
MAUDU' (A WAY OF UNION WITH GOD)

R. Sukma Dewi

Balai Penelitian dan
Pengembangan Agama
Jakarta
Jl. Rawa Kuning No. 6 Pulo
Gebang Cakung - Jakarta
Timur
Email: ritasukmadewi@gmail.
com
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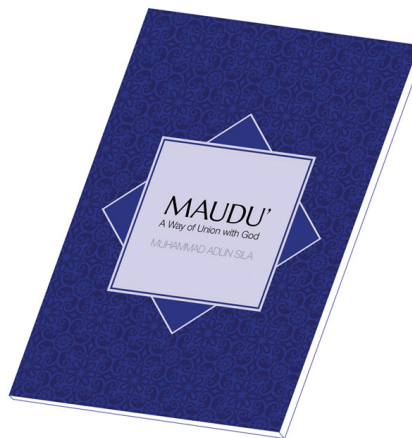
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The term "Sayyid" or "Arab" has always been associated with Islam in Indonesia. Since Islam originated in the land of Arab, Muslims in Indonesia often believe that religion and Arab race are similar, just as the term "Culture" or "Religion", although they have different context, many people believe that the term "culture" is similar to "religion". Religious influences are embedded in many aspects of culture but Arabic culture is not solely an identity of Islam, as the two should be separated from one another.

Maudu': A Way of Union with God was originally submitted as requirement for MA degree at the Australia National University (ANU). However, it was then developed and considered for publication by ANU Press as reference book for those who are concerned about the development of Islam in Southeast Asia. The publication of this book is in line

with the goal of the Islam in Southeast Asia Series: to publish valuable research on Islam in Southeast Asia emanating from students at ANU (as said James Fox in Foreword).



Muhammad Adlin Sila, the Author of this book, was born in Makassar, South Sulawesi. Adlin was raised in a Makassarese family. There is no question that he is been able to describe everything about his culture comprehensively. As a consideration from his educational backgrounds, Adlin began studying Sharia

as science at the State Institute for Islamic Studies (IAIN) Sultan Alauddin Makassar in 1994. Then he continued his study in the fields of Anthropology, History and Southeast Asian studies at the Australian National University (ANU). He was awarded MA degree and PhD from the same university, ANU. This book offers a fascinating case

study of the Sayyid community of Cikoang in South Sulawesi.

There is still controversy among scholars about the wider question of who first brought Islam to Indonesia. Some theorists point to Muslim traders from Persia and Gujarat; others offer evidence of Arab direct influences, either from the Hejaz or the Hadhramaut, on early Indonesia's Islamization. But everyone agrees with the fact that Islam entered Indonesia peacefully without holy wars or rebellions. Cikoang, where Adlin did his fieldwork, is the region where the local people believe that Islam was brought by Arab people. The Sayyids and their descendants were given the honourable position over the local people in the region.

The Sayyids in Cikoang, South Sulawesi descended from one ancestor, Sayyid Jalaluddin al-Aidid who came in the 17th century. Due to intermarriage between the descendants of the Sayyid and the local women, Cikoang Muslims are now classified into three social class; (1) Sayyid Karaeng, (2) Sayyid Tuan and (3) Sayyid Daeng. The Sayyids, based on the genealogical line, are connected with the descendants of the Prophet Muhammad. Therefore, the descendants of the Sayyids have their own honor in the general Islamic religious community and the indigenous peoples. The Sayyids also always maintain the line of cultivation from the cause of marriage. In this book, Adlin mentioned the marriage of Sayyid and non-Sayyid can only happen if the men are the Sayyid. While Sayyid women or Syarifah are not allowed to marry out. On the principle that children of the intermarriage will inherit the descents status of their father. The influence of Sayyid, along

with his descendants, is still preserved to this day.

The glorification of Sayyid Jalaluddin in the Cikoang community is manifested in the practice of "Tarekat Bahr", a sufi order that teaches that the creation of this world comes from the light of Muhammad (Nur). As a consequence of this belief, the celebration of the birthday of Prophet Muhammad SAW, the great prophet for Muslims around the world, in the Cikoang community must be held with a magnificent and festive ritual. Maudu' and Pattumateang, as described completely in the second chapter of this book, are two religious rituals held as a form of carrying out the cultural heritage of Sayyid Jalaluddin. Maudu' and Pattumateang are also manifested by the Cikoang community as a form of devotion to their beliefs. If Maudu' is a celebration of Maulid of the Prophet Muhammad, then Pattumateang is the purification of the human soul. Pattumateang is a ritual of returning the souls of Muslims who have died and brought him back to the spirit realm in the hope of meeting the creator in a state of calm soul.

This book is interesting for those who want to expand historical knowledge of the origin of the development of Islam in Indonesia and also the development and influence of the Hadrami community in Indonesia. This study also completes the study of the practice of Indonesian Sufism.

The Division of the Book

This book was divided into two chapters. In the first chapter, readers can oversight about the coming of Islam to Indonesia, South Sulawesi (in particular) and the coming of

the Sayyid, within the hierarchy and alliance, origin, status level and socio-cultural integration, as well as of their "closed" marriage systems in order to purify their descendants. However, the author did not mention about the reason why he choose Cikoang-Makassar, South Sulawesi, as his locus of study within a broader context of Sayyid community in Indonesia. However, this study has been recognized as an important contribution to Hadrami studies in Southeast Asia.

In the second chapter of the book, readers can spot a fascinating fact about the differences in the Islamic practices between two group of Muslims; between traditionalists and modernists in Cikoang. Their different perspective about what is shariah (Islamic law) and what is Sufism (spiritual purification), their ideological dimensions of disputes over religious practices has built our understanding on how to respond the difference. As a reviewer, I appreciate how Adlin, the author, describes the contrary sides between the two opposing parties.

To expand the reader's understanding, Adlin adds five appendix as follows: Lontara-the Bugis Makassar manuscript used as the history source; The tale of three datok-a short tale about socio cultural integration in South Sulawesi; Kinship terms-as explanation of the terms family in Cikoang society; The division of Anakkaraeng-a Makassar Aristocracy system; and Ata-the lowest class status in Cikoang society. this book will invite us to explore South Sulawesi from a historical and cultural point of view. It will be very different from the side of Makassar as a very busy and rapid city today.

Sayyid and Jawi, Modernists and Traditionalists divide

Sayyid, through patron-client relationship, have brought their clan into a higher social class. Their economic, traditional, and religious authority as the descendants of the Prophet, present themselves as being more honorable and having higher moral worth than the Jawi. Yet many Sayyid are less pious-Muslim as Jawi do. Many Sayyid do transgress certain prohibitions from the Prophet's teachings as they consider themselves as normal human-beings.

Sayyid's existence is not only recognized at certain centrals in Indonesia. Nowadays, their existence expand widely all over Indonesia in public contest both in politics and non-politics. Sayyid's clan is apparently visible through some activities from the group including "Safi'i Tabligh" affiliated to Hizbut Tahrir, Ikhwanul Muslimin group, Majelis Rasulullah group, Islamic Defender Front (FPI) in which their leaders have Sayyid clan. This has been growing rapidly across Indonesia in several aspects and discourses.

Jawi, derived from the Javanese term "Jawa" referring to the Javanese people and to the Indonesians in general. Thus, the term Jawi in this discussion are generated for the non-Sayyid people in Cikoang introduced by the Sayyid themselves in order to identify the local peoples who are non-Arabs. Although Jawi usually identified as traditionalist at some religious belief and practices, some Jawi have been influenced to support modernist movement.

"It is my purpose here to reach a general understanding of religious belief and proper practices construct and debated by these two categories of Muslims" as said Adlin. The

author prefer to use the terms "belief" and "practice" rather than "myth" and "ritual", because according to the two groups of Muslims, there is no valid separation between the Islamic doctrines they embrace and the practices they perform. For them, faith and action is an unity, their practices are an expression of their individual's piety and obedience to God's command. It also as an indication of the person's membership within the Islamic community.

Discussions about traditionalist and modernist as described in the book can be used to understand about several traditional religion practices namely *Maudu'* and *Pattumateang*. Before Islam was adopted, the Bugis-Makassar people believed in one God called Dewata Seuwae. In the first-half century, a large group of religious teachers made pilgrimage to Mecca and returned from studying there. They brought home some inspirations about modernist-reformist movement in belief and practices as a Muslim. They then influenced most Makassarese religious orientation.

Maudu', has been held since 1620, earlier than the rise of modernist movement. Just like *Maudu'* and *Pattumateang*, is also a traditional celebration held by traditionalist Muslims – usually the Sayyids. *Maudu'* is a yearly festival to commemorate the Prophet Muhammad's Birth. While *Pattumateang* is a burial service conducted by the other family of the dead, in order to assist the dead's way to heaven by chanting prayers and performing rituals. *Pattumateang* is held over 1 day up to 40 days after the funeral service of the dead.

For a long time, the two traditional ceremonies have caused debate between

the traditionalists and the modernists, and between supporters of Sufism and that of Sharia. *Maudu'* and *Pattumateang* rites of the Cikoangese still summe disagreement from some Muslim modern organizations. The disagreeing points, as the author said, mostly about what is allowed and not allowed; their consumption of things (food and other equipment used during the death ceremony) and large number money they spent. For the modernists, they are *bid'ah* (a heretical and forbidden innovation).

In fact, Adlin is not only a Makassarese, but his proficiency also in religious and anthropological science has made discussions about intersection between culture and religion become more fascinating. The details about Bugis-Makassar, the history and the manuscript, their originality, socio-cultural integration and class status (genealogy and symbols of each class) of Makasar people, has been comprehensively discussed and described.

Conclusion

This book can lead us into a widely perspective about religion in practice, how to enhance our public understanding of religions, and to introduce the idea of religious literacy and the spiritual legacy on each religion. There are many consequences of being illiteracy, but the most urgent is that illiteracy fuels conflict and antagonisms and hinders cooperative endeavours in all arenas of human experience. To conclude, the higher degree of religious literacy in a community (nation), the better the quality of religious life of the nation itself will be. I hope that other scholars could pursue further research in the future.