
ISLAMIC CIVILIZATION AND THE DEVELOPMENT OF THE SALUAN TRIBE IN MONDONUN

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ABSTRACT

KEYWORDS

Islamic civilization;
Saluan tribe; Mondonun

This study aims to understand Islamic civilization and the development of the Saluan tribe in Mondonun qualitatively. The method used is a literature study on the history and development of Islam and the Saluan tribe in Mondonun. The results of the study show that Islamic civilization has played an important role in the development of the Saluan tribe in Mondonun. Islam entered Mondonun in the 17th century through trade and marriage between Arabs and Malays. Islam brings changes in the mindset and culture of the Mondonun people, including in terms of religion, education, and social matters. The development of the Saluan tribe in Mondonun was also influenced by economic and political factors. They were an ethnic group who traded with Arabs and Malays, and later became part of the Muslim Mondonun community. The development of the Saluan tribe was also influenced by relations with the Dutch and Indonesian colonial governments. This study concludes that Islamic civilization and the development of the Saluan tribe in Mondonun are interrelated and have a significant influence on one another. This study can be the basis for further research on the history and development of Islam and the Saluan tribe in Mondonun, as well as for further understanding of Islamic civilization in other regions of Indonesia.

INTRODUCTION

Mondonun is a region in Indonesia that has a long history of Islamic civilization and the development of the Saluan tribe (Tune, 2023). Islamic civilization has played an important role in shaping the distinctive culture and traditions of the Saluan tribe. However, even though Islamic civilization has existed in this region for centuries, there is still much that is not widely known about the history and development of Islam and the Saluan tribe in Mondonun (Bungalan et al., 2022).

The history and development of Islam in Mondonun began with the arrival of Arab traders in the 7th century (Gunawan, 2018). At that time, these traders brought Islamic teachings and introduced them to the local population (Darmawan, 2017b). Gradually, the teachings of Islam were accepted by the people of Mondonun and became part of their lives.

The development of the Saluan tribe is also related to the history and development of Islam in Mondonun. The Saluan tribe is one of the tribes that inhabit this region and has a distinctive culture (Mangundap et al., 2017). The development of this distinctive Saluan tribe was influenced by factors such as customs, religion and Islamic traditions.

However, even though Islam has existed in Mondonun for centuries, there is still much that is not widely known about the history and development of Islam and the Saluan tribe in this region. This study aims to understand Islamic civilization and the development of the Saluan tribe in Mondonun in a more in-depth and comprehensive manner. It is hoped that this research can provide a clearer picture of the history and development of Islam and the Saluan tribe in Mondonun, as well as contribute to enriching the literature on Indonesian history and culture.

Islamic civilization and the development of the Saluan tribe in Mondonun is an interesting topic to study. This region has a long history of Islamic civilization and the

development of the distinctive Saluan tribe. Along with the times, Islamic civilization and the Saluan tribe in Mondonun have also undergone significant changes. Therefore, this study aims to understand the history and development of Islam and the Saluan tribe in Mondonun in a more in-depth and comprehensive manner.

RESEARCH METHOD

Qualitative method is used in this study to understand Islamic civilization and the development of the Saluan tribe in Mondonun. This research uses a qualitative approach by means of a literature study (Sugiyono, 2019). The data obtained were analyzed systematically and grouped into certain themes (Creswell & Poth, 2016). These themes are then analyzed and interpreted to identify patterns and relationships between Islamic civilization and the development of the Saluan tribe in Mondonun. The results of this study are presented in a narrative form and describe the role of Islamic civilization in the development of the Saluan tribe in Mondonun, as well as the factors influencing the development of the Saluan tribe. This research contributes to understanding the history and development of Islam and the Saluan tribe in Mondonun, as well as increasing understanding of Islamic civilization in other regions of Indonesia.

RESULT AND DISCUSSION

Various types of kingdoms and sultanates have existed in Indonesia, one of them Kingdom of Ternate Tidore, Banggai and other kingdoms in Java (Madina et al., 2012). But there is something different about the history of Mondonun. According to the CELEBES Map made by the Dutch Kartje Van et al.



Figure 1. "t Ryk" Madonan Maps

The map says "t Ryk" Madonan. "t Ryk" in West Frisian, Hebrew, Icelandic means Empire. "t Ryk" Madonan means Madonan Empire / Mondonun Empire. In Frisian it means Empire, not Sultanate or Kingdom.

The King vs The Emperor

In order to understand the difference between a King and an Emperor, one must first know the difference between an empire and an empire. Both King and Emperor are titles that refer to the ruler of a specific area, but depending on the region in which their government is located, the titles differ (Situmorang, 2009). The word king refers to a male ruler. It is important to know that a male ruler is the hereditary ruler of an independent nation or Kingdom. An emperor, on the other hand, refers to the sovereign of the empire. This is the main difference between the two words, king and emperor. It is interesting to note that the sovereign in the rank of emperor is higher than the sovereign in the rank of king. Both kings and emperors are regarded as Gods within their kingdom or empire by their subjects (Aritonang, 2017). They are highly respected. Kings and emperors have always been interested in expanding the borders of their kingdoms and empires.

Who is The King?

The word King is a designation that refers to a male ruler. It is important to note that male rulers are the hereditary rulers of independent states or kingdoms (Ricklefs, 2008). However, a king could be ruler of only part of a much larger empire. In that sense, it simply shows that a king is the ruler of an independent country or a dependent area. The female ruler in the kingdom is known as the Queen (Darmawan, 2017a). This queen can be the wife or mother of the king. Also, the queen can only be the ruler of a kingdom where there is no king.

Who is The Emperor?

On the other hand, an emperor is the ruler of an entire empire. There might be many vassal lords in that empire. This vassal king was in charge of the various minor kingdoms within the large empire. These rulers had the title of king, but they obviously had less power than the emperor.

It is the emperor who manages and looks after all the affairs of the entire empire. On the other hand, a king is given limited responsibilities by the emperor. These responsibilities and duties pertain only to the limited piece of land on which he is declared king.

It is known from history that many vassal lords paid taxes to the most important emperors, in the form of land taxes collected from individual members of society. The emperor, as a whole, administered all the minor kingdoms administered by each king.

The female ruler of an empire is known as the Empress. An empress could be the mother or wife of the emperor. The emperor can only be the ruler of the empire.

What is the difference between King and Emperor?

- 1) The word king is usually a title, and it refers to a male ruler. It is important to know that male rulers are the hereditary rulers of an empire. An emperor, on the other hand, refers to a sovereign empire, which may consist of many small kingdoms.
- 2) A king can be the independent ruler of an independent country or a vassal king or dependent king of a dependent country. The king becomes a dependent ruler only when his kingdom belongs to a larger kingdom. An emperor is always an independent ruler.
- 3) An emperor looked after all the affairs of the entire empire as a whole. A king under the emperor may only have limited responsibilities as the emperor wishes. A self-sufficient king has the same strength as an emperor in that no one is superior to him.
- 4) The female ruler in the kingdom is the Queen. The female ruler in a kingdom is the Empress.
- 5) An emperor ruled by conquest or inheritance. A king also rules through conquest and inheritance. Kings can also rule through elections like in the ancient Roman Empire.

- 6) Examples for emperors are the Japanese and Chinese emperors and Napoleon Bonaparte. An example for monarchs is King George V and George VI.

These are the differences between the two words, namely, king and emperor. Image courtesy: Kings James II and VII and Wilhelm II, Emperor of Germany and King of Prussia via Wikicommons (Public Domain). This is what motivated him to study the History of the Mondonu Civilization in Banggai Regency.

Brief history of “t Ryk”/ Mondonun Empire

Prosperous Country

Mondonun Emperor is known to live in full prosperity because it has territory, valuable spices. This is evidenced by the entry of the Portuguese, Dutch and European countries who wanted to control the area because they really needed spices and bought them at high prices (Purwanda, 2022).

In the 14th century, this Empire/ kingdom is growing because of its strong trade. Not only from Europeans, traders from Java, Malay, Arabic and China came to buy spices (Anuraga, 2021). On the other hand, the traders who came also brought rice, textiles, silver, ivory and other goods. Imperial/ kingdom relations became increasingly intimate, thus facilitating the process of spreading Islam to the Mondonun empire.

The Mondonun Empire now owns almost the entire territory of Banggai Regency, Banggai Islands and Banggai Laut. This is evidenced by Mondonun's power that succeeded in expelling other countries and kingdoms who wanted to control Mondonun and its surroundings at that time.

Bosannyo Mondonun / Kings

In the heyday of Mondonun, Mondonun had a very clear and well-organized history of civilization based on lineage/ genealogy starting in 1438 AD. Mondonun himself had a very broad territory. Because Mondonun was the beginning of the birth of the civilization of the Saluan Tribe, which was the biggest village at that time.

The First Mondonun Empire was led by:

- 1) The First Generation of Human Banu who occupied Mondonun in 1238 - 1338)
 - 2) Ponipil Bin Banu Second Generation Mondonun 1338 – 1413)
 - 3) Bosannyo Mondonun I (1413 - 1488) named Paoka
 - 4) Bosannyo Mondonun II (1488 - 1563) named Gulam (Arung Ri / Raja Mondonun)
 - 5) Bosannyo Mondonun III (1563 - 1638) named Ali Sada
 - 6) Bosannyo Mondonun IV (1638 - 1713) named Hasyim Bin Alisada
 - 7) Bosannyo Mondonun V (1713 - 1788) TD Age is not based on heredity (Marriage)
 - 8) Bosannyo Mondonun VI (1788 - 1863) S.A. Amir Not by descent (Marriage)
 - 9) Bosannyo Mondonun VII (1863 - 1938) M.U.S Amir Not by descent (Marriage)
 - 10) Bosannyo Mondonun VIII (1938 - 2021) M.U.S Amir Not based on descent (Marriage)
- This is the Bosannyo Mondonun system based on the year of his reign.

Split

Previously, there was a split in the power of the Mondonun Empire, which was very strong. This was proven by the success of Mondonun's power in annihilating / expelling other countries or occupations that wanted to control and colonize the Mondonun region.

The split of Mondonun's greatness started from:

- 1) Bosannyo Mondonun V (1788 -1863) TD Age based on marital descent
- 2) Bosannyo Mondonun VI (1863 - 1938) Amir's Thanksgiving based on marriage.

- 3) This started with the vacancy of the leaders in Mondonun because the two boredom had lived for months and years in Lambangan Village as the Capital District of Mondonun at that time.
- 4) Bosanyo Mondonun based on lineage are:
- 5) The First Generation of Human Banu who occupied Mondonun from 1263 – 1388
- 6) Ponipil Bin Banu Second Generation Mondonun 1388 - 1413
- 7) Bosannyo Mondonun I (1413 - 1488) named Paoka
- 8) Bosannyo Mondonun II (1488 - 1563) named Gulam Bin Paoka (Arung Raja Mondonun)
- 9) Bosannyo Mondonun III (1563 - 1638) named Ali Sada Bin Gulam
- 10) Bosannyo Mondonun IV (1638 – 1713) named Hasyim Bin Alisada
- 11) Bosannyo Lontio (1713 – 1788) named Tune Bin Hasyim bin Alisada (Owner of the Natural Map).
- 12) Bosannyo Lontio (1788 – 1863) named Kai Kokol bin Tune Bin Hasyim bin Alisada (Owner of the Natural Map).
- 13) Bosannyo Lontio (1863 – 1938) named Pakunda Bin Tune Bin Hasyim (Kapitan Lontio)
- 14) Bosannyo Lontio (1938 – 1988) named Tune Bin Hasyim (Kapitan Lontio)

The vacancy of a leader in Mondonun at that time caused a split and the beginning of the destruction of the Mondonun empire began.

Identity

- 1) History of Regional Naming (District/ Village)
The history of the naming of Mondonun was given by a Sultan from Johor called the Sultan of Johor who came to trade in Mondonun.
Mondonun was originally given the name Madonan or Manondok which means tano manonong, cool, good place to live.
- 2) Geographical Circumstances
Mondonun's geographical condition consists of oceans, valleys and mountains on the border of Banggai - Ampana.
- 3) Demographic Circumstances
Demographic conditions are inhabited by the Saluan Tribe. Initially the Mondonun people lived in the Dosoan Hill Mountains area where the Banu (Genera I) lived.

Prehistoric Times and the Arrival of Others

- 1) Prehistoric Age
Mondonun has been around since the 13th century (1338). Since then the Mondonun people have lived and developed from generation to generation until now.
- 2) The Age of Arrival of the Guardians
Mondonun has privileges from other regions. This privilege was because Mondonun was a region visited by a Wali named Seckh Abdullah Al Hasby in 1400-1500 M. Seckh Abdullah Al Hasby brought the teachings of Islam by sea with the provision of History and Religion (Pulung, 2022).

The Age of Local Kingdoms and After Islam

- 1) Order of The Kings
Mondonun has a clear lineage of kings or Bosanyo. But in Bosanyo IV it is not based on descent but based on marriage.
- 2) Genealogy of The Kings
Bosannyo Mondonun I (1413 - 1488) named Paoka

Bosannyo Mondonun II (1488 - 1563) named Gulam (Arung Raja Mondonun)

Bosannyo Mondonun III (1563 - 1638) named Ali Sada

Bosannyo Mondonun IV (1638 – 1713) named Hasyim Bin Alisada

Bosannyo Mondonun V (1713 -1788) T.D. Age is not based on heredity (Marriage)

Bosannyo Mondonun VI (1788 - 1863) Syukuran Amir Not based on descent (Marriage)

3) Development of the Mondonun Region before and after Islam

a) Development of the Mondonun Region before Islam

The inhabitants of Mondonun previously adhered to animism and lived in the mountains and valleys from the Tanjung Api area to the Baturube area and the entire archipelago.

b) Development of the Mondonun Region after Islam

After the arrival of a Wali, which began with the presence of a large ship that was anchored at Muara Suangai Mondonun, spontaneously all residents who lived on the mountain flocked down to see the arrival of the ship which was considered very sacred and amazing.

However, after all of them descended and arrived at the mouth of the Mondonun River, the closer and smaller the shape of the ship that was previously visible from the top of Mount Mondonun, after all the people approached and gathered at the mouth of the Mondonun River, they all felt shocked and touched, it turned out that what they met was only the figure of Wali Seckh. Abdullah Al Hasby with a Sejadah as a vehicle.

Seckh stayed in Mondonun to spread Islam. Apart from being a Shia Religion, he also began teaching how to trade and weave to make cloth for clothes and pants.

After the Mondonun people were familiar with Shirt and Trousers, the Mondonun people began to travel across the region to open new territories and expand their territory, hence the term Moluan / the way to search for territory appeared and the Saluan Tribe.

Saluan Tribe comes from Mondonun since they know clothes and are civilized because they already know Islam. previously adhered to animism and lived in the mountains and valleys from the Tanjung Api area to the Baturube area and the entire archipelago.

Dutch Colonialism Until Independence Period

1) Dutch Colonialism

Starting from the 17th century, the Central Sulawesi region began to enter Dutch colonial rule. Under the pretext of securing its fleet of ships from pirate attacks, the VOC built forts in Parigi and Lambunu. In the 18th century, increasing pressure from kings led the Dutch to leave Central Sulawesi. In the 18th century the Dutch stepped up their pressure and summoned the kings to come to Manado to pledge allegiance to the VOC. In the 20th century with a binding agreement called lang.

2) The Age of Foreign Colonization Until Independence

Mondonun was never colonized by foreigners until independence.

CONCLUSION

Based on the results of study, the conclusion can be drawn are; (1) Mondonun is an Imperial Territory that has a very wide area, (2) Mondonun Has a Kingdom System based on Lineage, (3) Modonun is an area that has historical value that must be preserved, and (4) Mondonun is the beginning of the birth of the Saluan Tribe on Babasal Earth. Moreover, the study suggest that immediately established Mondonun as the early Civilization Center of the Banggai kingdom, immediately set Modonun as the center of the Saluan custom, and

immediately coordinate with the Kingdom of Banggai to straighten out the history of the Civilization of the Kingdom of Banggai.

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