Archipel

Études interdisciplinaires sur le monde insulindien

99 | 2020

Varia

Andi Muhammad Akhmar, *Islamisasi Bugis: Kajian Sastra atas La Galigo Versi Bottinna I La Déwata Sibawa I Wé Attaweq*. Jakarta: Yayasan Pustaka Obor Jakarta, 2018, xvi-566 p., ISBN: 978-602-433-642-4.

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Electronic version

URL: <https://journals.openedition.org/archipel/1922>

DOI: 10.4000/archipel.1922

ISSN: 2104-3655

Publisher

Association Archipel

Printed version

Date of publication: 15 July 2020

Number of pages: 312–314

ISBN: 978-2-910513-83-2

ISSN: 0044-8613

Electronic reference

Faried F. Saenong, "Andi Muhammad Akhmar, *Islamisasi Bugis: Kajian Sastra atas La Galigo Versi Bottinna I La Déwata Sibawa I Wé Attaweq*. Jakarta: Yayasan Pustaka Obor Jakarta, 2018, xvi-566 p., ISBN: 978-602-433-642-4.", *Archipel* [Online], 99 | 2020, Online since 02 June 2020, connection on 21 September 2021. URL: <http://journals.openedition.org/archipel/1922> ; DOI: <https://doi.org/10.4000/archipel.1922>

Association Archipel

If the contents of Sheikh Muhammad Said's library do not turn up any great surprises—most of the titles also appear in existing inventories of manuscript and printed *kitab*—this suggests the uniformity of Islamic learning across insular Southeast Asia and westward across the Indian Ocean, in spite of still prevalent claims of syncretism and divergence. There are, in addition, some works in Maranao and Magindanao that are unique to the collection. All these, together with the rich description of texts, illumination and codicology, mean that this volume provide much material for an enhanced understanding of the localisation of Islam in Sulu and Mindanao.

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Littératures

Andi Muhammad Akhmar, *Islamisasi Bugis: Kajian Sastra atas La Galigo Versi Bottinna I La Déwata Sibawa I Wé Attaweq*. Jakarta: Yayasan Pustaka Obor Jakarta, 2018, xvi-566 p., ISBN: 978-602-433-642-4.

Islamisation has been generally understood as a series of processes by which a society turns to Islam in various ways. These processes range from formal conversion to Islam to colouring aspects of life with Islamic values. This wide understanding covers a number of specific issues including the wearing of the *hijab*, the promulgation of religious education, the enforcement of Shari'a law, the production of halal food, and many more. The process of Islamisation will differ from one society and one country to another.

Scholars have offered a number of explanations for the patterns of Islamisation in Muslim societies. Eaton (1993), for example, has explored four theories of Islamisation in India in his discussion of military conquest, patronage, social liberation, and immigration. In different contexts, Wahid (1989) employs indigenisation, Saenong (2016) makes use of Redfield's great and little traditions, and Marriot's parochialisation and universalisation, or Asad (1986) uses discursive tradition. Each of these explanations has been useful in understanding the processes of Islamisation in different contexts and times.

This book is concerned with one aspect of Islamisation, namely the literary context of South Sulawesi. A literary approach was also been used elsewhere across the archipelago. *Hikayat Iskandar Zulkarnain*, *Hikayat Meukuta Alam*, *Hikayat Amir Hamzah* for Sumatra and the Malay world, *Serat Menak* for Java, or *Hikayat Ternate* for Maluku, are examples of literary works which have been discussed in relation to Islamisation. A text from the Bugis La Galigo tradition invites similar discussion.

This book is a thorough literary study of an episode in the La Galigo cycle dealing with the wedding of I La Déwata and I Wé Attaweq (the BDA text). It provides a literary analysis of many aspects of the text such as poetic formulas, narrative structure, the scope of space and time covered, the depiction of individual characters, and moral issues in the narrative. The author discovers interesting characteristics of the oral style of rhetoric including repetition, parallelism, enumeration, pleonasm, and concatenation.

In addition to literary concerns, the author is concerned to demonstrate the process of Bugis Islamisation through the BDA text, that is to convert non-Muslims to Islam and to enhance the quality of the faith of those who are already Muslim. Specifically, the author means by Islamisation all Islamic ideas incorporated and described in the text. He identifies three kinds of Islamic elements in the BDA text. First, it clearly demonstrates knowledge of Qur'anic texts, the names of Allah, and a number of prayers. Second, the BDA text mentions individuals, names, and places that are related to Islam. Third, the text tries to establish genealogical relations between the main figures of the La Galigo and Muslim figures.

Thus, Akhmar describes how the author of the BDA text inserted the names of Allah to introduce the concept of oneness of God in order to replace ancient Bugis beliefs and how mythological Bugis figures are linked to Muslim ones to smooth the process of Islamisation. This Bugis text differs from similar ones in Java, Sumatra and the Malay world, however, in that the author of the BDA text does not clearly acknowledge the conversion to Islam.

In his analysis of the link between Bugis figures and Muslim ones, Akhmar compares the normal genealogy of Sawérigading by Friedericy, with that in the BDA text. The key figure is Patoto'é. In the former, the genealogy starts with Patoto'é, while in the BDA text, Patoto'é is described as the son of Datu Hindi, son of La Temmu Page', son of the Prophet Sulaiman (Solomon). From Patoto'é, both genealogies share the same line: Patoto'é to Batara Guru, to Batara Lattu', and to Sawérigading who married Wé Tenriabeng. Regardless of discontinuities and anachronisms, the link is intended to allow Islam to be more easily welcomed by the Bugis.

There are many interesting issues arising from the transliteration of words and phrases from Arabic to Bugis and their translation into Indonesian. Akhmar, with the assistance of other Muslim scholars has dealt with this. For example, the Bugis clause 'Aseabidu abedillahi ya kubong lahong' is understood as a rendering of 'As'adu bi abdillahi Ya'kubun lahum' and then translated as 'I witness as the servant of God, Ya'qub for them'. (The verb 'as'adu' should actually be rendered as 'ashhadu' to be translated as 'I witness'.)

In addition to the Islamisation of the Bugis, Akhmar also demonstrates a sort of Bugis form of Islam in this BDA text. As an example, he shows how an Arabic prayer in the text is freely translated into the Bugis realm and context. The author of the BDA text maintains the use of Bugis figures and names as if

they had accepted Islam. When contextualising an Arabic prayer ‘sadaqakum Allāh ‘alayh tawakkalnā astaghfir Allāh rabbah’ which literally means ‘may Allah correct you, we submit everything to Allah, I ask forgiveness to Allah the God’, the BDA text renders it as ‘worship Wé Mappanyiwi’ in Heaven while holding up both hands on earth’. In this example, Akhmar identifies three patterns of Bugis influence in the representation of Islam: linguistic influence, contextual translation, and ritual practices. Following Marriot’s analysis, Akhmar recognises a sort of universalisation and parochialisation at the same time.

Readers looking for a fuller and more complex treatment of the processes of Islamisation need to adjust their expectations to the particular concerns of this book. Indeed, out of a total 566 pages, the explicit discussion of Islamisation only occupies about 26 pages. The study remains, however, an important and timely one. It successfully demonstrates some elements of Islam in this BDA text. This is a possibility which has not previously been sufficiently acknowledged by scholars working with La Galigo texts.

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Asahan Alham, *Dendam Sejarah* (Everlasting fostering of Revenge). Bandung: Ultimus, 2019, lvi-627 p. ISBN: 978-602-8331-76-0.

This fist-thick volume with largely literary work of Asahan Aidit (born 1938) was compiled by the editor, Bilven, of the publishing house Ultimus in Bandung, West Java. This publisher specializes in so-called *samizdat* (underground) Indonesian literature. With this volume the editor intended to commemorate the 80th birthday of Asahan, who, therefore, had no say himself in its content, neither in the choice of the title of this compilation. Even his name, Asahan *Alham*, instead of his family name, Asahan *Aidit*, was chosen by the editor/publisher. While, in the very short autobiography added to this volume, Asahan signed as: Asahan *Aidit*!

As a younger brother of D.N. Aidit, the last Chairperson of the Indonesian Communist Party (*PKI*), the greatest communist party outside China and the Soviet Republic till 1965, Asahan had to carry the heavy burden his family experienced. Already for 55 years.