

## THE INFLUENCE OF THE TEACHINGS OF ISLAM TO THE TRADITIONAL FEMALE PERSONALITY OF MAKASSAR ETHNIC – INDONESIA

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### ABSTRACT

*This paper discusses the influence of the teachings of Islam to the traditional female personality of Makassar Ethnic. Islam arrived in Makassar around 1556 by visitors from the Malay which identified by the establishment of Kampong Malayu or Malay settlements in Manggallekana, coastal areas of the Kingdom of Makassar (Gowa-Tallo). The female of Makassar are known as someone who has character and a distinctive personality. They make Makassar's custom and Islamic law into a single entity in the act, express of utterance, interacting with the surrounding community. The traditional female referred to in this paper, not their ancient and past time, but those who adhere to customs and teachings of Islam religion. Data were obtained from literature review and field research. Literature review is covering the results of reading a number of books and articles that discuss on Makassar women. The field research consisted of Makassar female phenomenon in daily social life and interviews people who know the female character of Makassar. Information from both sources of data are then linked to describe the influence of Islam on women's personality of Makassar. Based on the results of analysis data are obtained conclusion that the teachings of Islam affect the ethics speak, socialize, behave, interact, and married women of Makassar. The principle of the traditional female personality of Makassar adopted from Islam is firmly on the customs and beliefs on the Islamic law, respects and honors to those who have similar-belief of Islam, placing herself as congregation for men or her husband, keeping manners based on the principles of Islam, and devote herself as a housewife to reach heaven. There are two things that must be understood to recognize the figure of the traditional female personality of Makassar, namely customs of Makassar held firmly and the syariat or laws of Islam which she believed.*

Keywords: the teachings of Islam, customs, Makassar female, traditional.

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### Introduction

The female of Makassar are a typical personal in the social interaction. They are very strong to handle the principles of the customs and to abide by the teachings of Islam. The customs and teachings of Islam are as a central pillar of the traditional female personality of Makassar. Therefore, the writer assumed that the traditional female of Makassar are not meant that those who only live in the past time in the era of the kingdom, but the traditional women are those who uphold the customs and teachings of Islam. The women figures like this are still found today among the modern society in the era of digital technology connection in the global world.

Makassar as ethnicity is the people who inhabited the region south of the island of Sulawesi, particularly in coastal areas. They have been inhabiting the region since thousands of years ago. They have a traditional script called *Huruf Lontarak* and language called *Bicara Mangkasarak*. In the kingdom era of around 1300 to 1906, the ethnic Makassar ever had a large and influential kingdom in the archipelago, namely the Kingdom of Makassar (Gowa and Tallo). According to Abbas (2015: 5), the Kingdom of Makassar experienced a heyday as a maritime empire archipelago for 159 years beginning in 1510 to 1669 with its capital Bandar SombaOpu.

Malay people came to Bandar SombaOpu introduced Islam among people of Makassar around 1556 and established a settlement called *Kampong Malayu*. It still exists until today. Then, since 1607, the Kingdom of Makassar became one of the archipelago influential Islamic empire as described Abbas (2017: 6) that the Kingdom of Makassar (Gowa-Tallo) subsequently grown into a respected Islamic sultanate in the eastern part of the archipelago. The Islamic sultanate when it reached its heyday around 1607 to 1669 is able to align with major Islamic sultanate in the archipelago, such as the Sultanate of Aceh, the Sultanate of Mataram, the Sultanate of Banten, the Sultanate of Johor, and even interact with the Turkish-Islamic caliphate and the Mufti of Mecca. Sultanate of Makassar was even able to help the kingdoms of Maluku on an equal basis of religion in the face of European colonizers.

Then Makassar is currently becoming as the capital of Sulawesi Selatan Province. Mattulada (1995: 5-8) expressed about the four tribes in South Sulawesi (Bugis, Makassar, Mandar, Toraja), Makassar tribe inhabiting the city of Makassar, the regency of Gowa, the regency of Takalar, the regency of Jeneponto, the regency of Bantaeng, regency of Selayar, partly Bulukumba regency, the regency of Maros, partly Pangkep regency.

## THE INFLUENCE OF THE TEACHINGS OF ISLAM TO THE TRADITIONAL FEMALE PERSONALITY OF MAKASSAR ETHNIC

The presence of the kingdom of Makassar as the Islamic empire since 1607 has a significant impact on people's lives. Customs in the native language of Makassar is known as *Pangngadakkang* increased to *Sara'* or Islamic law. Makassar people put customs as their behavior and teachings of Islam as their guiding behavior or life guidance. Their behavior contains the value, namely *Siri'* and *Pacce*. *Siri'* is a shame value and the value of self-esteem as Marzuki (1995: 117-121) pointed out the following:

Nilai malu dalam sistem nilai budaya *siri'* mengandung ungkapan *psikis* yang dilandasi perasaan malu yang dalam guna berbuat sesuatu yang tercela serta dilarang oleh kaidah adat... Nilai harga diri (martabat) merupakan pranata pertahanan psikis terhadap perbuatan tercela serta yang dilarang oleh kaidah adat (*ade'*). Nilai harga diri (martabat) menjadikan individu (pribadi) tidak mau melakukan perbuatan yang dipandang tercela serta dilarang oleh kaidah hukum (*ade'*) karena hal dimaksud berkaitan dengan harkat kehormatan dirinya sebagai individu (pribadi), dan sebagai anggota masyarakat.

Islamic teachings into the life guidance Makassar held firmly in the running relationship of equality and mutual respect for each Makassar or even to other people. This is a guideline so that the values of tolerance and fairness in making a living of life on earth of Allah must be maintained. In the era of the Kingdom of Makassar, Islam that animates the lives of Makassar make royal capital, Bandar SombaOpu visited the Malays, Java, Maluku, Indian, Arabic, Portuguese, Chinese, and others to trade at the same time to establish diplomatic relations. Relation to the case put forward by Mattulada (1991: 48) as follows:

Pedagang-pedagang anak negeri, bergaul dengan pedagang-pedagang sebangsanya (orang Melayu, Jawa, Maluku) sama seperti pergaulan yang diberikannya kepada pedagang-pedagang asing India, Arab, Portugis, Cina dan lain-lain yang mengunjungi bandar ini. Pendirian atau sikap hidup yang memandang semua manusia itu sama, dan bumi Allah ini disediakan untuk mencari rejeki bagi semua bangsa, dipegang teguh oleh orang Makassar, sesuai dengan pendirian raja-rajanya.

The writer of this paper as a Makassar native who understand the intricacies of the tribe of Makassar's life argue that the presence of Islam in the midst of Makassar since the mid 1500s had an impact on traditional female personality of Makassar tribe. This opinion is reinforced by the fact of traditional social life of Makassar female which can still be found today. Based on the analysis a number of references and the facts of life, the writer found the influence of the teachings of Islam against traditional female personality of Makassar, namely firm on the customs and beliefs to execute Islamic law, respects and honors those who have similar-belief of Islam, placing itself as congregation for men or her husband, keeping manners based on the principles of Islam, and devote herself as a housewife to reach heaven.

### 1. Firmly on the customs and beliefs on the Islamic law

The female of Makassar put customs and Islamic law as a whole in the act. They perform rituals and daily habits accompanied with spiritual sayings, such as *Bismillahirrahmanirrahim*, *Alhamdulillah*, *Astagfirullah*, *Subhanallah*, *Lailaha Illallah Muhammadarrasulullah*, *Lahaoulah wala Kuwwata Illabillah*, and others. The readings like that spontaneously they say when starting to do something with *Bismillahirrahmanirrahim*, finishing the job with *Alhamdulillah*, negligence with *Astagfirullah*, witnessed an extraordinary event with *Subhanallah*, surrendering on circumstances *Lahaoulah wala Kuwwata Illabillah*, and others.

The female of Makassar when running regular duties as a housewife always prayed according to Islam or read the verses of the Holly Al Qur'an, such as washing the rice, cooking the rice, pounding rice, rice cultivation, harvesting rice, and others. When they wash the rice, they read prayers and equipped with *Surah Al-Fatiyah*. Then they cook the rice begins with prayer lacks the reading of *Surah Asy-Syarh*. At the start of planting rice in paddy fields, they pray and read the *Surah Al-Ikhlas* three times. Furthermore, when they began to harvest rice, they pray and read the *Surah Az-Zalzalah*.

The female of Makassar also is making Islamic law as a routine activity, including establishing the prayer, fasting, paying zakat (donate), reading verses Al Qur'an, and others. They feel guilty if they fail to remit the five daily prayers (*Isya, Subuh, Dhuhur, Ashar, Magrib*). When the holy-month of Ramadhan comes, they do fasting and fasting obligatory circumcision as fasting vows. At the end of the month of Ramadan, they pay zakat and tell to his family for paying zakat. Similarly, on the evening of Friday, the female of Makassar perform the ritual recitation of the Al Qur'an in order to obtain a blessing, facilitated sustenance, avoided disaster, and kept away from evil creatures such as demons, Satan, jinn, and others. Verses in the Al Qur'an is read, including Al-Fatiyah, An-Nas, Al-Falaq, Al-Ikhlas, Yaa Siin, Al-Waaqi'ah, Ar Rahman, As Sajdah, and Al-Kahfi.

Traditional female of Makassar is a figure of firmly on the running of Makassar custom and accompanied with Islamic law. They consider the custom is a form of life and Islamic law is a way of life. Both are a unity in life, life forms are not beneficial when there is no doctrine that leads.

### 2. Respects and honors to those who have similar-belief of Islam

The female of Makassar open to establish communication with people who are Muslims and tend to limit themselves to get along with people who are not Muslims. They find it inappropriate friends with people who embrace other religions. They view that only Islam is the true religion and must be adhered to its teachings so that the other faiths are not considered a part of their community. When they meet or know someone, the first thing wants to be known by women Makassar against that person is what his religion. When she knows that the person has a faith of Islam or Muslim, then that person is well received. However, if it is known that the man is not a follower of Islam, she will avoid him and limit herself to that person.

In everyday life, the female of Makassar glorify Muslims who run the Islamic laws well as routine prayer, fasting during the holy-month of Ramadhan, good at reading the verses of Holy Al Qur'an, and others. If a mother knows her daughter makes the acquaintance of a young man, then the first question is whether he is a Muslim or not. Then subsequently questioned whether the young man diligent in prayer, fasting, and good at reading the Al Qur'an. If the young man is Muslim and Islamic law running well, then the mother would allow her daughter makes friend with the young man. So if a young man wants to be well received by the family of a girl, then he should be able to demonstrate Islamic laws as a devout Muslim.

The female of Makassar avoid married men who are not Muslims. A female can only accept male becomes a husband when he is a Muslim. Similarly, in the wedding ceremony, so the customs of Makassar and Islamic law which it is bases, like a man should be able to say the Creed, "*Ashadu Allah Ilaha Illallah wa Ashadu Anna Muhammadarrasulullah*" (I Testify No God Besides Allah, and Muhammad is the Messenger of His Messenger). Then she must be reading verses the Holy Al Qur'an. If there is a female who married with non-Muslim, then she is no longer considered a family of Makassar or people no longer appreciate her, even expelled from the territory of ethnic Makassar.

Similarly, in social life, the female of Makassar will put in a place of honor to the Muslims who are considered to have a deep knowledge of the teachings of Islam, such as preachers, priests, teachers, and others. When there is a party or ritual, the religious leaders of Islam will be given a place of honor, honored and respected, and treated with the best food. Thus it can be said that the Islamic identity of the main requirements to be friends with the traditional female of Makassar.

### 3. Placing herself as a congregation for men or her husband

In various aspects of community life, the female of Makassar put themselves as followers for men. In matters of public leadership, she tends to appoint man as leader. For example when people want to find candidates to the head of the village, the village priest, head of the hamlet, the women encourage men to become candidates. Similarly, in the life of a family, a wife is trying to adjust herself to the wishes of her husband. When a girl is asked in marriage by a man, then her father who decides whether to reject or accept the proposal, while her mother only takes care of her party purposes. Leadership patriarchy dominates in themselves lives and Makassar women.

Similarly, in the family economy, a man is placed as the main breadwinner, while the woman's income is considered complementary in fulfillment the household needs. Therefore, a girl who wants to marry the man, she must make sure that he has been able to fulfill basic family needs, such as food, clothing, and home. This is a women's social view that a man is considered a leader in the family so he has to be responsible to the people he lead, namely his wife and children. Wife in Makassar customs is in charge of storing and using the sustenance gained her husband well, saving, thorough, and well targeted.

On the other hand, Makassar women do not like to men who are not capable of taking responsibility for themselves, family, and community. The responsibility is meant as the responsibility of the social, economic, cultural, and legal. Makassar woman does not like a co-wife because the man who already gets married again is considered as man who is not responsible. She preferred to remain widowed or divorced from her husband if her husband marries another woman.

The female of Makassar put men on the respectability it deserved to be a role model, reliable, able to protect, and is able to resolve the problem. They considered that the pride of the family can be found in her husband and son. Beliefs and devotion of a wife to her husband are based on the teachings of Islam as she understands that man is a leader and woman is a follower. It is also interpreted in the prayers in which man becomes a lead of prayer, while woman become a congregation.

### 4. Keeping manners based on the principles of Islam

The female of Makassar are maintaining ethical actions based on Islamic law. Islamic principles include manners to treat her, her family, other people, and the surrounding communities. Manners of Makassar female treat themselves, as example when she finishes menstruation. She takes bath accordance with procedures as prescribed Islam begins with intention, *Nawaitul ghusla liraf'il hadatsil akbari lillahi Ta'ala*. Then she cleans the dirt and drenches herself with water and so on until the finish.

Manners with other people, when the female of Makassar meets someone, she begins with greetings, *Assalamualaikum warahmatullahi wabarakatuhu*. It is a respectful for other people to pray for the safety and hopefully obtain a blessing. When greeting is returned by the person by saying, *Waalaikumsalam warahmatullahi wabarakatuhu*, she will continue the conversation, or invites the person to talk further. If the greeting is not returned, then she will be indifferent (careless) and away from the person. Similarly, if you want to communicate with Makassar female, it begins with a greeting of Islamic manner.

Women Makassar treat his family well according to the teachings of Islam, of which sent her children go to learn to read the Al Qur'an, emphasized that the five daily prayers, and ordered fasting in the holy month of Ramadhan. The female of Makassar are also active in community activities such as work-together activities, rituals, wedding celebration, and others. They prepare consumption and assist the implementation of the event. Although they are active in social activities, but they still maintain their behavior, limiting his words, avoid creating problems with other people, and do not forget the care of the household responsibilities.

Makassar female personality is to limit herself to interact with men who are not mahram (immediate/close relative, whom one cannot marry). Sometimes outsiders Makassar regard the female of Makassar as someone who does not get along, arrogant, self-closing, and individualistic. Actually, the personality of Makassar female is a figure friendly and nice to treat others. Makassar female characters limit themselves to get along with men of the opposite sex for fear of violating the norms of Islam and do not want to spoil the ethical customs of Makassar is based on the *Siri' na Pacce*. *Siri'* is self-esteem and shame so profound if violated customary. *Pacce* is a sense of solidarity towards the community in defense of truth and self-esteem.

## 5. Devote herself as a housewife to reach heaven

The female of Makassar aspire to live in a world of peace and good in the hereafter, as she believes in Islam, namely *Salamatan fiddin walakhira*' (A good-peace of world and hereafter). Peace in the world means a happy life with his family and a comfortable stay in the local community association. Then the survivor of the hereafter is wanted after death can be quiet in the grave and go to heaven on the Day of Judgment. They consider happiness in this world and salvation in the hereafter is a unity. In order to achieve salvation in the hereafter, then act in the world must be repaired.

The women of Makassar believe that with good care of the family by bringing her future will go to heaven. Family care is devoted to her husband, giving birth, caring for, raising and educating children properly in accordance guidance Islamic religion and customs. In lieu of such a thing is heaven. Thus, a woman of Makassar will devote herself to the family as the primary destination in the world and carries out its main task as a wife for her husband and mother to his children. She is a figure that is maintaining and caring for the family. Family is the responsibility first and foremost. Although Makassar women have professions in the public world as lecturers, teachers, officials, and others, but the traditional women of Makassar put the onus on the family is much more important than the other tasks.

In family life, although sometimes a woman of Makassar is not happy because the conditions of the poor economy, but she remains loyal to her husband and dear to her children. She tries to adjust to the situation and accepts her fate in the family because the principle is important reaching the heaven in the hereafter. The principle causes a rare divorce from the internal conditions of households, but the divorce is occurred by the cheating husband or wife again. The female figure of Makassar is faithful to her husband, but abstinence betrayed. A cheating husband or wife again is a betrayal to her. The traditional female of Makassar is more pleased widowed or alone rather than a co-wife by her husband.

## CONCLUSION

The traditional female of Makassar are part of the ethnic Makassar in their daily lives have gained influence of Islamic teachings. Digest of their personality based on two things, namely the provisions of the customs of Makassar, which is based on Makassar ethical or *pangngadakkang* and the teachings of Islam, which is based on the five pillars of Islam. *Pangngadakkang* has primacy in values of *Siri'* and *Pacce*. *Siri'* is self-esteem and shame so profound if violated customary. *Pacce* is a sense of solidarity towards the community in defense of truth and self-esteem. Then pillars contain the obligations contained therein became Muslim religious law, including prayers, reading the verses of Holy Al Qur'an, fasting, paying zakat (donate), perform well in the family, and others.

Based on the explanation in this paper can be concluded that the principle of the traditional female personality of Makassar adopted from Islam is firmly on the customs and beliefs on the Islamic law, respects and honors to those who have similar-belief of Islam, placing herself as congregation for men or her husband, keeping manners based on the principles of Islam, and devote herself as a housewife to reach heaven. There are two things that must be understood to recognize the figure of the traditional female personality of Makassar, namely customs of Makassar held firmly and the *syariat* or laws of Islam which she believed.

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