

The Historical Study of Sharia Values and their Implementation in Gowa Regency

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Abstract: This study is the research results on historical sense of Sharia-Islamic law-values and their implementation in Gowa regency with sub discussion of Sharia conceptual as the ethics element, the public understanding about Sharia as the ethics element and the implementation of Sharia in Gowa society. The research method was based on field research by applying qualitative descriptive and the historical approach became the main method in this research in order to find the actualization of Sharia among Gowa societies. The data obtained in this research were analyzed qualitatively and then they were analyzed deductively, inductively and comparatively. This research formulated the findings that Sharia is same with the ethics element that set after admission and accepted Islam among the people of Gowa. The implementation of Sharia was loaded with the intellectual, moral, social and ritual values in Gowa regency. Sharia with the spiritual values related to the human nature that contains life sanctity aspect. The intellectual value was found in the history of the Gowa's kingdom that local communities reached the high intellectual glory. The social value primarily concerned on the procedures of mutual relationship among humans in family and muamalah's law, the teachings of Sharia were also set it. The ritual value was the part of the most prominent of Sharia's aspects from the religious rituals such as ceremonial procession of planting in the field and death. The research has implications for the importance of Sharia values as the ethics values in the community that must be preserved as long as they do not contrary with the Islamic teachings because they become a community identity symbol that has been inheritable by the past glory.

Key words: Sharia, traditional values, Gowa regency, intellectual, implementation, family

INTRODUCTION

Sharia-Islamic law-becomes an important part of ethics as an integral part of culture and tradition in Makassar's community, especially in Gowa regency which had been entrenched for a long time. The other ethics elements are customary, regulatory, legal provisions, propriety which are in Bugis community known as the ethical heritage.

The ethics elements are reviewed in the historical perspective which aims to improve the society morals during the Gowa's kingdom in the past. The ethics aim to strengthen the kingdom and kinship in order to strengthen the kingdom's family, the kinship is a fence of the arbitrary action and Sharia is as the support for the honest weakling people. It is described in Lontara Latoa which states that if the customs are not maintained, then the community is ruined. If the ethics are not maintained, then the kingdom is weak. If the social stratification is lost, the society is not agreed. If the judiciary is lost, the kinship relation of countries is broken. And if Sharia-Islamic law-does not implemented again, all people will conduct arbitrary

actions. Particularly, Sharia's element that is also as the Islamic tradition becomes urgent since the religious inclusion in the reign of the 10th king of Gowa, Tunipallangga (1546-1565), i.e., when the king gave permission to Malay Muslim traders through Nakoda Bonang to settle at Somba Opu. Almost all religious ceremonies and Islamic symbols which were conducted by the local community are accompanied with Sharia element.

In the historical perspective, Sharia is all the rules derived from the Islamic teachings then it is assimilated with ethics either in jurisprudence, theology or Sufism and morals. In other words, Sharia also enters the action and ethical decisions at least gives guidance and breath based on the Islamic teachings.

In the line with it and in order to find out more about how the position of Sharia in the ethics system for Gowa society, it is important to investigate, especially Sharia's dimension that has spiritual, intellectual, moral, social and ritual values.

Regarding to this study, it was formulated some problem identifications to be investigated by presenting the questions, i.e., how is the conceptual of Sharia as

the ethics element and its implementation how is the actualization of Sharia in Gowa regency how is the relationship between sarak (Sharia) and ethics and how is the implementation of Sharia's values for Gowa society. Along with the problem identifications above, the main problem scope that was investigated is how is the historical sense of Sharia's values and their implementation in Gowa regency? In order to conduct this research to be more focused and systematic, the key problem and sub-problem formulation are developed into three sub-sections as the basis for discussion as follows:

- How is Sharia as the ethics element?
- How is the understanding of Gowa society about Sharia as the ethics element?
- How is the implementation of Sharia's values for Gowa society?

This study aims to provide, the conceptual overview of Sharia as the ethics element in terms of its history in Gowa regency. It also describes the understanding of Gowa society about Sharia as the ethics element and also investigates the implementation of Sharia's values based on the reality in Gowa society which included the spiritual, intellectual, moral, social and ritual values.

This study is expected to be useful for the scientific and practical significance. For scientific significance, it is expected to be as further study on the civilization aspect in Gowa regency associated with the implementation of Sharia in the historical perspective. For practical significance, it is expected to be as information that Sharia as Islamic tradition that is integrated with the local culture in Gowa regency which necessary to be continuous and should receive more serious attention to the culture development and community civilization, especially to Gowa society.

Theoretical review: Sharia-Islamic law is an ethics element that is set after the admission and accepted Islam among the Makassar tribes. It contains the Islamic concepts which are as the core for the whole life ritual aspects. According to Abdullah (2005) Sharia is the Islamic law containing various law provisions that are based on the unity of God to Allah SWT. Another resource reveals that Sharia contains the Islamic values and teachings that are assimilated the cultural customs of communities since the entry of Islam (Mattulada, 2004).

The entry of Sharia as one of ethics elements can occur because the acculturation process is possible. Khallaf (2002) explains that in one of the basic provisions of fikih is set the rule of al-adat al-muhakkamah or al-adat syari'at muhakkamah, i.e., the customs and habits of a society, the local culture is a source of Islamic law as long

as it does not damage the faith. The society customs and habits that are considered as the customary law are the cultural and social system including the manners of someone behaviors towards other human beings in a social system before the advent of Islam. And after the entry of Sharia system that does not break the faith that is continued after the arrival of Islam.

The integration strengthening process of Islam into Sharia is as an ethics element because Islam requires the genuine humanitarian teaching as mentioned by the cultural value of Makassar which is based on mutual respect, brotherhood and equality among human beings based on the unity of God's principle.

Therefore, in the researcher's point of view, it reveals that the entry of Sharia is into the ethical system and then the various beliefs that violate the morals such as ways of worship giving offerings to the ancestor's spirit which is called as ancestral tradition, mediation in sacred places and maintaining the sacred place are abandoned step by step and they are slowly changed in accordance with the concept of Islamic teachings. For example, giving offerings to the ancestor's spirit which is essence to honor the ancestor's spirit is now changed by simply praying for them, especially after taking five time prayers because Islam educates Muslim to always pray, even without use of offerings and incense. The prayer is accepted by Allah (Almighty God) during it is implemented sincerely and diligently. Therefore, these concepts contain the Islamic education values which do not violate the ethical system.

The arguments which have been mentioned above show that there are customs and cultural heritage of the ancestors of Makassar's people which is called ethics, this heritage is in the form of noble ideas or values in the tradition forms that perpetuate their life order. The truth of this heritage is always lasting and when Sharia enters to it, it occurs transformation that is sometimes the cultural heritage is eliminated but the essence remains unaltered. On the other hand, even the cultural heritage is sometimes more developed and practiced by the society extensively because it is not contrary to Islamic law.

MATERIALS AND METHODS

This research was conducted in Gowa regency as one of the basis Makassar tribes and was once a center of Islamic empire laden with the Islamic law practice. In accordance with the title and issues that have been stated this research was conducted as the field research by applying the descriptive qualitative. The types of data in this research consisted of two types, i.e., the primary data and the secondary data.

The historical approach became the main method in this research in order to find out the actualization of

Sharia among Gowa's societies. The data obtained in this study were analyzed qualitatively and then they were analyzed deductively, inductively and comparatively. The data collection procedures included observation, collecting data by using some instruments as the research technique, questionnaire and interview with the customary leaders and community figures of Gowa regency.

RESULTS AND DISCUSSION

The society in Gowa regency, South Sulawesi is dominantly inhabited by Makassarese tribe as the ethnic groups and tribes including Malay which had implemented Sharia's concept in accordance with the Islamic teachings. The Makassarese tribes in Gowa regency who have Islamic religion and always preserving the Islamic law practice are bound by the rules of the Islamic teachings.

Sharia's values that are sourced from the Islamic teachings encounter the process based on the cultural and customs acceleration, so it is understood that the Islamic law not only enriches the ethical system but also refines and filters the greatness of this ethical system because some systems are apparently less in line with Islamic law values.

For example, the past among Gowa societies, there was ethical tradition called the planting procession in the field which was conducted over 40 days once a year as a starting mark of work in the fields of rice cultivating. The tradition in the perspective of Makassarese was a part of religious ritual. Based on the researcher's review results and based on the corresponding reality in the field, the ritual ceremony had been simplified, especially after the switch of the kingdom system to the regent government system.

Once this event was held for 40 days and nights, after the kingdom was changed, it was conducted for 7 days and nights and now it is conducted especially in rural areas such as Tombolopao, Biringbuku and Malakaji whose territory bordered with Sinjai. Until now, this ceremony is conducted based on the tradition but based on the researcher's survey results, this ceremony is now only conducted for one night. Meanwhile, for the urban areas and surroundings such as in Sungguminasa, Pallangga and Barombong, this ceremony is not conducted again.

The causes of the shift ceremony procession in the rice planting based on the researcher's perspective due to two factors, namely the factor of kingdom system change into the state system and the existence of Sharia factor. This Sharia is loaded by the intellectual, moral, social and ritual values that are implemented in Gowa as follows:

Spiritual value: The term of spiritual comes from the word of spirit, i.e., the powerful stimulus from the inside. In term of terminology, it can be interpreted as the religious stimuli, the religious impulse innate. This is congruent with the words of Allah in QS. Ar-Rum verse 30:

عَاقِبَةُ وُجُوهِكُمْ لِلَّذِينَ أَحْسَنُوا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ آيَاتُ الْغَيْبِ وَلَكِنَّكَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

Meaning: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion but most of the people do not know" (QS. 30:30).

The term of *فطرت الله* (fitrah Allah) in the paragraph above contains interpretation that the human beings are created by Allah (Almighty God) by having the religious sense, i.e., the religious of the unity of God and to believe in the unity of God and practice its teachings.

In the Islamic law, the spiritual values which are related to human nature contain the life sanctity aspect that believes in the Supreme Regulatory and after the advent of Islam, it was called God, i.e., Allah Ta'ala. Therefore, Gowa as the first kingdom accepted Islam and made it as the kingdom's religion. All actions taken by the government should be based on Islam (Tika and Syam, 2007). These spiritual values are more clearly explained in Lontara Makassar philosophy and they are also found in the book of Kelong Makassar which states that:

'I just praise, surrender to God, surrender, in His unity, be piety to God, command the people based on sincerity. Discover the four corners and come back to yourself because there is knowledge in the individual who is placed by Almighty God' (Hakim, 2006; Tika, 2007).

The sentences above contain the high spiritual values they give encouragement (spirit) to be piety to Allah and do all commandments of the religion with sincerity. Regarding to the four corners mentioned in that sentence, it also covers the spiritual values that are interpreted by the nature as it has been revealed and then it is found that the Lontara philosophy that is called four comers basically means that return to the identity element of human creation (nature) which is formed from four elements, namely land, water, fire and wind.

With the philosophy of the four corners, it also gives the big effect on the spiritual values for the society in Gowa regency because in the researcher's perspective, this philosophy can be interpreted at the beginning statement of QS. Ar-Rum verse 30, i.e.:

فَأَمْرٌ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ

(so direct your face to the religion of Allah in accordance with the nature). Based on this statement, the societies perceive that the nature universe horizontally and vertically as well as illustrated in the four compass points, i.e., West, East, North and South as the place to expose our self in order to see the greatness of the God. It also contains the spiritual values to make ourselves to be more belief to the greatness of Allah, so we have the spirit to continue to devote ourselves to Him.

Intellectual value: There are many verses related to the intellectual value, even the first revelation of "إقرأ" that was revealed to the Prophet Muhammad SAW is evocative of mankind to increase their intellectual capacity. Similarly, other verses that use the terms are such as afala ta'qilun (QS. Al-Baqarah (2): 73; QS. Ali 'Imran (3): 118; QS. al-Mu'minin (23): 80) afala tubsirun (QS. al-Qasas (28): 72; al-Zukhruf (43): 51) and afala yanzurun (QS. al-A'raf (7): 185; QS. Qaf (50): 61). In line with that Allah places intellectuals in the high position, so there is no kind of human beings who is given the special glory beside them as long as it is based on the faith and devotion to Allah (QS. al-Mujadalah: 11).

To enhance the intellectual based on the historical perspective, the leader of Gowa like Karaeng Pattingaloang is a person who has high intellectual, masters all the secrets of Western sciences, learns the history of European empires, reads science books every day, speaks Portuguese and people think that he was Portuguese.

Besides, the history recorded that in the reign of Sultan Malikussaid (1639-1653) Gowa society reached the top of intellectual glory because at that time there was already telescope tool that was used by the king of Gowa and Karaeng Pattingaloang's books were widely published containing the intellectual spirit. Similarly, in the book of Kelong Makassar, it is found that wisdom as well as the messages to the present and future generations that should further enhance their intellectual, namely: 'although you have many buffaloes; your wealth is piled up; you are still difficult; If you don't study' (Hakim, 2006).

The word of wisdom as well as the message contains the intellectual value that has Islamic law dimension, it gives the moral message of how the urgency of studying for intellectual improvement by concentrating on education through schools, i.e., studying. In the ancestral message was also mentioned that: 'if you discover the knowledge, please go to the North first, if there is no in

the North, please go to the South, if there is no in the South, please go to the East, if there is no in the East, please go to the West, supposing you do not find on the four winds, you have to come back to yourself because there is knowledge inside yourself that is placed by Almighty God' (Tika, 2007).

These messages are relevant to the expression of the Prophet Muhammad SAW which state that you have to go to study until to Cina, it means that wherever you go in order to improve the intellectual, so it is highly recommended as such that has been conducted by people of Gowa for long time ago and it was also recorded that Tuanta Salamaka Syaikh Yusuf al-Makassari had traveled the world to study the knowledge.

Social value: The Islamic teachings contains the social values, it is understood from the content of the Holy Qur'an that affirms the human condition in a social environment with the various tribes and nations so that they form a social life and that they can help each other in kindness and remind that human happiness is also related to his/her relationship with his/her neighbor. Hence, the humans as social beings which consist of different ethnicity, race and nation entail also the cultural difference between them.

In this case, Sharia teachings also set the procedures of mutual relationship among human beings in term of kinship and muamalah's law; even it reaches in the issues of social, legal politics of the social administration and the constitutional which are termed as al-fiqh al-siyasi wa al-dusturiyah.

Furthermore, Sharia that governs the social, political government and constitutional termed as al-fiqh al-siyasi wa al-dusturiyah is the establishment of Islamic employees in the kingdom which aims to regulate all religious issues including Islamic education within the meaning assigned to provide guidance and counseling of Islam to the society.

The Islamic employees in Gowa in its history were established after Islam became the official religion of the kingdom. In its development, the Islamic employees were included in the kingdom structures called the spiritual leaders who organized the Islamic broadcast symbols and practice the Islamic teachings in all life aspects such as marriage and inheritance based on the Islamic law, the maintenance of worship places and serving in an official ceremony of the royal oath-taking by the Holy Qur'an. The spiritual leaders also served as a missionary, a teacher, the main musyrid in teaching Islam to the people assisted by the operational executor bureaucracy at local level empire which was called Imam Desa, Imam Kampung and Imam cadangan.

Ritual value: The ritual value in Islam is a part of the most prominent aspects of Sharia. For example, in the past Muhtamar (2007) wrote that in Makassar community in Gowa regency, there was a ritual that was called the planting procession in the field which was conducted for 40 days once a year as a starting mark of work in the fields for rice cultivating. This tradition according to Makassar's people was a part of the religious ritual (Muhtamar, 2007).

Based on the researcher's review results and corresponding with the real reality in the field, the ritual ceremony has been simplified, especially after the switch of the kingdom system to be the regent government system. Once, this event was held for 40 days and nights, after the kingdom was changed, it was turned into 7 days and nights and now it is conducted especially in rural areas such as Tombolopao, Biringbuku and Malakaji, whose territory bordered with Sinjai. Until now, this ceremony is conducted based on the tradition but based on the researcher's survey results, this ceremony is now only conducted for one night. Meanwhile, for the urban areas and surroundings such as in Sungguminasa, Pallangga and Barombong, this ceremony is not conducted again.

The causes of the shift ceremony procession in the rice planting based on the researcher's perspective due to two factors, namely the factor of kingdom system change into the state and the existence of Sharia factor. The first factor is the change in the state system, from the empire system to be the unitary state. The role of the king was authoritative and knowledgeable about the customs, now it is replaced by the role of a regent government or the urban/rural heads that are busier taking care of the society development in term of economic growth by thinking the effectiveness in various aspects. In this case, the ceremonial procession of planting in the paddy fields was an old pattern that could hamper the economic growth because it took a long time, it spent 40 days and nights that was considered reducing its effectiveness in carrying out the important activities. Besides, it certainly spent a lot of funds which should be provided by the government or in the past it was provided by the kingdom.

When conducting the planting ceremonial procession of the paddy fields was shifted to be 7 days and nights, the funding source still comes from the government and that time the ceremony was entirely depend on the nongovernmental, then it was simply only held for 1 day because the government support had declined. This was proven when the planting ceremonial procession is no longer attended by the regents and district heads, it is

different in the past, it was attended and officially opened by the king or the appointed local traditional authorities. The second factor is the Islamic law ethics. In this case, the ceremony in its procession that is served by serving meals and cutting the animal is one of the activities that have not benefits based on Islamic law. Particularly, there are many intellectuals in this area who are really understood about religious teachings consider that giving offerings by serving the food and slaughtering animal, i.e., called the blood offerings by slaughtering animals infringe the Islamic law rules, even it can occur polytheism.

The tradition regulation is as the old life habits for the traditional community in Gowa regency that are considered as an ethical system but they can occur the polytheism. Many agricultural events such as the planting ceremonial procession of the fields and in everyday life that were once considered sacred and understood as part of the ritual because it violated the Islamic law that had been left by the society. The example can be seen on the death institution that provides the customary rules stating that the death should be held for specific ceremony that commemorate the 3rd, 17 and 14th day, etc., after someone dead but most Islamic scholars stated that it is not useful, so now Makassar people generally implement funerals in accordance with the Islamic teachings, i.e., after the burial, the family conducts the ta'ziah event and after that it is ended the death procession.

CONCLUSION

Sharia-Islamic law-is an ethics element which is set after the admission and accepted Islam among the people in Gowa regency. It contains the Islamic concepts which is the breath of all aspects for the local community life rituals. The Muslims who always preserve the Islamic law practices are bound by the rules of Islamic teachings.

The Islamic law values which come from the Islamic teachings in Gowa regency encounter the culture and customs acceleration process, so it is interpreted that the Islamic law not only enriches the ethical system but also filters the greatness of the ethical system because some system are apparently not congruent with the Islamic law values.

The implementation of Sharia is loaded with the intellectual, moral, social and ritual values in Gowa regency. The Islamic law with the spiritual values is related to the life sanctity aspect in the Supreme Regulatory and after the advent of Islam, it was called Allah, the Almighty God. Hence, Gowa as the first empire accepted Islam and made it as the kingdom religion. All

actions taken by the government should be based on Islam. Regarding to the intellectual value in the historical perspective, Gowa leaders such as Karaeng Pattingalloang, Syekh Yusuf al-Makassari and others had the high intellectual and they were recorded in the history that during Sultan Malikussaid's government (1639-1653) the society of Gowa reached the high of the intellectual glory because at that time there was already telescope tool that was used by Gowa's king and also there were books written by Karaeng Pattingalloang which contain the intellectual spirit.

For social value, particularly concerning with the procedures of mutual relationship among human beings in term of kinship law and muamalah, even it reaches in the issues of social, legal politics of the social administration and the constitutional which were termed as *al-fiqh al-siyasi wa al-dusturiyah*. Therefore, Sharia that governs the social, political government and constitutional termed as *al-fiqh al-siyasi wa al-dusturiyah* is the establishment of Islamic employees in the kingdom which aims to regulate all religious issues including Islamic education within the meaning assigned to provide guidance and counseling of Islam to the society.

The last is the ritual value, i.e., a part of the most prominent aspect of Islamic law as the existence of the ritual tradition which is called the planting ceremonial procession. It was conducted for 40 years once a year as a starting mark of work in the fields for rice cultivating. This tradition in Makassar's people perspective is a part of the religion ritual which now this procession is shifted for 7 days. Similarly, the customary rules stating that the death must be held for the specific ceremony that commemorate the 3rd, 17th, 14th day, etc., after someone dead but most Islamic scholars state that it does not

provide benefits, so now Gowa's society generally carry out the funerals in accordance with the Islamic teachings, i.e., after the burial, the family conducts *ta'ziah* event and it is the end of the funeral procession.

IMPLICATIONS

This research has implications for the importance of Sharia-Islamic law-values as an ethics element in the community that should be preserved as long as it does not contrary with the Islamic teachings because it is as the community identity symbol that has been inheritable by the glory of the past.

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