
Minang Ulamas And Religious Conversions In South Sulawesi And North Mollucas

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Abstract

This study aims to explain the role of Minang Malay ulama in the process of religious conversion of the rulers in South Sulawesi and in North Maluku. This study uses qualitative research using a historical method approach that begins with heuristic steps (collection of sources), verification (source criticism), both internal and external, interpretation, and ends with historiography (writing). The conclusion found that the existence of Muslims in South Sulawesi existed long before Islam was made the official religion of the Bugis Makassar kingdoms. The process of religious conversion from animism and dynamism to become a Muslim thanks to the services of three Minang Malay scholars, namely Datuk ri Tiro, Datuk ri Bandang and Datuk Patimang. The bias from interactions with the Minang Malays to this day has left its mark on the lives of the Makassarese in South Sulawesi. The same case also occurred in North Maluku. Historical sources show that the Minang Malay Ulama had a major role in convincing North Maluku Kolano to accept Sharia Islam voluntarily.

Keywords: *Minang Malay scholars, religios conversion, South Sulawesi, North Mollucas*

INTRODUCTION

Before the local king recognized Islam, there were Muslims as traders in Gowa long before the arrival of the three Malay clerics. When a Portuguese envoy came to Gowa in 1540, they found some Muslims living in Gowa, but they came from other areas. The Portuguese report is acceptable because after Malacca fell to the Portuguese in 1511, many Muslim traders fled to other areas (read: looking for trading ports), including Makassar (Harun, 1995, p. 66).

Trade centers in the leeward region were cities in Asia, such as Pegu, Ayutthaya, Pnompenh, Hoi An (Faifo), Malacca, Patani, Berunai, Pasai, Aceh, and Banten. Jepara, Gresik, and Makassar until when these cities gradually lost their essential role in long-distance trade and moved to Bandar cities such as Malacca under Portuguese rule, from 1511, Manila under Spanish rule, 1571 and Batavia under Dutch rule (1619); these cities were at that time the center of the regional economy, political power and prominent cultural creativity (Reid, 1999, p. 2). However, after the subdued Portuguese Malacca, a new trading port emerged, Makassar. Traders from various parts of the world enlivened Bandar Makassar, and there were Muslims and non-Muslims. This is where the forerunners of the Makassar people know Islam from their interactions with these Muslim traders.

It has been stated that Islamization in the archipelago, some Western experts adhere to the theory that the first carriers or interpreters of Islam in the archipelago were Muslim traders who brought Islam together with their merchandise. This theory elaborates that Muslim traders intermarried with the indigenous population. The formation of Muslim families, which are the nucleus of the Muslim community, then plays a significant role in spreading Islam (Azra, 2002, p. 31).

The process of Islamization of various ethnic groups in the Indonesian archipelago did not proceed in the same way, nor did the spread of Islam to various regions in the archipelago take place simultaneously. Islamization in the archipelago is an evolutionary process. The

process of arrival and dissemination is carried out through various channels, some through trade, marriage, government bureaucracy, education, and Sufism (Sadda, 2010, p. 1).

The entry of Islamic civilization in South Sulawesi was late compared to other communities in the Indonesian archipelago. The influence of Islamic civilization in Indonesia started from the West route rather late to South Sulawesi. Because of its geographical location in the East. In the spread of Islam in the people of South Sulawesi, it is not the Arabs and Persians who play an essential role but the Malays who have built Islamic civilization in Sumatra and the Malay Peninsula. In other words, Islam in South Sulawesi was not brought directly by Arabs and Persians. However, by Malays in the Indonesian archipelago (Young, 2012, p. 92). This study will highlight the presence of the Minang Malays in Makassar, the role of the Minang Malay ulama in the religious conversion of the rulers in South Sulawesi, and the traces of Malayness in the activities of the Makassar people.

RESEARCH METHODS

This research is qualitative research using the historical method approach. The historical method is a method of historical research and writing using systematic methods, procedures, and techniques under the principles and rules of historical science. In researching the history of the methods used, there are four: 1) Heuristics (collection of sources), 2). Verification (source criticism), both internal and external, 3). Interpretation, and 4). Historiography (writing), check Alfian (1987), Abdurrahman (1999), Basri (2006), Sjamsuddin (2007), and Pranoto (2010).

The research begins with collecting data from written sources or literature studies, books that have been published, scientific journals, reports on research results, and transliteration or translation of the lontara manuscript. The secondary source data has been collected and then verified sources. The next step is interpretation, namely analyzing and interpreting the sources that have been verified. After all the stages have been passed, in the final stage, the writing process is carried out by relying on sources that have been found and verified.

RESULTS AND DISCUSSION

Makassar's Position as a Trader

The importance of Makassar for foreign traders began when the Portuguese leader D'Albuquerque succeeded in defeating Malacca as the center of Islam in the Malay Land (1511 AD) and with the collapse of the Islamic Kingdom of Demak (1546 AD). Among the traders, scholars, and Islamic fighters in these two kingdoms came from Malay, Aceh, Minang, Makassar, Bugis, and Javanese withdrew and migrated to Kalimantan, Makassar, and Maluku (Hasymy, 1993, p. 292).

In the XVI century, Makassar became a kingdom that became a strategic trading port and trading center in the Eastern archipelago region. The factors that caused the Makassar Kingdom to develop into a kingdom and trading center for Eastern Indonesia were:

1. Makassar has reasonable requirements to become a port located at the mouth of a river, and in front of it, there is a group of islands that can protect the port from wind and big waves.
2. It is strategically located for trade in the middle of the national trade road. In the Hindu era of Indonesia, the Makassar Strait has become an international trade route.
3. The fall of Malacca into the hands of the Portuguese (1511) caused many people to move their trading places to areas that foreign nations had not controlled.

4. The politics of Sultan Agung, which was agrarian and non-maritime, weakened the naval fleet on the north coast of Java.

As a result of agrarian politics, trade also became weak, so many traders moved to other areas, such as Makassar (Harun, 1995, p. 66).

Minang Malays in Makassar

Muslim Malays had visited and settled in Makassar a century before the leaders of Gowa and Tallo embraced Islam. The Makassarese may have begun to embrace Islam before 1605 (Cummings, 2002, p. 46). During the reign of the king of Gowa X, a village was inhabited by a Muslim community consisting of Malays. Their presence in Makassar influences the local population so that many are interested in Islam and embrace Islam (Najamuddin, 2003, p. 30).

Information about the presence of Malays in Makassar is known from information from Antoni de Payva. When he landed at Siang in 1542, Payva met the Malays who had settled there. According to the local king's statement, for more than 50 years. So about 1490, they settled there. Under the responsibility of one of them. In an orderly society. Their opposition to Payva may not only be based on religious differences but also trade competition. We cannot confirm that they have a monopoly on trade relations between Siang and other parts of the archipelago. However, based on the information obtained, it is estimated that at least they played a vital role because, in 1615, the Makassar port trade was still mainly in the hands of the Johorians. Patani, and other areas of the Malacca Peninsula that have settled, remain in contact with their respective regions. Every year they bring merchandise from there (Pelras, 1983, p. 68).

The presence of the Malays to spread Islam in the Gowa Kingdom at the beginning of the sixteenth century can be traced in the Gowa lontara, which records that in 1574 AD in the Gowa Kingdom, there was a person from Malay. Another text mentions a Javanese named I Galasi. The name I Galasi may be a local Makassar term most likely taken from the word sailor, a word closely related to the boat. According to Noorduynd, I Galasi was a sailor from Tanah Melayu. I Galasi coincided with the reign of the king of Gowa IX, Karaeng Tumapaqrisiq Kallongna. Although it is not recorded in detail what I Galasi did, his name is evidence of the presence of Malays in South Sulawesi in the sixteenth century (Muhaeminah & Makmur: 2015: 386).

The Malays in Makassar, as recorded in the lontara, had an official position in the Gowa kingdom around 1561, namely during the reign of the king of Gowa X Tunipallangga (1546-1565). However, it can be said that half a century earlier, many people Malays came to Gowa to trade. So many Malays came, so they sent Anahkoda Bonang to appear before the king of Gowa so they could be given a place to live (Mappangara & Irwan. 2003: 49).

“During the reign of Tunipallangga Ulaweng, Anahkoda Bonang (a trader from Java) came as a representative of the Malays (Pahang, Patani, Campa, Minangkabau, and Johor), pleading with the king to settle and trade in his trading port. These Malay traders previously made Siang a trading colony. Their request was fulfilled, and they were permitted to settle in Manggalekana. This residential area is supervised by the syahbandar I Mangambari Karaeng Manggewang, so he is known as I Daeng Manggalekana.”

According to Reid, the trading center at that time was in Manggalekana because it was taken from the name of the syahbandar at that place. However, by Poelinggomang, the place only showed that the area was bestowed as his territory and did not indicate it was a center for trading activities. Where he performed his duties as a harbormaster, this often applies to the mention of nobility in Makassar, and the trading center remains in Somba Opu and its surroundings (Nomay, 2016, pp. 26-27).

They brought offerings consisting of a rifle called a kamaketi, 80 pinacu sets, a saklat wood, a velvet wood, and half a cindai kodi. Their request was officially approved by the king of Gowa. The Malay association helped improve the palace's regulations, such as regulating how to party, teaching Makassar youths Malay dances, games of Pencak, lenggo, and others (Anonymous, 1966, p. 54).

Information from Portuguese and Makassar sources further confirms that since the beginning of the sixteenth century, Malay traders had settled in Makassar and other places on the coast of Southwest Sulawesi (Noorduyn, 1972, p. 11). When the Malays arrived in Makassar, they asked for assurances from Tunipallangga (1546-1565):

1. Their land should not be arbitrarily traversed.
2. Their house is not allowed to be entered without permission.
3. Their homes may not be subject to nigayang (a Makassarese practice where in dividing the family, the independence of a child of an odd order can be purchased for a sum of money to prevent him from being sucked into the palace household).
4. They will be freed from nirappung (a Makassarese practice in which the ruler has the right to take the property of a criminal).

Tunipallangga Ulaweng not only guaranteed these rights but helped the troubled Malays by stating: "When my cow is tired, I will take her to play in the puddle; when the transport is heavy, I lighten it up. I will do the same for my fellow human beings. I only ask you not to murder in my kingdom without my knowledge." Thus began a long history of beneficial cooperation between the Malay community in Makassar and the rulers of Gowa (Andaya, 2004, p. 35).

Information about the existence of Malays during the Karaeng Gowa period, Tunijallo (1565-1590) is also known from the Gowa chronicles reporting that he was friends with the Javanese Kareang (so correct: Malay kings) from the seaside in Johor, Malacca, Pahang, Balambangan, Patani, Banjarmasin and to the north in the Maluku islands. Furthermore, regarding this king, in the chronicle, there is news that is directly related to Islam and which, for a moment, calls for attention: "This Karaeng has just built a mosque for merchants in Manggalekana (a coastal town not far south of Gowa) where he wanted them to stay. He ordered them to perform the pilgrimage.

According to Luwu and Wajo lontara, although Dato 'Tallua first arrived in the Gowa region, the first Islamization efforts were carried out against the king and the court of the Luwu Kingdom. This is because Dato' Tallua, in carrying out his da'wah mission, first asked Malay migrants who had lived in Somba Opu for a long time to design an Islamization strategy. Based on the information he has learned, Datuk ri Tiro, Datuk Sulaiman, and Datuk ri Bandang have chosen to develop Islam through the palace (royal bureaucracy). When he arrived in Gowa, he and his two companions immediately sought out the king willing to accept Islam and jointly spread it. Therefore, Datuk ri Tiro and his colleagues traced information about the king who had power and strength (Mahmud, 2012, p. 39).

Chronologically, the journey of Datuk ri Bandang before entering South Sulawesi probably departed from Buton to Selayar. Then Selayar moved to the Kingdom of Gowa. Two things can be concluded from Datuk ri Bandang's journey to Islamize Buton, Selayar, and the Kingdom of Gowa: 1). In the process of Islamization in South Sulawesi, there may be no connection with the role of the Seram people from Maluku, and 2). Any talk of Islamization in the Indonesian Archipelago is impossible without including the Malays (Zuhdi, 2010, p. 101).

When the cleric asked the Malays in Gowa about which king was the greatest in the land of South Sulawesi. The Malays answered: "King of Luwu." When the cleric left for Luwu, they met the king of Luwu in the village of Patimang. With that relationship, they succeeded in

trying to incorporate the king of Luwu into Islam in 1603. The scholars asked the king of Luwu to help him develop Islam, but the king of Luwu said: "To develop Islam, it is necessary to use power and strength. That power is not in me. In me, there is only glory. The power is in the king of Gowa and Tallo. "Hearing that, the Khatib Tunggal and the Khatib Youngest returned to Gowa. Khatib Sulaiman stayed in Luwu (Ware) to further develop Islamic teachings. After he died, he was buried there (Anonymous, 1955, p. 590).

The Luwu kingdom at that time was considered the oldest kingdom and recognized its glory among the Bugis Makassar kings. Hearing the answers of the Malays in Somba Opu, Dato' Tallua then went to the capital of the Luwu Kingdom, Patimang (Malengke District, North Luwu Regency now) (Mahmud, 2012, p. 40). Based on Lontara Sukku'na Wajo's testimony, Dato' Tallua succeeded in converting the king of Luwu XV named La Patiware' Daeng Parebbung with the entire palace family on 15 Ramadan 1013 H (4 February 1603 AD) and was named Sultan Muhammad Mudharuddin. After that, it was announced throughout the country of Luwu so that the people would follow the new beliefs of their king (Mahmud, 2012, p. 40).

On the next trip, after the Islamization of the rulers of Luwu, Khatib Tunggal, and Khatib Bungsu continued their journey to Gowa. On the voyage to Gowa, the two disagreed with each other about how to teach Islam later when it arrived, whether to introduce it through Sufism or directly with Islamic law. As a result of these disagreements, they did not understand each other with their approach. Youngest Khatib, stop at Tiro. He died and was given the title after the name where he breathed his last, Datuk ri Tiro (Bulukumba). Next, Khatib Tunggal himself continued his journey back to Gowa, then headed straight to Tallo to visit the king of Tallo I, Mallingkaan Daeng Manyonri. With that connection, the king converted to Islam (Anonymous, 1955, p. 591).

Khatib Bungsu in the Tiro area, Bulukumba, a country located in the Gulf of Bone, eastern Bulukumba, was due to news that reached him that the ruler of that country (Karaeng Tiro was an intelligent man who also wanted to accept the truth. So when Khatib Bungsu arrived at the port of Tiro, they immediately received a warm welcome from the country's karaeng named I La Unru Daeng Costa and said the shahadat in 1604. When they found out that their karaeng had embraced Islam, the officials and people of Tiro also decided to follow in the footsteps of their karaeng. Tiro then this area was also used as a center for the development of Islamic teachings, which then developed to the west of the Kindang and Kuncio mountains, to the north along the coast to the Bone area, and the south of Bira. In the Bosoken area, a boarding school was established, fostered directly by Khatib Bungsu (Kila, 2017, p. 88).

The existence of Datuk ri Tiro in developing the teaching of Islam in South Sulawesi originated from the direction of the sultan of Aceh, who sent him to South Sulawesi. Datuk ri Tiro left for South Sulawesi at the same time as the rapidly developing kingdom of Aceh, under the leadership of Sultan Muda Alauddin Aliriyat Syah IV (1589-1604). During this sultan's reign, the ulema's expedition out of the Aceh kingdom took place rapidly (Mahmud, 2012, p. 66).

The first Muslim king in Makassar was King Tallo, named I Mallingkaang Daeng Mannyonri Karaeng Matoaya. After converting to Islam, the title of Sultan Abdullah Awwalul Islam. Then followed Islam King Gowa XIV Sultan I Mangngerangi Daeng Manrabia and changed his name to Sultan Alauddin (1591-1638 AD). Then, the following year, all the people of Gowa and Tallo embraced Islam (Hasymy, 1993, p. 493).

Regarding the exact time when Islam officially entered the Kingdom of Gowa, various versions ranged from 1603 to 1607. As several scientists put forward the first version,

including Roelof Blok, Raffles, Couver, Erkelens, Schrieke, and A. Ligvoet, who quoted from Lontara Bilang (Diary of the Kingdom of Gowa Tallo): Hera 1603 Hijara'sanna; 1015, 22 Satembere' 9 Jumadele Early, Friday night' namantama Islama karaenga rua sisari'battang. Meaning: 1603 AD 1015 Hijri, 22 September, 9 Early Friday, Friday night. Both king brothers embraced Islam. The second opinion says that Islam entered the Kingdom of Gowa in 1605. This was stated by Crawford and Matthes, who took their foothold from the Tallo Chronicle. While the third opinion says that Islam will enter the Kingdom of Gowa later in 1607, it is stated in Makasaarsche Historien (Mappangara & Abbas, 2003, pp. 78-79).

In an exciting story, the Makassar ruler is mentioned in a Wajo manuscript. There is an assertion that Matoaya before he embraced Islam, had weighed between Islam and Christianity. They concluded that the old animist beliefs were not sufficient for the new needs of his country. The chronicle reports Matoaya's second visit to the ruler of Wajo before the older man's death in 1607. Matoaya said to him: "Father, you look very sick. Please explain to me! How many Gods are there? Arung Matoa said: "There is only one God or Gods, but there are many messengers of God." Karaeng Matoaya said: "Does this one God not have a mother, and do not have a father?". Arung Matoa said: "Precisely because of that he is called the One God, He has no mother and no father."

As emphasized by Noorduyn (1972), the dialogue suggests that Matoaya considers the truth of Islamic arguments that Christians are not true monotheists. Finally, he decided to embrace Islam, especially Islam, as taught by Abdul Makmur Khatib Tunggal. Datuk ri Bandang is a learned scholar from Minangkabau who appears to have studied or taught in Palembang, Giri, East Java, and Kutai. In those places, he was recorded as the person who introduced Islam. Apart from the services of Datuk ri Bandang. Some chronicles argue that Matoaya had a significant role in spreading Islam throughout South Sulawesi. This king Islamized the Makassar people, the entire Makassar area, the Bugis, and the entire Bugis area, except for the Luwu people who converted to Islam earlier (Reid, 2004, p. 185).

The data above is also under what is contained in the Lontara, which tells that Islam was accepted in the Makassar kingdom in 1605. The acceptance of Islam by these two kings was colored by various stories that, until now, developed in society. It is said that Abdul Makmur Khatib Tunggal, who later became known as Datuk ri Bandang, came to Makassar and arrived in Tallo in 1605 on a boat. Arriving at the beach, he continued to perform prayers whose movements surprised the people. He expressed his desire to meet the king of Tallo. The king, who heard the news of the magical person's arrival, rushed off to meet him in the middle of the journey not far from the gate of the palace courtyard. His Majesty met an older man who asked about the purpose of his trip. After that, the older man wrote something on the fingernail of the king of Tallo and sent greetings to the man who was said to be a magician on the seashore. Then the magic man disappeared from the king of Tallo. When the king of Tallo met the miraculous person and showed what was written on his fingernails at the Khatib Tunggal (the person who was considered a miracle), he said that what was written in Arabic letters was the writing of Allah. The person who wrote it was the incarnation of the Prophet Muhammad. The place where the older man who met the king of Tallo stood is still visible on a rock. Many people assume that the footprints in Kaluku Badoa Village are the footprints of the Prophet Muhammad (Kila, 2017, p. 91).

Traces of Minang Malays in Makassar, South Sulawesi

The relationship between Indonesian ethnic groups supports the emergence of Indonesian national awareness. At the beginning of the twentieth century. The expression reads as follows:

/ammale, ammale/ = hi mom, hi mom

/akanai Jawaya/ = say that Javanese

/what's right/ = what did he say

/wait first/ = wait a while

/now bae'-bae/ = it's fine now

/bae tongko Jawa/ = well, you are Javanese

/bae tongko Melayu/ = fine, you are Malay

The expression above shows that the Javanese and the Malays have been known for a long time by the Makassar Bugis in South Sulawesi. Makassar people call the Malays by the word bae'-bae'. According to Mattulada's assumption, the above expression sounds like Malay, but the sentence structure is Makassar or Bugis. If the assumption is valid, then the original sentence of the expression is Makassar language. The Malay translated the expression literally, so it reads as above. As for the expression, according to the Makassar language, it will read as follows:

/ammantamako, rolo/ means stay but translates to wait

/kammaanne baji'/ means this is how it should be, but it translates to now bae'-bae.'

/baji rikau Jawaya/ means good for you Javanese, but literally translates as bae' tongko Jawa

/baji tongko ri Malayua/ means, also suitable for Malays, but with a literal translation it reads bae' tongko Melayu

The language expressions indicate that the Malays in Makassar are trading. This is best. You stay prosperous to both Javanese and Malays (Mattulada, 1983, pp. 124-125).

The Makassar Bugis people, who have blood ties to the Malays, add the title Ince in front of their name. The terms menca' Minangkabau (Pencak Minangkabau), songko' Padang (Padang skullcap), ampe-ampe Malay (orderly behavior) (Mattulada, 127-131). If indigenous peoples based on syarak are developed in Minangkabau, then in the Bugis Makassar society, sharia or sara' is integrated as one of the five elements of pangadareng (life order). Alternatively, in other words, the people of South Sulawesi, as indigenous peoples, make sara' one of the elements, among four other elements, namely: ade (government), talk (judicial), rapang (exemplary), wari (kinship system), and sara' (Islamic law). In literary works, novels or proza from Malay scripts are copied into lontara with adaptations to the natural life of Bugis Makassar, such as Jayalangkara Syai Mardan in lontara called Sehe Maradang. The story of Indra Putera in the lontara is called Indra Patara' and others. (Mattulada, 133-137).

Datuk Maulana Hesein: The Minang Malay Ulama who Successfully Convinced Kolano Marhum to accept Sharia Islam at the end of the XV century

An Arab prince named Jafar Sadiq is the ancestor of the Kolano and Sultans in the North Maluku region. (Darmawijaya, et al, 2020: 49). This study suspects that Jafar Sadiq is a Muslim. He arrived in Ternate in 1225 AD. He arrived in Ternate after sailing from Java. After arriving in Ternate, he married a native woman. His descendants later became kolano and sultans in the North Maluku region (Amal, 2010: 62. Darmawijaya et al., 2020: 49-51)

Based on this source, this study assumes that the people of North Maluku have known Islam since the arrival of Jafar Sadiq. It seems that the Islam accepted by the people of North Maluku is only in the form of symbolic Islam, Islam that has not implemented the Shari'a. Local historical sources provide information that the term sharia only began to appear during the time of Kolano Marhum, who died in 1486 AD (Amal, 2010: 62. Zuhri, 1981: 369. Darmawijaya et al., 2020: 56).

Datu Maulana Husein, a Malay cleric who is thought to have come from the Minangkabau country, had excellent service in convincing Kolano Marhum to accept Shari'a Islam in the North Maluku region. Datu Maulana Husein is a Minang cleric who studied under Sunan Giri in Gresik for a long time. After studying with Sunan Giri, this cleric traded while preaching to the Ternate region.

Datu Maulana Husein is a scholar who is fluent in reading the Qur'an. His melodious voice in reading the Qur'an invites the admiration of the people of Ternate. Almost every night, Datu Maulana Husein reads the Qur'an with good recitations so that many Ternate people come to his residence to just hear the recitations of the Qur'an. The number of people interested in hearing the recitations of the Qur'an voiced by Datu Maulana Husein is increasing daily (Amal, 2010: 63. Darmawijaya et al., 2020: 56-57).

Datu Maulana Husein explained well that the Qur'an is the holy book of Muslims, and to read it, one must first become a Muslim. The way to become a Muslim is to say the two sentences of the creed. After hearing the terms, the people of Ternate did not object to the conditions presented by Datu Maulana Husein. Since then, they have flocked to Islam, and Datu Maulana Husein opened a recitation to teach them how to read the Qur'an and understand Islam's teachings (Amal, 2010: 63 Darmawijaya et al., 2020: 57).

Datu Maulana Husein's fluency in reading and teaching the Qur'an finally arrived at the palace (kedaton). Kolano Marhum was also interested in the recitations of Datu Maulana Husein. Kolano often invited Datu Maulana Husein to the palace to read the Koran and explain things related to Islam. After hearing the recitations of the Qur'an and the main points of Islamic teachings from Datu Maulana Husein, Kolano Marhum decided to convert to Islam. After that, Kolano Marhum also ordered Bobato and his family to convert to Islam, following in his footsteps. Thus, Kolano Marhum pioneered the birth of the first Muslim community in the Kingdom of Ternate. Kolano Marhum died in 1468 and was buried based on Islamic teachings (Amal, 2010: 64. Darmawijaya et al., 2020: 49-51).

After Kolano Marhum died, he was succeeded by his son, Zainal Abidin, who ruled from 1486-1500. As the new ruler, Zainal Abidin was much more pious than his father, Kolano Marhum. Zainal Abidin has received religious guidance since childhood from Datu Maulana Husein. After coming to power, Sultan Zainal Abidin made many fundamental changes to the Sultanate of Ternate. This change was much influenced by the Islamic religious values he had absorbed from his teacher. Datu Maulana Husein (Darmawijaya, et al, 2020: 58).

The influence of Datu Maulana Husein was tremendous on Sultan Zainal Abidin Syah. In 1495, Datu Maulana Husein managed to convince his student, Sultan Zainal Abidin Syah, to leave the palace to study Islam on the island of Java. Sultan Zainal Abidin Syah was eager to meet Sunan Giri, the teacher of Datu Maulana Husein. Datu Maulana Husein often explains the goodness of Sunan Giri as an Islamic scholar (Darmawijaya et al., 2020, pp. 59-60).

After arriving on the island of Java, Sultan Zainal Abidin is better known as Sultan Bualawa, the Clove Sultan in Javanese. Historical sources mention again that Sultan Zainal Abidin not only studied Islamic knowledge in Giri but continued his journey to Malacca, a trade center and the most significant Islam spread in Southeast Asia then. From Giri, Sultan Zainal Abidin sailed to Malacca. He arrived in Malacca when Malacca was led by Sultan Alauddin Ri'ayat Syah (Amal, 2010: 65. Darmawijaya et al., 2020: 61).

On his way home from Malacca, Sultan Zainal Abidin again stopped at Giri, then in Makassar and Ambon to build friendships with the local rulers. From Giri, Sultan Zainal Abidin managed to bring in several Islamic scholars who would be tasked with assisting him in spreading and developing the religion of Islam. Tuhubahanul is one of the most famous Islamic scholars from Giri who was brought by Sultan Zainal Abidin to assist him in teaching Islam in the Sultanate of Ternate. These Islamic scholars are entrusted as imams. This became the forerunner to the existence of Javanese Imams in the Bobato Akhirat structure in the Sultanate of Ternate (Amal, 2010: 65. Darmawijaya et al., 2020: 61).

The existence of Bobato Akhirat has succeeded in improving the structure of the Sultanate of Ternate for the better. The changes made by Sultan Zainal Abidin Syah were then followed by

other kolano-kolano in the North Maluku region. Kolano-kolano in North Maluku both used the title of sultan and formed Bobato Akhirat as an official managing Islamic Shari'a issues. This is a fundamental change that occurred in the North Maluku region after Datu Maulana Husein succeeded in convincing Kolano Marhum to accept Shari'a Islam and then also succeeded in educating and accompanying Kolano Marhum's son, Sultan Zainal Abidin, to be able to leave the sultanate palace of Ternate so that he could sail across the sea to study religion. Islam on the islands of Java and Malacca then returned to Ternate. After returning to Ternate, Sultan Zainal Abidin Syah, a student of Datu Maulana Husein, succeeded in playing the role of the founder of Islamic law in North Maluku (Amal, 2010: 65. Darmawijaya et al., 2020: 61).

CONCLUSION

Before the rulers in South Sulawesi and North Maluku made Shari'a Islam the kingdom's religion, they already knew Islam through Islamic traders. The presence of the Minang Malay Ulama had a significant role in convincing the rulers of South Sulawesi and North Maluku. Datuk ri Tiro, Datuk ri Bandang, and Datuk Patimang are three Minang Malay scholars who succeeded in convincing the rulers of Luwu, Tiro Bulukumba, and the king of Makassar (Gowa Tallo) to embrace Islam. In South Sulawesi, the influence of the Minang Malays not only succeeded in convincing the king to accept Islam voluntarily, but the existence of the Minang Malays also succeeded in influencing the life model of the people with Malay culture, which can be observed through traces of Malayness in South Sulawesi.

The same case also occurred in North Maluku. Historical sources show that the Minang Malay Ulama had a significant role in convincing North Maluku Kolano to accept Shari'a Islam. Datu Maulana Husein is a Minang Malay cleric who is thought to have played a significant role in convincing Kolano Ternate to accept Shari'a Islam. After the Ternate Kolano accepted Shari'a Islam, the other Kolano in the North Maluku region also voluntarily followed the Ternate Kolano's decision to accept Shari'a Islam. Since Karaeng in South Sulawesi and Kolano in North Maluku accepted Shari'a Islam, life in South Sulawesi and North Maluku has become more quality. This change is one proof that the presence of Islamic Shari'a is a blessing for Karaeng in South Sulawesi and Kolano in North Maluku, both in the world and after experiencing death.

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