

SHEIKH YUSUF AL-MAQASSARI'S METHOD OF DA'WA IN THE DEVELOPMENT OF ISLAM IN SOUTH SULAWESI (An Overview of Psychology of Da'wa)

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Abstract

This paper discusses Sheikh Yusuf al-Maqassari's method of da'wa in the development of Islam in South Sulawesi from da'wa psychological perspective. The purpose of this paper is to describe Sheikh Yusuf's method of da'wa in the development of Islam in South Sulawesi, especially in Macassar. This type of study is using Library Research, namely by examining various kinds of references related to his method da'wa. The study conveyed historical approach, and the Psychology of Da'wa by looking at the psychological condition of the people in South Sulawesi who tend to understand religion with mysticism or Sufism mindset. The results and the conclusion of study show that Sheikh Yusuf's method of da'wa in spreading Islamic teachings in South Sulawesi, especially in Macassar, is using the lecture method, the written method and the community empowerment method. Sheikh Yusuf was a scholar, Sufi, leader of Sufi order and as a well-known hero. The concrete evidence of his struggle is not only known in South Sulawesi but also in four countries, namely the Sultanate of Banten (West Java), Buginese Land (South Sulawesi), Ceylon (Sri Lanka) and Cape Town (South Africa). The implication of this study is that it is hoped that Muslims, especially in South Sulawesi, will remain consistent and continue their struggle in spreading Islam throughout the world so that Islam will always be victorious and provide coolness and peace everywhere.

Key word : Method of Da'wa; Development of Islam; Psychology of Da'wa; Sheikh Yusuf al-Maqassari; South Sulawesi

A. INTRODUCTION

Talking about a figure like Sheikh Yusuf al-Maqassari is not a foreign issue for the people, especially in South Sulawesi, because he has a worldwide reputation and he has even been confirmed as a national hero. Although there are some people who do not know in detail about the existence and essence of Sheikh Yusuf al-Maqassari, because basically almost half of his life is spent gaining

knowledge both in the field of politics and especially in the field of religious knowledge abroad.

Sheikh Yusuf was a scholar, *ṣūfī* and caliph of the tarekat as well as a well-known warrior of his time. Apart from being a fighter, he was also a big enemy of the Dutch Company. He was considered a “thorn in the flesh” by the government of the Company in East Hinda (Indonesia). His strength and fame in various fields were reflected in his consistent nature and attitude towards the teachings of Islam that he developed. Concrete evidence of the struggle was the victory of the King of Banten (Sultan Agung Tirtayasa) over the Dutch when he was assisted by Sheikh Yusuf al-Maqassarī.

After being captured by the Dutch, Sheikh Yusuf was initially exiled to Ceylon (Sri Lanka), then to South Africa and died in exile in 1699 AD, at the age of 73 years. At that time he was famous in four countries, namely South Sulawesi, Banten, Ceylon, and South Africa (Hamid, A., 1994, p. 79).

The privilege of Sheikh Yusuf al-Maqassarī is not only recognised in Indonesia as a charismatic fighter and cleric but has also received awards from various Islamic countries, especially in Cape Town, South Africa. His charisma was awarded by the President of South Africa, Nelson Mandela in his statement that "Sheikh Yusuf is the son of Africa as our model warrior" (Hamid, A., 1994, p. 79).

As a fighter and at the same time a well-known Indonesian cleric in the field of *ṣūfism*, Syekh Yusuf in spreading Islam in South Sulawesi, especially in Macassar, he used several methods, namely the lecture method (oral), the written method through out his works and the community development method, namely forming the community of *Ṭarīqat al-Khalwatiyya* which have the main points of thought and the influence of his *da'wa* on the development of Islam in the mystical field.

B. METHOD

This study used a descriptive qualitative method that describes the history of the development of Sheikh Yusuf's *da'wa* in South Sulawesi. The type of data used is secondary data obtained from books, journals, reports and the internet.

The data collection method used is library research, namely by finding and collecting secondary data sourced from various references, either books, journals, the internet or reports that can be accounted for. The data analysis technique used is the content analysis method, namely by explaining and analysing existing sources, furthermore, the various references are associated with the research conducted.

C. RESULT

THE DEVELOPMENT OF ISLAMIC DA'WA IN SOUTH SULAWESI

The South Sulawesi peninsula has always been inhabited by the Macassarese, Bugis, Mandar, Enrekang and Toraja ethnic groups. The five tribes have the same cultural roots, especially the Macassar and Bugis ethnic groups. With such a close relationship between culture and customs, the Macassarese and Bugis ethnic groups can be considered as one ethnic group and are usually called the Bugis-Macassar ethnic group, and what distinguishes these two ethnic groups is only their regional language, but they have the same script which is commonly called Bugis-Macassarese Lontarak script.

In the 15th century, in South Sulawesi, several Bugis-Macassar tribal kingdoms were established. The Bugis kingdoms such as Luwuk, Bone, Soppeng, and Wajo while the Macassar kingdom is a twin kingdom of Gowa-Tallo which is usually called the Gowa kingdom only. Maybe because it was founded by the Macassar tribe, or maybe because the port city was named Bandar Macassar, the name of the Gowa Kingdom was identified with the Macassar kingdom.

Bandar Macassar is located on the west coast of South Sulawesi and occupies a strategic position on a commercial road in the eastern part of the archipelago (Indonesia). Macassar is the center of Eastern Indonesia. Shipping from West Indonesia to Maluku, via Macassar. Shipping to the Philippines and China via the Macassar Strait. The Macassar Strait has been navigable by foreign sailors since the 5th century AD, namely since the reign of King Mulawarman of the Kutai Kingdom in East Kalimantan (Sultan, Sahib, 2015).

The entry and development of Islam in the archipelago did not coincide at the same time. Muslim traders from various nations, such as Arabs, Indians and

Iranians, had been busy navigating the Malacca Strait in the 8th century AD or 1st century H. It was they who first introduced and spread Islam in the archipelago, then followed by traders Malay and Javanese.

In general, the process of Islamization took place peacefully through trade relations and marital relations between foreign traders and local residents. Apart from these two channels, the process of Islamisation was also facilitated by the influence of *ṣūfism*. The teachings of Islamic *ṣūfism* contain similarities to the mystical nature of the archipelago.

In the process of *da'wa*, Islamic broadcasters follow their *da'wa* tactics according to each region. In coastal areas that are dynamic and more receptive to change, Islamic broadcasters (*dai*) replace old customs with new customs in accordance with Islamic teachings. In rural areas, which are more fanatical about customs, Islamic broadcasters adapt their *da'wa* strategies to old customs. Due to a wise *da'wa* strategy, the spread of Islam, in general, went smoothly and peacefully. Gradually, Islamic communities were formed in coastal areas along the trade routes in the archipelago, starting from the Malacca Peninsula, North Sumatra, Java to Maluku. In the 13th century, the first Islamic Kingdoms of archipelago, such as Samudra Pasai, the Kingdom of Demak in East Java, and the Kingdom of Ternate in North Maluku were established. These kingdoms became the centres of the spread of Islam (Sultan, Sahib, 2015).

PROFILE OF SHEIKH YUSUF AL-MAQASSARĪ

HIS BIRTH

His first name is Muḥammad Yusuf. His full name in Arabic is al-Sheikh al-Ḥāj Yusuf Abū al-Maḥāsin Ḥadiyatullah Tāj al-Khalwatī al-Maqassarī. In Indonesian: Syeikh Haji Yusuf yang mempunyai berbagai macam kebajikan, anugrah Allah, mahkota Khalwatiyah, anak Makassar (Sheikh Haji Yusuf who has various virtues, God's grace, the crown of Khalwatiyya, the son of Macassar). Among the people of Macassar is better known as Tuanta Salamaka (Our Lord who has obtained the blessing of salvation) which in Arabic is called Sayyidina al-Salama, in English it is called Our Gracious Master (Sultan, Sahib, 2020).

Muhammad Yusuf comes from the Macassar nobility (Gowa and Tallo from the maternal line), was born at the Tallo Parangloe palace on July 3, 1626 AD coinciding with 8 Shawwal 1036 H. (Sultan, Sahib, 2020). The same date is mentioned in the Lontarak Bilang of Macassar (Lightvoet, 1987). The history of the

determination of this date has become a history of the oral tradition of the people in South Sulawesi so that all studies relating to this issue already an agreement. This means that he was born after twenty years of converting the twin kingdoms of Gowa and Tallo by a cleric from Minangkabau, West Sumatra, namely Abdul Makmur Khatib Tunggal who was dubbed Datuk ri Bandang (Abdullah, Taufiq, 1987).

His father was Abdullah Khidir, a Karaeng Palili (a Traveller Nobility) who was nicknamed Tuanta Manjalawi, meaning our master from the Manjalawi country, the area south of Gowa. Another version states that Manjalawi came from Moncongloe, the northern part of Gowa in the Tallo region. Another version says that actually, Muhammad Yusuf's father was Sayyid Abdullah Khidhir, an Arab waliyullah who had lived in Kokmarak, an area south of Gowa before going to Moncongloe. Furthermore, Sultan Alauddin acknowledged that Muhammad Yusuf's father was the Prophet Khidhir as. His mother was Aminah (I Tubiani) Daeng Kunjung, the son of Ahmad (I Hamma') Daeng Leyo' Daengta Gallarang was still a cousin to I Mangnga'rangi Daeng Manrabia Sultan Alauddin, the 14th King of Gowa (1593-1639) from the maternal line (another version mentions siblings from different mothers), and also a cousin with I Bulusalangga Daeng Makkulau Daengta Dampang Kokmarak from the father's line. (Sultan, Sahib, 2020).

Since 'Abdullah's name as the father of Sheikh Yusuf was recorded in his treatise entitled *Hasyiyat fî Kitâb al-Anbâ' fî l'râb Lâ Ilâha Illallâh*, Hamka determined his father to be 'Abdullah (Hamka, 1976). However, his children and grandchildren in South Sulawesi named him Abdullah Khaidir as the father of Sheikh Yusuf, but this last name caused controversy in the eyes of the general public, because some thought that Sheikh Yusuf's father was Prophet Khaidir, but the authors could only say that his father is an Allah's saint or a waliyullah whose probably having the light of Prophet Khidhir as, but not the Prophet, even he is one of ahl al-Bayt or descendant of Prophet Muhammad saw (See M. Sahib's Thesis, 2019). Sheikh Yusuf al-Maqassari after becoming a scholar and expert on *Şūfism*, his full name is Sheikh al-Ḥāj Yusuf Abu al-Maḥāsīn Hadiyatullah Tāj al-Khalwatī al-Macassarī. The people of South Sulawesi know him by the name of Syekh Yusuf Tuanta Salamaka (Macassar language which means master who gets blessings or salvation or our gracious master). Therefore, his devotees consider that Tuanta Salamaka is a holy person, guardian, sacred and has a position that is more than other human. Sheikh Yusuf al-Maqassarī has become the pride of Islam today. He is no longer just a property of the Bugis in South Sulawesi, or of the

Islamic community in South Africa and Ceylon, but he has been listed as a humanitarian fighter by Nelson Mandella (President of South Africa) in 1994, and as a National hero and freedom fighter by Suharto (President of the Republic of Indonesia) in November 1995.

During his lifetime until now, Sheikh Yusuf al-Macassarī was known in four countries, namely the Sultanate of Banten (West Java), Tanah Bugis (South Sulawesi), Caylon (Sri Lagka) and Cape Town (South Africa). He is the founder of the Muslim community presence in Caylon and South Africa. In fact, he is considered the father of several Islamic community groups in South Africa who struggle to create unity and unity to oppose oppression and the view about the existence of skin colours and ethnic differences (Ismail, Taufiq, 1994).

HIS EDUCATION

Since childhood, Sheikh Yusuf had lived in a religious environment and had a tendency towards Islamic spirituality. Yusuf initially learnt to read the Qur'ān, even memorised it, while he learnt other lessons such as Arabic grammar (qawā'id), Islamic theology (tawhīd), Islamic jurisprudence (fiqh/sharī'a) etc. After that, he was interested in learning mysticism (taṣawwuf). Therefore, he went to Bandang, Macassar to meet Dato (Datuk) Sri Naradireja (who was later famous with the name Datuk ri Panggentungan), and then he took lessons from him with his friend 'Abd Allāh Lo'mok ri Antang. Datuk Sri Naradireja was a son of Datuk 'Abd al-Makmūr or Datuk ri Bandang from Pagaruruyung Minangkabau, who settled in Bandang Macassar and built Islamic school especially in the field of mysticism in Kaluku Bodoa in 1634. When his father died, he directly came from Pagaruyung Minangkabau and succeeded his father to develop this school (see Dg. Magassing, 1933; see also Sahib, M., 2020;).

In 1641, when he was 15 years of age, he visited a famous Islamic scholar in Cikoang, Sheikh Jalāl al-Dīn al-Aidit from Aceh who built Islamic guidance in 1640 (Ramly, A. Muawiyyah, 2006).

Some researchers such as A. Muawiyah Ramli (2006) and Solichin Salam (2004), even Azra (2007), and Mustari Mustafa (2011) believed that Yusuf learnt Islamic guidance from Sayyid Bā'lawī bin 'Abd Allāh al-'Allāma al-Ṭahīr in Bontoala in 1634. However, the important fact is that Sayyid Bā'alawī was a son-in-law of Sulṭān 'Abd al-Jalīl Karaeng Sanro Bone, the 19th King of Gowa (1667-1709). He arrived in Gowa in 1683 and then married with his daughter Fāṭima binti 'Abd al-

Jalīl (Sultan 2016; see also the silsila Sheikh Muḥammad Rijāl al-Saqāf Puang Ngawing (n.d), as one of Sayyid Bā'alawī's Offspring). Therefore, it seems that it was impossible for Sheikh Yusuf to learn from this Sheikh, since at the time, he was fighting as a military leader against the Dutch in Java, especially in Banten, (Sahib, M, 2020, p. 17)

In 1642, Datuk Sri Naradireja moved to Gowa to fulfill the request of Gowa King, Sulṭān Mālik al-Sa'īd (1639-1653) and settled in Panggentungan. Shortly after that, he, and his friend 'Abd Allāh Lo'mok ri (in) Antang with his teacher Sri Naradireja Datuk ri (in) Panggentungan bin 'Abd al-Makmūr roamed through the hinterland and explored the mountain areas as far as Latimojong, Bulusaraung, and Bawakaraeng. At the top of Bawakaraeng Mountain, these people met one of the holy persons (God's saints), and then they learnt from him (the name of the holy person was not mentioned) (Sultan, 2008 and Dg. Magassing, 1933; see also Sahib M, 2020).

The chronicle of Macassar mentioned that after his teacher considered his lesson had finished, he then gave Yusuf a message: "O' Yusuf, your knowledge had been enough in this Macassar city. So, listen to me please, you have to continue your study in the Holy land (Makka) to broaden your knowledge and deepen your understanding about Islam. Shortly after they returned from seeking the mystics' knowledge of the saint (walī') of Allāh at Bawakaraeng Mountain, they suddenly got miracles upon them when they were fishing in Mawang Lake, the Eastern part of Sungguminasa near to Panggentungan area. When they wanted to smoke, they encountered a problem because they had not had a match and they did not get any fire, so each of them showed their miraculous capacity. Sri Naradireja, for instance, burned his cigarette from the rain, 'Abd Allāh Lokmok ri Antang burned his cigarette from lightning, and Muḥammad Yusuf himself burned the cigarette by dipping it into the water of Mawang lake" (Dg. Magassing, 1933, p. 20-23).

At the same time, Gowa Kingdom needed a qualified scholar in the field of Islamic religion for the future. This is why some of the officials of the Kingdom suggested Muḥammad Yusuf should broaden his knowledge to other countries, such as the Holy land, Makka, etc. At the time, he was 18 years old, and just married his close friends, a daughter of Sulṭān Alauddin, whose name was I Sitti Daeng Nisanga.

Based on the advice of his teacher, Yusuf left his beloved wife and his birth land, Macassar. He departed from Tallo harbour on September 22nd 1644, and

then went to Banten (see Ligtoet, 1877, p. 90). He left Macassar by boarding the Malay ship, Malacca with the aim of studying Islamic knowledge in the Arabian Peninsula, especially in Makka and Madīna as centers of Islamic education at that time. Because the trade shipping route at that time had to pass through the Java Sea and transit in Banten (West Java), he also stopped at the port center of the Banten Sultanate. It was during this stopover that he became acquainted with scholars and religious leaders as well as great people in Banten, including 'Abd al-Fattāh (a crown prince), a son of Sultan Abū al-Ma'ālī bin Abū al-Mufākhir 'Abdal-Qadir, (1598-1650), Sultan of the Banten Kingdom at that time (Azra, 2007).

He came to Aceh around 1645. At the time Aceh was under the rule of Sulṭānah Taj al-'Alam Safiat al-Dīn Shah (1641-1675), a daughter of Sulṭān Iskandar Muda, a widow of Sulṭān Iskandar Thāni. He left Banten and travelled to Aceh for special intention that was to meet one Sheikh of Qādiriyya Ṣūfī Order, Sheikh Nūr al-Dīn al-Rānīrī. He learnt about mystic knowledge from this Sheikh, who then awarded him a certificate of al-Qādiriyya Ṣūfī Order as what he has mentioned in his work Safīnat al-Najā.

Nevertheless, according to another source states, Sheikh Yusuf left Macassar for Banten was the same time that Nūr al-Dīn al-Rānīrī went back to his birth land Ranīr, India in 1644, so probably they did not meet each other in Aceh (Sahib, M, 2020)

Sheikh Yusuf was likely followed al-Rānīrī to India to learn Qādiriyya Ṣūfī Order and obtain the certificate, where he also studied with Umar bin 'Abd Allāh Bā Shaybān, al-Rānīrī's teacher. Al-Rānīrī introduced him to his master Bā Shaybān and they should have met in the Gujarat region only. Bā Shaybān never travelled to the Malay-Indonesian land. Therefore, Sheikh Yusuf continued his travel to the Middle East from the Gujarat coast (Azra, 2007).

He stayed in India around 1646-1648, because in getting a certificate from one ṣūfī order, he needed a quite long time or at least more than one year. Therefore, it is estimated that he received the certificate of al-Qādiriyya from Sheikh Nūr al-Dīn al-Rānīrī around the end of 1647. Then he continued his study to Gujarat with the Sheikh Umar bin 'Abd Allāh Bā Shaybān, al-Rānīrī's teacher (died 1066/1656).

In the end of 1648, when Sheikh Yusuf went to the Middle East, his first destination was Yemen where he arrived in early 1649. He met al-Sheikh Abū 'Abd

Allāh Muḥammad ‘Abd al-Bāqī, who taught him mystic knowledge, which was probably between 1649 and 1651. He received a certificate of Naqshabandiya Ṣūfī Order from al-Sheikh Muḥammad ‘Abd al-Bāqī, probably around 1651. He even took lessons from the master of Sheikh Muḥammad ‘Abd al-Bāqī, i.e. Sheikh Tāj al-Dīn al-Malkib al-‘Ārifīn ibn Zakariyya bin Sulṭān Uthmān al-Naqshabandī [Sheikh Tāj al-Dīn Muḥammad Zakariyyā al-‘Uthmānī al-Naqshabandī] who is mentioned in his risālat al-Naqshabandiyya. However, if this Sheikh is the same person as Azra referred to as Tāj al-Dīn al-Hindī who died in 1052 A.H./1642, (Azra, 1992), it can only be possible for Yusuf to have met his spirit in a metaphorical sense through his contemplation of his teachings and his incorporation of his lessons into his treatise. Then he studied Sādat al-Bā ‘Alawiyya Ṣūfī Order from al-Sheikh Sayyid ‘Alī probably between 1651 and 1653, and obtained a certificate of this ṣūfī order from this Sheikh in around 1653. In addition, some scholars say that Sheikh Yūsuf had ever learnt Islamic mysticism from ‘Abd Allāh ‘Alawī al-Ḥaddad (for more information refers to Sahib, M, 2020).

Furthermore, Sheikh Yusuf went to Makka to perform his pilgrimage and visit the grave of Prophet Muḥammad (SAW) in Madīna at the end of 1653. After completing his pilgrimage in 1654, he moved and stayed in Madīna, where he met one Sheikh of the Shattariyya Ṣūfī Order, al-Sheikh Burhān al-Dīn al-Mulla bin Sheikh Ibrāhim Ḥasan bin Shihāb al-Dīn al-Kūrānī al-Madanī and learnt this ṣūfī order from him. He then received a certificate of the Shattariyya Ṣūfī Order from this Sheikh, probably around 1657.

Other masters of Sheikh Yusuf were Sheikh ‘Abd al-Kārim al-Hindī al-Naqshabandī al-Lahūrī was from Lahore, India, and who had settled in the Ḥāramayn and Muḥammad Muraz al-Shāmī or Muḥammad Mirza al-Dimasqī. According to Azra both of them lived in the seventeenth century, but he did not mention the date of ‘Abd al-Karīm, except Muḥammad Mirza [d.1066A.H/1656] (Azra 1992: 424-425). Our subject met them somewhere in the Middle East or in the Ḥāramayn, especially in Madīna, which was known as the city of science, around 1654 to 1657. Yusuf then wrote and expanded the lesson he obtained from Sheikh ‘Abd al-Kārim into a book entitled Maṭālib al-Sālikīn, and from Muḥammad Mirza into a part of his book entitled al-Nafḥat al-Saylāniyya with other lessons from some of his other masters. Muḥammad Mirza was also a disciple of Tāj al-Dīn al-Hindī similar to Muḥammad ‘Abd al-Bāqī, who had stayed in Madīna for forty years after he left Damascus and then eventually died in Makka in 1066 A.H./1656 (Azra , A, 1992).

In Madīna he also learned from other mystics besides Shattariyya Order from Sheikh Aḥmad al-Qusāshī (the master of Sheikh Ibrāhīm al-Kūrānī) and Ḥasan al-‘Ajamī together with ‘Abd al-Rauf al-Sinkili (Azra, A., 1992).

Aḥmad al-Qushāshī was also a close friend of Ayyūb al-Khalwatī. Therefore, it was also possible that he encouraged al-Maqassarī to go to Damascus and study with one of the leading scholars, Ayyūb bin Aḥmad bin Ayyūb al-Dimashqī al-Khalwatī (994-1071/1586-1661), (Sahib, M, 2020, see also Azra, 1992).

Shortly after he received the certificate of Shattaria Ṣūfī Order Sheikh Yusuf went to Damascus, Syīria). There, he succeeded in finding one familiar Sheikh, al-Sheikh Abū al-Baraka Ayyūb bin Aḥmad bin Ayyūb al-Khalwatī al-Qurayṣī who at the time as a leader of communal congregation prayer or imām of ibn ‘Arābī Mosque in Damascus. Yusuf then obtained a degree Hadīyat Allāh Tāj al-Khalwatī under this Sheikh and a certificate of Khalwatiyya Order of mystic (around 1660/1661 or at least before his teacher died in 1661); because he had been successful in spiritual training based on Khalwatiyya ideology (Dg. Patunru, 1967).

Between 1662 and 1667, Sheikh Yusuf returned to the Ḥāram where he became a great teacher in ṣūfism at the central mosque. And during 1664, he used his position to also complete copying the treatises of his Madina-based master Sheikh Burḥān al-Dīn al-Mullā ibn al-Sheikh Ibrāhīm bin al-Ḥusayn bin Shihāb al-Kurdī al-Kūrānī (al-Kawrānī) al-Madanī.

Among his students who were entrusted with teaching the sciences he received during these days were ‘Abd al-Baṣīr al-Ḍarīr al-Khalwatī (a highly knowledgeable blind ṣūfī), an Arabic man who then more popular with Tuan Rappang or Sehetta I-Wodi, or the Sheikh from Wodi (a town in Rappang). ‘Abdul Ḥamid Karaeng Karunrung and ‘Abdul Kadir Krg. Majannang. They are the ones who nourish the Khalwatiyya Syekh Yusuf order in Bugis-Macassar lands.

HIS RETURN, EXILED TILL HIS DEATH

Upon his return from an odyssey in search of Islamic knowledge in some parts of the world, Sheikh Yusuf became a sufi master who had a depth of knowledge and extensive life experience and was known in Indonesia, especially Gowa, as the crown of Khalwatiyya, son of Macassar.

After returning to his country, Yusuf was shocked because the situation had completely changed. This is due to the power of the Dutch government. With a

ferocious spirit, Yusuf took up arms against the Dutch by merging the troops of Banten with the Kingdom of Gowa. The war raged for 2 years (February 1682-December 1683). Eventually Sheikh Yusuf was captured in a small village, Mandala near Sukapura in December 1683 by deception (Lubis 1996).

On 22nd March 1684, the Dutch exiled Sheikh Yusuf, who was then 58 years old, with members of his family (except his father-in-law) and his followers to Ceylon (now Sri Lanka). In his new location, al-Maqassarī abandoned his political activities that had dominated almost half of his life in Banten. He then withdrew to dedicating his life to mysticism and developing and following his ṣūfī order.

From 1693 to 1694, the Dutch exiled and moved Sheikh Yusuf from Ceylon on the 27th of June 1693 to Cabo de Goede Hoop on the ship called de Voetboog; he was forced to travel together with 49 members of his family and his followers. On the 2nd April 1694, Sheikh Yusuf and the entourage arrived at the Cabo de Goede Hoop where he was royally welcomed by the then Governor, Simon van der Stel. The Dutch feared his influence over the slave community at the Cape and thought it was best to seclude him far away from the port centre. Because of the role that the Sheikh played in the Archipelago, the authorities isolated him and his entourage to Zandvliet; they were kept far from Cape's slave community at a location that was many miles away from the port. Then eventually he died and was buried in Faure, Zandvliet, Cape Town, South Africa on May, the 23rd 1699 corresponding to 22nd of Dhū al-Qa'da. Then, his corpse body (or part of his body, some say only his nails, which by Allah's permission became perfectly intact like his body) was brought to Makassar by the Ship de Liefde in 1704 and arrived in 1705, then he was buried in Lakiung Gowa with the great ceremony of the Kingdom of Gowa. Both shrines are visited regularly by people especially in both countries.

DA'WA METHOD OF SHEIKH YUSUF AL-MAQASSARĪ

The da'wa method is a method that can be used to carry out the da'wa strategy. While the definition of da'wa methods include:

1. Al-Bayuni put forward the definition of the da'wa method as follows: "that is, the ways taken by the preacher in preaching or how to apply the strategy".
2. Said bin Ali al-Qathani defines the method of da'wa as follows: "Uslub (method) of da'wa is a science that studies how to communicate directly

and overcome its obstacles".

3. Abd al-Karim Zaidan, the method of da'wa (uslub da'wa) is "knowledge related to how to carry out the delivery of da'wa messages and overcome the obstacles". (Aziz, Moh. Ali, 2004, p. 306).

Broadly speaking, there are three forms of da'wa, namely: oral da'wa (da'wa bi al-lisān), written da'wa (da'wa bi al-qalam), and action da'wa (da'wa bi al-ḥāl). Based on the three forms of da'wa, the da'wa method can be classified as follows:

LECTURE METHOD (ORAL)

This lecture or muḥaḍara or speech method has been used by all of Allah's Apostles, companions and preachers in conveying Islamic teachings. Until now it is still the method most often used by preachers even though modern communication tools are available (Azis, Moh. Ali, 2004). Similarly, to what Sheikh Yusuf al-Maqassari did in spreading Islam in South Sulawesi.

Ms. Sahib's Thesis or Dissertation (2019) states in this regard that: "Living outside the palace and mingling with ordinary people, Yusuf eventually saw the weaknesses in society. People strayed from the guidance of Islam, especially the nobility. Idolatry, worshipping haunted places and customs based on the animistic belief still had strong influence. Furthermore, the habits of cockfighting, gambling, drinking wine, smoking opium were widespread. As a young Muslim scholar, this was the challenge he set himself to overcome. He intended to do something to stem the collapse of the moral fibre in society which would eventually lead to the state's collapse.

On one occasion, Yusuf, at 17 years of age, met the King of Gowa and suggested the following five things that contribute to the collapse in society. He urged the king to pay close attention to them:

First: gaukanga (refers to the great objects of the kingdom);

Second: saukanga (idol-worshipping in haunted places);

Third: smoking opium in society, especially by the members of Batesalapanga or the Nine Regions' Central Board of the kingdom;

Fourth: gambling in each market; and

Fifth: strong palm wine (tuak/ballo) drinking by the people of Bajeng” (Sahib, M, 2019, p. 38)

Yusuf’s statements hit like a thunderstorm, as everyone was devastated. According to the popular belief at the time, the five things that Yusuf mentioned were the elements that strengthen the establishment of the state. Paying homage to the *gaukanga* or the great objects of the kingdom was an established custom originating in the era before Islam. At certain times, the royal families had to officiate over ceremonies for them. Likewise, *saukanga* is the worship of haunted places, where the spirits of ancestors were worshipped through *ammuakki* (the giving of the dish) and then asking for something of the spirits of ancestors. This practice was still widely practised in the territory of the Kingdom of Gowa. Both are idolatrous deeds and forbidden for Muslims. The foreigners deliberately spread opium in the Gowa Kingdom to weaken the spiritual and physical power of its people. Opium had become a popular drug in the royal circles. It was a shame that it had influenced members of the Nine Regions’ Central Board as they were representatives of respectable people. Gambling was very prevalent in crowded places, in markets, and in the party venues. *Ballo’* (strong palm wine) made the people drunk and even crazy, especially the people of Bajeng who were the main troops of Gowa Kingdom. Yusuf concluded that these five things led to the weakness of society and the state so that the Kingdom of Gowa could collapse from the inside before the outside enemy attacked them (Sahib, M, 2019, p. 39)

“To respond to Yusuf’s assertions, the High Administrator of the Kingdom, Mangkubumi Karaeng Pattingalloang came forward to respond to the proposal of Yusuf. He rejected the proposal on the following grounds: The practice of *gaukanga* was an attribute of the kingdom, a symbol of their honour, a symbol of unity of the people and their nationality. *Saukanga*, a strengthening element of society, had the equivalence of *kramat* spiritual value. Opium among the nobility and the members of *Batesalapanga* was an assistance to the mind in formulating state policy. One could not eliminate gambling because of the *baratu* (tax) on it had become a source of the state revenue at the time. In addition, gambling places were places of gathering that served to announce and disseminate the King’s commands and proclamations. The people of Gowa Kingdom, especially the people of Bajeng drank *Ballo* or strong palm wine to stimulate their courage. Therefore, he concluded, that one cannot remove these five things, as they existed for the sake of the progress of the Kingdom of Gowa and its community. This was the response of the government to the Yusuf’s proposal.” (Sahib, M, 2019, p. 40)

One could imagine how disappointed Yusuf was after hearing the answer of the the High Administrator of the Kingdom. This disappointment was brought into his prayer and dhikr every time he finished his prayer. Yusuf had withdrawn from society and spent more of his time in worship. Apparently he could not do much for his beloved people and country at the time. He then remembered the suggestion of his teacher to go in search of Islamic knowledge in the Holy land, Makka and Madīna. (Sahib, M, 2019).

WRITING METHOD

'This method is included in the category of da'wa bi al-qalam (da'wa by writing). Without writing, world civilization will disappear without a trace. We can understand the Qur'an, Hadith, Fiqh of the Imams of the Madhab from the published writings' (Aziz, Moh. Ali, 2004, p. 320). He was a prolific writer, who wrote many risāla as guidance for his Islamic community, especially his followers. There are around 57 texts related to the Sheikh, most of them are still preserved at Leiden University library and National Library, Jakarta.

Either Sheikh Yusuf's students or subsequent students spread and popularised his essays and papers in Macassar such as: 'Abd al-Ḥamīd Karaeng Karunrung (the first caliph of Sheikh Yusuf in Yusufiyya Ṣūfī Order) and his student Sheikh Jamī' al-Dīn bin Ṭālib al-Tīmī al-Khalwatī al-Maqassarī. Al-Tīmī was also the student of Sheikh 'Abd al-Baṣīr al-Raffānī (the first caliph of Sheikh Yusuf in Khalwatiyya Ṣūfī Order). In addition, in Bugis, Bone, South Sulawesi his works had been popularised by Sulṭān Aḥmad Ṣālih (1775-1844) By the skills of these students, al-Maqassarī's scientific writing on mysticism was spread throughout the archipelago.

Among those, his first writings in Ceylon were sent to the Indonesian archipelago: 1) Safinat al-Najā, then followed by his other writings, i.e.: 2) Tuḥfat al-Ṭālib al-Mubtadī wa Minḥat al-Sālik al-Muhtadī; 3) Al-Tuḥfat al-Saylāniyya; 4) Tuḥfat al-Rabbāniyya; 5) Ḥabl al-Warīd li Sa'ādat al-Murīd; 6) Al-Barkat al-Saylāniyya; 7) Al-Minḥat al-Saylāniyya fī al-Minḥat al-Raḥmāniyya; 8) Kaifiyyat al-Nafī Wa al-Ithbāt bi al-Ḥadīth al-Qudṣī; 9) Maṭālib al-Sālikīn; 10) Al-Nafḥat al-Saylāniyya; 11) Risāla Ghayāt al-Ikhtiṣār wa al-Niḥāyat al-Intizār, and some others that could not be discussed here because of limited words given.

Other treatises which had been written in Banten include:

- 1) Sūra (Yūsuf's letter) consists of guidances and advices to his

student ‘Abd al-Ḥamīd Karaeng Karunrung, Mangkubumi/the high administrator of Gowa Kingdom under the government administration Sulṭān ‘Abd al-Jalīl 1677-1709.; 2) *Bidāyat al-Mubtadī*; 3) *Al-Fawā’ih al-Yusufiyya fī Bayān Taḥqīq al-Ṣūfiyya*; 4) *Khāshiyya fī Kitāb al-Anbāh fī l’rāb Lā llāha illā Allāh*; 5) *Tuḥfat al-Labīb billiqāi al-Ḥabīb*; 6) *Qurraṭ al-‘Ayn*; 7) *Sirr al-Asrār*; 8) *Ṣūra* (the Image of Tawḥīd); 9) *Tāj al-Asrār fī Taḥqīq Mashārib al-‘Arifin*; 10) *Zubdat al-Asrār fī Taḥqīq Ba’di Mashārib al-Akhyār*; 11) *Fath Kaifiyyat al-Dhikr*; 12) *Daf’u al-Balā*; 13) *Hādhihi Fawā’id ‘Aẓīma*; 14) *Muqaddimat al-Fawāid al-latī mā lā budda min al- ‘Aqāid*; 15) *Taḥsīl al-‘Ināya wa al-Ḥidāya*; 16) *Tuḥfat al-Mursala*; 17) *Asrār al-ṣalā*; 18) *Tuḥfat al-Amr fī Faḍīlat al-Dhikr*; 19) *Tuḥfat al-Abrār li Ahl al-Asrār*; 20) *Al-Waṣiyyāt al-Munjiyyāt ‘ani al-Muḍarrat al-Ḥijāb* (Hamka 1981: 46; see also Sultan 2008: 56-57); 21) *Talkhīṣ al-Ma’ārif*, and some other treatises regarding him that could not be mentioned here because of limited words given. As for more information refers to M. Sahib’s Thesis or Dissertation (2019).

COMMUNITY EMPOWERMENT METHOD

One of the methods in *da’wa bi al-ḥāl* (*da’wa* with the real action) is the method of community empowerment, namely *da’wa* with efforts to build power, by encouraging, motivating, and raising awareness of its potential and trying to develop it based on a process of independence. This method is always related between three actors, namely the community (community), government and agents (preachers), (Sulistiyan, Ambar Teguh, 2004, p. 123-124). In community empowerment, Sheikh Yusuf uses this method by forming a community called the followers of *Ṭarīqat al-Khalwatiyya*. This *ṭarīqa* entered Indonesia in the 17th century through Sheikh Yusuf al-Maqassari, so it was later called the *Ṭarīqat al-Khalwatiyya* Yusuf. Sheikh Yusuf obtained a diploma of the *Khalwatiyya* congregation at the same time with the title of *Tāj’ al-Khalwatī* in the land of Syam (Syria) Damascus from Sheikh Abū al-Barakāt Ayyūb bin Aḥmad bin Ayyūb al-Khalwatī al-Quraish (944-1071M/1586-1661H), imam of the Mosque of Muḥyiddīn Ibn ‘Arabī.

Furthermore, the *Ṭarīqat al-Khalwatiyya* which reached the shores of Indonesia in the 18th century through Sheikh Muḥammad ‘Abd al-Karīm al-Sammān al-Madanī (1132-1189 A.H./1717-1775), was later renamed *Khalwatiyya Sammān*. Therefore, there are two *Ṭarīqat al-Khalwatiyya* in Indonesia today: First, *Khalwatiyya Yusuf* or *Yusufiyya* and *Khalwatiyya Sammān*.

As for the main teachings of of *Ṭarīqat al-Khalwatiyya*

- 1) Yaḡza: Awareness of himself as a despicable creature before God Almighty.
- 2) Tawba: Begging forgiveness for all sins.
- 3) Muḡāsaba: Self-introspection.
- 4) Ināba: Desire to return to God.
- 5) Tafakkur: Reflection or contemplation on the greatness of God.
- 6) I'tisam: Always acting as God's khalīfa on earth.
- 7) Firār: Fleeing from evil and worldly affairs that are not useful
- 8) Riyāḡa: Practising charity as much as possible.
- 9) Tashakkur: Always gives thanks to God by serving and praising Him.
- 10) Simā': Concentrates all limbs and senses in following the commandments of God especially the sense of hearing (Sahib, M, 2019, p. 317; Sultan, Sahib, 2015 , p. 167 and Mulyati, 2005, p. 130-131).

D. CONCLUSION

Based on the description above, it can be concluded that the da'wa method used by Sheikh Yusuf al-Maqassarī in the spread of Islam in South Sulawesi is the lecture method (da'wa bi al-lisān), the method of writing (da'wa bi al-qalam), where a number of treatises or approximately 57 scripts that make Sheikh Yusuf is famous and popular not only as a fighter of human right defender towards the colonialism, but also a ṡūfī cleric and caliph of some ṡurūq in Indonesia, and the method of community development (da'wa bi al-ḡāl) by forming a ṡarīqat community, namely the Ṣarīqat al-Khalwatiyya Yusuf and Yusufiyya.

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