

The Role of the Arab Descendants in Islamic Preaching and the Development of Religious Education in West Sulawesi: Tracing the Significance of the Role and The Their Impacts on the Development in Polewali, Mandar

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Abstract

The coming and development of Islam in a region could not be separated from the role of ulama (Islamic scholars or preachers), i.e. the local ulama and the Arab-descendant ulama. In Mandar (West Sulawesi) some names of ulama worth mentioning included Syekh Abdurrahim Kamaluddin, Syekh Abdul Mannan, Raden Mas Suryo Adilogo, Syekh Zakaria al Maghribi, etc. Of those ulama, some came from several regions in the Indonesian archipelago, some were Arab descendants, and some even came directly from the Middle east. However, those earliest preachers only left traces of history. Today their genealogical descendants are no longer found. There was their

genealogical vacuum until the end of 19th century. This research analyzes the role of the Arab descendants in in Polewali Mandar, West Sulawesi, by putting forward two questions, namely: 1) How was the picture of the spread of the Arab descendants in Polewali Mandar, West Sulawesi? And how was the institutional system built by the Arab descendants in Polewali Mandar, West Sulawesi? To investigate, this research used a qualitative descriptive approach. The results of research showed that the first entry and development of the Arab descendants in Mandar were marked by the coming of the Arab-descendant preacher named Syekh Alwi bin Abdullah bin Sahl (circa 1880s). Until today, the Arab descendants spreading in Mandar have come from his clan, followed by other Arab descendants coming from other clans.

Keywords: *the Arabs, educational institution, the Arab descendants*

Abstrak

Masuk dan berkembangnya Islam pada suatu daerah tidak dapat dilepaskan dari peranan ulama, baik ulama lokal maupun ulama keturunan Arab. Di Mandar (Sulawesi Barat) tersebutlah nama-nama mubaligh, seperti: Syekh Abdurrahim Kamaluddin, Syekh Abdul Mannan, Raden Mas Suryo Adilogo, Syekh Zakaria al Maghribi, dan lain-lain. Dari beberapa orang tersebut, ada yang berasal dari berbagai daerah di nusantara, namun ada pula mubaligh keturunan orang Arab, bahkan langsung berasal dari Timur Tengah. Akan tetapi, para mubaligh awal tersebut hanya meninggalkan jejak-jejak sejarah. Garis keturunan mereka tidak lagi diketemukan. Ada kefakuman geneologi mereka sampai akhir abad ke-19. Penelitian ini menelisik peranan keturunan orang Arab di Polewali Mandar, Sulawesi Barat, dengan mengangkat dua pertanyaan, yaitu: 1) Bagaimana gambaran persebaran keturunan orang Arab di Polewali Mandar, Sulawesi Barat? dan bagaimana sistem kelembagaan yang dibangun oleh orang keturunan Arab di Polewali Mandar, Sulawesi Barat? Untuk menelisik itu semua, penelitian ini menggunakan pendekatan kualitatif deskriptif. Hasil penelitian menunjukkan bahwa awal masuk dan berkembangnya orang keturunan Arab di Mandar, yakni dengan datangnya mubaligh keturunan orang Arab yang bernama Syekh Alwi bin Abdullah bin Sahl (sekitar 1880-an). Sampai sekarang, dari marga beliauulah tersebar keturunan orang Arab di Mandar, menyusul kedatangan marga-marga yang lain.

Kata kunci: *Orang Arab, Lembaga Pendidikan, Keturunan Arab*

Introduction

Indonesian Archipelago, comprises various races, ethnic groups, tribes, and religions. One of the ethnical groups inhabiting Indonesia is of the Arab descendant. They were born and grew up in Indonesia and thus become Indonesians. Their ancestors came to Indonesia not only as merchants but also as preachers of Islam (Berg, 2010). Historical records show that the Arabs role have a great contribution to the massive spread of Islam in the Indonesian archipelago. They spread Islam without ruining the local cultures that did not contradict Islamic teachings. In the next process, acculturation took place and as a consequence of that process, that Arabic culture became an integral part of Indonesian culture. (Mobini Kesheh, 2007). Furthermore, this Arabic culture colored the variety of Islamic life in Indonesia such as Arabic cultural dance and songs such as Hadhrah, Zapin etc.

Another impact of the Arab to Indonesia is the absorb of the Arabic words into Indonesian language. Indonesian language absorbed many Arabic words such as *rakyat* (people), *masyarakat* (society), *musyawarah* (discussion), *ilmu* (knowledge), *dakwah* (preaching), *iklan* (advertisement), names of days, names of persons, and so on. (Handriawan, 2015)

To be seen from a historical perspective, the coming of the Arabs into Indonesia was inseparable from the preaching of Islam. According to an historian Moquette, the spread of Islam started from the Arab to Gujarat, and then to the Malay Cape and finally to all over Indonesian archipelago. In this process, Arab preachers and merchants had a very great and significant role. Moquette based his argument on his observation to some tombstones in Sumatera and also the tombstone of Maulana Malik Ibrahim that resembled the tombstone in Cambay Gujarat. This theory was developed by Snouck Hurgronje by mentioning that at some seaports in India, there were a lot of Arab and Indonesian muslim merchants living there and they came to Malay regions to spread Islam. Next, their coming was followed by other Arabs who in majority were the descendants of the Prophet Muhammad PBUH by using the tittle *Sayid* or *syarif*. (Azra, 2007: 3, Purwanti, 2016)

Another different theory known as the Arab theory stated that Islam was directly brought by the Arabs. This theory is based on some local historiography about Islamization, such as the Saga of the Pasai Kings, the Saga of Merong Mahawangsa and so on. (Azra, 2007: 10). Apart from some theories about the coming of Islam to the Indonesian archipelago, it is worth noting that the Arab preachers had a great and significant role in the process of Islamization in the Indonesian archipelago. (Riflefs, 1998; Resink, 1987)

In subsequent development, in the course of the history, the population of the Arabs in the Indonesian archipelago gradually increased. This happened due to the Arabs' marriages with the local people, besides, there was an exodus from the Arabian land including Hadramaut that was known as the origin of the descendants of *habib* in the Indonesian archipelago. (Graff dan Pigeud, 2001) Based on the results of the census being conducted by the Dutch government in 1859 in the regions of Java and Madura, the population of the Arabs totaled 4,992 people. This number then increased in year 1870 to 7,495 people. In 1885, the number of the Arabs continued to increase by more than a half of the number achieved in the first census to 10,888 people, most of whom were born in Indonesia. The population of the Arabs outside Java and Madura was 2,776 in the 1859 census. In 1870, this number then increased to almost twice the number achieved in the previous census that totaled 4,917 people. In 1885, the population of the Arabs outside Java and Madura increased and totaled 9,613 people where 590 of them were born on the Arabian land and much more of them were born in the Indonesian archipelago. (Berg, 2010: 97-98). The statistical data mentioned above, showed that Indonesian archipelago had become the place of birth of Arabs and at the same time Indonesia became their homes.

At the beginning of Indonesia's independence struggle, the Arabs' role became more obvious in the Indonesian archipelago where they got involved in the development of education and politics in Indonesia. (Plas, 193; Patji, 1991) Year 1903 was marked as the year of the Jamiat Khair organization establishment. The organization became the association of Indonesian muslims that were the Arab descendants. Before 1901, it had actually been pioneered by Sayid Muhammad al-Fakir bin Abdurrahman al-Mansyur, Sayid Muhammad bin Abdullah bin Syihab, Sayid Idrus bin Ahmad bin Syihab and Sayid

Syehan bin Syihab, yet a proposal of license was not submitted earlier than 1903 and the official license was issued in 1905 on one condition that Jami'at Khair could not established a branch outside Jakarta. This organization became the first religious modern organization in the Indonesian muslim society dealing with the preaching and Islamic education. (Reid, 1999; Rabani and Artono, 2005) The most prominent activities of Jami'at Khair in the field of education were the establishment of an elementary school and the sending of the youth to Turkey to pursue their further education. The curriculum used in the Jami'at Khair school was structured and divided into some classes. Although this organization was established by the Arabs, it is also opened for non-Arab Indonesian muslims. (Dewan Redaksi Ensiklopedi Islam, 1994: 302)

In order to stop the contention among the Arabs mentioned above, A.R. Baswedan, together with other Arab figures invited the figures from two groups who actually wanted a unity, such as: Hasan Argubi, Kaptan Arab (al-Irsyad), Abdurrahman Alaydrus (Rabithah), Abdullah Bajreri (al-Irsyad) and others. The meeting was held in the house of Hasan Argubi on 11 September 1934. The result of the meeting was marked by the establishment of the Indonesian Arabs Party (Partai Arab Indonesia). In October 1934, the Indonesian Arabs Party held the first conference where they declared that their homeland is Indonesia, known as 'the Arab-descendant Youth Pledge'. AR Baswedan was finally elected chairman of the Indonesian Arabs Party. The Arab-descendant Youth Pledge had three points of statements, i.e.: 1) Indonesia is the Arab descendants' homeland, 2) The Arab descendants have to stop living an isolated life (self-isolation). 3) The Arab descendants have to fulfill their responsibilities toward Indonesian people and land. (Dewan Redaksi Ensiklopedi Islam, 1994: 90-91)

In the context of Sulawesi, following the coup d'etat against Syarif Husain the ruler of Hijaz and Nejed motored by the family of Ibn Sa'ud supported by the followers of the Wahabi Movement in 1926, many immigrants consisting of Arab ulama opposed the Wahabi by propagating Islamic teaching contrasted to Wahabi's style through the way of education. One of them was Syekh Mahmud al-Jawwad who at first went to Garut and then to Palopo and finally to Bone to

dedicate himself to Madrasah Amiriyah Bone. In Makassar, there was Syekh Abdulah Basalamah the father of Prof. Dr. Abdurrahman Basalamah who dedicated himself to the Muslim University of Indonesia (Universitas Muslim Indonesia, UMI) Makassar. (Ahmad, 2013)

The next exodus of the Arabs was Syekh Ali Kudus in the region of Pinrang and Syekh Djamal Usman Padaelo in the region of Rappang Sidrap. In the Central Sulawesi region, the name Syekh Salim Idrus Al Jufri who developed the Alkhairat religious social organization whose name is now eternalized as the name of road and airport in Palu City Central Sulawesi Province. Similarly, in West Sulawesi, came Syekh Alwi bin Abdullah bin Sahl Jamalullail and Syekh Hasan al Yamani. Syekh Hasan al Yamani was said to go back to the Middle East but he left a well-run educational institution that has developed up until today, namely Pesantren Syekh Hasan Yamani in Campalagian. (Ahmad, 2013) Meanwhile, bin Sahl lived in Mandar. From these Arabs, some Arab-descendant clans were born in Mandar, West Sulawesi. These ulama played important roles in the development of Islamic education in the region of Sulawesi. The impact of which is still strongly felt now.

Based on the above description, this research analyzes the role of the Arab descendants in Islamic preaching and its relations to the development of religious education in Polewali Mandar, West Sulawesi. This covers some of the following questions related to 1) How was the method of Islamic preaching by the Arab descendants in Polewali Mandar, West Sulawesi vis a vis local tradition which were considered un-Islamic? And how was the role of Islamic preaching by the Arabs Decendent significant in relations to the development of institutional system built by the Arab descendants in Polewali Mandar, while there were already cultural and traditional systems of local people. How was the role of Arabs descendants to develop Islamic education in the milieu where many cultures in the past from many merchants from the world came to this area? Certainly, this situation arose the contestation among the society.

Theoretical framework

The theoretical basis used in this research referred to the theory of culture mentioned by Koentjaraningrat by dividing the elements of

culture into seven main elements, i.e.: language, system of knowledge, social organization, system of life tools and technology, system of making a living, system of religion and arts. (Koentjaraningrat, 2013: 165) In the study of the Arabs' role in developing the religious education, highlighting to the educational system was very important to be given detailed portions, such as formal and non-formal knowledge institutions, manuscripts and writings produced by the Arabs and others concerning knowledge system. Besides, information of religious system also could not be ignored, such as religious ceremonies or rituals originating from the system of knowledge.

Another theory supporting in reading the Arabs was the theory of assimilation and acculturation. The acculturation concept in general is understood as a social process occurring when a people's group with a certain culture encounters the elements from foreign culture in such away so the foreign culture is gradually accepted and processed in one's own culture without causing the loss of one's own culture. (Koentjaraningrat, 2013: 202) Meanwhile, assimilation is understood as a social process occurring when there is a people's group with a different background intensively directly interact for a long time so their respective culture changes in typical nature and also the elements of culture change in form to be combined cultural elements. Usually, the group majority and the group of minority are involved in the process of assimilation, in this case, the minority group changes its typical nature of cultural elements and adapt it with the culture of the majority group. (Koentjaraningrat, 2013: 209)

The above description became shows that the adaptive character of Islam to local culture is very determinant factor in the success of the spreading of Islam in Indonesia in particular and in other part of the world in general. Thus, Islamic preachers in Indonesia in further development paid a great attention to develop the method of preaching for the harmonious relations between Islamic teachings and local cultures. (Sya'ban, 2017: xvi)

METHOD OF RESEARCH

This research used the data collection method commonly used in qualitative research, namely interviews. (Cresswell, 1994) Techniques of interviews were done with informants in the frame of tracing and

finding information about the Arabs and their role in the development of Religious education. Because the use of one technique certainly cannot guarantee the data validity, interviews must be supported by the data of observation and documentation. One of the characteristics of qualitative research, the instrument is the researcher himself/herself. (Sugiyono, 2010: 305) Therefore, in this research the data analysis had been done since the research started until the end of the process of data collection. Because this research is qualitative research, the data analysis was done by means of qualitative descriptive analysis.

RESULT

The result of the research found some important points as follow:

The first, the adaptive method of preaching implemented by the Arabs to the local people had a great impact on the successful of the Islamic preaching in Mandar.

The second is that the role played by the descendent of the Arab to preach Islam by marriage assimilation and educational teaching had a great impact on the increase of the Arabs population in Mandar, then in further development, they could build the system of politics, social and culture based on Islamic teachings, and indeed this phenomenon lead to the building of Islamic education system.

The third, The Arab descendants have a great role on the development of Islamic education in facing the impact of modernity in the modern time.

DISCUSSION

The discussion in this section will analyze the findings above in relations to the problems of this writing.

- a. Adaptive Method being Implemented by the Arabs Preacher and the nature of the region and the local people

This section will give an analysis of how the adaptive method in preaching Islam to the local people who had a strong tradition being different from Islamic teaching, could attract the local people, both rulers and common people to finally accepted Islamic teachings. First

of all, this section gives an important sketch of the characteristic of the region and its people.

a.1. Polewali Mandar Regency: Locus of the Research

Polewali Mandar Regency is one of the six regencies located in West Sulawesi. In Polewali Mandar, there used to be two big kingdoms of the 14 kingdoms ever existed, namely Balanipa kingdom and Binuang kingdom. This region became very strategic during the kingdom era, where Balanipa kingdom became *ama* (father or leader of 14 kingdoms ever existed in Mandar). The area of Mandar was an ally of 14 kingdoms, seven in the mountainous area (*pitu ulunna salu*) and seven in the coastal/downstream area (*pitu babana binanga*). These 14 kingdoms formed a confederate territory called Mandar. The region of Mandar is the present-day region of West Sulawesi Province. West Sulawesi was the expansion or development of South Sulawesi Province in year 2014. (Rahman, 2014)

Polewali Mandar Regency has become very important to study when discussing about how the relations among the Mandarese people and outside people. In the past, this area became outside people's place of migrating. The traces have still been found until today with the presence of some kampongs or villages, such as Manjopai kampong (it was said to be the runaway place for Majapahit soldiers), Ga'de kampong. Ga'de comes from the word gede, Javanese language. The place was the location where teacher from Java came at the first time, and the teacher then was known as guru ga'de. Some great teachers coming from Java for examples from Sumarrang Village (Semarang, Java), Garassi' kampong (Gresik, Java), etc.

The openness of Mandar society especially Balanipa kingdom to outside people made this region highly dynamic compared to other regions. The logical consequences made this region quickly reponds to changes, such as the acceptance of Islam. It was King Balanipa IV named Daetta Tommuane Kanna Ipattang (1610-1620) who first accepted Islam (Tim Peneliti Puslitbang Lektur, 2010: 85). Another version said that Kanna I Pattang ruled from 1608 to 1618. (Darmansyah and Muhammad Munir, 2017: 154)

King Daetta Tommuane's acceptance of Islam made Islam the kingdom religion. As the consequence, in Mandar, the connection between religious values and the local cultural values was very strong, as stated in the adage: *ada' makkesara' – sara' makkada'*; *ada', sara' nala sulo*; *sara', ada' nala gassing*; *matei ada' mua' andiang sara*; *mate toi sara' mua' andiang ada'* (tradition has religious values, religion has traditional values; tradition, religion becomes light; religion, tradition becomes strength; tradition dies without religion; and religion dies without tradition. The connection between tradition and religion was very obvious in the events of marriage and also the Quran completion of recitation accompanied with dancing horses (*saiyyang pattu'du'*). (Rasyid and Idham, 2016)

Of the six regencies located in West Sulawesi, this regency has the spread of the Arab descendants. The spread of the Arab descendants in Polewali Mandar was found in Manjopai, Pambusuang, Campalagian, Wonomulyo, and Polewali.

2. Marriage assimilation and educational teaching: Tracing the factors that spread of the Arab Descendants in Polewali Mandar

In general, the Arab descendants residing in Polewali Mandar today come from Hadramaut, or they were people of Hadrami, Yemen. The people of Hadrami are the Arabs that live in Hadramaut, South Yemen particularly in the area of the whole coast of South Arabia from Aden to Cape Raas al-Hadd. According to Azyumardi Azra who quoted the opinion of Mobini-Kesbeh, the word/term hadrami came from the sentence '*nahnu hadramiyyun 'ala kulli syai'* (we the people of Hadrami are above the others) found in al-Basyir magazine dated 15 April 1915. (Ibrahim, 2001: 28; Berg, 1989: 1)

Habib Alwi bin Abdullah bin Sahl, known by the Mandarese as Puang Toa, an Arab who came to Mandar and had children in Mandar. Habib Alwi was thought to come to Mandar, in Manjapai (kampong) to be exact, in 1880s. His coming was to preach based on the invitation from the sailors of Mandar whom he met in Sumbawa, East Nusa Tenggara. People of Manjopai accepted and befriended Imam H.Kaisah/H. Kapping (1859-1900), and Imam H. Muhammad Amin / Imam Missung (1900-1916). It was said that H. Muhammad Amin had the title was Imam Missung, because he was missing (or gave up) his

position of imama in order to give the position to Syek Alwi as a form of respect.

Habib Alwi bin Abdullah bin Sahl, known with his title Puang Toa (the elder) because he lived to be 99 years old (1834-1935). Like his grandfather imam Jamalullail given the title Asy Syaibah (the elder). Habib Alwi was born in Lasem, Pati Central Java in 1834. His father's name was Sayyid Abdullah bin Husain bin Sahl and his mother's was Raden Ayu Habibah, Pati Lasem al Munawwar (Bizawie, 2016: 333). His genealogical line was Habib Alwi bin Abdullah bin Husain bin Abdurrahman bin Muhammad bin Abdullah bin al Imam Muhammad Jamalullai bin Hasan al Muallim bin Muhammad Asadullah bin Hasan Atturobi bin Ali bin al Faqih al Muqaddam. After coming back from the Middle East he went to Batavia (the present-day Jakarta), and then went back to his birth place in Lasem. Next, he migrated and sailed from one place to another in Indonesia with the purpose to do business as a merchant, and he finally got to West Nusa Tenggara (Sumbawa), where Habib Alwi was building the local people there by opening centers for Quran reciting and coincidentally there were some sailors from Mandar land joining in the Quran reciting activities (Bin Sahl, tt.: 42), and that was from there he got much information about the condition of Mandar land (the present-day West Sulawesi). (Syekh Hasan, interview on 9/9/2017).

Tinambung (Manjopai)

Tinambung Subdistrict is a region in Polewali Mandar that is one of the oldest subdistricts. The spread of the Arabs here was not a lot, but one of its villages, i.e. Karama was the first place visited by the Sayyid Arab descendants, including the clan of Bin Sahl Jamalullail and Al-Attas. The exact place was in Tepatnya di Manjopai yang merupakan sebuah kampung di desa Karama. (Syekh Hasan, interview on 9/9/2017)

This area is inhabited mostly by fishermen. Its natural condition is described to extend along the coast. The plants growing in its surroundings were only coconuts, bananas, and mangoes. It is also not very large. So, besides fishermen, they were also farmers and employees. Meanwhile, the females were housewives, fish sellers in

markets, and some females (usually girls) have the profession as *panggulang* (rope-making laborers). (Idham, 2009)

At least, this place is one of the coastal areas frequently visited by visitors from outside the island in the past. In this place many fishermen's boats berthing, and even until now when we look toward the sea, the ships and boats will be sight decorations. (Suaib Hannan, interview on 1/9/2017)

In this Manjopai, at least there were some clans/families of Sayyid descendants. The writer could collect three clans, i.e. Bin Sahl Jamalullail, Al-Attas and Al-Jufri. However, their spread was not a lot, and one of them was S. Muhammad Shodiq of the clans of Al Attas, while his mother was still of the descendant of bin Sahl because his mother's father was the first one to come to Manjopai. (Syekh Fauzi, interview on 15/9/2017)

Campalagian

One of the places of the Arabs' spread was Campalagian. Their spread in Campalagian was found in Bonde, Pappang, Parappe and Lampoko. Despite their rather small number, some of the above-mentioned villages were inhabited by at least one family that had the genealogical line that went up to the Prophet Rasulullah saw. (Ust. Amin, interview on 10/9/2017)

About the location setting of in this Campalagian, at least it was known as the birth kampong of ulama. There were teens or even more of the ulama born or grew in the subdistrict of Campalagian, such as K.H. Maddappungan, K.H. Muhammad Zeim. K. Ahmad Zein, K.H. Mahmud Ismail, K.H. Muhammadiyah, K.H. Muhammada Nur and so on. Even the charismatic ulama or even a guardian Imam Lapeo or K.H. Muhammad Tahir could not be separated from the Islamic religious history especially in Campalagian. (Ust. Syarifuddin, interview on 7/9/2017)

It was also known that in Campalagian there was a lot of Islamic education, starting from the non-formal until the formal education. Especially in Bonde, there used to be a group of Qur'an reciting that was named Pesantren Tjalon Alim Oelama and has now transitioned into formal education of Perguruan Islam (Pergis) Campalagian. This was outside the yellow book reciting that was taught by all *panrita*

(ulama) taking place in every ulama's house. (Ust. Syarifuddin, interview on 7/9/2017)

Besides, there were also some pesantren, from the pesantren claiming to be traditional pesantren to the modern pesantren. At least there were some pesantren, namely Pesantren Hasan Yamani Parappe, Ponpes Al Ikhlas Lampoko, Pesantren Al Ihsan Kenje, and Pesantren Assalafy Parappe. (Ust. Amin, interview on 10/9/2017)

Apart from pesantren, there were also some madrasah located in Campalagian. Among others were Madrasah DDI Lapeo, Madrasah Darud Falah To Mandar (DFT) Pappang, Madrasah Pergis Bonde, Madrasah Aliyah Panggalo, Madrasah Al Maarif Suruang, Madrasah Al Irsyad Katumbangan. (Uts. Hamzah Durisa, interview on 27/9/2017)

Balanipa

One of the research areas was Balanipa. In fact, there were some villages that became the research loci, namely the villages of Tammangalle, Pambusuang and Sabang Subik. All these areas used to be together under the name Pambusuang. However, as the time passed, the government administration system changed, at least at the level of village or subdistrict. Today they have extended into some villages, but people in Polman particularly call Pambusuang even though their destination is to the area of Sabang Subik. (Rahman, 2014)

Balanipa in the past was a name of big kingdom located in Mandar. The kingdom that was formed by the First King named I Manyambungi Todilaling and who became the first crown holder as a king in Balanipa. In the ally of *Pitu Ba'bana Binanga* (PBB), Balanipa was thought to be the leader of the other six kingdoms. After hundreds of years, Balanipa became a sub-district. Some recent years it was also initiated to become a New Autonomous Region (Daerah Otonomi Baru, DOB) to become Balanipa regency, but it was not yet actualized and it is still under the government administration of Polewali Mandar regency. (Poelinggomang, 2015)

In terms of government, in Balanipa, was just like in other sub-districts, the leader was called Camat (Head of subdistrict), while at the village level the leader is called Head of Village that had been elected in a democratic election. They were selected to be servants of the society, at least at the village level. (Rahman, 2014)

While in terms of religious life, areas in Balanipa especially in Pambusuang and Sabang Subik were still with their strong nuances of Islam. In these place, there were still many of the young generation found to be wearing caps and sarongs when going to their teacher's house to learn to recite Quran. Starting from basic reciting to the yellow book or kitab gundul reciting. It was also in this place that many teachers were found to be capable of teaching the knowledge of *sharaf* and *nahwu*. (Rahman Halim, interview on 27/9/2017)

Pambusuang was known as the kampong of ulama. In this area many great ulama were born including K.H. Muhammad Tahir, who spent much of his life in Campalagian. It was undeniable that he was born in Pambusuang. It was also agreed that Pambusuang is the place where there were many sayyid in Mandar, West Sulawesi. (Latif, 2018)

Wonomulyo (Banua Baru)

An area that became the place for the Arabs' spread in Polewali Mandar was in the sub-district of Wonomulyo. On this occasion, the writer conducted interviews in the village of Banua Baru. Wonomulyo itself is a sub-district that has existed long in Polewali Mandar. The name of this sub-district was taken from a term of Javanese language. It is obvious, because this area has become the region of transmigration of Javanese people in Mandar. The naming was also done by the Javanese people. Wonomulyo originated from two words, namely 'Wono' and 'Mulyo'. Wono means forest and 'Mulyo' means holy, so 'Wonomulyo' means holy forest. (Poelinggomang, 2015)

Wonomulyo can be said to be a center for economy circulation of the society of Polewali Mandar. The society is also fairly various because they come from different tribal backgrounds. Found here are the people of the tribes of Mandar, Java, Toraja, Buginese and Arab. In terms variety, in Wonomulyo there are also people of the religions of Christianity and Islam. This fact is marked by the existence of churches, and of course by the many mosques. (Rahman, 2014)

The Arabs Community

The Arabs in Polewali Mandar especially those who had the title sayyid became people who were highly respected by the society. Their

community up until today has blended and has become part of Polewali Mandar society. There were almost no more pure Arab-blooded sayyid because of the marriage between the Arabs and the Mandarese. From the writer's search, it was found out that there were more than a dozen clans living in Polewali Mandar Regency. (KH. Ilham Shaleh, interview on 21/9/2017) At least there were 14 clans, namely:

The Clan of Sahl Jamalullail

To trace the exact years of the coming of the Arabs to Mandar or Polewali Mandar was not an easy thing to do, especially because the writing culture in the past was still limited and minimal. The information obtained were only from oral information.

From the interviews between the writer and Hasan bin Husain Al Attas and Shodiq Al Attas, one of the descendants of Al-Attas, some information said that the beginning of the Arabs' coming was with the clan/family of Bin Sahl Jamalullail and Al Attas to the area of Manjopai of Karama Village, Tinambung sub-district. Besides the clan of Al Attas, he was also a descendant of the clan of Bin Sahl Jamalullail from his mother's side. So, the two clans were closely related. (Syekh Hasan, interview on 9/9/2017)

Bin Sahl Jamalullail was an Arab from Hadramaut, Yemen. They were brought and accompanied by Mandarese fishermen who always traveled by sea. The Arabs were given a place to stay in the fishermen's boat berthing area. The local people really gave them high respect to the Arabs or sayyid. They were guided and assisted with their life practice of Islam. (Syekh Hasan, interview on 9/9/2017)

In relation with the language used, the writer could not obtained more-detailed information from the sources because the happening was hundreds of years ago, but Bin Sahl Jamalullail was a person who traveled to preach Islam to many places. Even in Balanipa Sinjai was his beginning of coming to the Island of Sulawesi, until someday he finally came to the area of Manjopai that was also a colony under the Kingdom of Balanipa in Mandar at that time. (Syekh Hasan, interview on 9/9/2017)

Everybody has a name, called according to his name or based on his child's name, that is typical in Mandar. Yet the Arabs around

Manjopai were caleeda Puang Saiyye by the local people. This has stayed the same up until today. According to Hasan bin Husain, the address or calling name such as Puang, Saiyye, or Puang Saiyye, very frequently given by the local people where the Arabs lived (Sabang Subik). Often, the Arabs were called so because of the people's respect. They were called according to their appropriateness to call. (Nafis Djuaeni, interview on 11/9/2017)

The coming of other Arabs was with the clan of Al-Attas. According to the interviews between the writer and the source, the clan of Al Attas actually had two lines of coming, namely through business trade and religion mission or preaching. The first to come to Mandar land (still in Manjopai) was Habib Alwi bin Husein bin Hasan Al-Attas. He was Abdillah bin Husain bin Sahl Jamalullail, the son of a sayyid from the clan of bin Sahl Jamalullail. Abdillah bin Husain bin Sahl Jamalullail married one of the daughters from the Solo royal family named Raden Ayu Bibah Patilasang. From the marriage, Habib Alwi bin Abdillah was born. (Syekh Hasan, interview on 9/9/2017)

Continuing the role of his father as an Islamic preacher, Habib Alwi also followed his father's steps to be a preacher. His preaching activities started from Java to Lombok, West Nusa Tenggara. In the journey, he met Mandarese fishermen in Lombok, and he was finally invited by the fishermen to come to Lombok after the fishermen studied Islamic teachings from him. (Syekh Hasan, interview on 9/9/2017)

At first, he did not know where Mandar is, but because of that invitation, he then performed the istikharah prayer to get inspiration and guidance. Therefore, he left for Mandar with the fishermen. His first arrival was in the area of Manjopai, Karama, that was a coastal area inhabited by fishermen. (Rahman Halim, interview on 27/9/2017)

According to the history, Habib Alwi bin Abdillah Bin Sahl Jamalullail married a daughter of the royal family in Balanipa. He married one of the daughters of maraqdia (king) in Mandar at that time. His wife's name was Maniyah and further his descendants became the link between sayyid and royal Mandarese. He had two daughters named Syarifah Rugaiyah and Syarifah Intan. Syarifah Rugaiyah then married one of the members of clan of Al-Attas coming from Balanipa Sinjai who was named Al-Habib Alwi bin Husain Al-

Attas. So, the son-in-law and the father-in-law had the same names, but different clans. (Rahman Halim, interview on 27/9/2017)

After Habib Alwi bin Abdillah bin Sahl Jamalullail got a child in Manjopai, he moved to the area of Pambusuang which was not very far from Manjopai, only about 7 kilometers. He then married one of the local females in Pambusuang. From the marriage, a great ulama was born, i.e. Habib Hasan Jamalullail Puang Lero. He preached in Pambusang for a long time and also he sent his child to Mecca to continue further education in Islamic knowledge. (Syekh Hasan, interview on 9/9/2017)

Ini Pambusuang, he was invited by one of his students named K.H. Muhammad Tahir to come to Campalagian to preach. In Campalagian also he got married and finally he died there and was buried in a mosque, Masjid Besar Campalagian located in Bonde Village. (Ust. Syarifuddin, interview on 3/10/2017)

The Clan of Al-Attas

In relation to the clan of Al-Attas, as mentioned above, the clan came from two lines: business trade and Islamic preaching. The line of trade led to the birth of descendants and gave birth to the clan of Sayyed Mengga Al-Attas, an important figure in Polewali Mandar. While from the line of mission, it was by Al Habib Alwi bin Husain Al-Attas. (KH. Ilham Shaleh, interview on 21/9/2017)

Further, the person playing the very important role in the coming of an Arab Sayyid in Mandar was Habib Alwi bin Abdillah bin Sahl Jamalullail. He had good relations all over the world including Malaysia. He was also meritorius in bringing the family of Al-Attas who was the granfather of Puang Mengga. They both were actually related up until their grandfathers. Their meeting was at Umar and Hud brothers. (KH. Ilham Shaleh, interview on 21/9/2017)

The Clan of As-Siraj

Another clan was As-Siraj who are now living in the area of Campalagian, in the Bonde village, to be exact. Yet their number was not very significant compared to the clans of Bin Sahl Jamalullail or Al-Attas. Even according to the source (S Usman Abbas, who was of the clan of As-Siraj), only he and his siblings and father having the

clan name As-Siraj. Other than that, he never knew if or not there had been another clan besides his clan. (Uts. Hamzah Durisa, interview on 27/9/2017)

According to S Usman Abbas, the spread of the clan of As-Siraj was in the Buginese area. It was said that it was the coming of his grandfather named Ali As-Siraj. First, he took the mission or preaching line in the Buginese area, and then came to Bonde. He once got married there and had children. And then in Bonde he married a local female named Sitti Dawiyah and got a child who was named Sayyid Abbas Ali As-Siraj. The estimation of year was around 1920s. His coming was still very recent compared to the coming of the other Arabs before. As-Siraj was also an Arab originally coming from Yemen. (Uts. Hamzah Durisa, interview on 27/9/2017)

The coming of Ali As-Siraj until he got to Mandar was for the reason of Islam spread of preaching. His determination to travel to various parts of the world was also strengthened by his resistance against the King's decision when he was in his home country. Another reason for his choosing the area of Campalagian particularly in Bonde because many people there could speak Arabic. Of course, because that place was one of the field of studying the knowledge of book, from the basic book or the basic reciting of Quran to the yellow book frequently called Kitab Gundul. (Uts. Hamzah Durisa, interview on 27/9/2017)

Another line of coming was through the marriage between Miswar As-Siraj and Farhanah binti Muhsin Al-Attas who was the grandson of Puang Bela who was none other than the brother of Sayyid Mengga (Puang Mengga). It was said that Miswar As-Siraj was S. Abbas Ali As-Siraj's nephew who also had descendants in Bonde, Campalagian sub-district. (Ust. Syarifuddin, interview on 3/10/2017)

The Clan of Al-Idrus

Al-Idrus was also one of the sayyid families living in Polewali Mandar. Their spread in Pambusuang, Bonde (Campalagian), Banua Baru (Wonomulyo) and in Polewali although the number was not as large as the number of the clan of Sahl Jamalullail, Al Mahdaly or Al-Attas. Their number was very small, only a few heads of families. (Sayyid Muhammad, interview on 1/10/2017)

The beginning of his coming, according to Habibuddin bin Hasan bin Sahl Jamalullail, the clan of Al-Idrus came to Polewali Mandar through the line of marriage. A tradition run by a sayyid family obligated the sayyid to always maintain the line of descendants or bloodline, and one of the ways was marriage among the clans of sayyid. (Sayyid Muhammad, interview on 1/10/2017)

At first, the clan of Al-Idrus existed in Sengkang. Next, they came again to the area of Polewali Mandar. Historically, one of the Arab descendants of Al-Idrus married someone of the clans of Sahl Jamalullail. His name was Abdurrahman Al-Idrus. He married one of the daughters of Hasan bin Alwi bin Sahl Jamalullail (Puang Lero) named Syarifah Syaeha binti Hasan bin Alwi. Their coming was estimated to be around 1945 coming from Sengkang. (Sayyid Muhammad, interview on 1/10/2017)

Next, from the marriage, Muhammad Al-Idrus and Abdullah Al-Idrus were born. They both then had descendants of the clan of Al-Idrus in Polewali Mandar. Some were in Campalagian, Wonomulyo and Polewali. Their generation now has been the fourth generation. (Sayyid Muhammad, interview on 1/10/2017)

The Clan of Al-Jufri

The coming and spread of the clans of Al-Jufri in Polewali Mandar also through the marriage line. Just like the coming of Al-Idrus. At first this clan came due to the marriage between Ahmad Al-Jufri with one daughter of Habib Alwi bin Sahl Jamalullail named Syarifah Intan binti Alwi from the clan of Sahl Jamalullail. Starting from the marriage and from time to time the descendants of Al-Jufri developed and became more. (Rahman Halim, interview on 27/9/2017)

At first, they came to Manjopai, Karama Village, Tinambung. Their coming was not long after the coming of the clans of Sahl Jamalullail brought by Habib Alwi bin Abdullah bin Sahl Jamalullail. Until today, since hundred of years ago, the spread of Al Jufri was also until Tammangalle, Subik, and Pambusuang in the sub-district of Balanipa. (Rahman Halim, interview on 27/9/2017)

The Clan of Basorah

One of the clans living in Mandar is Basorah. The coming of this clan could be said to be the last coming. The coming was also through the line of marriage. According to S. Habibuddin bin Hasan, Basorah came around 2012. (Said Saggaf, interview on 11/10/2017)

The existence of the clan of Basorah started with the marriage with a daughter of Muhammad Al-Idrus who lived in Campalagian. His daughter was also part of the marriage of the clan of Al-Idrus with the descendant of Sahl Jamalullail. The clan of Basorah lived in Bonde in Campalagian Sub-district. (Said Saggaf, interview on 11/10/2017)

AL-Qadry

The living of the clan of Al-Qadry in Polewali Mandar was also through the line of inter-ethnic marriage, namely the marriage with a local person. Al Qadry also originated from the area of Cikoang in Takalar Regency South Sulawesi Province. This clan today can be found in the area of Campalagian. (Said Saggaf, interview on 11/10/2017)

The Clan of Al-Bafaqih

The next clan was Al-Bafaqih. This clan's existence was approximated started in 1960s. They first came to the area of Pambusuang. The coming was also still the same as the pattern of marriage among the Arab sayyid descendants. The marriage involved Muhammad Al-Bafaqih and Syarifah H Budur, the daughter of Hasan bin Alwi who was a descendant of the clan of Sahl Jamalullail. Their spread now also was also concentrated in the area of Pambusuang. (Said Saggaf, interview on 11/10/2017)

The Clan of Al Mahdaly

One of the sayyid Arab clans was Al Mahdaly. This clan is now one of those who had many descendants in Polewali Mandar. Their coming and spread were through the line of marriage. One of the descendants of Al Mahdaly married a resident of Campalagian. From there they had many descendants. (Ust. Amin, interview on 10/9/2017)

According to Muhammad Amin Said Al Mahdaly, one of the descendants of the clan of Almahdaly, the year of the clan's coming to

Mandar Land was not exactly known, but it started in the area of Majene. The children of the clan then came to the area of Polewali Mandar. Some of them were in Balanipa (Pambusuang) and some in the area of Campalagian (Pappang). Until today the existence of this clan of Al-Mahdaly has been largely found in the area of Polewali Mandar. (Ust. Amin, interview on 10/9/2017)

The spread now is largely found in the area of Pambusuang and Campalagian. In Pambusuang the descendants of Sayyid Jafar Al Mahdaly lived. He was also considered to be a religious public figure in Pambusuang when he was alive, while in Campalagian, one person named Muhammad Amin Said Al Mahdaly became the top authority in a pesantren that was fairly famous in West Sulawesi. Some other lived in Polewali, in the area of Pekkabata to be exact. Descendant of the clans of Al Mahdaly was Fauzi bin Jafar Al Mahdaly who is now Imam in the Agung Syuhada Mosque, Polewali. (Ust. Amin, interview on 10/9/2017)

The Clan of As-Saggaf

As-Saggaf was also one of the Arab clans living in Polewali Mandar. His coming was also the marriage between the clan of Sahl Jamalullail and As-Saggaf. At first this clan was from Cilellang, Barru Regency South Sulawesi Province. (Said Saggaf, interview on 11/10/2017)

The marriage involved Fahir As-Saggaf with Nurul Ain binti Alwi. The female was the sister of S Hasan bin Alwi betterknown as Puang Lero or the son of the first sayyid coming to Polewali Mandar, Habib Alwi bin Abdullah bin Sahl Jamalullail. Now, descendants of As-Saggaf live in the area of Manding in Polewali sub-district. (Said Saggaf, interview on 11/10/2017)

The Clan of Al-Azuz

Another clan was Al-Azuz. His coming started in the area of Buku in Mapilli sub-district. It was started with the marriage of a Sayyid Arab descendant of the clan of Al-Azuz. He was Hamid Al-Azuz who married a local there. From the marriage, a son was born and named Umar bin Hamid Al Azuz who finally married Syarifah Azizah, one of the daughters of Hasan bin Alwi bin Sahl Jamalullail.

Next, from the marriage, two sons were born and named Agil and Usman having the Al-Azuz clan name. (Ust. Amin, interview on 10/9/2017)

The Clan of Jamalullail

Among the families or clans in Mandar, he was a descendant of Jamalullail, almost resembled Sahl Jamalullail. According to a grandchild of the Jamalullail clan named Sayyid Usman, the beginning of his coming was in the area of Tinambung, in the area of Tangnga-Tangnga to be exact. The man coming was Muhammad Jamalullail. He finally died there and buried in the Tangnga-Tangnga cemetery located uphill near sea. The spread of this clan was in the region of Pampusuang, Campalagian until Wonomulyo Polewali Mandar. (Habib Alwi, interview on 11/9/2017)

The Clan of Al-Hamid

The last clan that the writer found was Al-Hamid married to one of the daughters of the clan of Al-Attas named Fatma. From here, came the family of Al-Hamid in Polewali Mandar, in the area of Wonomulyo to be exact, but because all of his descendants were female, the spread of the Al-Hamid clan were not many. (K.H. Ilham Shaleh, interview on 21/9/2017)

Al-Yamany

The other Arabs who once came to Mandar and lived there was Syekh Hasan Al-Yamany. He resided in the area of Campalagian. In that place he taught and shared Islamic religious knowledge with the society and ulama in Campalagian. His coming was around 1926. He was an Arab coming from Yemen, a country in the Middle East. (Ust. Amin, interview on 10/9/2017)

Following his coming, he finally married a local female of Campalagian who the daughter of Sayyid Hasan Al Mahdaly was. However, no child was found from the marriage. In fact, his wife once gave birth to a child and the child grew to be a teenager and died. So, finally Syekh Hasan Yamany left the area of Mandar and went back to Mecca. (Ust. Amin, interview on 10/9/2017)

His coming to Mandar had very large influence, especially in terms of the development of Islamic education in Mandar. The existence of Pesantren Hasan Yamany located in Parappe Campalagian was one of his initiatives. And now the pesantren still exists with the coming of santri from all over Indonesia. (Syekh. Hasan, interview on 9/9/2017)

The coming of Syekh Yasan Yamany was actually not the first but started by his father named Syekh Said Yamany who was also a great ulama. However, his father did not live long in Campalagian. He then went back to Mecca. Syekh Said Yamany considered that the area of Campalagian was fairly potential for developing the Islamic religious preaching or mission. So, after going back to Mecca he (Syekh Said Yamani) instructed his son (Syekh Hasan Yamani) to come to Campalagian to spread Islam mission. When Syekh Hasan Yamani got the mandate, his father already became mufti or Imam from the sect of As-Syafi'iy. Hasan Yamani came with his younger brother named Umar Yamani who was assigned to spread Islam in Bone. (Ust. Syarifuddin, interview on 3/10/2017)

The coming of Syekh Hasan Yamani in Campalagian was welcome with full joy and enthusiasm, because his presence was felt as some addition to the merry activities of Islamic mission or preaching especially in the field of Islamic religious education, His presence in Campalagian in fact attracted various ulama in Mandar at that time. They (ulama of Mandar) were interested to study Islamic religious knowledge from Syekh Hasan Yamany. (Ust. Syarifuddin, interview on 3/10/2017)

The Spread of the Arabs in Polewali Mandar

Today, the Arabs, although they are not many compared to the society of Polewali Mandar as a whole, the number of the Arabs can be said to be big. This is because the marriage that did not only take place among the Arabs themselves but sometimes they the sayyid also married the local Mandarese females. (Sayyid Muhammad, interview on 1/10/2017)

The spread of the Arabs especially the clan of this Bin Sahl Jamalullail covered some subdistricts in Polewali Mandar. The spread came from one line, namely from Habib Alwi bin Sahl Jamalullail. He

got married four times. He first got married in the region of Sumbawa, West Nusa Tenggara. In Mandar (Polman) he married three females, in three places, namely in Manjopai, Pambusuang and Campalagian. (Sayyid Muhammad, interview on 1/10/2017)

In Manjopai his four children were born, namely Intan binti Alwi, Ruqaiyah binti Alwi, Alwiyah binti Alwi and Umar bin Alwi. His wife in Pambusuang gave birth to three children. Two females and one male: his son named Hasan bin Alwi better known as *Puang Lero*, Hural Aeni binti Alwi and Hasyimiah binti Alwi. The last from his fourth wife in Campalagian he got four children: Husain bin Alwi, Muhammad Muhsin bin Alwi, Mardiyah binti Alwi, and Zahrah binti Alwi. Due to his four marriages, his descendants spread more and more, and their areas of spread became larger and larger. (Syekh Hasan, interview on 9/9/2017)

Occupations of the Arabs now are becoming fairly various. According to Sayyid Shodiq Al Attas, in the past not all of the descendants of Sayyid focused on the spread of Islam in Mandar. (Sayyid Muhammad, interview on 1/10/2017) Some of them were busy with the business life they were living regularly in markets. Only a few of them seriously focused on the Quran recitation and teaching of Islam and succeeding in becoming ulama in the region of Mandar, and Polewali Mandar in particular. The reasons of this were not known, but still according to S. Shodiq, probably because they were complacent with the respect given by the society, so they were not really interested in the Islam developing activities. Some time afterwards they became active in developing Islam. Statistically, the data of the Arab communities in the regency of Polewali Mandar were not yet collected systematically, yet the society knew of their existence. When they on of them was in a village or kampong for example, the members of society knew if he was sayyid. The society tended to give respect very highly because they were the direct descendants of the Prophet Muhammad PBUH. In terms of the total number, the writer did not yet get certain information of how many Sayyid Arabs in Polewali Mandar, yet in terms of their regions of spread, they could be traced. From the traces that the wrtiter followed, there were clans spreading in the regency of Polewali Mandar. (Sayyid Muhammad, interview on 1/10/2017) There were no fewer than 15 clans/families found by the writer. In detail, the number can be seen in the following table.

Table 1. The Spread of the Arabs in Polewali Mandar

No	Name of Clan/Family	Region of Spread
1	Al-Ahdal	Balanipa
2	Al-Attas	Tinambung, Balanipa, Campalagian, Mapilli, Polewali
3	Al-Bafaqih	Balanipa
4	Al-Idrus	Balanipa, Campalagian, Wonomulyo, Polewali
5	Al-Jufri	Tinambung, Balanipa
6	Al-Mahdaly	Balanipa, Campalagian, Polewali
7	Al-Qadry	Balanipa, Campalagian
8	As-Saggaf	Polewali
9	Al-Yamany	Campalagian (no more)
10	Basorah	Campalagian
11	Bin Sahl Jamalullail	Balanipa, Campalagian, Wonomulyo
12	Jamalullail	Balanipa, Campalagian, Wonomulyo
13	As-Siraj	Campalagian, Wonomulyo
14	Al-Azuz	Mapilli and Wonomulyo
15	Al-Hamid	Wonomulyo

From the above various description, it can be concluded that part of the influence of the Arabs' spread in Polewali Mandar was due to the existence of the clan of bin Sahl Jamalullail. This was marked by the coming of other clans in time, starting from the coming of Al-Attas, Al-Jufri, AL Bafaqih, Al-Idrus until the last, namely Al-Basorah. (Sayyid Muhammad, interview on 1/10/2017)

However, after that, inter-clan marriages resulted in the next generations. So, when, for example, a female of the clan of Bin Sahl Jamalullail married someone from another clan, the female's child will follow the clan of her husband. This resulted in the increasing number of the clans of Sayyid Arabs in Polewali Mandar.

One of the clans that produce another clan was Al-Idrus, because the descendants of AL-Idrus that married Bin Sahl Jamalullail gave birth to the generation of female children who then married another clan, namely Basorah. Therefore, Basorah also existed in Polewali

Mandar when both of them had children. (Sayyid Muhammad, interview on 1/10/2017)

The Arab Figures

Meanwhile, among other Arab figures that played important roles in Polewali Mandar were:

- S. Mengga (regent of Polewali Mamasa for two terms of service)
- Salim S. Mengga (Member of DPR RI parliament for two and a half terms of service)
- Aladin S. Mengga (Vice Governor of West Sulawesi).
- S. Dja'far al Mahdaly (member of DPRD parliament Polewali Mamasa)
- S. Fauzi bin Dja'far Mahdaly (Imam of Masjid Syuhada Polewali)
- Husein bin Alwi al Attas (imam of Subik Balanipa)
- Hasan Bin Husein al Attas (imam of masjid Subik ambusuang)
- S. Hasan Habibuddin bin Hasan bin Sahl Jamalullail (imam of masjid Banuabaru Wonomulyo)
- Sayyid Muhammad Amin Said al Mahdaly (member of DPRD parliament Polewali Mandar of PKS party)
- Usman bin Umar bin Hamid Al-Azuz (member of KPU Polman)
- H. Fakhri Tajuddin, Lc. (Director of Pondok Pesantren Hasan Yamani) and
- H. Amin Said (head of Hasan Yamani foundation).
- Etc.

The writer presents a table related to the lines of marriages among the Arab clans in Polewali Mandar.

Table 2: Marriages among the Arab Clans

No	Marriages Among Clans	
	Male	Female
1	Sahl Jamalullail	Local Mandarese
2	Al-Attas	Sahl Jamalullail
3	Al –Jufri	Sahl Jamalullail

4	Al-Bafaqih	Sahl Jamalullail
5	Al –Mahdaly	Local Mandarese
6	Al-Qadry	Local Mandarese
7	As-Siraj	Local Mandarese
8	Al-Idrus	Sahl Jamalullail
9	As-Saggaf	Sahl Jamalullail
10	Al-Azuz	Local Mandarese
11	Al-Hamid	Al-Attas
12	Al-Basorah	Al-Idrus
13	Al-Ahdal	Local Mandarese
14	Jamalullail	Local Mandarese
15	Al-Yamany	Al-Mahdaly

From the above table it can be seen that the Arabs were open to any marriage with the local people, especially with the local people of Mandar. However, that was true for every male Arab only. He was free to marry anybody. However, a female Arab was forbidden to marry a non-Arab male. In fact, this applied not only in Mandar but also in the Arabs' original place of Haramain, as found out in the research of Jacobsen, (2008: 78) where it was stated that a male Arab could marry anybody of any stratum, while a female Arab was allowed to marry a male of equal level (*kafa'ah*).

When the researcher asked about this, data were found that the Arabs only follow the patrilineal bloodline that is based on the male only. When a female Arab married a non-sayyid male, her child would not be acknowledged as a sayyid descendant anymore (broken bloodline). They feared this thing. Unlike the male, when he married a non-sayyidah female, his child would still be acknowledged. Here it was obvious that there was a discrimination in looking for a spouse (for the female/sayyidah/syarifah). However, when traced further, up until the person who was the parent of all sayyidah (hasan bin Ali karramallahu wajhah), Hasan was the grandson of the Prophet Muhammad PBUH from his daughter named Fatimah who married the prophet's cousin, Ali bin Abi Thalib. If only descendants of sayyidah/syarifah marrying non-sayyid male were acknowledged, the number of the Arab descendants would raise more rapidly. (Sayid Muhammad, interview on 1/10/2017)

Until today, there have been 15 clans/families found, with no data yet about the exact total number of the Arab descendants in Mandar, West Sulawesi, yet according to Habib Hasan, it could be estimated to be about 700 people. This was because there has been no organization to bring them together.

The Society's Respect

In Mandar (read: society) the Arab descendants are very much respected and are addressed with *saiyye'*. The address *saiyye'* applies for all ages. When the person addressing is younger than the *saiyye'*, he/she will add the word *Puang*, to be *Puang saiyye'*. This address of *saiyye'* is also without discriminating whether or not the Arab is a direct descendant of the Prophet. As long as he is an Arab descendant, the society will address him with *saiyye'*, while there is a difference between the address *saiyye'* and other addresses. *Saiyye'* was intended for the descendants of the Prophet Muhammad through the bloodline of Husain, while those of the bloodline of Hasan were more commonly addressed with *syarif*. (Patji, 1991: 6; Berg, 1886: 227; Kazuo, 2012)

3. The Arab descendants great role on the development of Islamic education in facing the impact of modernity in the modern time.

Since the coming of Syekh Alwi bin Abdullah bin Sahl in Mandar, particularly in the area of Manjopai, he directly held Quran reciting activities at mosque. Although the Arabs living in Mandar were direct descendants of the Prophet Rasulullah, in their daily life they did not show their true Arabian characteristics. They were genetically Arabs and had been mixed with their Mandarese blood. In terms of their children's education, they did not really obligate the children to get Islamic education and they even had to force the children.

In the interview, Al-Habib Hasan bin Husein Al-Attas told the writer that he had democratic spirit, not forcing his child to choose the Islamic education and not forcing the child to become ulama. He gave freedom, just like when he got the education from his father, Habib Husein bin Alwi Al-Attas, with the democratic way too. Although when the writer continued a question concerning Al-Habib's wish to

see his descendants to become ulama, he answered “yes he wanted to”, but he did not have to be ambitious or to force his descendants.

His hope was that his children’s future dedication to the Indonesian nation would always be based on their attitude of upholding the values of Pancasila, always to uphold the strong Archipelagic State of the Republic of Indonesia known as NKRI (Negara Kesatuan Republik Indonesia) without being trapped in the struggle of some people to uphold an Indonesian khilahaf state. He clarified this by remembering his father’s life, who never forgot the typical local culture of Indonesia, although his father was an Arab. He always still wears and Indonesian muslim cap and sarong to show the symbol of muslims living in the Indonesian archipelago. (Syekh. Hasan, interview on, 9/9/2017)

The Arabs’ Educational Institution

Education of the Arabs in Polewali Mandar was not yet institutionalized. Their education was the same as the education of the common society in general. Some of them sent their children to Islamic Educational Institution, and some sent the children to public schools. In terms of religious organization, one of the active Arab figures was Al-Habib Husein bin Alwi Al-Attas. He once was an organising committee member of Nahdlatul Ulama (NU). And even according to his son, Al-Habib Husein bin Alwi Al-Attas was a true NU who had strong nationalism spirit. (Ust. Sahid, interview on 25/9/2017)

No religious organization was developed. There were only the society organizing activities by giving people some services and coaching at mosques and mushalla. The form of coaching was the activity of organizing regular recitation of Quran. In the past, the imam usually also was in charge of supervising reciting activity every night, but today usatdz alternately take turns to be in charge. Every usatdz was given a weekly schedule. (Ismail, 2012)

It was undeniable that the Arabs’ role in Mandar had very large amount of influence, whatsmore in terms of Islamic development in Mandar.

1) The Role in the Development of Islam

According to the information we obtained, the role of the Arabs in developing Islam in Polewali Mandar could be seen from the first time Habib Alwi bin Abdullah bin Sahl Jamalullail came to Mandar. His coming to Manjopai to teach knowledge of Islam was very valuable up until the life that we feel today. For his guidance to the society, from time to time, caused the number of ustadz and muballigh to continuously increase. (Ust. Sahid, interview on 25/9/2017)

We also could also see that in fact one of his students was K.H. Muhammad Tahir who was better known as Imam Lapeo. Of course, we all realize that the charismatic figure of Imam Lapeo had really big influence on the peninsula of Mandar. He was even mentioned to be a saint (*wali*) very much loved by God Allah Swt. (Habib Alwi, interview on 11/9/2017)

Although not directly, but when traced back further, Habib Alwi could be called one of the figures who caused Islam to spread in Mandar. In Manjopai he taught knowledge of tauhid or the oneness of God and combatted the cults of animism that was surely against Islamic faith (*akidah*) and *tauhid* that always attached an act only to God Allah Swt. (Habib Alwi, interview on 11/9/2017)

The Islamic education taught up until now also underwent changes. The teaching used to be done non-formally and held in the house of the teacher, but today the system started to be converted to the more formal system which was institutionalized. One of the roles of the Arabs was by building pesantren as a place and medium for learning Islamic knowledge. (Ust. Amin, interview on 10/9/2017)

At least the writer found out that there were two pesantren which were built by the support of an important Arab figure. In Pampusuang there was Pesantren Nuhiyah that used to be Madrasah Arabiyah Islamiyah (MAI) especially made to become a place for studying Islamic knowledge such as *nahwu*, *sharaf*, *fiqh* and so on. One of the founders of the pesantren was Habib Alwi bin Sahl Jamalullail. That pesantren's name was then changed into Pondok Pesantren Nuhiyah. (Ust. Amin, interview on 10/9/2017)

Another pesantren was located in the area of Campalagian, where the founders were Sayyid Arabs. They were Syekh Hasan Yamani and S. Muhammad Said Hasan Al Mahdaly. The pesantren today is named Pesantren Syekh Hasan Yamani. The pesantren has been known to have produced many preachers or muballigh, especially

in the area of Polewali Mandar and even some of them came from outside West Sulawesi. (Ust. Amin, interview on 10/9/2017)

Another role the Arabs was to become teachers in Islamic schools. Such schools included for example pesantren and madrasah. At least there were some Arabs that the writer met who also became teachers and tutors in each of those madrasahs and pesantren. Some of them came from the clan of Al-Attas, the clan of Al-Mahdaly, and the clan of As-Siraj. They all actively got involved in the development, especially the development related to Islamic education for younger generation in Polewali Mandar Regency. Some of them were in Balanipa and some in Campalagian; some became organizers of pondok pesantren, some organizers of foundations and some only regular teachers. (Muhammad Sofyan, interview on 5/10/2017) The following table shows their roles.

Table 3 The Arabs' Role in Islamic Education

No	Name	Clan	Madrasah/ Foundation	Region
1	Habib Hasan bin Husein bin Alwi	Al-Attas	Pesantren Nuhiyah	Pampusuan, Balanipa
2	S. Muhammad Amin Said	Al-Mahdaly	Pesantren Hasan Yamany	Parappe, Campalagian
3	Syarifah Nur binti Abbas Ali	As-Siraj	Perguruan Islam (Pergis)	Bonde, Campalagian
4	S. Muhammad Said Hasan	Al Mahdaly	Pergis and Pondok Pesantren Hasan Yamani	Bonde, Parappe Campalagian

Meanwhile, the other role was to become Imam in everyone's place of living. A number of Arab figures that became Imam included Habib Alwi bin Abdullah, Husain bin Alwi Al-Attas, Habibuddin bin

Hasan bin Alwi and so on. They were appointed the leaders of the prayer congregation or jamaah in their respective mosque in Manjopai, Pambusuang, Polewali and Wonomulyo. Its table can be seen below.

Table 4 : The Arabs Who Became Imam

No	Name	Clan	Region
1	Husein bin Alwi	Al-Attas	Subik, Balanipa
2	Hasan bin Husein	Al-Attas	Subik, Pambusuang
3	S. Habibuddin bin Hasan	Sahl Jamalullail	Banua Baru, Wonomulyo
4	S. Fauzi bin Jafar	AL-Mahdaly	Pekkabata Polewali

2) *The Role in Society and Government*

Although coming from Saudi Arabia and even the direct descendant of the Prophet Muhammad PBUH, their role and participation was not all about preaching or Islamic education only. Some of them became businessmen and officers in the government. (Fariduddin, interview on 10/10/2017)

In terms of government affairs, one of the most famous in Polewali Mandar was of the clan of Al-Attas. He was part of the big family of Sayyid Mengga. He was Regent of Polewali Mamasa (the present-day Polman) who was better known as the Father of Development in this regency and who used to be in the military. (Fariduddin, interview on 10/10/2017)

Furhter about the above mentioned famly of S Mengga, we also know Salim S Mengga who was of the clan of Al-Attas. He could be said to be a local and national figure. He became a member of DPR parliament of West Sulawesi for two periods. Besides, his younger brother who was of the clan of Al-Attas named Ir. Aladin S. Mengga was also a bureucracy figure in West Sulawesi. He was the second vice governor of West Sulawesi. (Ust. Amin, interview on 10/9/2017)

Meanwhile, from other lines of Al-Attas, in the area of Sabang Subik, Balanipa there used to be a Village Head coming from the clan of Al-Attas. He was Habib Idrus bin Husein Al-Attas, the son of Husein bin Alwi Al-Attas, one of those who brought the clan of Al-

Attas to the land of Mandar. Habib Idrus was once holding the mandate to be a village head for one term of service, until finally he did not nominate himself for the next period. (Ust. Sahid, interview on 25/9/2017)

Similar with the clan of As-Siraj, one of the grandchildren of S. Ali As-Siraj named S. Usman Ali As-Siraj was head of Bonde village, Campalagian subdistrict. He was elected the number-one person in that village since 2012. Whatsmore, with his position, now in Bonde Village there has been a Village-Owned Company (Badan Usaha Milik Desa, Bumdes) named Bumdes As-Siraj that is the clan of the head of Bonde village. (Syekh Hasan, interview on 9/9/2017)

Another clan was Al-Mahdaly. One generation of this clan actively taking part in the government was Sayyid Muhammad Amin Said Al Mahdaly. He was a legislative member at the level of DPRD of Polewali Mandar Regency from the Fraction of Partai Keadilan Sejahtera (PKS). He held the position from 2014 until now. (Ust. Sahid, interview on 25/9/2017)

Besides in the executive and legislative areas, one of them named Usman bin Umar bin Hamid Al-Azuz joined in another field of statesmanship. Today he is part of the organizing committee of the general election at the regency level by becoming a commissioner in the Commission of Regional General Election (Komisi Pemilihan Umum Daerah, KPUD) Polewali Mandar Regency. (Suaib Hannan, interview on 7/10/2017)

Meanwhile, the identification of genealogy was still maintained, by referring to the book of genealogy of every family of alwaliyyin. In Indoensia, there has been an institution dealing with this thing, namely the department of documentation of the descendants of the Prophet Muhammad PBUH coming from various clans. The following is the example of the genealogy book that the writer directly photographed from its owner.

The Arabs' Teaching Content

As the Arabs living in Mandar, at least they were considered more knowledgeable or closer to the level of knowing every knowledge related to Islam, from the teaching of Islam or the

introductory lessons to comprehend, such as Arabic, nahwu knowledge and *sharaf* knowledge. (Ismail, 2012)

One of the Arabs that used to be a teacher or educator in the Islamic knowledge was Al Habib Alwi bin Abdullah bin Sahl Jamalullail. His first coming was because he wanted to spread Islam through the sailors of Mandar at that time. Al-Habib mostly taught the knowledge of tauhid or the Oneness of God, whatsmore at his first coming to Mandar Land (Manjopai) he was directly in contact with various knowledges of animism that was still largely learned and believed by the society of Mandar at that time.

Unlike another Arab named Syekh Hasan Yamani. He was known to be a very strict in practicing his religion. He even did not hesitate to remind and warn the people around him for their purposeful lateness to get ready for the prayer or shalat. (Ust. Sahid, interview on 25/9/2017)

Meanwhile, Al Habib Husein bin Alwi Al-Attas taught the Islamic knowledge related to the recitation of the yellow book also known as Kitab Gundul. Some of the books that he taught included Fathul Muin, Riyadul Shalihin, Fiqh Buruhul Marawy, Al-Tajrihul Shahih, Sharful Ummaty Muhammad, and so on. Like most of the other ulama, Habib Husein largely gave certificates (*wirid*) to any person. Usually, certificate was given through Biasanya ijazah diberikan melalui orang lain, such as: Ratib Al-Habib Abdullah bin Alwi Al-Haddad, Ratib Al-Habib Umar bin Abdirrahman Al-Attas dan Wirid Sholat Subuh dan Sholat Maghrib. (Ust. Sahid, interview on 25/9/2017)

The above explanation shows that the Arabs descendents, from the first time Islam came to Polewali Mandar in particular and Sulawesi in general, had a great impact on social, cultural and educational institution. This impact is certainly colored by the teaching of Islam which is adaptive and flexible.

It is worth noting that, the early preachers of Islam in Sulawesi, in particular Polewali Mandar, tried to spread the teachings of Islam peacefully. Therefore, they used the adaptive and assimilative methods to society. That method was successfully implemented by the way of marriage to the local people and education. As a result, the role of the Arabs descents could build the system of social, culture and even politics in Polewali Mandar based on Islamic teachings.

In addition to that in further development, the system being built could give a great impact on the development of Islam in Polewali Mandar in general and contribution to Islamic education in Polewali Mandar in particular. Above all, in relations to modernity, in the present time, the Arab descendants even still play a great role in facing the negative impact of modernity to the people of Mandar through the Islamic education.

Conclusion

Based on the findings in the field, this research concluded that: *Firstly*, it is worth noting that the spread of Islam in Mandar was started by local Indonesian ulama and the Arab descendants. The Arab descendant having generations and generations in Polewali Mandar was Syekh Habib Alwi bin Abdullah Jamalullail coming to Mandar circa 1880s. To add up his success in preaching Islam, he married local females. For males especially, married and remarried with the locals have become traditions until today. From this clan of Sahl Jamalullail attracted other clans to come to Mandar, because most of the descendants of Sahl Jamalullail married the Arab descendants, from the same clan or other clans. Until today there have already been 15 clans of the Arab descendants in Polewali Mandar spread in subdistricts of Tinambung, Balanipa, Campalagian, Wonomulyo, and Polewali. However, there had been no valid data concerning the population of the Arab descendants in Polewali Mandar. One of the reasons was that there were not yet any organizations available to bring them together.

Secondly, Since the beginning of his coming, Syekh Habib Alwi bin Abdullah bin Sahl Jamlullail's main purpose was to preach Islam. The preaching development conducted was welcome by the local people. In line with the condition at that time, Quran recitation or study was conducted only in mosques and through preaching travels. As the proof that he was welcome by the local people, he was elected imam in Manjopai, and then in Pambusuang and Campalagian, and married local person. The role of Arab descendants in Mandar has so far been seen, such as mosque Pambusuang, pesantren Nuhiyah Pambusuang, grand mosque Campalagian, Perguruan Islam (Pergis) Campalagian, and Pesantren Hasan Yamani. All were built by the local people

together with the Arab descendants. However, in terms of the development of children's education, they in general no longer focus on Children's Religious Education. They in general handed the children Education over to their children; therefore, there was no recitation or study of the yellow book (read: classical) particularly especially taken care of by the Arab descendants, except in Pesantren Hasan Yamani.

Thirdly, the social, cultural and educational Islamic system built by the Arab descendents could protect the people from the negative impact of modernity.

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