

ISLAMIC SOCIETY OF BUTON

(Historical and Cultural Analysis Study on Buton Islamic Society)

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Abstract

Buton in a historical perspective is a sultanate located in Southeast Sulawesi. Geographically, Buton is flanked by the East Nusa Tenggara Flores Sea and the Banda Sea which makes this area a transit area for ships from east to west and from west to east. This research is a qualitative research using historical method approach. This study aims to describe and understand the Muslim community of Buton both from the history, culture and economy of the Muslim community of Buton. In this study it was found that the arrival of Islam in Buton in the mid-16th century AD, had a major influence in the formation of the culture of the local community. Where the arrival of Islam did not directly shake and even erase the traditions of the Buton people, but Islam that came to the Butonese region with hasil entered and influenced culture, in other terms, there was acculturation between the culture or traditions of the Buton people and Islamic teachings. then the strategic geographical location makes this area a transit area for merchant ships, so that the process of Islamization can occur very easily.

Keywords: Culture, Butonese Islam, History.



Introduction

Islam is a religion of mercy for all nature, comes with a mission to free humans from the practice of human exploitation of other humans with the Qur'an as a guide to life. Islam, which is present in the barren desert land of Arabia, does not at the same time erase the culture of the local community, because in general Islam does not reject the existence of culture and is against it. But in the presence of a clear statement or argument prohibiting the culture that is contrary to Islamic law. because in principle the concept of worship in Islam is to be based on the Qur'an and the sunnah of the Prophet Muhammad Saw.

In relation to the above, the spread of Islam to various regions in the periphery of the Arab lands and areas far from Arabia including the Buton area located in Southeast Sulawesi is an effort in forming an order of life, regardless of background. On the other hand, the presence of Islam in Buton cannot be separated from the Islamization process that occurred in Southeast Asia, especially in Indonesia.

Quoted from Badri Yatim (2018), said that since the 7th century AD (1st century H) Arab, Persian and Indian traders have conducted trade relations with Indonesia, which at that time was known as the archipelago. Some of the ports that were often visited were Lamuri port in Aceh, Barus and Palembang in Sumatra, Sunda Kelapa and Gresik in Java.¹ This means that since the 7th century AD Islam has reached this area, even though political institutions have not yet been established.

The entry of Islam in Southeast Sulawesi, especially the Buton region, occurred in 984 AH (1542 AD).² At the time, the reigning king of Buton was La Kilaponto, whose title was *Sultan Muhrum*. Although Islam was accepted by the local community in the mid-16th century AD, it is not yet known how far the teachings of Islam influenced the community during the second half of the century.³ The influence of Islam in Buton was only seen in the early 17th AD. quoted from La Niampe that based on local sources mentioning during the reign of La Elangi the title of sultan Dayanu Iksanuddin (1597-1631) laid down the royal law known as "*martabat tujuh*" where this law contains related to seven ranks or seven positions.⁴

Based on the explanation above, that Islam arrived in Buton and formed a force in political institutions occurred in 984 H. meaning that the Islamic work has existed where in running the government issued the law "*martabat tujuh*", this is the real reason Islam influenced the system of government of the Islamic work in Buton. The

¹ Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Raja Grafindo Persada, 1993), 191.

² La Niampe, "Unsur-unsur Tasawuf Dalam Undang-undang Buton," *Al-Fikr: Jurnal Pemikiran Islam* 15, no. 3 (2010): 499.

³ Abdul Rahim Yunus, *Posisi Tasawuf Dalam Sistem Kekuasaan di Kesultanan Buton Pada Abad ke-19* (Jakarta: INIS, 1995), 19.

⁴ La Niampe, "Pengaruh Islam Dalam Kebudayaan Lokal di Buton," *Jurnal: el harakah* 14, no. 2 (2012): 244-45.

existence of Islam in Buton had a significant impact on the history of Buton society, this can be detected in the process of evolution of Buton's socio-cultural system.⁵ Therefore, for the people of Buton, Islam is an unavoidable reality that continues to grow and characterize Buton society.

The presence of Islam in Buton did not immediately erase the customs of the local community. This can be seen in the practice of "*haroa*", which has been a long-standing tradition of the Buton people, as if it has become the hallmark of the community.

Method

This research uses the historical method, which is a process of critically examining and analyzing records and relics of the past. This method relies on four stages in research, as follows:

1. Heuristics, This stage is the first step for the author in the process of searching and collecting data from various sources that are relevant in research and related to the problems studied from various sources including books from the library, journals or articles taken from Google Scholar and some taken from the internet.
2. Verification or historical criticism is the second step after collecting all the sources needed in the research. the sources that have been collected are then processed through verification or historical criticism so that the authenticity of the source can be known in the process of historical criticism there are two steps taken by researchers, first external criticism to see the authenticity of the data that has been collected from various sources. Second, internal criticism to obtain credible data from the author by looking at his ability to convey something appropriate based on the truth of other sources. then after the data collected is verified, it can be seen from all the existing data which ones can be used as sources for research in accordance with data credibility.
3. Interpretation, At this stage, researchers conduct interpretation (interpretation) or also called data analysis. There are two methods in the interpretation of this research, namely analysis or describing and synthesizing or uniting. So in this study, after the data is verified, the data is analyzed in order to get more valid data, relevant to the research under study. After the data is analyzed, it is then classified based on the type of data and synthesized by connecting various existing data and facts in order to obtain a relationship between the existing data.

⁵ Muhammad Alifuddin, "Transformasi Islam dalam Sistem Sosial BUdaya Orang Buton: Tinjauan Historis," *Jurnal: Shautut Tarbiyah* 19, no. 1 (2013): 2.

4. Historiography is a way of writing, reporting, or presenting the results of historical research carried out from the beginning of the research to the end. This stage, after verification and interpretation, the result of this research process is to pour the data in the form of writing or scientific papers.

Results and Discussions

History of the Entry of Islam in Buton

Since the early centuries AD, trade and shipping routes between islands and regions in the archipelago have existed. Nations that took part in trading and shipping such as the Arabs, Persians, Indians, Chinese and the Nusantara people themselves. Nusantara sailors have even managed to sail all the way to Madagascar in East Africa.⁶ Thus, the contact or relationship between Nusantara traders and other nations has been going on for several centuries. So the culture of mutual influence cannot be avoided, including the spread of religion from outside into the Nusantara.⁷

According to Badri Yatim, economic actors or Muslim traders from Arabia, Persia and India have reached the archipelago to trade since the 7th century AD (1st Century H).⁸ This means that it is possible that these traders formed a community and in fact according to the history of the trader community formed a hunaian located on the West coast of Sumatra, precisely in Barus Tapanuli which later became one of the theoretical evidence of the entry of Islam in the archipelago. Although later there are several theories that try to detect the entry of Islam by looking at the political existence of Islam with the establishment of Islamic kingdoms in the 13th century AD.

Judging from several theories that explain the entry of Islam in the archipelago, according to the author, the most appropriate and supported by strong evidence is that it occurred in the 7th century AD. as explained in this theory, that in the 7th century AD, namely in 674 AD, on the West coast of Sumatra (Barus) there was an Islamic (Arab) village.⁹ Then the discovery of a tomb in Barus Tapanuli with the inscription Ha-Mim which was interpreted in 670 AD.¹⁰ This theory is reinforced by archaeologists' discovery of epigraphic sources in the form of tombstones. Of the many tombstones, only 38 have inscriptions. 36 pieces are scattered in the Ibrahim Tomb Complex, Ambar Tomb Complex, Maqдум Tomb Complex, Mahligai Tomb Complex and Papan Tinggi tomb while the other two are in the Medan museum.¹¹

⁶ Tiar Anwar Bachtiar, *Sejarah Nasionla Indonseia Perspektif Baru* (Jakarta: Andalusia Islamic Education & Management Services, 2011), 75.

⁷ Bachtiar, 75.

⁸ Yatim, *Sejarah Peradaban Islam*, 191.

⁹ Bachtiar, *Sejarah Nasionla Indonseia Perspektif Baru*, 75.

¹⁰ Moeflih Hasbullah, *Sejarah Sosial Intelektual Islam Indonesia* (Bandung: Pustaka Setia, 2018), 12.

¹¹ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVII* (Bandung: Mizan Pustaka, 1994), 28.

The introduction of Islam in Buton is inseparable from the process of Islamization that occurred in the archipelago. The process of spreading Islam was significantly introduced with no distinction in the status of society, making Islam well accepted by the people of the archipelago, including the people of Buton in Southeast Sulawesi. Buton has a strategic position, located on one of the trade routes from Java to Maluku. So with these conditions Buton cannot be separated from the impact of Islamization in the archipelago carried out by traders.

Although located on a strategic trade route, compared to other regions in eastern Indonesia, the arrival of Islam in Buton, especially in Southeast Sulawesi, can be said to be slow. In historical perspective, the process of Islamization of the Buton community was carried out by synchronizing the teachings of Islam with the local values of the local community that had been embedded for a long time. This was done for approximately four centuries, when Islam became the official ideology of the kingdom.

The process of Islam in Buton cannot be separated from the role of Syaikh Abdul Wahid who came to Buton in 933 AH/1526 AD, and succeeded in Islamizing the Buton kingdom in the middle of the 16th century AD.¹² The entry of King Lakilaponto into Islam became a new chapter in the history of the social and cultural system of Buton society.

Supporting factors that helped accelerate the entry of Islam and its teachings in the Buton kingdom were as follows¹³:

1. Maritime culture

The Buton people, when viewed from a historical perspective, are a maritime society. The tradition of fishing and migrating also influenced the entry of Islam in this region, because it is possible that in the process of voyaging the Buton people made direct contact with Muslim communities in other regions. So that this process became a bridge to the entry of Islam in the Buton Kingdom.

2. Transit area

Geographically, Buton is located in southeast Sulawesi. This strategic existence made Buton a stopover place for Muslim merchant ships from the Ternate and Tidore kingdoms which were Islamic kingdoms in the East. This became one of the media for the entry of Islam in Buton.

3. Philosophy of society

Long before the arrival of Islam in this region, the Buton people already had philosophical values in the social life of the community that had

¹² Lutfi Malik, *Islam dalam Budaya Muna, Suatu ikhtiar Menatap Masa Depan* (Ujung Pandang: PT UMI Thoha, 1998), 78.

¹³ M. Ardini Khaerun Rijaal, "Jejak Islam di Tanah Kesultanan Buton," *Jurnal Dakwah* 21, no. 2 (2020): 216.

similarities with Islamic teachings. This can be seen in the attitude of life of the Buton people such as; *poma-siaka* (love each other), *popia-piara* (care for each other) *poangka-angkata* (respect each other) and *pomae-maeka* (fear each other).

As explained above, Buton's maritime culture played an important role in the spread of Islam. This reality is also supported by the existence of the Buton region which is strategic enough to reinforce the Islamization process in the Buton region. In the context of maritime affairs, this region was a transit area because it was in a cross position, where merchant ships both from east to west and from west to east often made transit in Buton. Therefore, physical contact between the local population and the Muslim traders was inevitable. There was a process of acculturation between the local culture and the Muslim traders who brought the teachings of Islam. And what is no less important is the philosophical values in the social system of Buton society which tend to the values of goodness in Islam. Therefore, with this reality, the teachings of Islam can enter and even become the ideology of the kingdom.

Culture of the Islamic Society of Buton

The formation of the culture of the Buton Islamic community when seen in the pattern of community behavior that appears today, is shaped by the history and culture built by the Buton people themselves. There is a tug-of-war process in influencing the culture of the local community. This influence comes from internal and external factors, where internal influence is the process of creating culture from the creations of the Buton people themselves, while external influences in shaping the culture of the Buton people are cultures that come and form, either brought by migrants through migration flows, or cultures brought by Buton people who migrate and have direct contact with other cultures.

One important factor that influenced Buton's culture was the presence of Islam in the region. Islam had a wide impact, so that the values of Islam until now have become the characteristics and style of Buton's Islamic society.¹⁴ Islam is a reality that cannot be avoided in the history and social life of the Buton people.¹⁵ The arrival of Islam in this region for several centuries has influenced every aspect of people's lives which then changed the views and behavior of the Buton people.

The influence of Islam on all dimensions of the life of the Buton people can be seen in the cultural phenomena expressed in the social community both individually and communally at the level of social life. as a consequence of the tug-of-war process of the reality of socio-cultural life that existed when Islam was present in the Buton kingdom. Therefore, the phrase "Buton people are Muslims, not Muslims with Buton

¹⁴ Alifuddin, "Transformasi Islam dalam Sistem Sosial BUdaya Orang Buton: Tinajuan Historis," 9.

¹⁵ Alifuddin, 9.

tribes" emerged. This means that there is a process of transformation of Islamic teachings into the customs of the Buton people and Islam as a religion is incorporated into the traditions of the local community.

The presence and growth of Islamic values that influence the culture of the local community is inseparable from the policy of establishing Islam as the official religion of the kingdom in the 16th century AD. This condition has an impact on the breadth of space for Islamic values to enter and penetrate into the socio-cultural system of Buton society.¹⁶ One of the cultures that grew under the influence of Islamic values is the "*haroa*" culture which to this day is still practiced in various areas where there are Buton communities.

Haroa is a ritual performed on Islamic holidays, it is also an expression of gratitude for the favors and gifts given by the creator which in its implementation is followed by all invited families and communities. In addition, at the *haroa* event, compulsory meals such as cucuru, waji, bananas and other foods are served.¹⁷

In addition to the *haroa* culture influenced by Islam, a tradition or culture that is well known in the Buton community even today is the *Kande-kande* tradition, which is a tradition of eating together which is commonly carried out by the Buton community on major days in Islam. in a historical perspective, this tradition is carried out in order to welcome the arrival of the soldiers or soldiers of the Buton sultanate from the battlefield. This is a sign that how influential Islam is in the culture of the people in Buton and even there are still many cultures that are present from the process of the entry of Islam in the Buton region.

The integration of Islamic values in the local cultural system of the Buton people occurred through a harmonious interaction process between Islamic teachings and local culture. The process of interaction is realized in every system of life and becomes the identity of the Buton people.¹⁸

Economics of Buton Islamic Society

The strategic geographical condition, supported by shipping or trading activities, is the main attraction when discussing the Buton people. The Buton people are a society that has a maritime culture which is the main support for the continuation of the Buton people's maritime tradition from time to time from one region to another. The activity of sailing across oceanic space led Buton people to get to know other communities and cultures, and no less important is the new area that will later be used as a place to make a living, live and settle in the new area.

¹⁶ Alifuddin, 9–10.

¹⁷ Nurdin Nurdin, "TRADISI HAROA (Dakwah Islam Dalam Masyarakat Marginal Muslim Buton)," *Jurnal Dakwah: Media Komunikasi dan Dakwah* 16, no. 1 (2015): 109.

¹⁸ Idham Idham, "PENGUMPULAN BUDAYA LOKAL DENGAN ISLAM DI BAUBAU," *Jurnal Studi Islam* 10, no. 1 (2022): 3.

Buton is located in the area between two major shipping networks, the Flores Sea and the Banda Sea, making Buton a transit point for commercial ships. Surrounded by pepper-producing regions such as Maluku and East Nusa Tenggara and located on two trade routes, Buton had a strategic position as a port of entry. Buton Island is located in the southeastern region of Sulawesi, near the Banda Sea and Flores Sea, as explained in the previous chapter. Therefore, the economic potential of this area is provided by cruise ships. However, a new problem arose. Buton is not a fertile sultanate and spices are scarce.

According to Marhini et al. Only the East Buton region is known to have a small capacity for cloves and nutmeg. In fact, most of Buton Island consists of coral. Therefore, trade in products that can be done is by selling the results of work to the people of North Buton in the form of slaves and porters (sailors), tubers and corn.

The first conclusion that can be drawn is that based on the strength of natural resources, the economy of the Buton region is in a difficult situation because it is poor in natural products and utilization compared to Banten, but it has great opportunities in the economic field. region that makes Bau-Bau an international port. . Tax revenue in the Sultanate of Buton itself began during the time of the fourth and fifth Sultans and the establishment of the status of waiti as tax collectors. According to Zuhdi et al, the tax collected in the Buton Sultanate was in the form of land or fields owned by the people and distributed. When he grew up, the position of weti was waiti and became Bonto Ogena, where two people collected taxes in the east and west of Buton.

The second conclusion that can be drawn is that Buton had something to do with Banten and Mataram (and possibly the sultanate) both imposing taxes. But there were differences: Banten and Mataram used taxes as their main income, while taxes in Buton were only a secondary income.

Conclusion

The introduction of Islam in Buton is inseparable from the process of Islamization that occurred in the archipelago. The process of spreading Islam was significantly introduced with no distinction in the status of society, making Islam well accepted by the people of the archipelago, including the people of Buton in Southeast Sulawesi. Buton has a strategic position, located on one of the trade routes from Java to Maluku. So with this condition Buton cannot be separated from the impact of Islamization in the archipelago carried out by traders. Although it is located on a strategic trade route, compared to other regions in eastern Indonesia, the arrival of Islam in Buton, especially in Southeast Sulawesi, can be said to be slow. In historical perspective, the process of Islamization of the Buton community was carried out by synchronizing the teachings of Islam with the local values of the local community that

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Buton, which is geographically located between two large sea networks, namely the Flores sea and the Banda sea, makes Buton a transit area through which trading ships pass. Surrounded by spice-producing regions such as the Moluccas and East Nusa Tenggara and located on two major trade routes, Buton occupies a strategic position as an entrepot port.

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