

ULAMA AND UMARA: ACTORS WHO FORMED ISLAMIC CIVILIZATION IN THE SULTANATE OF BIMA

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ABSTRACT

This paper aims to explain the role of Ulama and Umara as important actors in the formation of Islamic civilization in the Sultanate of Bima. The method used in tracking the supporting data is the historical writing method which consists of heuristics, source criticism, interpretation and historiography. The historical method is useful in reconstructing the past systematically in order to reach a complete conclusion. The results of the study show that the relationship between Ulama and Umara can be traced since the wave of Islamization in the Bima Sultanate. Ulama with religious authority confirmed Islam (as a new civilization) in a political institution (sultanate) controlled by Umara. While Umara in the context of the Sultanate of Bima is a Sultan as a figure holding the reins of power. Ulama with religious authority are eager to develop da'wah and fully support the Sultan's efforts in confirming Islam as the official religion in his territory. Thus, the role and position of the Ulama and Umara became very important actors for the formation of a new civilization with an Islamic spirit in the Sultanate of Bima.

Keywords: Ulama, Umara, Islamic civilization, Bima.

1) INTRODUCTION

The Bima Kingdom is one of the six kingdoms (Kingdom of Sumbawa, Kingdom of Dompu, Kingdom of Pekat, Kingdom of Tambora, and Kingdom of Sanggar) that ever existed on Sumbawa Island. However, after the presence of Islam in Bima, the status of the Kingdom changed to a Sultanate, and a king turned into a Sultan. Geographically, the territory of the Bima Sultanate is located at the eastern tip of Sumbawa Island. The location of Sumbawa Island and Lombok Island (now included in the province of NTB) is directly adjacent to the Alas Strait to the west, Sape Strait to the east, Flores Sea to the north, and the Indian Ocean to the south. The Alas Strait connects Lombok Island with Bali Island in the west, Sape Strait connects Sumbawa Island with Flores Island in the east. In addition, the Flores Sea connects Sumbawa Island with Sulawesi Island, while the southern Indian Ocean separates the Australian continent.

Islamization in the Sultanate of Bima is the starting point for the birth of a new order that breathes Islam. The formation of a new civilization that develops rapidly because it is played by (Ulama and Umara) actors who have power and legitimacy. Historically, Ulama and Umara are two actors who helped shape civilization throughout the history of the journey of Muslims from the Arabian Peninsula to the Archipelago. The Bima Sultanate as one of hundreds of sultanates in the archipelago, has noted the close relationship between Ulama and Umara in building Islamic civilization on the east side of Sumbawa Island.

In the book "BO Sangaji Kai" listed the year of arrival of Islamic missionaries in Bima, namely in 1018 H which fell in 1609 AD Which reads "Hijratun of the Prophet SAW one thousand and ten eight years when it was converted to Islam in Bima by Datuk ri Bandang Datuk ri Tiro when the time of Sultan Abdul Kahir." The spread of Islam in the territory of the Bima kingdom was first carried out by two scholars (mubaliq) who came from Minangkabau. The presence of the Ulama on the orders of the king of Gowa has opened a new page in forming a new civilization in the territory of the Bima sultanate. In addition, it is a momentum in an effort to build good relations between the Kingdom of Gowa-Tallo and the Sultanate of Bima. The harmonious relationship between the two kingdoms has influenced the culture and customs of the Bima people. Since the nuances of Gowa colored the Sultanate of Bima, there were updates such as the name for Ncuhi or village head to be Galarang, then Sangaji or King was called Sultan. Likewise, the style of clothing and so on imitates the customs of the Makassar people (Sahidu, 2008, p. 36).

Based on the notes from the BO Sangaji Kai book, it can be traced that the formation of a new order in Bima was an effort and hard work between the ulama and umara. These two actors formed a new civilization with Islamic breath in the early period of Islamization. Ulama can freely spread Islamic teachings apart from having religious authority as well because they get free space with Umara's blessing. While Umara, in this case the Sultan, with his authority and power as a ruler, the sultan gave space to the ulama in preaching and accepted Islam as the official religion of the sultanate. Nevertheless, the discourse on religion that is intertwined with the state can be traced by looking at the role of Ulama and Umara as actors who form a new civilization in Bima that breathes Islamic teachings. Departing from the background of the problems above, this paper describes the linkage of religion and state as the efforts of ulama and umara in forming a new order, namely Islamic civilization in the Bima Sultanate in the early period of Islamization.

2) METHODS

The method used in this paper uses historical research methods. This method is useful in seeing the link between religion and state as well as in revealing the role of Ulama and Umara in shaping Islamic civilization in the Sultanate of Bima. Therefore, this type of research is historical research by relying on qualitative data analysis and describing it systematically (systemic approach). The historical method is a series of research that goes through the stages of heuristics, source criticism, interpretation and rewriting (historiography).

Heuristics or data collection is an effort to track historical sources that are relevant by means of library research, interviews and documentation, including topic selection. Source criticism is useful in order to verify appropriate and inappropriate sources. Relevant sources need to be interpreted in order to revive the scattered data as a synthesis of facts obtained from the source criticism stage. Meanwhile, historiography is the culmination of revealing facts in the field and presenting them in one writing or whole work.

3) RESULTS

Islamization: The Starting Point for the Formation of a New Civilization in Bima

In general, Islamization in the archipelago was facilitated because of the support from two parties: First, the people of the archipelago experienced contact with Islam, which led to religious conversion. Second, Arabs, Persians, Indians, and Chinese, who embrace Islam permanently live in an area of Indonesia, they marry local people, by following the lifestyle of the indigenous people in the archipelago, gradually they merge with the Malays, Javanese, Minang, Banjar, Bugis or other tribes. In times of political, economic, and socio-cultural turmoil, Islam as a religion can easily enter and fill people who are looking for a way of life, as well as the procedures taken by Muslims in spreading Islam, namely adjusting to socio-cultural conditions. existing ones (Ricklefs, 2008, p. 3).

The process of entering and developing Islam in the Bima Kingdom consisted of three processes that were not much different from the process of Islamization in the eastern part of the archipelago. Among them are as follows: First, the entry of Islam in the Bima Kingdom refers to the presence of a person or several Muslims through trade contacts or other social contacts, Islam can be considered to have entered the Bima Kingdom after the arrival of a Muslim trader in the Bima Kingdom before the acceptance of religion. official in the Bima Kingdom. Second, that the entry of Islam in the Bima Kingdom was when a Muslim community was formed who lived and built a new culture in a non-Muslim environment, for example the Bugis village on the east coast of the Bima area. There is also Kampung Melayu (for Malays) which is in the heart of the Bima sultanate area as well as a village for other communities that inhabited the Bima sultanate area long before Islam was officially accepted by the palace. Third, the formal perspective which stipulates that the entry of Islam is based on the recognition of the palace elite as well as making Islam the state religion. The third view is closely related to Islamization in the Bima Kingdom. Especially after the official acceptance of Islam, found a lot of archaeological and historical evidence that supports and is studied academically based on this view.

One of the local manuscripts that can be used as a source of local history writing is told that Islam in the Bima area came from above the royal government (top down). So with the acceptance of Islam from the kings or nobles, the process of Islamization is faster and more effective. In addition to accelerating Islamization, this participation produced other benefits for the sultan, namely the expansion of power as well as the expansion of trade (Putuhena, 2004, p. 10). According to Noorduyn, the discontinuity within the ruling class was due to the high differences in religious issues because the old king stubbornly refused to embrace Islam.

In the situation and conditions of political turmoil in the Bima kingdom, in 1028 H, in Sape (the coastal area of the eastern tip of Bima Regency) the boat docked from Gowa, they were the people of Makassar, Luwu, Tallo, and Bone came as traders facing the rulers of Ruma. Bumi Jara is in Sape to deliver a letter from Daeng Malaba (Ruma Bumi Jara's brother who lives in Bone and has embraced Islam with his family), in which he invites Ruma Bumi Jara to embrace Islam.

The Book of BO (diary book) describes the events of the entry of Islam as follows: The Prophet SAW in 1028 H, 11 Jumadil Awal had arrived at the port of Sape, the brother of Daeng Mangali in Bugis Sape and the people of Luwu, Bone and Tallo to trade. Then at night he came to Ruma Bumi Jara to deliver a Ci'lo and Bugis cloth, as well as a letter from Bumi Jara's brother in Bone named Daeng Malaba. These people are trading Ci'lo and Bugis cloth and bring the religion of Islam.

Based on the source in "BO Sangaji Kai" it can be seen that the entry of Islam to Bima in 1028 H/1618 AD And Sape was the first place visited by traders from Gowa. And the first to bring Islam to Bima were people from South Sulawesi. They came to peddle their trade goods and broadcast Islam. With this source it can also be concluded that the missionaries in the early period of the spread of Islam to Bima were traders and sailors. This is a feature of the broadcasting of Islam that comes to an area and is received by adjacent residents through trade routes brought by missionaries who double as missionaries. Such characteristics are a distinctive sign of Islamic religious broadcasting in Indonesia.

News of the arrival of the Gowa Muballiḡ who anchored in Sape brought Islam, spread widely to villages in the interior of Sape. The news also reached Ruma Ta Ma Bata Wadu (La Kai) and his followers (La Mbila, Manuru Bata) in their hiding place (Kalodu) and headed to Sape to meet Ruma Bumi Jara. Two years later, four members of the royal family declared themselves to be Muslim. At first they first studied Islam before they said the two sentences of creed as a testimony in embracing Islam. After the religious conversion, the four of them held a

deliberation which contained the following: First, Bumi Jara, La Mbila and Munuru Bata would first convert to Islam, then establish the Bima Kingdom which was Muslim. Second, Seeking Gowa Assistance to realize these ideals. Third, Sangaji Salisi must be overthrown.

Ulama and Umara: Early Actors Who Formed Islamic Civilization in Bima

The entry and development of Islam in the territory of the Bima sultanate, cannot be separated from the role of Ulama and Umara. As Ulama spread Islam in the Bima Sultanate, the existence of Ulama in Indonesia cannot be separated from the historical process of Islam itself. Ulama can be called the most meritorious in introducing Islam among the people of the Malay Archipelago. The efforts of the ulama in the process of Islamization were initially seen as in line with their role as traders. Based in coastal areas in the Malay Archipelago, the ulama became decisive in the process of Islamization of society, which went hand in hand with the development of these areas into Islamic kingdoms (Wertheim, 1959, p. 286).

The close relationship between the ulama-raja above certainly has a strong historical basis, which can be traced to the process of Islamization, which took place in line with the formation of the kingdom and the development of a trading economy. Jajat Burhanuddin further stated that foreign Muslim traders, who were an important segment in the long-distance trade, settled and formed trading communities in Indonesia. As a result, it was from this trading city that the process of Islamization took place, which then reached its peak in the 13th century as the trading cities transformed into Islamic kingdoms (Burhanuddin, 2017: 132).

With this pattern of development, Islam from the beginning has become an important part of the process of forming the kingdom. and scholars, armed with their knowledge of religion, have a significant role, in addition to the economic elite or the rich (Kathirithamby-Wells, 1986: 256-267). Ulama with religious legitimacy and authority appear to convince the public in spreading Islamic teachings in Bima. Since the religious conversion by four noble elites to the formation of Islamic political institutions in the territory of the Bima sultanate.

In this period, Islam has experienced a “religious revolution” when Islam has been institutionalized in the socio-political and cultural structure of the local community. One of the factors that controlled this development was the presence of the ulama who later became part of the royal elite (Effendy, 2017: 279). Ulama are seen as holders of religious authority and "heirs of the prophets" (*al-ulama waratsah al-anbiya*) who are getting stronger and institutionalized in society, especially in pesantren education centers. Ulama appear as the foundation stone of Islamic institutionalization. The kingdom became the basis for economic and religious processes (Burhanuddin, 2012, p. 91).

In addition to Ulama with religious legitimacy and authority, the Sultan is the main determinant in smoothing the efforts of Ulama in spreading Islam in the Sultanate of Bima. The Sultan in the view of the Bima community in the past was considered a representative of God. This assumption implies that obeying the sultan's orders is an obligation, while opposing his orders means opposing God's orders. Although the sultan was declared the supreme ruler of the kingdom, his power was limited and controlled by hadat provisions (Haris, 2006, p. 25). The Sultan is the holder of the hadat trust; since he was appointed he was respected and glorified as the holder *Ngusi ma bisa ro guna*, he gave war decisions, the death penalty and his relationship with the outside world. However, the sultan could not exercise this power until it was considered by the Hadat Council. Thus, the Hadat Council is basically an advisory body to the sultan in various matters relating to the state, whether political, economic or socio-cultural (Haris, 2006, p. 25).

The Sultan is required to live in the palace (Asi Mbojo) because the palace is the center of control of power, religion and culture, including the arts. It was in the palace that the Hadat Assembly held a Deliberation. The Sultan and his immediate family who live in the palace are bound by strict customary rules. All protocol matters are led by two officials, called Rato Parenta

and his deputy, Rato Ncandi, for public service matters, which are regulated by Bumi Preka, Bumi Daka-Tau and Bumi Roka. Bumi Pareka, is the officer who makes and maintains the Sultan's clothes. Bumi Daka-Tau is in charge of preparing the Sultan's food, including entertaining guests, while Bumi Roka is the officer who cleans various kinds of weapons belonging to the Sultan such as spears, swords and a number of Royal kris (Haris, 2005, pp. 70-71).

Sultan Abdul Khair: Founder who Confirmed Islam in the Bima Sultanate

At the time of Islamization, in Bima there was a power struggle (throne) between the royal family, namely between the reigning king and his nephew who then asked for the help of the Gowa Kingdom. Thus, the factors and socio-political conditions of the Bima Kingdom played a role in the Islamization process in Bima at that time. This moment is a good opportunity for the Gowa kingdom to expand its territory. With a long struggle, La Ka'i succeeded in defeating the Salisi after being deployed by the Makassar fleet for the third time (previously the Makassar fleet had been deployed in 1618 and 1619) by the Gowa Kingdom. With the help of Makassar troops, the king of Salisi (Mantau Asi Peka) was later arrested and replaced by his nephew Abdul Kahir as the first Sultan of Bima (Haris, 2006, p. 25).

After King Bima embraced Islam, the title sangaji was replaced with the title sultan, while the ncuhi were changed to galarang, but the rights of the king and the ncuhi remained as before. Thus, Sultan Abdul Kahir was the founder of the Islamic religion and the founder of an Islamic-style Sultanate in Bima. In the history of the Bima area, Abdul Kahir is equated with Sultan Alaudin and Sultan Malikul Said of the Kingdom of Gowa (Noorduyn. 1987 in Haris, 2006, p. 25). The Bima chronicle states that Abdul Kahir, the Sultan of Bima I, converted to Islam on 15 Rabiul Awal 1030 Hijrah to coincide with 5 February 1621, not long after the King of Gowa sent his second military expedition in 1619 (Noorduyn, 1987, p. 338). The rise of Abdul Kahir to become king was officially inaugurated on July 5, 1621 AD (Loir and Salahuddin, 2000, p. xvii). This event marked the creation of history at Dana Mbojo. Abdul Kahir was asked to be the first Sultan to reign in the Sultanate of Bima. The Bima kingdom was declared a kingdom with an Islamic pattern, later it was better known as the Bima Sultanate.

The inauguration of Sultan Abdul Kahir was on July 5, 1621 and it was agreed to be "Bima's birthday", for that reason it would determine the development of Dana Mbojo or the State of Bima in the future, Dana Mbojo would become an Islamic State. In everyday life, people will always obey Islamic law and Islamic customs. The Makamba-Makimbi belief must be abandoned. Old customs and cultures that are not in accordance with Islamic law should not be preserved. The inauguration day of Sultan Abdul Kahir was the beginning of the Islamic revival at Dana Mbojo. Abdul Kahir succeeded in bringing Bima to a new phase, namely the Sultanate period. Sultan Abdul Kahir is known as the founder of the Islamic religion and made the Bima kingdom a kingdom with an Islamic pattern. In the history of the Bima area and in Lontara Gowa it is known and often compared to Sultan Alauddin and Sultan Malikul Said of the Gowa and Tallo kingdoms, both in the spread of Islam and in the struggle for influence with the Dutch who wanted to control trade in eastern Indonesia.

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On July 6, 1640, has become an important event which is a momentum for the development of politics, religion and socio-culture among the people of Bima (*Mbojo*) in the future. From then on the royal system ended, replaced with a new government system called the sultanate, namely a government system based on Islam and a cultural system (*adat*) guided by

Islamic religious norms (*urf shabih*) (Mutawalli, 2013). Sultan Abdul Kahir died in 1640 and was succeeded by his son, Sultan Abil Khair Sirajuddin and reigned for forty-two years. However, when he was appointed as Sultan, he was only two years old, so he was represented by the Talking King. The period of Sultan Abil Khair Sirajuddin's reign was the Makassar war with the Dutch (1650-1660) which ended with the defeat of Makassar and the Bongaya agreement (18 November 1667) (Loir and Salahuddin, 1999, p. xvii).

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