religion and power during the royal period in South Sulawesi were integrated since the entry of Islam in South Sulawesi, because the spread of early Islam began with the conversion of the kings so that religion, in this case Islam became an inseparable part of the customary system that had already been established. Existed before Islamization occurred, including in the kingdom of Gantarang Bulukumba.

The relationship between religion and power in the Gantarang Bulukumba kingdom has existed since the beginning of the formation of this kingdom. However, the focus of the author's study is to focus on the relationship between religion and power during the reign of Andi Sultan

Daeng Radja. During his reign, Andi Sultan Daeng Radja was very concerned on religious issues and the Gantarang kingdom was at its peak of glory that led him to become a National Hero.

THEORETICAL STUDIES AND RESEARCH METHODS

In the theory of the relationship between religion and power, Hussein Muhammad divides it into 2 parts, namely an integralist relationship and a mutualistic symbiotic relationship.² 1) Integralist relationship. This theory says that religion and state or power cannot be separated. The state system and the social order of life are all regulated in the Qur'an and Hadith as an absolute guideline. 2) Mutual symbiotic relationship.

Meanwhile, Din Syamsuddin divides the relationship between religion and power into three parts, namely the integralist paradigm, the secularistic paradigm and the symbiotic paradigm. The paradigm views Islam as a complete religion that covers everything, including state issues. This paradigm is also called the traditionalist paradigm which is similar to the understanding of Islamic theocracy. This paradigm views that power is held on the basis of divine sovereignty because it is under divine power (sovereignty). This paradigm is adopted by several Islamic countries such as the Republic of Iran and

¹Abd. Rahim Yunus, "Nilai-Nilai Islam dalam Budaya dan Kearifan Lokal: Konteks Budaya Bugis", *Jurnal Rihlah*, Vol. 2, No. 1 (2015), h. 1.

²Hussein Muhammad, *Islam dan Masalah Kenegaraan Tinjauan Politik, dalam Ahmad Suaedi, Pengalaman Pesantren dan Demokrasi* (Yogyakarta: LKIS, 2000), h. 88-94.

the Kingdom of Saudi Arabia.³ The second paradigm is secularistic relations. This paradigm assumes that Islam and power have nothing to do with it, because Islam does not regulate state life or power.⁴ The third paradigm is a thought about the relationship between religion and power which assumes that Islam is not a religion that only regulates human relations with God, but also it a religion that is all-inclusive in its teachings covering all the rules in detail, including the rules in state life.

The type of research used is qualitative research to examine problems through a more comprehensive, universal and systematic analysis through deductive and inductive thought processes.⁵ The approach taken is political, historical and theological. Secondary data collection techniques are carried out through searching books, scientific journals and other important articles. Primary data obtained through observation,⁶ interviews⁷ and

documentation⁸ related to the object under study. The data that has been collected will be analyzed through Miles and Haberman data analysis.⁹ This analysis model uses several stages such as data reduction, data verification and conclusions.

DISCUSSION

The Existence of Custom, Religion and Government in Gantarang

In the kingdoms of South Sulawesi, including Gantarang, they highly uphold custom, religion and government (power). Customary leaders who have a role in helping the king run the wheels of government, they also function to appoint, inaugurate and dismiss the king. In the kingdom of Gantarang there are 20 Customary Councils, including: Lompo Ponre, Lompo Tammangingngisi, Lompo Bonto Sunggu, Jennang Barebba, Jennang Dampang, Macowa Cabalu, Macowa Sapiri, Macowa Panju Tanah, Macowa Kalamassang, Macowa Bocco-boccoe, Macowa Torollia', Jennang Bua, Gl. Daulung, Gl. Bonnto Nyeleng, Gl. Borong, Panreguru Palambarae, Toddo Palioi, Totoana Tunjuang, Totoana Malewang, Macowa Kessi. Each customary holder has a title and function in their respective territory. Lompo consists of 3 customary members chaired by a customary council. Jennang consists of 3 custom members chaired by a

³Din Syamsuddin, "Menuju Kebebasan Beragama di Indonesia" dalam Abd. Hakim & Yudi Latief (ed.) *Bayang-Bayang Fanatisme: Esai-Esai untuk Mengenang Nurcholis Madjid* (Jakarta: PSIK Universitas Paramadina, 2007), h. 54.

⁴Musda Mulia, "Menuju Kebebasan Beragama di Indonesia" dalam Abd. Hakim & Yudi Latief (ed.) *Bayang-Bayang Fanatisme: Esai-Esai untuk Mengenang Nurcholis Madjid* (Jakarta: PSIK Universitas Paramadina, 2007), h. 242.

⁵Basrowi & Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Renika Cipta, 2008), h. 26.

⁶M. Hariwijaya, *Pedoman Penulisan Ilmiah Proposal dan Skripsi* (Yogyakarta: Oryza, 2001), 63.

⁷Basrowi & Sumandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008), 93-94.

⁸Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2010), 82.

⁹M.B. Miles, A.M. Huberman & J. Saldana, *Qualitative and Analysis: A Method Sourcebook* (USA: Sage Publication, 2014).

customary council, Jennang consists of 3 adat members chaired by a custom council, Macowa consists of 7 custom members and is chaired by a custom council, and Totoa consists of 2 custom members chaired by a custom council, Toddo consists of on 1 customary member chaired by a customary council. Thus, the composition of the customary council consists of 7 Chairman of the Customary Council, and 20 Customary Units.

In addition to the customary council, there are several royal structures that assist the king in running the government, such as *Sulewattang* (representative or vice of the King), *Qadi* (supreme leader in the religious field).

Islamization in the Gantarang Kingdom

The Gantarang Kingdom is a kingdom located in the Bulukumba region. Islamization in Bulukumba has existed since the end of the 16th century or the beginning of the 17th century with the arrival of 3 Dato in South Sulawesi, namely Dato ri Bandang who Islamized the King of Gowa, Dato ri Pattimang who Islamized the King of Luwu, and Dato ri Tiro who Islamized the king of Bonto. Tiro and Kajang. Thus, the arrival of Islam in Bulukumba brought by Dato ri Tiro preceded the existence of the Gantarang kingdom. It's just that the influence of Islamization brought by Dato ri Tiro has not yet reached the western part of Bulukumba.

The Islamization of the Gantarang kingdom was more influenced by the traditional rulers of the Kingdom itself, starting

with the first king of Gowa, namely Sombaya ri Palioi Sitti Habiba daeng Baji, followed by kings who came from the descendants of the King/Nobility of Bone. The influence of the king as the highest leader in the Gantarang kingdom accelerated the acceleration of Islamization in the Gantarang kingdom. In addition, the influence of the ulama who sit in the royal structure, as well as the independent scholars who Islamize the Gantarang community culturally greatly help the Gantarang community in understanding Islamic teachings.

Religion and Power during Andi Sultan Daeng Radja

Andi Sultan Daeng Radja served as Regen or head of Customary Gantarang on April 2, 1921 replacing the previous king Andi Mappamadeng and his tenure ended on July 1, 1950.¹⁰ His father was Pasarai Peta Tanra and his mother was I Cakka Petta Ni'hong.

The peak of the glory of the Gantarang kingdom was during the reign of Andi Sultan, not only success in terms of improving the people's economy, but also succeeding in uniting the small kingdoms in the Bulukumba region to fight together against the Dutch. In the religious aspect, Andi Sultan is the king of Gantarang who left the most traces of records, such as the establishment of a mosque, the founder of Muhammadiyah, the founder of a religious

¹⁰Initu.id, "Biografi Pahlawan Haji Andi Sultan Daeng Radja" dalam <https://initu.id/biografi-pahlawan-haji-andi-sultan-daeng-radja/> diakses 2 September 2020.

school (Muhammadiyah), supporting NU-style religious schools, and others.

Andi Sultan is a very wise Gantarang king, very well-liked by his people. Sukarman A. Rachman says:

“As a Karaeng Gantarang, Andi Sultan Daeng Radja was also appointed as the head of the Gemeenschap Adat in the Afdeling Bonthaeng neighborhood. His attention is very great in advancing the welfare of the people and his closeness and closeness with all levels of society, especially through the Muhammadiyah organization. Therefore, he is considered not only as a karaeng, but more than that he is accepted and seen as a leader who has his own charisma. His presence in the midst of the Japanese community and soldiers in his position as Karaeng Gantarang and as a member of Syukai Gi In, greatly encouraged the growth of national awareness of the youth and people in the Bulukumba area in general.”

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There are two palaces (Soraja) built by Andi Sultan Daeng Radja, namely Soraja in Ponre and Soraja in Pao only about 150 meters from Soraja Andi Mappamadeng. The first Soraja is located next to the Soraja site which was built by his son the Last King Gantarang Andi Sappewali. However, Soraja was taken by one of his

children when Andi Sultan was exiled in Minahasa. The location of Soraja was used by Andi Sappewali when he was the last king of Gantarang. Meanwhile, the second Soraja was built in Pao adjacent to the Grand Mosque built by Andi Sultan Daeng Radja. When Andi Sultan moved to Pao, he was escorted by soldiers from Bonto Sunggu, so that the majority of the people living around the palace are Bonto Sunggu people. The soldiers used to be the disciples of Sayyed Usman.

When he died, Andi Sultan was buried in front of his father's grave in front of the at-Taqwa Ponre mosque. Some of the track records of Andi Sultan Daeng Radja's religious field during his reign in the Gantarang Kingdom:

1. Mosque Construction

The mosque is one of the symbols of Islam, because it is the center of worship activities. Apart from being a center for worship activities, mosques are often also used as centers for political, economic and other struggles. According to Arifin Yakob, there are 3 large mosques built by Andi Sulan daeng Raja, namely the at-Taqwa Mosque in Ponre, Bulukumba Grand Mosque in Pao and the Grand Mosque in Selayar. Before Andi Sultan moved the capital of the Gantarang kingdom, he had established Surau (small mosque) in Kessi area.¹²

Apparently Arifin Yakob's information was wrong because the initial construction

¹¹Sukirman A. Rachman, “Sejarah Revolusi Kemerdekaan Indonesia di Daerah Bulukumba 1945 -1950”, *Laporan Penelitian Sejarah dan Nilai Tradisional Sulawesi Selatan* (Ujung Pandang: Balai Kajian Sejarah dan Nilai Tradisional Ujung Pandang, 1996), h. 24.

¹²Arifin Yakub, *interview*, 12 Maret 2020.

of the at-Taqwa Mosque was built by his father Pasara petta Tanra, including the transfer of the Kessi market and the capital to Ponre, based on the historical text of the establishment of the At-Taqwa Mosque above. The mosque founded by Andi Sultan Daeng Radja is the Bulukumba Grand Mosque.

The Bulukumba Grand Mosque, which was built by Andi Sultan Daeng Radja, was the icon of the largest mosque in the Gantarang Kingdom until the New Order era in the 1990s. Even though the Regent of Bulukumba was in the reign of the Regent of Bulukumba Andi Tamrin, the Bulukumba Grand Mosque remains a symbol of the district mosque. The largest and most luxurious mosque currently in Bulukumba Regency is the Dato Ditiro mosque which was pioneered by the Regent of Patabai Pabokori and completed during the reign of Regent Zainuddin.

2. Maximizing the Function of The At Taqwa Mosque As A Center For Developing People

Even though the Ponre at-Taqwa mosque was founded by Pasari Petta Tanta, his son Andi Sultan maximized the function of the mosque as a center for the development of the people.

The historical text explains that the community development pioneered by Pasari Petta Tanra King was continued by Andi Sultan Daeng Radja by forming the Sadar organization, a local organization that works for Persis Bandung with a Wahhabi pattern. The pioneers of the

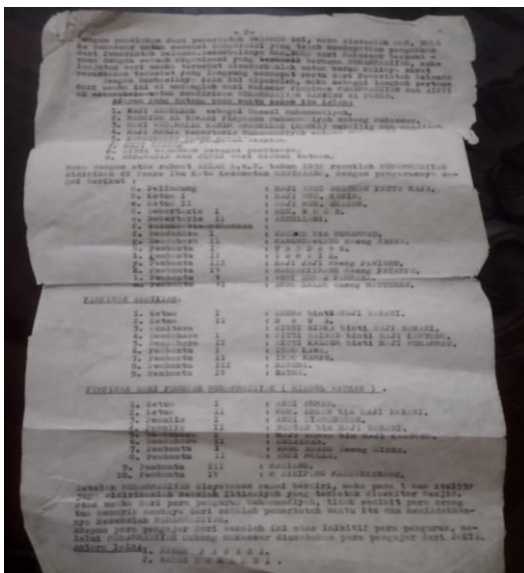
association were Moh Noor H. Barani, H. Moh Saleh bin H. Kantoro, and H. Andi Sultan Daeng Radja bin Pasarai Petta Tanra. To give the public a good understanding of religion, Andi Sultan ordered books at Persis Bandung directly to the author, A. Hasan Bandung. The books were translated into Bugis by Moh Noor H. Barani with H. Moh. Kasim to make it easier for the public to understand the teachings of Islam. In the mosque, a library was established and every Friday the congregation could borrow for one week with a rent of 1.5 cents. Seeing the enthusiasm of the community to study religion, Andi Sultan took the initiative to establish a school, but was challenged by the Dutch government not to establish a school without being sheltered by an organization recognized by the Dutch government.

At-Taqwa Ponre Mosque currently functions as a mosque for the guidance of the people. In front of it are several tombs of King Gantarang such as King Andi Sultan himself, King Pasari Petta Tanra (Andi Sultan's father), and King Andi Sappewali s (Andi Sultan's son) as the last king of Gantarang. Next to the mosque there is a Muhammadiyah school that still exists. This school has produced great people like Prof. Dr. Hj. Andi Rasdianah, Dra. Hj. Marliyah Ahsan, and Drs. H. Amir Said. Behind the at-Taqwa Mosque there is an orphanage that really helps people who do not have the ability to continue their education.

3. Muhammadiyah Schools and Organizations

The establishment of Muhammadiyah organizations and schools is inseparable from the main function of the at-Taqwa Ponre mosque to build people through deepening religious understanding through education. It turned out that the establishment of schools had to be covered by a national organization recognized by the Dutch so that on that basis the history of the establishment of the Muhammadiyah organization before the school was founded.

Figure 1

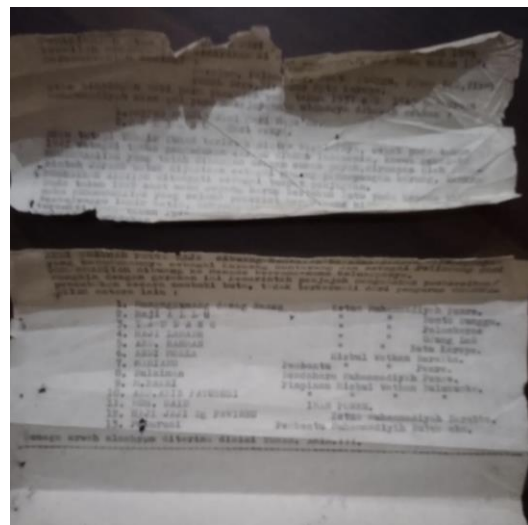


The source from Mosque committee of a-Taqwa

The manuscript states that after the Dutch rejected the establishment of a school on behalf of a local organization, Moh Noor was sent to Makassar to look for a national organization recognized by the Netherlands which was certainly similar to the Sadar organization, namely the Muhammadiyah and Aisyiyah organizations. The Dutch approved the Muhammadiyah and

Aisyiyah organizations, so 9 Muhammadiyah and Aisyiyah figures from Makassar were invited, including Prof. Dr. Hamka to attend the Muhammadiyah–Aisyiyah inauguration in 1932, where Andi Sultan was the Protector, H. Muh. Kasim as Chairman I of Muhammadiyah, Lebba H. Barani as Chairman I of Aisyiyah, and Andi Ahmad as Chairman of Muhammadiyah Youth (Hizbul Wathan).

Figure 2



The source from Mosque committee of a-Taqwa

After the Muhammadiyah, Aisyiyah, and Pemuda Muhammadiyah organizations were officially established in 1932, in the same year the Muhammadiyah elementary school was officially established at Ponre with a location in the At-Taqwa Mosque area by bringing in teachers from Yogyakarta, namely Raden Panani and Raden Dahroni. Muhammadiyah Ponre Elementary School students, including Prof.Dr. Hj. Andi Rasdyanah, Dra. Hj. Marliyah Ahsan, Dra. Syamsiah Nur, and others In 1933, the Muhammadiyah

organization existed in Bulukumba City, and in 1934, the Muhammadiyah organization in Barabba, Palambara, Ujung Loe Kingdom, Tiro Kingdom, Bira Kingdom, and Batukaropa was under the guidance of ulama Sayyed Muhsin Alwi from Majene and Sudarno from Yogyakarta. During the Japanese government starting in 1942, the Muhammadiyah organization stagnated and even Muhammadiyah schools were used as warehouses, including the Aisyiyah prayer room as guard posts. In 1946, the king and the people of Gantarang put up a fight against the invaders which caused Andi Sultan Daeng Radja and his family to be exiled to Minahasa. A total of 13 Muhammadiyah residents suffered from being shot by the invaders. From the description above, it is clear that the influence of Andi Sultan Daeng Radja as King of Gantarang has a very strong influence in integrating religion and power. Even though he is an activist of the Muhammadiyah organization, he is very concerned about the traditionalist religious aspects.

CONCLUSION

From the explanation above, several important conclusions are underlined: 1. The relationship between religion and power in the Gantarang Bulukumba Kingdom experienced a golden age during the reign of Andi Sultan Daeng Radja, because he was a person who really cared about religious issues that were integrated with power. The Grand Mosque as an icon of the largest mosque for decades was built on community waqf land and the construction

process involved elements of royal society starting from ordinary people, the nobility and women who prepared food and drinks during the construction process. This shows Andi Sultan Daeng Radja's power in integrating religion, education and power. 2. Some of Andi Sultan's successes during his reign, including: building a grand mosque, maximizing religious, educational and political activities at the at-Taqwa Ponre mosque, and establishing a Muhammadiyah organization and a Muhammadiyah Islamic school in Gantarang which other kingdoms participated in. The three aspects of the monumental development indicate Andi Sultan's success in integrating religion, education and politics.

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