

Crafting Civilization from the Mihrab: The Vital Role of Palopo's Historic *Jami' Tua* Mosque

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Abstract

When the Prophet Muhammad migrated from Mecca to Medina, the mosque not only functioned as a place of worship but also as a multifunctional center that included social, educational, economic, and political aspects. Inspired by this spirit, this study reviews the development of Islamic civilization in Palopo City, the capital of the Kingdom of Luwu, in the 17th century through the optimization of the function and role of the mosque. Particularly, it explored the factors that influenced it and the steps of fostering Islamic civilization, whose traces are still visible today. The study employed a qualitative approach with a historical research design. Data were obtained from various sources and analyzed by paying close attention to aspects of text, context, and history. This study found that the *Jami' Tua* Mosque was the first building erected in 1604 when the capital of the Kingdom of Luwu was moved from Malangke to Ware in the early 17th century. The mosque was the first permanent building in the new capital city, confirming the Kingdom's Islamic foundation of its civilization because a spiritual and social foundation was centered on the mosque. From this mosque, the kingdom's governmental structure was reshaped, making Islam the main source of inspiration for government institutions. One of the significant changes was the addition of *syara'* (Islamic law) to the four government institutions that previously consisted of *ade'*, *wari*, *rapang*, and *bicara*, making it five institutions. Based on these findings, this study recommends the *Jami' Tua* Mosque of Palopo be preserved and used as an ideal example of building human civilization in the future, considering its role as the main symbol of mosque-based civilization building.

Keywords: *Crafting Civilization, Jami' Tua Mosque, Mihrab, Palopo's Historic.*

Introduction

When the Prophet Muhammad migrated from Mecca to Medina, his first strategic initiative was building a mosque, starting from the Quba' mosque to the Nabawi mosque.⁷ The purpose of building the mosque was to foster *aqidah* and facilitate worship. Since then, mosques have held a central position, not only a place of worship but also as a center for fostering Islamic civilization.⁸

The function and central role of the mosque were recognized by Pedersen. He noted that since the time of the Prophet, mosques have functioned not only as places of religious services but also an Islamic intellectual center.⁹ This strategic role continued throughout the golden age of Islam and extended to

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⁷ Juhana Said, "Development of Urban Architecture the Time of the Prophet Muhammad PBUH in Madinah Period," *EduARCHsia* 2019, no. 192 (2020): 124-132; Johan Pattiasina, Efilina Kisiya, Jems Sopacua and Christofer Judy Manuputty, "The Existence Of The Wapauwe Old Mosque In Kaitetu As A Trace Of Islam Spread In Maluku Islamization Have given Birth to Multiple Opinions and Debates On," *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 351-383.

⁸ Wiwik Setiyani and Muktafi, "The Resilience of Muslim Converts in Understanding Islam: The Role of al-Akbar Mosque for Post-Conversion Accompaniment," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 10, no. 2 (2020): 302-324; Abdul Wahid Hasyim, "The Rise of the Mosque as a Reflection of the Religious Metamorphosis of Residential Residents," *Jurnal Kajian Islam dan Budaya* 21, no. 1 (2023): 137-152.

⁹ Jacques Waardenburg, "Some Institutional Aspects of Muslim Higher Education and Their Relation to Islam," *Numen: International Review*

various parts of the world,¹⁰ including in South Sulawesi, Indonesia. In this region, Palopo City became the key entry point for the spread of Islam, where the Trio Datuk played a crucial role as the Mujahideen.¹¹ After Islamizing the ruler in the region, they took a strategic step to build a mosque, reinforcing the integration of Islam into the region.

This historical trend was also evident in the Indonesian archipelago, especially in South Sulawesi, where mosques played a strategic role in supporting Islamic preaching and constructing Islamic civilization.¹² This influence was especially prominent in the development of Palopo, which became the new capital of the Luwu Kingdom after its relocation from Malangke to Ware, which later changed its name to Palopo. The construction of this mosque in this new capital had a strategic role in the Islamization of the Kingdom of Luwu, which then significantly impacted other regions in South Sulawesi.¹³

Given this phenomenon, this research focused on exploring the effects of the *Jami' Tua* Mosque construction in Palopo City on the Islamic civilization in the Kingdom of Luwu. This research was conducted to strengthen Badri Yatim's statement¹⁴ that in Islamic society, mosques have a strategic position in interpreting the religiousness of the community. Especially in the early phase of Islamic rule, the mosque had a broad function, not only as a place of spiritual development through personal-rite worship activities but also as a center of public activities, culture, and the center of Islamic government at that time.

While previous studies, for example Haris Tawalinudin,¹⁵ Muttalib,¹⁶ Muhaeminah,¹⁷ and Irfan Mahmud,¹⁸ have examined the profile of the *Jami' Tua* Palopo Mosque from historical, archaeological, and symbolic perspectives, they have not thoroughly analyzed its role in shaping Islamic civilization. This study aims to fill the gap by specifically looking at the strategic role of the construction of the *Jami' Tua* Mosque in fostering Islamic civilization. The urgency of this research lies in the vital role of the *Jami' Palopo* Mosque in shaping civilization from social, cultural, religious, and historical perspectives. Furthermore, it takes a unique approach by exploring the narratives, traditions, and functions of the mihrab in the local community to present a holistic perspective on how the mosque not only functions as a place of worship but also as a shaper of civilizational identity.

Research Method

This research employed a qualitative approach with a historical research design. Data were obtained from various documentation sources, including authoritative references and historical records. The analysis followed a systematic process, beginning with identifying key statements, which were then coded into thematic categories. These themes were then organized and analyzed to draw a meaningful interpretation. Additionally, the study considered textual, contextual, and historical aspects to ensure a comprehensive understanding of the mosque's role in shaping Islamic civilization.

The Arrival of Islam in South Sulawesi and the Rise of *Masjid Jami' Tua* in the Heart of *Tana Luwu*

for the History of Religions 12, no. 2 (1965): 96-138.

¹⁰ Baeti Rohman, "Cultural Wealth: Indonesia's Gateway to Become the Centre of Global Islamic Civilization," *International Journal of Religion* 5, no. 4 (2024): 59-65; Isthifa Kemal, "The Role of The Islamic Empire In The Development of Islamic Education In Indonesia," *Edukasi Islami: Jurnal Pendidikan Islami* 12, no. 001 (2023): 381-390; Stelios Michalopoulos, Alireza Naghavi, Giovanni Prarolo, "Trade and Geography in the Spread of Islam," *The Economic Journal* 128, no. 616 (2021): 3210-3241.

¹¹ M. Ilyas, "Old Mosque in a Religious City: Masjid Jami' Tua Palopo as a Center of Da'wah Development," 383-396.

¹² Muhammad Rakha Bimatara F. Saragih, Yusra Dewi Siregar, "The Islamization in the Malay Archipelago: A Study of Azyumardi Azra's Thought," *Yupa Historical Studies Journal* 7, no. 2 (2023): 172-181; Christian Pelras, "Religion, Tradition and the Dynamics of Islamization in South-Sulawesi," *Archipel* 29, no. 1 (1985): 107-135.

¹³ Bulu, Nuryani and Abdul Rahim Karim, "The Peaceful Teaching Method of Datok Sulaiman in Spreading Islam in Tana Luwu, Indonesia," *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (2020): 76-96; David Bulbeck, "Sacred Places in Ussu and Cerekang, South Sulawesi, Indonesia: Their History, Ecology and Pre-Islamic Relation with the Bugis Kingdom of Luwuq." In *Transcending the Culture-Nature Divine in Cultural Heritage*, ed. Sally Brockwell, Sue O'Connor and Denis Byrne (ANU Press, 2013), 171-190.

¹⁴ Badri Yatim, *Sejarah Peradaban Islam* (RajaGrafindo Persada, 2018), 26.

¹⁵ Haris Tawalinudin, *Mesjid Luwu: Sebuah Tinjauan Arsitektur* (Cipanas, 1986).

¹⁶ M. Abdul Muttalib, *Mesjid Tua Palopo* (1987).

¹⁷ Muhaeminah, *Arsitektur Masjid Kuno Palopo* (Balai Arkeologi Ujungpandang, 1996).

¹⁸ M. Irfan Mahmud, *Kota Kuno Palopo: Dimensi Fisik, Sosial, Dan Kosmologi* (Masagena Press, 2003).

The arrival of Islam in South Sulawesi marked a transformative period in the region's history, shaping its religious, political, and cultural landscape. This section examines the introduction of Islam, the key figures involved, and its influence on the development of Tana Luwu and the city of Palopo.

According to de Graaf's theory,¹⁹ Islam in South Sulawesi spread through a peaceful process led by three preachers of Islam known as the "Trio Datuk": Abdul Khatib Tunggal, known as *Datuk Ribandang*; Sulaiman Khatib Sulung, known as *Datuk Patimang*; and Abdul Jawad Khatib Bungsu, known as *Datuk (ri) Tiro*. The exact reason for their arrival in South Sulawesi remains unclear, as three theories have emerged over time. The first theory states that they came voluntarily, driven by their duty as preachers to spread Islam in the archipelago. The second theory suggests that they were sent by Sultan Alauddin Riayat Syah of Aceh on a mission to spread Islam. The third, and the most widely accepted, theory states that they were invited by the King of Makassar who expressed his desire to convert to Islam and asked the Sultan of Aceh to send the ulama to guide him.²⁰ Scholars who advocate the third version stated that the King of Makassar was interested in the growing Islamic civilization in Makassar and asked the ulama to teach him the religion. As a result, the Kingdom of Goa sent envoys to Johor, Pahang, and Malacca to express their interest in embracing Islam.

However, another perspective is also presented by Scrieke, as cited by M. Sewang.²¹ This perspective proposes that their arrival was part of a broader religious rivalry between Christian missionaries and Muslim traders in Makassar in the sixteenth and seventeenth centuries.²² Another version suggests that the Trio Datuk may have been sent by the rulers of Al-Haramain at the request of the Makassar king as a precondition for conversion to Islam.

The Phases of Tana Luwu's History and the Rise of Jami' Tua Mosque

The history of *Tana Luwu* is divided into three phases. The first, the Galigo period, lasted from the 10th to the 14th century and was characterized by the rule of "god-kings" or Hemelingen, who were believed to be descendants of heaven (*to manurung*). This phase began with Batara Guru in Ussu and Cerekang (now Eastern Luwu). The second phase, the Lontara period, began with chaos and civil wars in *Pitu Pariama* (seven generations). The third and final phase, the Islamic period, began when *La Patiware* Daeng Parebbung converted to Islam and declared it the state religion.²³ One of the most significant changes during this period was the relocation of the royal capital from *Batimang (Malangke)* to *Ware*.²⁴ When Patipasaung moved the capital to Ware, the first public structure erected was the mosque, marking the importance of Islamic identity in the new capital. The mosque was strategically placed diagonally opposite the *LangkanaE* (the royal palace), symbolizing the intertwined nature of governance and religion in the Islamic kingdom.²⁵

This shift in governance also led to the founding of Palopo, with the construction of the *Jami' Tua* Mosque playing a key role in shaping the city's identity. The name "Palopo" has two widely accepted interpretations in local traditions. As a noun, it refers to a dish made of sticky rice sprinkled with palm sugar, which is usually shared during communal events. As a verb, "palopo" means to insert something into something else until it penetrates it. Another theory is that the word "palopo" comes from the ritual of erecting mosque pillars from the sacred *Kaju Kamoni* tree, which was central to the construction of

¹⁹ H. J. De Graaf, "South Asian Islam to the Eighteenth Century" in *Cambridge History of Islam*, ed. P.M. Holt et al. (Cambridge University Press, 1970), 123-154.

²⁰ Mattulada, "Islam Di Sulawesi Selatan," in *Agama Dan Perubahan Sosial*, ed. Taufik Abdullah (RajaGrafindo Persada, 1996), 314.

²¹ Ahmad M. Sewang, *Islamisasi Kerajaan Gowa: Abad XVI Sampai Abad XVII* (Yayasan Obor Indonesia, 2005), 112.

²² Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII-XVIII*, IV (Mizan, 1998), 32.

²³ M. Irfan Mahmud, *Datuk Ri Tiro Penyiar Islam Di Bulukumba: Misi, Ajaran, Dan Jati Diri* (Ombak, 2012), 50.

²⁴ Andi Mattingaragau Tenrigau and Darwis Said, "Pesse Na Siri' Budgetary System : A Historiography Study of Luwu Kingdom in Islamic Period," *Quest Journals: Journal of Research in Humanities and Socioal Science* 5, no. 8 (2017): 58-65; D Roth, Law, "Many Governors, No Province: The Struggle for a Province in the Luwu-Tana Toraja Area in South Sulawesi," in *Renegotiating Boundaries*, ed. H. Schulte Nordholt and G. Van Klinken (KITLV Press, 2007), 121-147; Darmawati A., M. Asri Tapa, Suhenrik P. and Andi Alim, "The Kingdom of Baebunta, North Luwu, South Sulawesi, Indonesia in the XIV-XVI Centuries," *International Journal of Research and Innovation in Social Science (IJRISS)* VI, no. XI (2023): 2454-6186.

²⁵ Aisyah Presipitari Harahap et al., "Peran Masjid Sebagai Pembentuk Identitas Tempat The Role Of Mosque As Place Identity Formation," *Jurnal Agora* 17, no. 1 (2020): 53-63; A Nurkidam et al., *Jejak Arkeologi Islam Luwu* (IAIN PAREPARE NUSANTARA PRESS, 2022), 93-96.

the *Jami' Tua* Mosque. The name was first spoken during the raising of the mosque pillar, as the phrase “*palopo 'P*” was shouted, marking a pivotal moment for city development and mosque construction.²⁶

This tradition resembles the tradition of building a house (*mappatettong bola*) in the Luwu community, where driving the pillars of the building or “*mappalopo*” is an important cultural and religious act. The act of *mappalopo* and the subsequent celebration of the Palopo meal became a distinctive cultural moment that eventually gave the city its name. Of the two versions regarding the origin of Palopo's name, the first (based on folklore) is more commonly accepted among the local population, while the second (emphasizing the historical and religious significance of the mosque pillar) is more widely recognized by scholars and archaeologists.

The *Jami' Tua* Mosque: A Pillar of Islamic Preaching and Civilizational Development

1. Physical Profile of the *Masjid Jami' Tua*

The *Jami' Tua* Mosque is located in the center of Palopo City. It was designed by *Pong Ambe Mintu*, an architect from Tana Toraja. Although the start of the construction is unknown, historical records show that the mosque was completed in 1604. Located in Batubasi Village in North Warra Subdistrict, Palopo City, the *Jami' Tua* Mosque is built on an area of 1,680 m². It sits diagonally across from the *LangkanaE Palace* Building, the palace of the King of Luwu that now serves as the *Batara Guru* Museum. At a glance, the mosque shows the influence of Hindu-Buddhist temple architecture. This can be seen in its construction, which uses andesite stone blocks arranged in stacking and jointing techniques.

Further, the *Jami' Tua* Mosque is rectangular, measuring 15 m x 15 m, with a solid andesite stone as the foundation. Unlike many traditional mosques, its structure has no columns. There is only one door to enter the main chamber of the mosque, which is located in the east. The 91-centimeter-thick walls have 20 windows, 7 each in the north and south and 6 in the east. At the center of the mosque, a single sturdy pillar, believed to be made of *cinagori* wood, serves as the main support, completed by four other wooden columns arranged as supporting pillars.

In the west, right in the center of the wall, a 1.70-meter-long *mihrab* protrudes outward. From the exterior, the *mihrab* looks like a stupa. However, when viewed from the inside, it forms a semicircular arch. The interior dimensions are 1.92 meters high and 1.02 meters wide. On the windowless western wall, there are openings of different sizes on the right and left sides of the *mihrab*. The large ones are 47-49 centimeters high and 32-34 centimeters wide, while the small ones are 40-43 centimeters high and 30-31 centimeters wide. This wall is one of the unique features of the *Jami' Tua* Mosque that distinguishes it from other ancient mosques in the archipelago. The walls are made up of carefully arranged andesite stone blocks. Another notable aspect of the mosque is its roof structure. The roof frame is made of a local wood called *bitao*. The conical roof is made of wooden planks nailed to a reinforcing frame. At the top of the roof is a vase-shaped porcelain called a *baloeboe*, believed to have originated from the Ming Dynasty in China.

Overall, the construction of this part of the mosque was considered grand and modern for its time, as the building only has a roof support column called a *sokoguru*. This shows that architecture involves highly skilled people in designing the building. The use of a single column is similar to the Great Mosque in Demak, one of the earliest Islamic structures in Java. Philosophically, the single column represents integration. Additionally, egg whites were used throughout the building to arrange the stones, demonstrating traditional yet effective construction techniques.

2. The *Jami' Tua* Mosque as the Center of Preaching Islam

Compared to the development of Islam in other parts of the archipelago, especially Sumatra and Java, the introduction and spread of Islam in South Sulawesi was relatively late. However, once Islam arrived in South Sulawesi, its development was rapid. One of the decisive factors was the existence of several societal beliefs that aligned with the monotheistic principles of Islam, making the transition to Islam smoother.²⁷

²⁶ M. Irfan Mahmud, *Kota Kuno Palopo: Dimensi Fisik, Sosial, Dan Kosmologi*, 172.

²⁷ Bart Barendregt, “Pop, Politics and Piety: Nasyid Boy Band Music in Muslim Southeast Asia,” in *Islam and Popular Culture in Indonesia*

Gradually, the teachings of Islam continue to evolve and integrate with indigenous traditions or beliefs in South Sulawesi. Among these are the *To Lotang* community in *Amparita*, Sidenerang Rappang Regency,²⁸ and the *Dewata SewaE* belief (which locals call the Sawerigading religion) in *Cerekang* east of Luwu and partly in Palopo City.²⁹ In addition to these two syncretic beliefs, other forms of indigenous beliefs in South Sulawesi are the *Ammatowa* belief in *Kajang* Bulukumba Regency³⁰ and the *Aluk To Dolo*, followed by the people of Tana Toraja.³¹

Given this cultural background, the process of Islamization in Palopo seemingly happened quickly. Before the arrival of Islam, some Palopo people already had indigenous beliefs and referred to the Almighty God as *Dewata SeuwaE*, who was believed to determine human destiny for good and evil. The term *Dewata SeuwaE* indicates that they already had the basic belief of monotheism. Hence, the pre-existing beliefs facilitated the acceptance of Islam even before the arrival of the *Trio Datuk*, mubalig from Minangkabau. These preconditions enabled the spread of Islam without disrupting the existing social structures.

As in other parts of Indonesia, the introduction of Islam in Luwu was peaceful.³² When Datuk Sulaiman and his two companions arrived, the ruler of Luwu was *Patiarase*, a *Pajung* (King of Luwu title) known for wisdom, justice, and compassion towards the people and royal guests. The three preachers (*trio Datuk*) who came later were also friendly and showed no coercive tendencies to accept the message they brought.³³

The three *Datuk* (ulama) from Koto Tangah-Minangkabau spread Islam by respecting the culture and traditions that had developed in the people of South Sulawesi. Initially, the three *Datuk* did not stop directly at Luwu in Makassar. This was due to the prestige of the Luwu Kingdom, which was highly regarded by other kingdoms in South Sulawesi.³⁴ After confronting *Datuk* Luwu, the two dukes then went to Makassar to continue their mission to Islamize the Kingdom of Goa. However, *Datuk* Sulaiman remained in Luwu until his death and was buried in the village of *Pattimang*. Therefore, after Islam was

and Malaysia, ed. Weintraub, A. N. (Routledge, 2011), 235-256; Muhammad Ali, "Islam and Local Tradition: A Comparative Perspective of Java and Sulawesi," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 20, no. 1 (2016): 167-190; Abdul Aziz, Sharfina Nur Amalina and Azharotunnafi, "Islamic Historical Studies: The Beginning of the Emergence of Islam and the Development of Islamic Culture in Southeast Asia," *Riwayat: Educational Journal of History and Humanities* 4, no. 2 (2021): 117-125; Kevin W. Fogg, "Islam in Indonesia before the Revolution," in *Indonesia's Islamic Revolution* ed. Kevin W. Fogg (Cambridge University Press, 2019), 23-46.

²⁸ Moh. Sanusi Dg. Matatta, *Luwu Dalam Revolusi* (Bhakti Baru, 1972), 67; St Aminah et al., "Cultural Assimilation in Community's Ritual TauLotang in Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 2650-2656; Takko Bandung and Nursaadah, "The Existence of To-Lotang as a Religion in Bugis an Anthropological Perspective," *Opcion* 35, no. 24 (2019): 612-625; Mashuri, Achmad Djunaedi, Ahmad Sarwadi and Ardhyah Nareswari, "The Influence of Religion and Kinship on the Dwellings of the Towani-Tolotang Community in South Sulawesi, Indonesia," *ISYS E-Journal* 9, no. 2 (2022): 1-11; Mustaqim Pabbajah, "From the Indigenous to the Religious Practices: Islamic Construction of the Local Tradition in South Sulawesi, Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 1 (2021): 91-102; Tasrifin Tahara, Andi Batara Al Isra, "Cultural Resilience and Syncretism: The Towani Tolotang Community's Journey in Indonesia's Religious Landscape," *Journal of Ethnic and Cultural Studies* 10, no. 4 (2023): 233-246.

²⁹ Musliadi and Reski Yusrini Islamiah Yunus, "Bugis Culture Deconstruction in Novel *La Galigo 2*," *Literature and Literacy* 1, no. 1 (2023): 35-46; Bustan, Mustari Bosra and La Malihu, "The Traces of Islam in Bumi Sawerigading; South Sulawesi," in *Advances in Social Science, Education and Humanities Research*, ed. Wadim et al. (Atlantis Press, 2019), 995-998; Jennifer W. Nourse, "Sawerigading Di Tanah Asing: Mitos I La Galigo Di Sulawesi Tengah," in *Tapak-Tapak Waktu* (Ininnawa, 2005), 215-241; Ibnu Azka, Fathur Baldan Haramain and Mohammad Cholil Alwi, "Harmonization of Tradition and Islam: Mediating Culture and Religious Beliefs in Maccera Tasi Ritual in Luwu, South Sulawesi," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 13, no. 1 (2024): 30-56.

³⁰ Anggraini, Lya Dewi, "Traditions and Myths of Kajang People in South Sulawesi," *Humaniora* 14, no. 3 (2023): 245-256; Ega Rusanti et al., "The Indigenous Ecotourism in Kajang South Sulawesi: Empowerment Issues in The Context of Pa'pasang Ri Kajang," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 5, no. 2 (2021): 321-336; Sartika, et al., *Existence of the Indigenous Community Ammatoa Kajang*, 6, no. 2 (2024): 514-520; Zainuddin, Juselim Sammak and Salle, "Akkatter: Syncretism of Patuntung Beliefs and Sharia on Pilgrimage of the Ammatoa Kajang Community," *Ahkam: Jurnal Ilmu Syariah* 23, no. 2 (2023): 473-496.

³¹ Karta Jayadi, "Tourism and Community Belief in Tana Toraja, Indonesia," *Proceeding of The International Conference on Science and Advanced Technology (ICSAT)* 10, no. 1 (2021): 1-5; M. Ilham et al., "Theological and Cultural Construction: Resilience Strategies of the To Sallang Minority in A Multicultural Society," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 2 (2023): 247-264; Baso Hasyim et al., "Islam Garassik: Double Minority Struggles And Survival Strategies In A Multicultural Society," *Al-Qalam* 30, no. 1 (2024): 50-62; I Nyoman Yoga Segara, "The Future of Hindu Alukta in Tana Toraja Post-Integration With the Hindu Religion," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 12, no. 2 (2023): 217-259; Anthonius Michael, Fatimah Husein and Siswanto Masruri, "Acculturation of Mosques and Churches in Indonesia : A Case Study From Toraja," *Afkaruna* 19, no. 1 (2023): 35-49.

³² Frans Paillin Rumbi et al., "Collective Memory, Martyrdom Monument, and Christian-Muslim Reconciliation in Seko, North Luwu, Indonesia," *Dialog* 62, no. 2 (2023): 208-215.

³³ Michael, Anthonius, Masruri Siswanto and Husein Fatimah, "Exploring The Gradual Islamization of Tana Toraja In South Sulawesi," 134-143.

³⁴ Ridhwan, "Passompe's Tradition: Tracing Back the Maritime Culture of South Sulawesi's People in Southeast Asia before the 16th Century," *Asia Pacific Journal on Religion and Society* 6, no. 1 (2022): 26-34; Muhammad Nur, "Peranan Komunitas Berbudaya Toraja Sebagai Penyangga Kedatuan Luwu," *Berkala Arkeologi* 26, no. 2 (2006): 70-84.

introduced to the King of Luwu, *La Pattiware' Daeng Parebbung*, on Friday, 22 September 1605, the King of Gowa-Tallo followed suit by embracing Islam. The spread of Islam in this region was led by *Datuk Ribandang*, a disciple of Sunan Giri from East Java,³⁵ who made Gowa-Tallo the center for the spread of shari'ah.

Elsewhere, *Datuk Tiro* developed Sufism in Bulukumba, while *Datuk Sulaiman* in Pattimang, Malangke, emphasized the teaching of kalam and tawhid.³⁶ In short, the history of Islamisation in South Sulawesi began in the Kingdom of Luwu, which first accepted Islam (1605), then followed by Gowa (1605/1606), Wajo (1610), and Bone (1611). Finally, by 1620, all the Bugis-Makassar kingdoms had accepted Islam. The Islamization process continued until 1630, making all of South Sulawesi, apart from Tana Toraja and Mamasa, accept Islam.³⁷

3. The *Jami' Tua* Mosque and the Development of Islamic Civilization in Tana Luwu

After embracing Islam, the King of Luwu decided to move the capital from *Malangke* to *Ware'*. This was considered a strategic move to accelerate the spread of Islam in the region.³⁸ This move was approved by all royal officials, although the main advisor, *Datuk Patimang*, chose to remain in Malangke until the end of his life. After *Pati Pasaung* had successfully relocated and established the *Ware'* area, his next concern was to build the first mosque in the Luwu region, seeking the opinion of *Datuk Patimang*.³⁹ The construction of this mosque marked an important phase in strengthening Islam in Luwu.

With the establishment of Islam as the official religion of the kingdom, the process of Islamic education began to develop in Palopo and throughout the Luwu Kingdom. The first method applied was the dialogue method. According to Matatta,⁴⁰ *Datuk Sulaiman* first delivered the teachings of Islam in Luwu, and its surroundings through a dialogical approach. This dialogue was held in an open space in front of a wide audience, including a number of royal officials. On this occasion, Islamic teachings on various aspects of life, such as worship, government, economy, social affairs, and belief in God Almighty, became the main topics of discussion.⁴¹ This interactive dialogue process resulted in an important decision, the conversion of *Patiarase* (also known as *Patiware*), which was then followed by all Luwu Kingdom officials and the royal family, except for a relative of *Pajunge* named *Patiparessa Arung Pao*, who chose not to embrace Islam until the end of his life. Dialogue as a method of conveying religious teachings continues to be maintained and is still applied today in the practice of the Khalwatiyah Sammaniyah *Tariqah*. This method demonstrates the success of inclusive and open da'wah communication in introducing Islamic values to the Luwuese people.⁴²

After the King of Luwu embraced Islam and established it as the official religion of the kingdom, the *Jami' Tua* Mosque became an important center for the propagation of Islam. It was not just a place of worship but also an educational center that instilled the basic teachings of Islam. The main focus was on two important pillars: monotheism (belief in Allah) and prohibitions aimed at ridding the community of customs that were contrary to Islamic teachings.⁴³ These prohibitions are closely related to local traditions, such as *mappinang rakka*, the custom of giving offerings to sacred beings or objects, including demons, jinn, *pantasa* (sacred places), and *saukang* (revered objects). Other prohibitions

³⁵ Rusli Malli, Mawardi Pewangi and Fadilah Amin, "Datuk Ritiro Historical Study: Da'wah as a Strategy in Developing Islamic Teachings in Bulukumba Regency," *The 1st International Conference on Research in Social Sciences and Humanities (ICoRSH 2020)* 584, (2021): 1022-1028; Rosmawati, "The Manifestation Of Malay And Local Cultural Acculturation At The Beginning Of Islamization At Luwu, Case Study At Lokko'e Tomb Complex, Palopo," *Journal of Social Sciences & Humanities* 6, no. 1 (2017): 110-115.

³⁶ Hadarah and A. Gani, "The Implementation of Tariqa Naqshbandiyah's Sufism Values in South Celebes," *Journal of Social Studies Education Research* 10, no. 2 (2019): 243-269.

³⁷ Abdul Razak Daeng Patunru, *Sejarah Gowa* (Yayasan Kebudayaan Sulawesi Selatan-Tenggara, 1969), 19.

³⁸ Bustan, Najamuddin and Jumadi, "Peran Raja Dalam Islamisasi Di Kedatuan Luwu Sulawesi Selatan," *Supremasi: Jurnal Pemikiran Dan Penelitian Ilmu-Ilmu Sosial, Hukum, & Pengajarannya* 7, no. 1 (2022): 147-154; Ian Caldwell and Kathryn Wellen, "Family Matters: Bugis Genealogies and Their Contribution to Austronesian Studies," *International Journal of Asia-Pacific Studies* 12 (2016): 119-141.

³⁹ M. Ilyas, "Old Mosque in a Religious City: Masjid Jami' Tua Palopo as a Center of Da'wah Development," 383-396.

⁴⁰ Moh. Sanusi Dg. Matatta, *Luwu Dalam Revolusi*, 91-92.

⁴¹ Bustan, Najamuddin and Jumadi, "Peran Raja Dalam Islamisasi Di Kedatuan Luwu Sulawesi Selatan," 147-154.

⁴² Nurhikmah, "Eksistensi Dakwah Ajaran Tarekat Khalwatiyah Samman Di Kabupaten Wajo," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 10, no. 2 (2017): 43-62.

⁴³ Nurul, M. Rasyid Ridha and Asmunandar, *Masjid Djami' Tua Palopo Sebagai Media Edukasi Sejarah Islam Di Luwu* 21, no. 1 (2023): 101-115.

included *mammanu'* (contemplating good or bad omens before starting work), *mappolo-bea'* (contemplating fate), *mappakkere'* (believing in sacred things), consuming *cammugu-mugu* (pork), drinking *pakkunesse* (liquor), *mappangaddi* (adultery), eating *usury* (interest on loans), and *boto'* (gambling).⁴⁴

Major changes in Luwu's social order were evident after Islam was adopted as the official religion. Islamic values began to be integrated into the social institutions of the community, including the *pangngadereng* system. *Pangngadereng* (in Bugis) or *pangngadakkang* (in Makassar) is a set of norms that govern human behavior in social relations.

These norms form the basis of harmonious social interaction, and with the introduction of Islam, religion was added as a fifth element to this system. This integration shows the central role of religion in directing the social dynamics of Luwu society.⁴⁵

Thus, the influence of Islam was not only limited to the spiritual aspect but also colored various dimensions of the social and cultural life of the kingdom of Luwu, making it an inseparable part of the community's identity to this day.

In *Lontara Latoa*, a statement is written as follows:

*Makkadatopi to-riolo eppa mui uangenna padecengie tana, iami nagenne limampuangan, rapi'mani asellengeng naripattama tona sara'e, seuani ade'e, maduanna rapenge, matellunna wai'e, maepa'na bicaraee, malimanna sara'e.*⁴⁶

This statement emphasizes *pangngadareng* as a value system underpinning Bugis-Makassar's social life. It consisted of five important elements that shape the social, political, and legal structure of society. First, *ade'* is a norm relating to statehood. It regulates governance, inter-state relations, and political ethics. In this concept, human dignity is upheld, both for the ruler and the people. The government is given the freedom to act as long as it is in line with local customs (*adat*), while the people are free to voice their opinions as long as they are right. The relationship between the ruler and the people is based on the principles of honesty, sincerity, and mutual benefit.⁴⁷

Second, *wari'* acts as a regulator of social strata. It serves as a mechanism to distinguish the rights and obligations of each individual in society. In the context of power, *wari'* is used to determine hierarchies and power arrangements called *wari'tana*, which maintain social order and individual rights. The third is *rappang*, analogies or examples used to maintain the continuity of unwritten laws inherited from the past. When faced with a new problem that has not been regulated by existing norms or laws, *rappang* serves as a means of comparison with previous regulations.⁴⁸ Thus, legal decisions remain consistent and relevant to the situation at hand.

Fourth, *bicara*, encompasses all matters relating to justice. This includes the rights and obligations of individuals in social life. Before performing an action, one must understand the consequences of the action, both good and bad. In the traditional system, *bicara* is the foundation for determining right or wrong actions. The person who deals with matters of justice is called a *pabbicara* (judge), who plays an important role in upholding truth and justice and determining the procedure for resolving cases.⁴⁹ The final element of *pangngadareng* is *sarak* or *sare'* (shari'ah, religion). With the acceptance of Islam by the Bugis-Makassar people, Islamic law (*shari'ah*) became an integral part of their social institutions.⁵⁰ *Sara'* gave a new dimension to the socio-cultural life of Palopo City and its surroundings.

⁴⁴ A Andi Alfian, "Rediscovering 'Sacred Place' through the Indigenous Religion Paradigm: A Case Study of Bugis-Makassar Indigenous People," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 17, no. 2 (2022): 96-110.

⁴⁵ Muh. Ilham Jaya, Arfian Alinda Herman "The Fusion of Islamic Education and Bugis Socio-Cultural Values as a Guide to Freedom of Thought," *Al-Ishlah: Jurnal Pendidikan Islam* 22, no. 1 (2024): 1-13; Nurman Said, "Religion and Cultural Identity Among the Bugis," *Islamic Studies* 45 (2004): 12-20.

⁴⁶ Mattulada, "Islam Di Sulawesi Selatan," in *Agama Dan Perubahan Sosial*, 220"

⁴⁷ Andi Muhammad Yunus Wahid, "Eksistensi Kepemimpinan Pangadereng Bugis Di Tana Bone Sulawesi Selatan: Perspektif Hukum Ketatanegaraan," *Amanna Gappa* 29, no. 1 (2021): 1-14.

⁴⁸ Andi Lukman Irwan, Andi Lukman, Hamka Naping, Andi Ahmad Yani and Muhammad Kamil Jafar Nassa, "Local Values of Buginese Culture in the Practice of Government Organizations in Sinjai," *ETNOSIA : Jurnal Etnografi Indonesia* 5, no. 1 (2020): 164-83; Rifai Nur, "Revitalization Of South Sulawesi Socio-Cultural Values Relating," *IJSS* 12, no. 2 (2016): 52-63.

⁴⁹ Rahim. *Nilai-Nilai Utama Kebudayaan Bugis* (Hasanuddin University Press, 1992), 122-123.

⁵⁰ Achmad Musyahid Idrus, Musyahid Achmad, Roswati Nurdin, Rahman Qayyum, Patimah Halim and Rahmah Amir, "The Tradition of

The acceptance of Islam by the community did not erase local cultural values but rather enriched and enhanced the existing social system,⁵¹ especially in the socio-political aspects governed by *pangngadareng*.

With the integration of Islamic and traditional values, *pangngadareng* became stronger as an order that guided the social life of the Bugis-Makassar people, making Islam a deep-rooted element in the local culture without changing the essence of the original culture.⁵² Islam was not only accepted as a religion but also as an integral part of the harmonious social life of the community.⁵³

In the diverse society of Palopo City, local cultural heritage remains alive and well preserved. Local cultural values, referred to as local genius, are not only able to survive the changing times but also have an extraordinary ability to absorb and integrate elements of Islamic culture. This local genius reflects the strength of tradition in accommodating Islamic teachings without losing its essence.⁵⁴ Here are some of the important values that form the cultural pillars of the Palopo community: First is *Tana Luwu wanua mappatuo naewai alena*. This value reflects the self-reliance and pride in one's homeland, which is deeply rooted in Luwu society.

The second value is *Massolong pao, mangngelle wae pasang* - the principle of democratic living, where everyone is allowed to participate and have a voice in communal life. The third is *Lempu na* - an honest and firm attitude that emphasizes the importance of commitment to upholding the rule of law. It usually becomes the foundation of justice in the community. Fourth, *Tebbakke tongengngE* - reflects a firm commitment to upholding truth, justice, and honesty in every aspect of life. The fifth is *sSiri'* - a worldview that aims to defend rights, dignity, and self-respect, both as an individual and as part of a social community. It is at the core of honor and self-identity.⁵⁵

Another value is *Masseddi siri'* - deep social solidarity, based on human dignity and selfless bonding. In certain contexts, *masseddi siri'* has even become a political ideology in traditional Luwuese political culture.⁵⁶ *Seventh, Mesa kada dipotuo, pantan kada dipamate* - describes a commitment to togetherness, where unity is the main strength in facing challenges. *Eight, Resopa temmangingngi naletei pammase Dewata* - teaches the spirit of hard work and never giving up, accompanied by the belief that efforts will always be guided by God's blessings.⁵⁷ The final value is *Sipatuo sipatokkong* - reflecting a commitment to live in harmony and support each other. This value maintains harmony in social relations.⁵⁸ All of the cultural values stated above since the entry of Islam in tana Luwu have made the *Masjid Jami' Tua* the center of preaching maintained today. It appears that all cultural values and systems adhered to by Muslim communities are shaped by the values of Islamic teachings.

Conclusion

The *Jami' Tua* Mosque, located opposite the *LangkanaE* Palace in Luwu, symbolizes the harmony between secular power and religious authority. The palace represents worldly affairs, while the mosque embodies spirituality and sacredness. This arrangement reflects a deeper meaning of the balance of power and development in the Islamic context. The mosque served as a place of worship and a center of social transformation, laying the foundation for Islamic civilization in the Kingdom of Luwu. From

Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy," *Samarah* 7, no. 2 (2023): 848-874.

⁵¹ Raha Bahari and Ezmi Sivana, "The Meaning of Socio Cultural Values Fraom The Islamic Law Perspective," *MILRev: Metro Islamic Law Review* 1, no. 1 (2022): 90-103.

⁵² Muhammad Yusuf, Nahdhiyah and Kamaluddin Nurdin Marjuni, "Building Character of Bugis Community in Bone From The Perspective of Quran and Local Wisdom," *El Harakah: Jurnal Budaya Islam* 24, no. 2 (2022): 193-220.

⁵³ Sultan Hasanuddin and Muhammad Rusydi, "The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School: Strategies and Implications," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024): 1655-1663.

⁵⁴ Panggih Widodo and Hamzah Hamzah, "Strategies for Preserving Local Wisdom in Islam and Its Implementation in Indonesia," *Journal of Indonesian Islamic Studies* 3, no. 2 (2024): 51-64; Agung Parameswara et al., "The Role of Place Identity, Local Genius, Orange Economy and Cultural Policies for Sustainability of Intangible Cultural Heritage in Bali," *International Journal of Sustainable Development and Planning* 16, no. 8 (2021): 1551-1561; Suciati and Azizah Maulina Erzad, "The Existence of Kudus Islamic Local Culture to Prevent Radicalism in Globalization Era," *Qudus International Journal of Islamic Studies* 6, no. 1 (2018): 39-56.

⁵⁵ Abidin, *Capita Selecta Kebudayaan Sulawesi Selatan*, I (Hasanuddin University Press, 1999), 166.

⁵⁶ Pangerang, *Landasan Kultural Bagi Civil Society: Perspektif Budaya Luwu*, " *Dalam Mohammad Ali Fadillah Dan Iwan Sumantri, Kedatuan Luwu Perspektif Arkeologi, Sejarah Dan Antropologi*, I (Lembaga Penerbitan Universitas Hasanuddin, 2000), 66.

⁵⁷ Amiruddin Misnawati, Tenriwaru, "Culture Resopa Temmangingngi Namalomo Naletei Pammase Dewata in Auditors Performance in Makassar City," *Josar* 2, no. 1 (2017): 15-27.

⁵⁸ M. Zubaedy, "Nilai Islami Pada Tradisi Massempa ' Di Desa Mattoanging," *Al-Fikr : Jurnal Pendidikan Islam* 9, no. 2 (2023): 75-87.

its construction, the mosque played a key role in integrating Islamic values into the state system, driven by two factors: *Datuk Sulaiman's* accommodating approach to Islam, which made the mosque a center of preaching and learning, and the full support of the King of Luwu.

As Ibn Khaldun's theory goes, "*al-nâs 'alâ dîn al-malik*" - the people follow the religion of their king. With royal support, Islam spread quickly and harmoniously throughout the kingdom. Under Sultan Abdullah, the *Jami' Tua* Mosque became a symbol of Islamic unity and an incubator for Islamization throughout Luwu. The mosque not only spread the teachings of Islam to the corners of Luwu and Sulawesi but also united the people in faith, making it a powerful force for social and cultural change. Sultan Abdullah used this mosque as a strategic point to cement Luwu's position as an influential Islamic center in the region.

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