

Tanduale: Rewarding Religious Education in The Ethnic Bugis and Moronene Brotherhood Agreement in South Sulawesi Bombana

Muh. Subair¹, Rismawidiawati²
{rismawidiawati@gmail.com²}

Balai Penelitian dan Pengembangan Agama Makassar. Jl. AP. Pettarani No. 72 Makassar. Email: ingatbair@gmail.com¹, Balai Pelestarian Nilai Budaya Sulawesi Selatan. Jl. Sultan Alauddin km. 7.

Abstract. Bugis migration in Southeast Sulawesi has different backgrounds, ranging from security reasons to the threat of war, political influence, and socio-cultural conditions, which are also encouraged by the proximity of the region. The Bugis in Lampopala Bombana come from Sinjai led by the king of Maningpahoi named La Bolong Daeng Makketti in 1969 before the war of Makassar. They made an agreement of brotherhood with the king of Moronene, known as the Tanduale agreement. The Brotherhood carried out with security guarantees for each of the community members from the two tribes, and the distribution of villages. Since then, the Bugis community has colored the development of the Lampopala region in terms of economy, social, culture, and education. It was during this time that Bugis migrants took a role in the development of religious education in Lampopala, in the form of studying religious studies and deepening the knowledge of the Islam.

Keywords: Bugis migrant, religious education, tanduale agreement, ethnic brotherhood.

1 Introduction

The Bugis Land in 1900 and many years before, were villages with a life that could be attached like a traditional society, poor and disadvantaged terms. However, not so for those who feel living and living in it. The people who lived life in the village felt a more prosperous life, and could not compare with city life that might not have been popular at that time. They feel rich in all-natural resources that can provide sufficient income. No one is inferior in the sense of not being able to fulfill the needs of shelter and daily food for his family. Thus, when nature is still very friendly with the people of the village.

There were times when the natural situation in the village changed. As the population overgrew, houses of residents began to crowd together, from what had been far from a large yard. The paddy fields and gardens had already divided by inheriting, and some fought over. Along with that, came a threat wave of war that tore the comfort and safety life in the village. Gradually the villagers thought of leaving, looking for more land and a calmer new atmosphere.

A safe and prosperous life in our hometown is a beautiful dream that is very human, and no one is willing to leave the hometown where the heart ties to strong family ties. Therefore, moving away from the threat of war chaos and uncertain situations is not

the right decision. Because leaving, at the same time, means being far away from the village as a place of birth, which is full of memories, the longing of relatives, and all the habits of gathering that are full of warmth to share and help.

The presence of Bugis migrants in Southeast Sulawesi has diverse historical backgrounds, some are caused by the Makassar war that occurred in 1660, the Bone war which occurred in 1904, and following the DI / TII war 1950-1965, which is said to give birth to many exodus activities from Bugis areas to areas deemed safer, to avoid threats due to the war that will take place [1]. Besides, some migrated from Bugis land after the Bongaya agreement took place, as a rejection of the oppressive conditions of political and colonial rule [2]. Furthermore, waves of migration are also mostly found as a result of economic impetus or the desire to earn more income on overseas land [3]. In addition, there are people leave their hometowns to avoid specific problems that are being faced by them, either as a result of a customary violation that causes them to drive out of the village, or because they become victims of an event that threatens the security of their lives, and makes them choose to avoid going, looking for a safer place to start a new life [4].

Southeast Sulawesi is a long-standing migration destination of Bugis people and is driven by various factors, as mentioned above. This phenomenon happens in Bombana, which is an area that has several villages that are inhabited by a majority of Bugis people. The villages will then identify in this study to chose as one of the objects of study outlined in the background of the formation, which will, at the same time, reveal the history of the arrival of Bugis migrants who worshiped it. This paper aims to discuss more deeply the role of migrants in the development of religious education, which has been inherent in the Bugis people as a tribe that is predominantly Muslim. So it is interesting to study the nuances of religious education that they built in overseas countries, whether as an innate from their hometowns or to become a discovery of identity at a certain point, after wading through various life experiences.

2 Literature review

Previous research on Bugis Migrants in Southeast Sulawesi has been widely published, both in the form of scientific journals and in the writing of students' final assignments in the form of theses, which makes Bugis migrants a target of research in a variety of themes and from various scientific disciplines. Although each of the Bugis migrant studies, it is always accompanied by historical and cultural aspects inherent in the discussion. The following are some results of the study presented as the basis of the discussion in this paper.

The dominance of the Utilization of Fisheries Resources in the City of Kendari (Case Study: Makassar Bugis Fishermen), is a research result that reveals the motives of the arrival of the Bugis Makassar people in Kendari due to economic impetus [5]. That it is not difficult to find the Bugis people of Makassar in an area rich in fishery products, as well as in Kendari, they can even dominate the use of fisheries resources with the power of living philosophy with a high work ethic, it manifests in the duration of work time, leisure time utilization, discipline and visionary views on their fields [6], [7], [8].

Ethnic Relationships in Southeast Sulawesi in the Analysis of Shipping and Trade Networks From the Kingdom to the Present Period, this paper reveals the historical connection of the kingdoms in Southeast Sulawesi with Sawerigading from Luwu, which

is associated with the arrival of manuring, as the concept also understanding by people from other kingdoms such as Gowa and Bone [9]. Furthermore, the community believes that there is a connection between kinship due to marriage between the crown prince of Buton and the daughter of Datu Luwu called Wakaka from the word Tomakaka [10]. Even in the Tolaki phrase, which says that Sawerigading has a golden rooster, the taste of way. One time the chicken was cut to distribute to seven of his descendants who were ruling in seven countries, namely each; his head gives to Gowa, his neck give to Bone, his body gives to Konawe, his legs give to Ternate, his beak give to Mandar, his wings give to Luwu and his heart give to Wolio. So basically, all the kings of the seven countries came from the same ancestor [11], [12].

History of Relationship between the Bugis Tribe and the Moronene Tribe in the Poleang Region is a result of research that reveals the history of the arrival of Bugis migrants in Poleang, and their kinship with the Moronene community. Beginning in the XVIII Century, King Bone dispatched 40 heads of family to the Moronene kingdom, with a handful of Bangkala lands planted in the courtyard of the Suu king's palace, as a sign of friendship between the kingdom of Bone and the kingdom of Moronene. Bugis migration also occurred during the struggle for DI/TII (Darul Islam/Tentara Indonesia) in Poleang. The kinship between the Bugis and Moronene tribes foster in the Poleang region (now in Kabupaten Bombana) based on a cooperative relationship between the two kingdoms, which was strengthened by the Tanduale oath, namely an oath that condemned anyone who caused conflict/conflict between the two tribes that had promised to mutually coexistence, even friendship becomes among them become increasingly intimate with the creation of marriages and marriages, which in turn become a reinforcing factor in the fabric of cooperation in the economic, social, religious and political fields [12].

Migration and Socio-Cultural Change of the Bugis in the Village of Lalonggalasua, Kolaka Regency (1970-2010). The writing of this thesis reveals the initial motives for the arrival of Bugis migrants in Kolaka, which began in 1970, in the early days of the establishment of colonial rule after the Bongaya agreement. Many Bugis people who felt depressed at the time were no longer free to express their religion [11], [13], [14], culture and social status, so they chose to leave their hometowns to areas that were considered safer, such as in Kolaka, plus consideration of soil fertility in the Lalonggalasua area and the proximity of the profession as a sailor and or a farmer [15], [16], [17], [18]. In this new area Bugis migrants reorganized the new social structure by breaking away from Dutch colonial restraints, they no longer brought nobility as a measure of honor, and replaced it with the quality of education, business skills that produced wealth, rank and position and special abilities [19], [20], [12].

Other research on Bugis migrants is as follows; Inter-Cultural Communication of the Bugis Enrekang Cluster and the Bugis Tribe in the Interaction of Socio-Culture in the Poleang Village of Kolaka Regency [8]. Bugis Tribe Diaspora: in the Study of the Interaction of the Bugis Tribe with the Tolaki Tribe. Mobility of the Bugis Sinjai people in Sambahule Village, Baito District, Konawe Regency, South 1988-2011 [21].

Bugis Migration in Latawe Village, Napabalano District, Muna Regency 1950-2001 [21]. Breaking down the Network of Migration: The Knowledge of the Bugis Ptani Migrant Community in Southeast Sulawesi [22]. Economic Development of the Bugis Sinjai Community in Lawatuea Village, North Poleang Subdistrict, Bombana Regency 1989-2017 [23], [24]. Bugis Welfare Theology: A Meeting of Religion with Tradition towards Motivation of Bugis Muslim Trade in Kendari City [25], [26], [27]. Panai Money in the Customary Perspective of Marriage of the Bugis Tribe in Larete Village, Southeast

Poleang Subdistrict, Bombana Regency [28], [29], [30], [31], [32], [33]. Bugis Fisherman Language Profile in Tinobu, Southeast Sulawesi: Patterns of Using Language [34], [35]. Inter-Community Social Interaction: Socio-Anthropological Study on Bugis and Muna Ethnics in Aloma Village, Kendari City Mandongan District [36], [37], [38].

The results study above shows the area of affordability of research with the theme of Bugis migrants, which evenly distribute in almost all the districts, which are the pockets of Bugis migrants in Southeast Sulawesi. So this paper tries to choose a location that has not been touched by research with the same research theme. Initially, the location selection direct at the Kolaka Timur area, precisely in the village of Lalowura, Loea District. However, because the conditions of religious education there were not so rapidly developing, then based on further searches, another location was found, namely in Lampopala, Bombana Regency, which also turned out to never write in the results of scientific research.

3 Results and discussion

3.1 Buginese of Lampopala

Lexically lampopala taken from Bugis language, the word lampo means the significant gain and pala is a productive region which means to produce, and it means that the Lampopala region is a land that has the potential to have much income, both in the form of crops and plants, from the sea products on its side. Administratively, Lampopala is in the Rumbia sub-district, which means sago plants (trees), which adorn the coastal edges or rivers that occasionally divide several villages, palm-like plants that produce this sago, and also become one of the staple food sources of the local community, then called sinonggi.

The first Bugis generation to inhabit Lampopala was reported to have occurred before the 1969 Makassar war, or about three full moons after their group arrived, so there was a war in Makassar which ended in the Bongaya agreement. This generation is the fifth or fourth generation of the Bugis community, which now predominantly inhabits Lampopala. There is no denying that previously there had been Bugis groups that had arrived earlier in Lampopala, as when had discovered there was a Bajo community on one side of the beach not far from Lampopala.

There was group Buginese existing land Lampopala in a long time before the arrival of the generation. It is the initial encounter with the Bajo community. It called a group of people who had been married to Bugis people, and they had previously come in small groups, using pinisi or sandeq boats. Bugis ancestors were said to have crisscrossed this area long before the Makassar war took place. The small ports in the Bugis Bone and Sinjai areas which are far-flung boats that operate as far as possible for trade needs, as in the oral tradition of the community which states that in the past small ports from Pulau Sembilan, Tujutuju, Mare and even Sibulue, have sailed to the land of Buton to bring in crops which then exchange for cattle or other needs.

The Bugis ancestors who now inhabit the Lampopala Bombana region are partly descended from the first Bugis, namely La Bolong Daeng Makketti, who was the fourth king of the son of the king Maningpahoi III Toabbi Daeng Paroto [39]. Their ship sailed from Pulau Sembilan to the Buton kingdom area, as a place that could provide security protection in the long term cooperation — cited often people of Buton,

that the king of Buton had rescued King Bone Arung Palakka from an enemy pursuit, which now interprets as a form or sign of loyalty and love for Buton with Bugis.

The Bugis believe that Buton has become a brother who is willing to accept their arrival for a noble cause. Such as the arrival of La Bolong Daeng Makketti who is also known as Sinjai as a student of Datuk ri Tiro, his presence is certainly not just to save his generation from the threat of war that can destroy it, but also to be a propagator of noble teachings of Islam. They arrived in the royal region of Buton, and began searching for a place in Tinanggea which later abandon, because it was considered unsuitable to support better survival, they then moved again and leaned on Bungin Island which also abandons because it was considered to be less fertile, and when he arrived at Loraya (La Bolong looked at the place and called it Lampopala), the ship was entirely propped up, and they began to find out the local king as the ruler of the land to ask permission and invite to take oaths of brotherhood.

The journey to meet the local king's palace was traversed by crossing the river against the flow, so that only the king and his companion were able to reach the royal court, to communicate, negotiate or diplomacy so that agreements and agreements of cooperation reach, which were realized in a special ceremony take them somewhere called mattanro ale.

The success of diplomacy is inseparable from the strength of La Bolong Daeng Makketti, who is ready to help if something unexpected happens. Their group is estimated to be no less than 40 heads of family, consisting of combat troops who are ready for combat, and housebuilders with various equipment who then set up Bugis stilt houses with nine Elle (plot), although the archaeological form of the house no longer exists as a whole, but the mark still leaves a pole that is as big as an adult's embrace.

The agreement made between the Bugis king migrants may be a tradition of the Bugis migrants who first came to the kingdom of Buton because the king's envoy had already made the same agreement from Bone with the king Moronene who was in Poleang in XVII. At that time, kinship between the Bugis and Moronene foster in the Poleang region (now in Bombana District) based on the cooperative relationship between the two kingdoms, which was strengthened by the Tanduale oath, which was an oath condemning anyone who caused conflict / conflict between the two tribes who had promising to live side by side, even friendships become more intimate with the creation of marital relations, which in turn becomes a reinforcing factor for cooperation in the economic, social, religious and political fields [40].

Then in 1904 where the Bugis leader, represented by La Bolong Daeng Makketti also called Tamana Raiyyah, took an oath together with the Moronene leader called Tamana Kelu, in an agreement also called Tandule, an agreement which was verbally spoken by La Bolong's teachings as a condition who were encouraged by a hereditary sense of brotherhood between Bugis and Buton. They claimed that they did not know if the same agreement makes elsewhere. The agreement agreed; the Bugis and Moronene fraternity, the division of territories, and the willingness to help Moronene people when experiencing difficulties at sea, and conversely, the Moronene people are willing to assist the Bugis who are experiencing difficulties on land.

King Moronene officially gave Bugis migrants seven river areas along the coast, namely, Rumbia, Lamanu, Tanjung Beropa, Larang Tou, Wae Mata, Jawijawi, Lanaulu, and Loraya. The area must not be disturbed by Moronene people, and conversely, the area designated as Moronene territory should not be disturbed by Bugis migrants.

The second generation of Bugis migrants who arrived in the Lampopala region were those who arrived in the period before the arrival of the DI/TII Gang (1964); they were the Mallarangeng group who arrived in Lampopala in more significant numbers including Imam Palewai, Saleh Amin, and Mappincara. Mallarangeng is the village leader under the district leader who is accompanied by a silat teacher and village priest named Imam Palewai, namely students from Anregurutta H. Syamsuddin in Bajoe, and Petta Kalie H. Muhammad Rafi Sulaiman.

These were the ones who survived the DI / TII onslaught for seven days together with TNI forces, which were smaller than DI / TII forces. However, implementation tactics push-and-play running well, so that they could survive until there was assistance which stormed the DI / TII forces with a cannon attack.

This war was also supported by supernatural powers Imam Palewai who gave moral support and prayers to the soldiers, and they give a drink that had been received and prayed in such away. The clash between the TNI and DI / TII simultaneously reinforced the Tanduale philosophy of being a Bugis and Moronene fraternity, in which Moronene people joined the Bugis community, and divided themselves into Bugis houses that had been protected by fortifications and TNI ranks which dispels DI / TII attacks.

3.2 Overview of religious education in Lampopala

Lampopala people's awareness to provide religious understanding to their families seems to be formalistic. Institutions that are already available. Mainly related to the reading and writing of the Newspaper and prayer lessons. If these two things fulfill, then everything is considered OK.

Lampopala began to be overshadowed by the glittering development of urban modernity that patterned people's lives in life, changing times that demanded fulfillment of life and continued to work in the community to work quickly in return for availability. Attention to service quality assurance sometimes becomes neglected, as long as routine life can take place and continue to turn the wheels of his journey, then all available facilities are considered as a gift to be grateful for.

New housing complexes provide only residential facilities but with religious facilities, such as recitation or monthly lectures, which fill with male and female worshippers. As for in the Lampopala, there are two housing complexes, each of which has a mosque.

Right in the heart of the capital city of Bombana Regency also stands the magnificent building of the Great Mosque with an area of 1,943 square meters, which established in 1964 in the Kanapute Bombana Village. This mosque locates in the Rumbia District, which is also widely used by the people of Lampopala for the five times of prayer or Friday prayers.

As for Lampopala, there is a historic 'fastabiqul khaerat' jami mosque, giving birth to a generation of successors of Imam Palewai. This mosque calls historic because the mosque's priests are the first Bugis descended people who came to Lampopala. The first mosque was built and built in the form of a stable house that stood on the coast, among the residents of Lampopala, which at that time was a Bugis migrant, the first group under the leadership of La Bolong and Makketti, an Islamic religious scholar from the Maningpahoi Sinjai kingdom.

3.3 History of religious education in Lampopala

Formally Moronene people have believe in Islam as this religion entered the Buton kingdom. So that they called Moronene Islamized by the Sultan of Buton, but then were taught the creed and prayer by the Bugis people. During the arrival of the Bugis in the Rumbia region, there were still many traditions that contradicted Islamic teachings, the style of local belief was still inherent in people's lives at that time, such as the tradition of beheading to accompany the death of a royal figure.

One of the Bugis figures known as an Alquran teacher is Mallarangeng, who can be called a person who truly embodies the Islamic Moronene people in Rumbia. Along with strengthening the Bugis and Moronene fraternity.

Mallarangeng, which is Daeng Mattennang, has a book called Ismun Jalal, a book that can only be opened and read in full in Muharram and Zulhijjah months, according to Daeng Mattennang as the only one who can open and read it, the book cannot be studied before mastering three things that are;

1. *La Yukallifullahu Nafsan Illa Wus'aha lahaa*

2. *Tafakkaru fi Khalqillah wala Tafakkaru fi zatillah, fainnakum lan taqduru qadrahu*

3. *Laisa kamislihi Syaiun wahuwassami'ul 'alim*

Essential messages in the book include man arafah nafsahuu fa qad arafah rabbahu.

Furthermore, procedures are practicing ihsan experience Companions of the Prophet, some placing ihsan in themselves, from the front and the back.

Imam Palewai taught the Alquran by using the Bugis Regional spelling method, which was passed down through the ages.

In his day, Barazanji was also taught to children and practiced every Friday night. The barazanji recitation ritual at that time, was still rife in every religious moment, such as in the events of Mawlid, Aqiqah, marriage, circumcision, and during the Hajj which is performed every Friday night at the residence of people who perform Hajj in Mecca, until the time they return home at Lampopala village safely.

The fikhi of worship is also carried out, starting from the procedure of purification to the practice of worship, fasting, zakat, and Hajj.

At present, Andi Musa, as a descendant of Imam Palewai, is still diligently teaching the Alquran with the spelling method in the Bugis language, but there are no additional lessons. Until now, Andi Musa also did not receive payment from his santri, the santri's thanksgiving usually expresses during the fasting month, by giving zakat to the teacher to teach him rice. This zakat happens since the time of Imam Palewai, where the teacher recited acting as amil zakat and indeed had the right to take part in the distribution of zakat, after the parts for the poor and those who were more entitled to be fulfilled first.

3.4 The Role of buginese migrants in religious education in Lampopala

3.4.1 Role of the mosque

The mosque as a Center for Religious Education, especially the Qur'an Education Park (Taman Pendidikan Alquran), majelis taklim, celebrations of Islamic holidays, and

routine worship activities. The mosques in the Lampopala neighborhood are the Fastabiqul Khaerat Mosque on Jl. Imam Palewai and Masjid Asmaul Husnah in BTN Lampopala, and are currently in the process of building a mosque in the Neighborhood 3 of the Lampopala cemetery which is densely populated by residents.

Qur'anic education at the Fastabiqul Khaerat mosque was directly cared for by the imam of Lampopala village, Abd. Rahim, which teaches children to read the Alquran between Magrib and Isha. Likewise, in the Asmaul Husnah mosque, which also uses for various religious activities, especially Qur'anic education.

Every Friday night, the Taklim Assembly of the entire kelurahan and villages are invited to recite together at the house of residence of the Regent of Bombana, coordinated directly by the regent's mother with a yasinan and lecture program, among the speakers who have invite are Ustaz Maulana Jamaah Oooh Jamaah.

Bombana Great Mosque, indeed, is not in the Lampopala Sub-District neighborhood, but its location is just opposite the highway, making many Lampopala residents become regular worshipers at the Bombana Great Mosque, even for the Jumatatan event, most people prefer congregation at the Great Mosque.

3.4.2 The Role of imam kampung

The village priests (Imam Kampung) from time to time in Lampopala came not far from Imam Palewai's family. A community teacher who not only teaches religious knowledge but also becomes a martial arts teacher who was once much loved to protect himself and his family. Even the basics of martial arts taught were inseparable from Islamic religion, and some continued with the deepening of the tarekat, which was the highest educational strata in the Lampopala village area. The priests are:

1. Imam Palewai (student of Sheikh Syamsuddin, father of Anregurutta H. Syamsuri in Bajoe)
2. Imam Daeng Malinta (son of Hatifah, sister of Imam Palewai)
3. Imam Samade (Daughter in law Hatifah)
4. Imam Fakhruddin Amin (close family of Imam Palewai)
5. Imam Pagu (close family of Imam Palewai)
6. Imam Nasir (close family of Imam Palewai)
7. Imam Abd. Rahim (close family of Imam Palewai, who has now migrated to Wahdah Islamiyah organization)

The village priest has the main task of serving the needs of the community, from birth to death. Sacred events, such as the implementation of aqiqahan, circumcision, marriage, and death, must always be attended by the village imam, who has a crucial role in the smooth running of these events.

3.4.3 The role of religious organizations

The strengthening of the Wahdah Islamiyah religious organization which established mosques and Islamic boarding schools, with educational institutions ranging from TK / TPA level, Madrasah Ibtidaiyyah, to Madrasah Aliyah, absorbed many young people as workers, which at the same time expanded the influence of the understanding of the right Islam, which was anti against religious traditions that during this time developing in the community. So that there had been a clash between Wahdah Islamiyah officials and local community groups. When they assisted in renovating a mosque until it finishes, and when the local community wanted to use it for the maulid event, wahdah, as the donor, did not permit to use the mosque. The local community

protested and insisted on continuing to carry out the maulid together, even though the funds return.

Other religious organizations that enliven religious education and target the Lampopala Bomabana community, among others, are; Hidayatullah, Jamaah Tablig, Salafi, Muhammadiyah, and Nahdatul Ulama (NU). The last two organizations called have dimmed and are drowning in other organizations. Muhammadiyah is still considered to be a little more mobile with the existence of the Muslim boarding school in Lamoare. However, unfortunately, this institution is better known as an orphanage compared to its pesantren education. There is no kiyai figure who devotes time to foster 24 hours in boarding schools. Stay activities only apply to orphaned students, and additional education in addition to routine education in schools is only in the form of lessons and public lectures. An educational institution founded by the Muhammadiyah organization was considered as having not been stable and became a pioneer in Lampopala.

The state of the NU organization in Lampopala is more concerning than others because institutional work programs have never been discussed based on community needs. Even the management of NU is considered not legitimate, and only in the form of appointment without ever having a Decree based on the results of a meeting or deliberation. The NU administrators moved culturally and did not have much influence in preventing the occurrence of community migration to various other more active organizations. While awareness of the differences in understanding of the general public and more active organizations is not a concern, in turn, differences in religious practices that have become part of the community's tradition have begun to be debated, such as differences in the reading of prayers, the rules of using clothes when praying, reciting barazanji in thanksgiving events, and reaching the implementation of Islamic holidays.

3.4.4 The role of community leaders

There is no very prominent figure as a one-man show in matters of religious education development, community participation is evenly distributed in terms of material contribution to the construction of houses of worship, primarily when the construction of the Great Bombana mosque, non-governmental organizations, from local government officials and local entrepreneurs work hand in hand to provide financial assistance and material until the mosque stands as seen now.

3.4.5 Family role

The awareness of the head of the family to provide religious education to all family members mark by their efforts in educating their children at the family level, or how they create an environment with neighbors based on needs. The growth of the Alquran educational institutions independently of people who have caring, of course, is also based on the demands of the needs of the local community. Furthermore, parents will determine the color or religious style of their children through the selection of available religious education institutions.

Lampopala residents can be said to be more practical and choose places of religious education for their children, the majority do not consider the background of the organization of a teacher, and the most important thing is how their children can

learn the Alquran, while not far from their supervision so that the availability of Alquran education in the nearest environment becomes the leading choice.

For people who are close to the mosque, their Qur'anic education can be carried out by the village imam's education, Abd. Rahim at the Fastabiqul Khaerat Mosque on Imam Palewai Street. Likewise, the people in the Asmaul Husnah Mosque in BTN Lampopala. Besides, there are efforts to carry out Alquran education in residents' homes, including;

1. Sitti Aman
2. Andi Musa (Bagdadi)
3. Puang Becce
4. Dra. Sudarma, known as Puang Nemma.

These four people are volunteers in the education of the Alquran, which spread in the Lampopala region. One of the characteristics of typical Bugis education is still carried out by Andi Musa by using Bagdadi's teaching book, which teaches in the Bugis language makkalefu method, which is a legacy of his grandmother Daeng Mattennang. The children of the Alquran are not burdened with monthly payments, as the salary of the Alquran teacher only receives a portion of the zakat from the santri given by santri parents once a year during the fasting month.

3.4.6 The congregants of the congregation

Previous parents in Lampopala each had their fill, with the concept of knowing God through the path of the tariqa, which was learned using the teacher's makkare. Their courage wandered to a place far from their hometown, not just coming with reckless capital that was empty of the provision of scientific self-carrying. Unfortunately, the knowledge of the tarekat did not inherit in a way as bequeathed property, where the property can immediately distribute to all children/families who are entitled to the person who is going to die.

Inheritance of the knowledge of the tarekat must be done by the teacher's makkare, even though the child has to his father, the child must continue to take the initiative or have a strong desire of his awareness to study and study actively. Tarekat is not like food which, after being cooked, can be fed directly to children if they are reluctant or lazy to eat alone.

Stretching the followers of the tarekat now began to weaken, there were only a few parents who were still known to have tarekat knowledge, these were those who still faithfully preserved barazanji and still paid attention to religious traditions which had begun to be eroded by the coming of Wahhabi ideology, and added the young generation does not care much about the development of religious traditions that quickly abandoned.

4 Conclusions

The existence of Bugis Lalowura Loea originated from Ladongi District, which is now in East Kolaka Regency, which is an area that split from Kolaka Regency in 2012. Lalowura was first opened by Abd. Gani in 1979 and was estimated to have formed a village administratively in 1986.

The role of Bugis migrants in religious education has built to the same age as Abd Gani's existence, which at the same time became the first priest. Subsequently

revealed by Imam H. Ismail, a descendant of Bugis Bone, who is also from La Dongi, he initiated the commemoration of Islamic holidays, such as maulid, Isra mikraj, commemorating nuzul Quran in the fasting month, and carrying out prayer as a tradition brought from La Dongi. The fasting month prayer does at the early hours of the morning before dawn around 02 a.m. After Imam H. Ismail died, he replaces by M. Jufri, a Bugis from Barru, and in 2014 Abd. Samad orang Mandar who came from Polmas, appoint as an imam based on his experience of being an Islamic counselor since 1996. At present, the religious tradition began to fade with the entry of new religious ideas. The remaining religious education is the education of the Alquran at the house of the village imam, in musala and the mosque. Besides, there are recitations of taklim assemblies that hold non-routine yasinan and lectures.

Bugis migration in Lampopala (currently Bombana) in large numbers first occurred before the Makassar war in 1669. The descendants of La Bolong received a hereditary story that three full moons after they arrived, a war broke out in Makassar, which ended with the Bongaya agreement. La Bolong, who was known as a student of Datuk RI Tiro, was the son of the king of Maningpahoi III Toabbi Daeng Paroto, then entered into a Tanduale agreement with king Moronene, namely an agreement containing commitments to tie up the Bugis and Moronene ties. The role of religious education began since the existence of La Bolong with his followers, he was known as an advocate of the teachings of Islam for the local population, who had previously formally accepted Islam under the Sultanate of Buton. Nevertheless, it is only culturally able to carry it out under the guidance of La Bolong, who teaches the central creed and worship in Islam.

Furthermore, Islamic religious education was interrupted until the time of Imam Palewai, who was contemporary with the upheaval of DI / TII 1960s. Religious education built since that time, among others, through teaching Alquran with the makkalefu method, which still maintains until now. Besides, regular recitations in the mosque with discussions on religious services conduct center on the Fastabiquil Khairat mosque. At present, religious education in the form of Alquran education is not only carried out in mosques, as population increases, the number of mosques has also increased before three, the Alquran education is also carried out in people's homes. In addition to the mosque and the family environment as the center of the role of Bugis migrants in religious education, religious organizations and government-led by the Bugis also expressed as part of the size of their contribution to the development of religious education.

Bugis migrants in small groups or majority groups who inhabit to the various regions in Southeast Sulawesi, urging not to call them as migrants, because they are not a newcomer in these regions. Especially for those who are born in the local area, some even have the seventh descent in that area.

The brotherhood that built between the Bugis tribe, and the local indigenous tribe, especially for families involved in the Tanduale agreement (Bugis and Moronene fraternity agreement) should preserve by the implementation of the Tanduale anniversary, which not only involves the two tribes but for all the tribes in Southeast Sulawesi.

Religious traditions that culturally encourage the spirit of religious education for the young generation should preserve through strengthening the role of village priests, and the role of local religious organizations. Because of this, it was specifically

suggested to the Nahdatul Ulama (NU) and Muhammadiyah in Bombana Administrators to strengthen community-based on the institutional programs.

Government support through the Ministry of Religion is considered not optimal to all villages and villages in Bombana. This weakness is due to the limited number of the religious instructor, who is only filled by non-PNS extension workers who number only eight people for two Sub-districts (Rumbia and Rumbia Tengah). Therefore, optimizing the role of the Ministry of Religion can be done by increasing the number of religious instructors compared to one person in each village.

Acknowledgments. This article is the result of research conducted at Bombana, Southeast Sulawesi. Therefore, we would like to thank the informants in particular to the descendants La Bolong Daeng Makketti, and the community leaders Bombana. We would also like to thank the participants of the 2019 INCRE seminar who provided input for the improvement of this article. Hopefully the results of this study can provide benefits and uses.

References

- [1] G. Ammarell, "Bugis migration and modes of adaptation to local situations," *Ethnology*, 2002.
- [2] "Sejarah kedatangan masyarakat Bugis ke Tanah Melayu: kajian kes di Johor," *JEBAT Malaysian J. Hist. Polit. Strateg. Stud.*, 2009.
- [3] F. D. Bulbeck and B. Prasetyo, "Two millennia of socio-cultural development in Luwu, South Sulawesi, Indonesia," *World Archaeol.*, 2000.
- [4] R. Weber, H. Faust, B. Schippers, S. Mamar, E. Sutarto, and W. Kreisel, "Migration and ethnicity as cultural impact factors on land use change in the rainforest margins of Central Sulawesi, Indonesia," in *Stability of Tropical Rainforest Margins*, 2007.
- [5] R. M. Silvey, "Diasporic subjects: Gender and mobility in South Sulawesi," *Womens. Stud. Int. Forum*, 2000.
- [6] S. Budhi, "Bugis Pagatan: Migration, Adaptation and Identity," *IOSR J. Humanit. Soc. Sci.*, 2015.
- [7] M. Mansyur, "MIGRASI DAN JARINGAN EKONOMI SUKU BUGIS DI WILAYAH TANAH BUMBU, KERESIDENAN BORNEO BAGIAN SELATAN DAN TIMUR, 1930-1942," *J. Sej. Citra Lekha*, 2016.
- [8] H. Khatmi, "TATA CARA KHUTBAH DAN KOMPETENSI KHATIB JUM ' AT DI PALANGKA RAYA," Insitut Agama Islam Negeri Palangkaraya, 2016.
- [9] G. Acciaioli, "Kinship and debt; The social organization of Bugis migration and fish marketing at Lake Lindu, Central Sulawesi," *Bijdr. tot taal-, land- en Volkenkd. / J. Humanit. Soc. Sci. Southeast Asia*, 2000.
- [10] A. M. Akhmar, B. Arafah, and W. Pardiman, "Strategi Budaya Orang Bugis Pagatan dalam Menjaga Identitas Ke-Bugis-an dalam Masyarakat Multikultur," *Kapata Arkeol.*, 2017.
- [11] P. Patmawati and N. M., "ISLAM AND BUGIS IN WEST KALIMANTAN," *Al-Albab*, 2015.
- [12] Jusmiati, "Migrasi dan Perubahan Sosial Budaya Orang Bugis di Desa Lalonggalasua Kabupaten Kolaka (1970-2010)," Universitas Halu Oleo Kendari, 2013.
- [13] S. Yücel, "Is Islam Part of the Problem or Solution : An Australian Immigrant

Experience?," *Turkish J. Polit.*, 2011.

[14] P. Ehret and F. Ruf, "Bugis migration and the Sulawesi cocoa boom: Lapai," in *Paper presented at SOAS and LSE conference: Cocoa production and economic development in the 19th & 20th centuries. London, 15-17 Sept. 1993*, 1993.

[15] F. Ruf, "Smallholder cocoa in Indonesia. Why a cocoa boom in Sulawesi [abstract only]," in *Proceedings International Cocoa Conference: Challenges in the 90s. Kuala Lumpur, Malaysia 25-28 September 1991*, 1994.

[16] E. Mulyoutami, E. S. Wahyuni, and L. M. Kolopaking, "MENGURAI JARINGAN MIGRASI: KAJIAN KOMUNITAS PETANI MIGRAN BUGIS DI SULAWESI TENGGARA," *Jurnal Kependudukan Indonesia*. 2016.

[17] Rasyid Muhammad, "Perubahan Sosial dan Budaya Masyarakat Petani Kakao di Kecamatan Lilirilau Kabupaten Soppeng," *Masy. dan Kebud. Polit.*, 2012.

[18] W. S. W. Hassan, R. Dollah, and D. Herviani, "Tenaga Kerja Indonesia (TKI) Bugis dalam Sektor Perladangan Kelapa Sawit di Sabah," *MANU J. Pus. Penataran Ilmu dan Bhs.*, 2016.

[19] H. Hendraswati, "PROSES PRODUKSI, FUNGSI, PELUANG EKONOMI, DAN PENGEMBANGAN TENUN BUGIS PAGATAN KABUPATEN TANAH BUMBU KALIMANTAN SELATAN," *Handep J. Sej. dan Budaya*, 2019.

[20] N. Anggraeni, I. B. M. Astawa, and I. M. Sarmita, "TINJAUAN GEOGRAFI PENDUDUK TENTANG SEBARAN SPASIAL DAN KARAKTERISTIK MIGRAN ASAL PULAU JAWA DI KOTA SINGARAJA," *J. Pendidik. Geogr. Undiksha*, 2017.

[21] Odelfin, "Mobilitas Orang Bugis Sinjai di Desa Sambahule Kecamatan Baito Kabupaten Konawe Selatan (1988-2011)," Universitas Halu Oleo Kendari, 2012.

[22] E. Mulyoutami, E. S. Wahyuni, and L. M. Kolopaking, "Mengurai Jaringan Migrasi: Kajian Komunitas Petani Migran Bugis di Sulawesi Tenggara," *J. Kependud. Indones.*, vol. 9, no. 1, pp. 11–24, 2014.

[23] Hardianto, "Perkembangan Perekonomian Masyarakat Bugis Sinjai di Desa Lawatuea Kecamatan Poleang Utara Kabupaten Bombana (1989-2017)," Universitas Halu Oleo Kendari, 2018.

[24] Tamrin, "Kesantunan Berbahasa Bugis pada Masyarakat Bugis di Kabupaten Sinjai Provinsi Sulawesi Selatan," *Multilingual*, 2014.

[25] N. dan S. Akmal, "Teologi Kesejahteraan Orang Bugis (Perjumpaan Religi dengan Tradisi terhadap Motivasi Dagang Muslim Suku Bugis di Kota Kendari)," Kendari, 2015.

[26] M. Yusuf, "HUBUNGAN MUSLIM DENGAN NON-MUSLIM PERSPEKTIF ULAMA BUGIS," *Al-Tahrir J. Pemikir. Islam*, 2014.

[27] M. Yusuf, "RELAVANSI NILAI-NILAI BUDAYA BUGIS DAN PEMIKIRAN ULAMA BUGIS: Studi atas Pemikirannya dalam Tafsir Berbahasa Bugis Karya MUI Sulsel," *El-HARAKAH (TERAKREDITASI)*, 2013.

[28] S. Rahayu and Yudi, "Uang Nai': Antara Cinta dan Gengsi," *J. Akunt. Multiparadigma*, 2015.

[29] R. Elvira, "Ingkar janji atas kesepakatan uang belanja (uang panai) dalam perkawinan suku Bugis Makassar," *Unpubl. Thesis*, 2014.

[30] M. U. A. Syahrudin, Akifa Syahrudin, Fitriani, "THE PHENOMENON OF UANG PANAI' IN WEDDING BUGIS MAKASSAR : A PERSPECTIVE OF CULTURE AND RELIGION)," *J. Chem. Inf. Model.*, 2013.

[31] . N. and N. M. Diah, "Bride wealth in marriage: the case of Uang Panai in South Sulawesi, Indonesia," in *Social Sciences Postgraduate International Seminar (SSPIS 2017)*, 2017.

- [32] W. Fleeson *et al.*, "PERSEPSI MASYARAKAT TERHADAP MAHAR DAN UANG PANAI' PADA ADAT PERNIKAHAN DI DESA TANETE KABUPATEN GOWA," *J. Pers. Soc. Psychol.*, 2017.
- [33] F. Muhammad, "Uang Panai dalam Perspektif Adat Perkawinan Suku Bugis di Desa Larete Kecamatan Poleang Tenggara Kabupaten Bombana," Universitas Halu Oleo Kendari, 2018.
- [34] Darmawati, "Profil Kebahasaan Nelayan Bugis di Tinobu, Sulawesi Tenggara: Pola-pola Penggunaan Bahasa," *Kandai*, vol. 11, no. 2, pp. 176–188, 2015.
- [35] F. G. Alimin, "The Prophetic Spirit in Lontara Pananrang Script At Islamic Bugis," in *International Conference of Islamic Civilization, Fakultas Humaniora, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim, Malang, Indonesia, tanggal 29-31 Agustus 2014.*, 2014, no. Agustus.
- [36] J. dan P. Rahmat, "Interaksi Sosial Antar Komunitas (Studi Sosio-Antropologi pada Etnik Bugis dan Etnik Muna di Kelurahan Aloma Kecamatan Mandongan Kota Kendari)," 2019. [Online]. Available: <https://media.neliti.com/media/publications/245921-interaksi-sosial-antar-komunitas-aec0140d.pdf%0A>.
- [37] S. Wibawa, "Seminar Nasional Pembelajaran Bahasa dan Sastra Daerah dalam Kerangka Budaya," *Implementasi Pembelajaran Bhs. Drh. Sebagai Muatan Lokal*, 2007.
- [38] A. Badara, "CULTURAL ENGINEERING IN TEACHING AND LEARNING: A Study in Kendari as a Multiethnic City in Indonesia," in *Recent Researches in Engineering Education*, 2015.
- [39] M. Subair, "Kerajaan Tellu Limpoe dan Pitu Limpoe Abad XVII Membendung Arus Islamisasi," *Walasuji*, vol. 5, no. No. 1, pp. 171–181, 2014.
- [40] A. Saenal, "Sejarah Hubungan Kekerabatan Suku Bugis dengan Suku Moronene di Wilayah Poleang," Universitas Halu Oleo Kendari, 2018.