The Sultanate of Bima in the Fragments of Islamic Civilization in the Archipelago

Abdullah Abdullah¹, * Aksa Aksa², Lydia Megawati³

¹,²,³ Universitas Islam Negeri Alauddin Makassar
*Corresponding author. Email: aksa131288@gmail.com

ABSTRACT
The Bima Sultanate was one of the many sultanates that ever existed in the Malay Archipelago. Within the framework of Nusantara civilization, the Sultanate of Bima has succeeded in making Islam the Kingdom's official religion. Islam as a new civilization in Bima began to take root since Islamization originated from the Gowa-Tallo Kingdom's envoys. After Abdul Khair was asked to become the first king in 1621, the light of Islam increasingly shined in Dana Mbojo. This period is the beginning of the creation of a history for the shining of Islamic civilization in Bima. In addition, the restructuring of government institutions in 1640 also accelerated the process of Islamic revival, which was marked by a change in the Kingdom's status to a sultanate and a king with the title of Sultan. The legacy of the Sultanate of Bima in the fragments of Islamic civilization in the archipelago is reflected in the history, culture, and local wisdom of the Dana Mbojo community. Asi Mbojo as the Palace of the Sultanate of Bima and the figure of Abdul Gani Al-Bimawy are two historical relics. Meanwhile, Rimpu (for Bima women) is a cultural heritage that brings together local culture with Islamic teachings. Maja Labo Dahu as a philosophy in social life and Nggusu Waru as a pillar of traditional leadership are representatives of local wisdom for the people of Bima. This paper aims to explain Islamization in the Sultanate of Bima and its legacy in shaping Islamic civilization in the archipelago.

Keywords: Islamization, Heritage, Islamic Civilization, Sultanate of Bima.

1. INTRODUCTION

Archipelago civilization is a series of fragments of local culture born from the womb (cultivation) of the people in the archipelago. As the broadest identity of culture, civilization covers all aspects of people's lives, both physically and non-physically. Meanwhile, Islamic civilization in the archipelago is a model of the identity of local cultures that have been integrated with Islamic values. Creative works, feelings, and intentions that have become entrenched in society undergo a process of acculturation, assimilation, diffusion, and integration after the presence of Islam in the archipelago.

Geographically religious too, the territory of the Kingdom of Bima is between two regions that have adhered to a monotheistic religion. The northern part is the territory of the Gowa-Tallo kingdom centered in Makassar. The Kingdom of Gowa-Tallo, at that time, had made Islam the Kingdom's religion. Meanwhile, in the eastern part, the teachings of Catholic Christianity and Protestant Christianity have long developed in the lives of the people of Larantuka, Ende, and Flores (in general, they are now in the NTT area). The western part of the Bima area (NTB) is the island of Bali as the center for the nursery of Hindu religious teachings, which have long been deeply rooted in the religious model of the Balinese people.

As part of building and developing Islamic civilization in the archipelago, the Sultanate of Bima grew and developed rapidly after the presence of Islam in the territory of the Sultanate of Bima. Religious conversion among the Bima aristocratic elite was a sign of the incessant symbols of Islam brought by the scholars and the support of the Gowa-Tallo Kingdom. Islamization is carried out with a mutual understanding of the needs and adapted to the conditions of the community. In the early days, the carriers and propagators of Islam were traders, who actually made economic factors and trade the main driving force for visiting Indonesia. The fact can be found in tracing the traces and historical relics left by the Bima Sultanate as part of the glory of Islamic Civilization in the archipelago. According to Peter Cary, the Bima Sultanate is a Sultanate in Eastern Indonesia that is
famous for its adherence to Islam. In addition, they are also recognized as a society that adheres to their cultural system (adat), and the cultural system they adhere to must be under religious norms (Carey Widada, Rahmat., Ong., 2004).

Bima's role in the political, economic, and religious arena is getting bigger; since the reign of Sultan Abdul Kahir, relations with Makassar have become more intimate. Relationships are based on blood relations, religion, and politics. Bima and Makassar worked for hand in hand against the Dutch colonial government, apart from the two Sultanates collaborating in broadcasting Islam in Eastern Indonesia. Bima's role in politics, religion, and economy continued to grow during the reign of the Sultans after Sultan Abdul Kahir (Ismail, 2001, p. 4). This paper traces the traces of the presence of Islam in the Bima Sultanate and its legacy as part of the history and development of Islamic civilization in the archipelago.

2. METHODOLOGY

Writing this article is a type of historical writing. Therefore, this research method follows the path of historical research method. The steps in historical research include First—heuristics or data collection employing library research to examine scientific works relevant to the topic raised. Second, source criticism to verify sources both in terms of originality and objectivity. Third, interpretation is an effort to interpret and revive sources that escape criticism from sources and. Fourth, Historiography is the culmination stage to rewrite scattered sources in a complete study for publication.

3. LITERATURE REVIEW

Historically, talking about Islam in the archipelago cannot be separated from the grand theory surrounding the entry of Islam into the archipelago. Regarding the entry of Islam into the archipelago, there is no unanimous agreement among experts (historians). This fact gives rise to the “perception market,” which is enlivened by various theories that have become a long debate, even tends to be endless. Long discussions and debates among experts and historians mainly focus on three main issues, namely a). the place of origin of the arrival of Islam in the archipelago; b) the carriers, and c) the time of arrival

Various theories and discussions that attempt to answer the three main problems have also not been completed because of the lack of data that can support a particular theory and because of the one-sided nature of the various existing theories. There is a strong tendency to emphasize only specific aspects of the three main problems while ignoring other aspects. Therefore, most of the existing theories fail to explain in some respects the arrival of Islam, the religious conversion that took place, and the processes of Islamization involved in it. Regarding the three main problems, at least several major theories can be put forward, including Gujarat theory, Arabic theory, Persian theory, and Chinese theory.

4. RESULTS AND DISCUSSION

4.1. Islamization: The Creation of Islamic History and Civilization in the Sultanate of Bima.

In tracing the presence of Islam at the local level, it seems that there are various interpretations from historians, and sometimes it is not known exactly when and where it started. As for the Bima area itself, there is an agreement among historians about when and where Islam's arrival in Dana Mbojo began. Local historians such as Ahmad Amin in his book entitled "History of Bima" describe that the entry of Islam in the Bima area occurred around 1640 AD and originated in the Southern Peninsula of Sulawesi Island (Makassar). At the same time, local historians such as Nur Wahab and Abdullah Tayeb say that long before that, Islam had spread in the Bima area through Java. However, due to the lack of attention from Javanese clerics, the spread of Islam was interrupted, and people in the local area reverted to Hinduism. Based on the opinions of local historians above, in general, Islam entered the Bima area can be divided into two waves. The first wave occurred in 1540-1550, and the second wave in 1609-1640.

4.1.1. The First Wave of Islamization (1540-1550): A Half-Hearted Effort

The spread of the first wave of Islam can be traced based on the information of the Indonesian penman, that around the middle of the 16th century, areas on Sumbawa Island, including the territory of the Bima Kingdom, had received Islamic influence. The missionaries who are already on the island of Sumbawa have started carrying out Islamic da'wah activities. This fact has been described by A. Salim Harahap that “Muballig Islam has started the broadcasting of Islam on the island of Sumbawa between 1540 and 1550 AD, according to the history we get from the Penambo, Indonesia” (Harahap, 1951, p. 55). Based on this information, it can be seen that the effort to convert to Islam in the Bima area (Sumbawa Island) has been going on since 1540-1550 AD by scholars from Java.

The same information can be found in the Lombok Chapter that "the Islamization of the island of Lombok took place under the rule of Sunan Prapen, son of Sunan Giri who had subjugated the kingdoms of Sumbawa and Bima." It can be justified that at that time, Giri was the center of the spread of Islam. Giri has also played a major role in establishing the Islamic Kingdom in
Demak. Even H. Abdullah Tayeb explained even earlier, around 1440 years earlier, in his description that Islam had entered the Bima area around 1440 AD. At that time, the City of Gersik had grown into a bustling trading port and was visited by traders worldwide in the Eastern and Western areas. He further stated that merchants from Bima became famous in Gersik. In this exchange of visits, the coastal residents of Bima have embraced Islam but have not yet been delivered to the king’s Palace (Tayeb, 1981, p. 27)

The entry of Islam in the Bima Kingdom in the first wave was inseparable from the role of the Demak kingdom in developing Islamic teachings in Java. At that time, the Kingdom of Demak reached the peak of its glory, apart from its success in developing Islamic teachings and being successful in expanding its territory and success in advancing the community’s economy. Therefore, it can be concluded that Islam entered the Bima area in the first wave from the island of Java, precisely at the time when the Demak (Islamic) Kingdom reached its peak of glory. The first wave of Islamization was brought directly by scholars from Java, envoys from the Kingdom of Demak. However, the first wave of Islamization only touched the lower layers of society, especially coastal communities, and had not penetrated the aristocratic community. In other words, that the first wave of Islamization carried out by Javanese scholars can be said to be ‘still half-hearted’ because they have not been able to bring the light of Islam to the Bima Royal Palace, Ulama have also not been able to make Islam a political or religious power of the Kingdom.

One of the reasons for the failure of the Javanese ulama in developing Islam in Bima in the first period was due to the political conditions in Java. Political changes were marked by the weakening of the power of Demak which led to the emergence of the Pajang kingdom in 1546 (Hamka, 1876, p. 165) as a new power in Java. As a result, many Islamic advocates (ulama) whom the Demak kingdom had sent were pulled back by the Pajang Kingdom to concentrate their activities on the island of Java. However, there are also many proponents of Islam who have moved to other areas. The return of the ulama to the island of Java (and some of them moving to other areas) automatically the people of Bima lose the ulama in teaching Islamic teachings. As a result, the people of Bima returned to the teachings of Hinduism for approximately 60 years due to the interruption of da’wah and the broadcasting of Islam.

4.1.2. Second Wave of Islamization: Formation of Islamic Political Institutions

The influence of Islam in the second wave only began to feel around the beginning of the XVII century M. Based on the records contained in "Bo Sangaji Kai: Records of the Sultanate of Bima" listed the year of the arrival of the Islamic missionaries in Bima, namely in 1018 H which fell in 1609 AD. That was the conversion to Islam in Bima by Datuk ri Bandang Datuk ri Tiro during the time of Sultan Abdul Kahir." This record can be said to be the initial momentum for the entry of Islam in Bima, if it is related to the historical data of the entry of Islam in Makassar. This is because the history of the entry of Islam in the land of Bima cannot be separated from the history of the entry of Islam in the land of Makassar. After all, at that time, Makassar had interactions with the surrounding kingdoms, including on the island of Sumbawa (Dewi, 2004, p. 2).

At the same time, on the 10th of Rabi’ul Awal 1018 H. (1609M.), four nobles agreed to accept the teachings of Islam brought by traders from Gowa who first converted to Islam. The four nobles officially embraced Islam and changed their respective names to make them more Islamic, namely La Ka’i to Abdul Kahir, La Mbil to Jalaluddin, Buni Jara Mbojo to Awaluddin, and Manuru Bata to Sirajuddin (Dewi, 2004, p. 2). In the process of spreading Islam further, Abdul Kahir was accompanied by two scholars from the Minang region, Sumatra, namely Datu ri Bandang and Datuk ri Tiro.

News of the conversion to Islam of the four families of the Bima kings quickly spread to the people and rural villages. So, they flocked to want to know the new teachings, and at the same time accept it as their religion. This is stated in the book “Development of the Bima Regency Islamic Foundation” as follows “.... News spread to the interior of Sape on the arrival of envoys from Gowa and a desire to know that was received by the residents of Buncu Sape arose. Through the intermediary of the people, the goodness of the messenger's teachings was ordered at length. It seems that the people of the Sape interior are interested in all these stories by accepting the teachings brought by the messenger (Yahya, 1971, p. 2).

So, by adopting the king of religion will bring a great influence among the people because people follow what is embraced by the king. The king embraced Islam; the people followed him. Moreover, psychologically, it shows obedience and obedience to the leader. So, it is clear that based on the information above, a conclusion can be drawn that the way to enter Islam in the early period in Bima was by peaceful means through invitations and appeals made by merchants or missionaries from Gowa. With the appearance of the envoys who were pleasant and gentle, in addition to the teachings of Islam itself, the people of Bima felt attracted to embrace Islam. Moreover, when Islam first entered Bima, it was accepted by the leaders or nobles, so that this automatically brought a great influence among the people, because the people saw a good example to follow. After all, that was what the leaders did, especially in embracing Islam. Finally, the spread of Islam carried out by merchants/missionaries from Gowa went safely and peacefully, especially the tools used were through trade.
4.2. The Heritage of the Sultanate of Bima in the Fragments of Islamic Civilization in the Archipelago

4.2.1. Asi Mbojo as Bima Sultanate Palace

The Bima Sultanate Palace, which was founded in 1888 by Sultan Ibrahim, is now better known as the ASI Mbojo Museum. The Sultan's Palace was still used until the leadership of Sultan Muhammad Salahuddin (Effendy, 2017, p. 193). However, in 1927 the palace building was dismantled and reconstructed again because the building was no longer fit for use. The process of reconstructing the palace building is carried out with the Karawi mutual cooperation (kaboju) system by the people for 3 (three) years. The Bima Sultanate Palace building has an architectural blend of typical Bima and Dutch buildings, the work of Mr. Obzieter Rahatta (architect from Ambon) who was a Dutch prisoner and exiled to Bima. The functions of the Bima Sultanate Palace (Asi Mbojo) in the Bima Sultanate era were as follows: a. As the residence of the Sultan with his family; b. As the center of government; c. As a center for religious broadcasting; d. As a center for the development of arts and culture; and e. As a judicial center (Akbar et al., 2017, p. 13).

The area of the Bima Sultanate Palace was not as wide as it is now; the expansion of the palace area was due to political intervention by officials after the death of Sultan Muhammad Salahuddin. When Regent Suhamadji led bima District in 1963, assets including the land of the Bima Sultanate Palace were traded to the public for the development of private houses. The Bima Sultanate Palace seemed to have disappeared because of the greed of a few people who played a political role. The condition of the Palace in 1966 was really bad and not well maintained. There are some parts of the palace building dirty, even damaged. The Bima Sultanate Palace changed its function into a museum during the leadership of the Regent H. Umar Harun in 1987. Asi Mbojo was repaired and restored and used as a cultural heritage building (Akbar et al., 2017, p. 13).

Besides Asi Mbojo, there is also the Asi Bou Building which was built in 1927 (Ahmad, 1992, p. 76). The Asi Bou building was occupied that same year by the Sultan and his family. Asi Bou was built as an "emergency" palace when the demolition and rebuilding of the Bima Sultanate palace (Asi Permanen) took place. Due to the renovation of Asi Mbojo, Sultan Muhammad Salahuddin and his family were temporarily transferred to Asi Bou. At that time also the wheels of the government of the Sultanate of Bima were carried out in Asi Bou. Asi Bou is in the form of a traditional stilt house, made from natural teak wood, Tololai, Wera District. Asi Bou was built by the people in mutual cooperation using funds from the Bima Sultanate treasury as well as additional personal assets from Sultan Muhammad Salahuddin (Chambert-Loir, 2010, p. 191) (Akbar et al., 2017, p. 13).

4.2.2. Sheikh Abdul Gani Al-Bimawi: One of the Masters of the Ulama (in) Nusantara.

One of Bima scholars who is quite famous in the archipelago and even in the Islamic world is Shaykh Abdul Ghanai al-Bimawi, otherwise known as al-Bimawi (Azra, 2013, p. 1). Azymardi Azra in his book "Network of the Middle East and Archipelago Scholars in the XVII and VXIII centuries," notes that he is considered the "Supreme Guru" of the archipelago scholars in the nineteenth century who studied in Makkah al-Mukarramah. Hence, it is not surprising that scholars of the caliber of KH. Hasyim As'ari Jombang, the founder of Nu and KH. KOHil Bangkalan, who is famous for his karomah, respects Shaykh Abdul Ghanai very much, so a story appears when the two of them rode a wagon and found out that the horse pulling the wagon came from Bima, then he immediately both got off the wagon out of respect for Bima's horse from the Guru.

Sheikh Abdul Ghanai Al-Bimawi bin Subuh bin Ismail bin Abdul Karim Al-Boghdadi (La Bogdadi) was born in Bima in 1780 AD, died around 1270 H, and was buried in the Ma'la cemetery of Mecca. His father Syekh Subuh was appointed Imam by Sultan Alauddin Muhammad Syah (1731-1743) in the Sultanate of Bima. Closeness to the Sultan of Bima since his great-grandfather, Sheikh Abdul Karim, who came from Mecca, was born in Baghdad. Initially Sheikh Abdul Karim in Aceh, Banten, and Sumbawa to look for his brother. On the island of North Lombok, Sheikh Abdul Karim teaches the community in terms of Telugu time, which means the third time that is still well known by the people of the island of Lombok. When he stopped on the island of Sumbawa and finally arrived at Dompu, Sultan Dompu admired him and married his daughter to Sheikh Abdul Karim. Sheikh Abdul Ghanai is also married to the daughter of King Dompu as well as a descendant of Sheikh Nuruddin Al-Maghribi, who is famous for Qaro'a Pidu (7 pieces of the Qur'an brought from the Haram), and his descendants are known as Ruma Sehe (Master Sheikh) (Bizawie, 2016, p. 458).

Sheikh Abdul Ghanai Al-Bimawi received the title of Sayyid Ulama Hijaz from the East and was the link between the 19th century Nusantara Ulama Network and the Middle East. Some of his students also came from Sumbawa Island including Sheikh Umar bin Abdur Rasyid As-Sumbawi, Sheikh Muhammad Ali bin Abdur Rasyid bin Abdullah Qadhi Al-Sumbawi. Another student who continued to teach in the Hijaz was Sheikh Muhammad bin Muhammad bin Wasi Al-Jawi Al-Makki, who was born in the Hijaz in 1290H/1873 M (Bizawie, 2016, p. 458).
4.2.3. Rimpu Culture: Islamic Expression in Locality

As a result of the adoption of local culture as well as in implementing Islamic teachings, Rimpu culture is a creative negotiation between the two. The expression of Muslim women's clothing in the form of Rimpu originated from the influence and guidance of Islamic teachings. In addition, Rimpu reflects local customary values, gives women their own identity, and maintains dignity and honor. Thus, the ultimate goal is to veil oneself from views and disobedience. As a result of creativity in culture, Rimpu is one of the benchmarks for modesty in dressing and dressing and part of the guidance of human nature itself (Aksa, 2018, pp. 88–89).

This kind of tradition is born from the local culture of the local community, which translates religious values into local wisdom. The result of the encounter of religion and culture makes religious teachings always attached to culture. Other than that, Rimpu is certainly very useful for preserving Bima's typical woven fabric and being a symbol of religious and cultural encounters. The existence of Rimpu Culture has become a tradition expressed by Muslim women in the Bima area. As a typical traditional dress for women in Bima, Rimpu is a cultural identity that gives its meaning and significance. In preserving the Rimpu culture, they have taken care of local wisdom that has been combined with Islamic teachings. Along with the times, the Rimpu culture is decreasing, although there are still women who preserve it. The influence of outside culture that came in, the rapid flow of information, and the emergence of various types of headgear in the modern era were the causes of the decline of the Rimpu culture (Aksa, 2018, pp. 88–89).

4.2.4. Maja Labo Dahu as a Philosophy and View of Life.

The concept of 'Maja Labo Dahu' is a philosophy of life for the Bima people which has Islamic values as the core of life in life (fu'u mori ro woko) which has gone through a very long phase, starting from the early days of the establishment of the Bima Sultanate to the present day. The expression of Maja Labo Dahu has become a meaningful expression as a way of life and life for the Bima people (Mutawali, Leon, Mukhlis Muma, Irwan Supriadin J., 2013, p. 12).

The concept of 'Maja Labo Dahu' is a philosophy of life for the Bima people which has Islamic values as the core of life in life (fu'u mori ro woko) which has gone through a very long phase, starting from the early days of the establishment of the Bima Sultanate to the present day. Maja Labo Dahu's expression becomes a meaningful expression as a guide for life and life for the Bima people. As the core of life (fu'u mori) and a way of life (Way of Life), Maja Labo Dahu becomes a guide and controller of attitudes and behavior for Dou Mbojo. Maja Labo Dahu, according to Alan Malingi includes four aspects that are part of his philosophy of life, among others: (a). Maja Labo Dahu to oneself or self-introspection, (b). Maja Labo Dahu with fellow human beings in the social order in society, (c). Maja Labo Dahu with the natural environment, and (d). Maja Labo Dahu to the Creator. Maja Labo Dahu is a combination of two words, the words Maja (Shame) and Dahu (Fear) are combined with the word Labo (with), so that the word Maja Labo Dahu has a single meaning. There is no shame without fear and no fear without shame.

Maja Labo Dahu means that a person feels ashamed when he violates customary norms; he feels ashamed of himself (for his actions), ashamed of others (social sanctions), and feels afraid when he violates the commands of God and the Apostle. The philosophical value of Maja Labo Dahu was born from the obstruction of the religious culture of the local community, known as the belief in the old Makakamba ro Ma Kakimbi, who was influenced by Hindu-Buddhist teachings with the presence of new teachings after the Bima sultanate accepted the teachings of Islam. Changes in customs as an abstract form of culture greatly affect the form of concrete culture, namely the social system and physical (material) culture. The development of the social system and physical culture must be guided by Islamic religious norms (Ismail, 2001, p. 5).

5. CONCLUSION

Tracing the traces of the presence of the Sultanate of Bima in the creation of Islamic history and civilization in Bima can be seen after the presence of Islam on the eastern side of the island of Sumbawa. The presence of Islam in the early period began in 1440 AD, which was brought by Ulama from Java. The entry of Islam in the Bima area in the first wave came from Java, precisely at the time when the Demak (Islamic) Kingdom reached its peak. The second wave of Islamization was market by the entry of four noble Bima elites into Islam is a sign that Islam is increasingly shining on the eastern horizon of Sumbawa Island. The religious conversion by Abdul Khair in 1921 had changed the old structure into a new order in the form of the formation of Islamic political institutions.

The legacy of the Sultanate of Bima in sewing the fragments of Islamic Civilization in the archipelago can be traced in the history and variety of cultures that have been passed down until now. Among them is the figure of Abdul Gani Al-Bimawy, one of the scholars from Bima who connected the 19th century Nusantara Ulama and the Middle East. Meanwhile, relics in the form of objects can be seen in ASI Mbojo Now. The Bima Sultanate Palace building has an architectural blend of typical Bima and Dutch buildings as evidence
of the splendor of the Bima Sultanate. Now it has been converted into a museum under the name ASI Mbojo Museum. Relics in the form of culture are very diverse, including the Rimpu Culture as an expression of diversity that is integrated into local identity. Another legacy appears in its local wisdom in the form of Maja Labo Dahu. The concept of 'Maja Labo Dahu' is the philosophy of life of the Bima people, which has Islamic values as the core of life while Ngusu Waru is the main prerequisite in choosing a leader.

AUTHORS’ CONTRIBUTIONS

Abdullah, initiated the idea, constructed the research designed, collected the data, analysed the data.

Aksa, assisted in interpreted data, enhanced the idea and constructed the data.

Lydia Megawati, assisted in data analyses, enhanced the work flow.

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