Merenda The History of Sheik Sya'ban in The Framework of Banggai Ethnic Islamic Educational Anthropology 8th Century Ad

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ABSTRACT

This research was conducted to explore the history of Sheikh Sya'ban in the 8th century AD. The account that will be revealed is how he brought Islam into the midst of the Banggai ethnicity and implemented Islamic education for this ethnicity. Apart from that, this research also aims to contribute to subsequent researchers to create a more in-depth study of Sheikh Sya'ban so that this history can be exposed to light and give birth to new knowledge in the world of education, especially Islamic education. For the problems studied, the researcher used a case study research type with a qualitative approach. From the results of this study, it was found that the implementation of Sheikh Sha'ban's Islamic education for the Banggai ethnic group was: (1) Teaching the basics of Islamic teachings, (2) Guiding them to become preachers, (3) Guiding them to become religious leaders. Meanwhile, the implications of Sheikh Sha'ban's Islamic education can be seen as follows: (1) Creating a predominantly Muslim community, (2) Creating a culture that is acculturated with Islamic religious teachings, (3) Creating a solid Islamic ukhuwah in the Banggai ethnicity.
Keywords: History of Shaykh Sya'ban; Ethnicity Banggai; PAI Learning

A. INTRODUCTION

Islam as a religion of *rahmatan lil 'alamin* is accepted in society because its teachings are easy to understand, namely about aqidah, sharia, and morals (Hasbullah, 2014.). There is no difference between ethnicity, race, and country. Everything is one under the auspices of Islam. This teaching spread through trade, education, and culture, not by colonizing. This distinguishes it from other instructions, so society takes a long time to accept it. In addition to the teachings of aqidah, sharia, and morals, Islam began to develop sciences such as medicine, mathematics, physics, chemistry, sociology, astronomy, and geography. All of this is based on the arguments of the Al - Qur'an (Achmad Syafrizal 2015).

As the trading area expanded, Islam entered the Archipelago, and its teachings began to spread. To find out when and where it lay, refer to history. The history of Islam in the Archipelago is a topic that is often discussed. There still needs to be more clarity about the entry of Islamic influence into Indonesia. Starting from when it entered and where it was. This question is challenging to reveal because there are unwritten facts, giving rise to differences of opinion among historians (Moeflich Hasbullah 2012).

Since the early century AD, there have been shipping and trade routes between islands or between regions. The eastern part, which includes the East India Archipelago and the South Coast of China, already has relations with the Arab world through trade. Arab traders came to the Archipelago by sea with the route from Aden combing the coast to Maskat, Raisut, Siraf, Guadar, Daibul, the Malabar Coast, which includes Gujarat, Keras, Quilon, and Kalicut, then combing the Karamandel coast such as Saptagram to Chittagong (the largest port in Bangladesh)), Akyab (now the territory of Myanmar), Malacca Strait, Peureulak (East Aceh), Lamno (west coast of Aceh), Barus, Padang, Banten, Cirebon, Demak, Jepara, Tuban, Gresik, Ampel, Makasar, Ternate, and Tidore (Abdul Karim 2007).

A popular trade item is the bronze nekara (from Vietnam). These nekara spread to all corners of the Archipelago. The nekara trade originated from Chinese news at the beginning of the century AD, which mentioned Sumatra, Java, and Kalimantan. Moreover, most importantly, Maluku is an attractive area for traders. Maluku is a producer of spices, namely nutmeg, and cloves. In the process of selling, these spices are brought to the islands of Java and Sumatra. Then marketed to foreign traders and brought to their country of origin (Taufik Abdullah 1991).

Next is camphor which is well-known merchandise. This comes from ancient India, where from the beginning of the century AD to the 7th century AD, there were ports often visited by foreign traders, including Lamuri (Aceh), Barus, and Palembang. While on the

Island of Java, among others, Sunda Kelapa and Gresik. Since 674 AD, there have been Arab colonials in the western part of Sumatra Island. This is news from China which states that there was an Arab who became a leader in an Arab colony on the west coast of Sumatra. The west coast of Sumatra is probably Barus which produces Barus lime (Achmad Syafrizal 2015).

From the description above, it can be assumed that Islam has entered the Archipelago since the beginning of the Hijri century. Even though foreign nations still embrace its nature and there is no recognition from natives who are Muslims. The history of how Islam came to Indonesia is clear, but what is being questioned above is the certainty of the origin of arrival, carrier, the place visited, time, and historical evidence. The differences in viewpoints and evidence have led to various theories about the arrival of Islam in Indonesia (Achmad Syafrizal 2015).

Banggai is one of the areas in Indonesia which also did not escape the tide of the spread of Islam in Indonesia at that time. Banggai is one of the islands that belong to Indonesia, where the location of this Island is considered very strategic when viewed from the spice trade route in the past. The position of this Island is right on the Portuguese trade routes, which are also close to the Maluku Islands, so it is only natural that Islam developed on this Island for a long time.

Since then, the community has received Islamic Education from their teacher, commonly called a "priest." The teacher is a preacher as well as a trader from Saudi Arabia. He sailed in search of spices and spread Islam's teachings. Since then, the teacher has implemented learning methods that are considered capable of facilitating the process of Islamic education. The local community can become a good society with Islamic knowledge and implement their knowledge in everyday life.

The ethnic group is an indigenous ethnic group inhabiting the Banggai Islands in the Banggai Islands district and the Banggai district in Central Sulawesi. The Banggai ethnic group consists of two groups: the Banggai Archipelago ethnic group in the Banggai Islands district, Central Sulawesi province, and the Sea-sea ethnic group (or the Banggai Mountains tribe) who live in mountainous areas in the Banggai district, Central Sulawesi province.

Banggai is one of the hundreds of regions in the Indonesian Archipelago with a diverse culture, which other regions do not. This diverse culture is manifested through traditional ceremonies. The culture in this area from the past until now is still being maintained and preserved by the community to be passed down from generation to generation to the younger

generation as recipients and continuations of this culture. Proud of rich culture passed down from generation to generation. The inheritance of culture and tradition is the starting point for everyday life lessons. In ancient times, a kingdom once stood in the Banggai region, which had half the power of Central Sulawesi, namely the Kingdom of Banggai. There are three tribes in Banggai Regency, namely the Banggai, Saluan, and Balantak tribes. However, these three tribes are different, and each has its customs and culture. Banggai is an indigenous tribe that inhabits the Banggai Islands and Banggai Regency in Central Sulawesi Province. During the royal era, various Banggai customs developed, but now many of these customs and cultures have been abandoned or forgotten.

Their original beliefs believe in the existence of ancestral spirits and supernatural powers around nature and life. There are supernatural powers called botanas, namely the power of the spirits of deceased relatives. Pali, namely the power of the spirit of the placenta or placenta of a sibling or child, male, the power from the crater or the earth's bowels. Moreover, bapani is the power in a woman's menstrual blood. To deal with witchcraft (Majalahpeluang, 2022).

The history of the entry of Islam in Banggai or the Kingdom of Banggai has much uniqueness that attracts the attention of the wider community, especially students in the field of Islam, because this history holds many great mysteries that provoke the curiosity of students of knowledge.

Until now, it has been seen that many historians and students have flocked to the Banggai Islands Regency to explore and learn about the process of the arrival of Islam in the region. One of the things that caught their attention the most was that there was historical evidence indicating that Islam had entered the region a long time ago. Even compared to other Central Sulawesi regions, Banggai had known Islam earlier.

If we look at the existing historical evidence, the arrival of Islam in Banggai is not only a trace of the oldest entry of Islam in Sulawesi, it is even classified as the oldest in the Archipelago after Barus, which is located in Central Tapanuli District, North Sumatra. It is known that Islam has entered Barus since the VII century ago, marked by several old tombs, including the tomb of Papa Tinggi, Mahligai tomb, Sheikh Mahdun's tomb, Sheikh Ibrahim Shah's tomb, Tuan Ambar's tomb, Tuan Sheikh Badan Batu's tomb (Merdeka.com, 2020).

Banggai has known Islam since the 8th century. An old grave indicates this in the Toi-toi area, Lolantang, Banggai Islands Regency, Central Sulawesi. Where was the tomb

found where the tombstone contained Arabic Malay inscriptions, namely "ali I am da'i 168 hijrah" and bearing the name "Imam Sya'ban." (Haliadi, 2021)?

Sheikh Sya'ban's grave is located in Toi-toi Village. When we want to visit the tomb, we have to walk a little towards the forest because Sheikh Sya'ban's tomb is not in a residential area, but there is a special place. Suppose we look at the tomb of Shaykh Sha'ban as a boat covered in moss. That indicates how old the tomb is. Anyone who wants to visit must first meet with traditional leaders so that someone will direct them.

Since Islam's arrival in the Banggai Archipelago, Sheikh Sha'ban has organized Islamic Education with unique methods. He was the first religious teacher in Banggai and even in Central Sulawesi Province. He gave birth too many students and became a leader and scholar like him. Sheikh Sya'ban built a mosque as a place of worship and used it to study and teach Islamic religious education.

In his lessons, Sheikh Sya'ban teaches material about faith, morals, reading and writing the Qur'an, and the concept of Islam in society. Sheikh Sya'ban not only teaches the material, but he also sets an example for his students. Sheikh Sya'ban also assists students in implementing Islamic teachings as he teaches them.

The above phenomenon attracted our attention as researchers to research with the title "Crochet History of Sheikh Sya'ban in the Frame of Banggai Ethnic Islamic Education in the 8th Century AD". The problem formulation is: (1) how is the implementation of Sheikh Sya'ban's Islamic education for the Banggai ethnicity? (2) What are the implications of Sheikh Sya'ban's Islamic education for the Banggai ethnicity?

B. LITERATURE REVIEW
1. History of Shaykh Sha'ban

Sheikh Sya'ban was a preacher from Arab lands to the Archipelago via the spice trade route. He sailed from his home region to the Banggai Archipelago to look for spices and simultaneously carried a mission to spread Islam why. Sheikh Sya'ban went through this route because of the position of the Banggai Islands, which is close to Maluku.

In the Banggai Archipelago, Sheikh Sha'ban lived and settled there. He built a mosque which was later used to implement Islamic Religious Education for the local ethnic community (Banggai ethnicity). Over time, Sheikh Sya'ban had many students, even from among the descendants of the rulers at that time, so these students were ordered to spread to other areas to teach Islam there.

Sheikh Sya'ban loved the area very much. He even taught Islam until the end of his life. Sheikh Sya'ban chose not to return to his hometown, but he chose to live in the area until he was old and even died.

Sheikh Sya'ban's grave is located in Toi-toi Village. When we want to visit the tomb, we have to walk a little towards the forest because Sheikh Sya'ban's tomb is not located in a residential area, but there is a special place. Suppose we look at the tomb of Shaykh Sha'ban as a boat covered in moss. That indicates how old the tomb is. Anyone who wants to visit must first meet with traditional leaders so that someone will direct them.

Kindly archaeological, grave Sheikh Sha'ban shaped boat with writing Malay-Arabic in part front and behind a gravestone. Rock gravestone in ahead reads:

"Tombstone This is a warning For all person, message For hand Tolan and fellow man, even If he want to Study in his grave, That must blessing God And His Apostle, And on year 168 Hijri Sheikh Sha' tire. Die, Serious." If written in behind:

"Time death Sheikh Sha'bani Wednesday 168 H, go out from world mortal going to hereafter And ina Lillahi Wainna God Rojiun " (Haliadi, 2021).

2. Anthropology of Islamic Education

The Anthropology of Islamic education is a branch of anthropology. The mapping is the same as cultural anthropology, political anthropology, legal anthropology, and others. The addition of the word Islam behind educational anthropology can be associated with the Islamization of science. This is the same as the ideas of Islamic sociology, Islamic economics, Islamic biology, Islamic chemistry, Islamic mathematics, and others (Mahmud 2020).

Related to its objectives, the anthropology of Islamic education focuses on studying the education system within the environment of Islamic norms and culture. Education as a science has a set of norms that must be fulfilled by educators and students in order to achieve the desired goals. The target of the anthropological study of Islamic education is a phenomenon inversely related to the study of Islamic religious education. The direction of Islamic religious education starts from the top down, while the anthropology of Islamic education starts from the bottom up. Islamic education emphasizes that revelation and teachings can be used as a way of life for students (humans). Meanwhile, the anthropology of Islamic education emphasizes that students can build a view of life based on their religious experience. Anthropological studies of Islamic education can provide information about socialization, acculturation, and internalization, which refers to the morals of Islamic education in reality (Mahmud 2020).

3. **Plural Society and Identity Conflict**

   a. Plural Society

   Plural society is a simple word that means integrating communities that practice different cultures, languages, and beliefs. For example, bringing together students from the same language or culture is optional in any school. Different students from different classes learn, which can be seen as the basis for teaching everyone the values of respect and humility. (Prerna, 2023) .

   The limitations of a plural society compared to a unitary society can be seen from the fact that almost all national societies, even the most homogeneous, show significant regional, ethnic, rural-urban, and social class differences. Other societies seem very united when we do not know it. However, all the research done in more advanced societies has shown that rich cultural variations can exist in national societies that appear united. Indeed, from a historical point of view, homogeneous societies seem extraordinary (Barrow 2001). JS Furnivall's characterization of Java in the last half century of colonial rule as a 'plural society' has been taken for granted by most scholars who support or oppose the application of the concept in Caribbean or African contexts. In colonial Javanese 'plural society,' according to Furnivall, Europeans, Chinese, and natives professed their own religion, culture, and language, meeting as individuals only in the marketplace.

   b. Identity conflict

   Due to today's society's more complex and diverse nature, professionals are increasingly asked to bribe different identities in their workplace (Wright, AL, Zammuto, RF, and Liesch, 2017b). However, given its dynamic nature, this identity integrates people's attitudes and behavior (Ashforth, BE, and Schinoff, 2016c). Imposing and managing multiple identities can be challenging (Ahuja, S., Heizmann, H., and Clegg 2019). As a result, when identities are triggered simultaneously but incompatible, identity conflicts can arise (Brown 2017). Identity conflict is the difference between beliefs, norms, and expectations an individual holds (Horton, KE, Bayerl, PS, and Jacobs, 2014). Studies have provided a solid theoretical and empirical foundation for understanding optimal strategies for resolving identity conflicts, ranging from identity integration or assimilation to identity separation, compartmentalization, or even identity annihilation. (Kreiner, GE, Hollensbe, EC, and Sheep, 2006) .

4. **Culture and Local Beliefs**

   a. Culture

   According to EB Tylor in his book entitled "primitive culture," culture is a complex whole that contains other knowledge and habits acquired by humans as members of society. On a slightly different side, Koentjaningrat defines culture as the whole

human being from behavior and the results of typical behavior by the rules of behavior that must be obtained by learning, all arranged in people's lives. From some of these meanings, it can be concluded that culture is the whole system, ideas, actions, and the work of humans to fulfill their lives using learning, all arranged in people's lives. So, culture is human culture. Almost all human action is cultural (Sukidin. Basrowi. Agus wiyaka, 2020).

Culture comes from the word mind through creativity, intention, and taste. In Dutch culture is called (culture). In English, culture is called (culture). In Arabic culture is called (taqiyah). Moreover, Latin culture is called (color) managing, working, fertilizing, and developing, especially managing land or farming in terms of this meaning developing as human power and activity to manage and change nature (Joko Tri Prasetyo 1998).

According to Koentjaraningrat, the word "culture" comes from the Sanskrit word budhayah, which is the plural form of bud that means "mind" or "reason." Thus culture can be interpreted as "things related to reason." Meanwhile, the word "culture" is a compound development of "cultivation," which means "the power of the mind," so that it is distinguished between "culture," which means "the result of creativity, initiative and taste" (M. Munandar Soelaeman, 2005).

b. Local Beliefs

Indonesian people have various traditions. Not only has religion been institutionalized, but also local beliefs (Subhana, 2014). According to Tholkhah, the Indonesian nation is bound by the four pillars of national and state life, namely the Unitary State of the Republic of Indonesia, the state philosophy of Pancasila, the 1945 Constitution, and the motto Bhinneka Tunggal Ika, which has long been known as a religious nation. The aspect of religiosity in Indonesian society is heterogeneous, not homogeneous, which generally can be referred to as plural religiosity (Rosidi 2011).

The Indonesian nation as a plural nation is judged by the diversity of religions, beliefs, traditions, arts, and culture that have thrived and developed for a long time. Local beliefs that emerge and develop in an area with different backgrounds, traditions, customs, and cultures show different characteristics. That is, a local belief in an area will not be the same as a local belief in another area. The similarity of several aspects of local beliefs can occur as a spiritual expression and a form of belief

practice. However, each local belief will reveal its characteristics and characteristics. (Mufid, 2012) .

5. Banggai Ethnic

The Banggai ethnic group is an indigenous ethnic group that inhabits the Banggai Islands in the Banggai Islands district and the Banggai district in the province of Central Sulawesi. The Banggai ethnic group consists of two groups: the Banggai Archipelago ethnic group in the Banggai Islands district, Central Sulawesi province, and the Sea-sea ethnic group (or the Banggai Mountains tribe) who live in mountainous areas in the Banggai district, Central Sulawesi province.

Banggai has a rapid population growth from time to time. In 1920 Banggai had a population of 76,633. Then in 1930, it grew to 95,515 people, which grew again in 1961, totaling 144,633 people. (Haliadi, 2021) .

Returning to the Banggai tradition, many fascinating traditions are attached to the Banggai community and passed down from generation to generation. These traditions are grouped into the following types:

Table I

Music	Dance	Folklore or legend	Song or Poetry
Batongan	Onsulen	Banunut	Baode
Kanjar	Balatindak		Paupe
Libul	Rindal		ETC
ETC	ETC		

Their original beliefs believe in the existence of ancestral spirits and supernatural powers around nature and life. There are supernatural powers called botanas, namely the power of the spirits of deceased relatives. Pali, namely the power of the spirit of the placenta or placenta of a sibling or child. Male is the power from the crater or the earth's bowels, and the bapani is the power in a woman's menstrual blood. To deal with witchcraft (Majalahpeluang, 2022).

C. RESEARCH METHOD

This research was conducted in August 2022 among the Banggai and Sea-sea ethnic groups in Toi-toi Village, Bangkep Regency, and Central Sulawesi Province. Regarding

issues or problems that will be examined by the author, the interpretive paradigm, according to the author, is more suitable if used for this form of problem.

The type of research used is ethnographic research. Ethnographic research is a qualitative research genre that was developed from anthropological methodology. This research investigates society and culture by examining human, interpersonal, social, and cultural complexity. Ethnography is a research approach that refers to the processes and methods according to the research conducted and the results (Shagrir 2017). In addition, the methodology describes people and how their behavior, both as individuals and as part of groups, is influenced by the culture or subculture in which they live and move (Hammersley 1990). Ethnography, which has anthropological roots, is a research activity to understand how people interact and work together through observable phenomena of everyday life (James P. Spradley 2007).

A qualitative research approach was applied in this research. This research approach is how researchers investigate how vital individual and group life are. This qualitative research process includes a variety of fundamental questions. The final report in this study has flexible structures or frameworks (Creswell 2016). The type of research that we use in this study is the ethnographic type (Creswell 2016)

Data analysis in this study used a single data analysis (individual case analysis), with a data analysis model from Miles and Huberman, through three concurrent activity lines: (1) data reduction, carried out continuously during the study, even before the data was collected. Collected. (2) Data presentation, carried out to find Islamic values taught in the family, such as reciting the Koran, aqidah, worship, and morals. (3) Concluding/verification, carried out during data collection and afterward, to conclude to find patterns in the events that occurred. Data collection techniques in this study use observation, interview, and documentation methods.

D. RESULT AND DISCUSSION

1. Shaykh Sha'ban Islamic Education

    a. Teaches the basics of Islamic teachings

        Sheikh Sya'ban was the first preacher to set foot on Banggai land. He came full of peace and high dignity so that the Banggai ethnic community highly respected his figure. Not only ordinary people who later respected the figure of Sheikh Sya'ban but also the king who was in power at that time.

        Sheikh Sya'ban's arrival in Banggai was none other than preaching to the community. According to the information we found, he taught local ethnic groups about the

basics of Islamic teachings, such as the values of monotheism, prayer, fasting, zakat, and the obligation to preach. These are the essential teachings of Sheikh Sya'ban to local ethnic groups.

b. Guiding to become preachers

After teaching the basics of Islamic teachings to local ethnic groups, he trained his top students to become preachers. This was done by Sheikh Sya'ban in order to accelerate the spread of Islam in the region.

According to the information we received in the field that there were several students of Sheikh Sya'ban in several other areas. The informant said that they were students of Sheikh Sya'ban who wanted to expand the teachings of Islam throughout the land of Banggai.

c. Guiding to become a religious leader

Sheikh Sya'ban is a preacher who creates many preachers and religious and highly respected leaders. Lipuadino, the ruler of Banggai at that time, was a relative and student of Sheikh Sya'ban. He was a sagacious, authoritative, and courageous leader who always put Islamic interests first.

2. Sha'ban Islamic Education Implications

a. The tribe is proud to be a Muslim majority.

The effect of the preaching of the old Syek Sha'ban made the Banggai ethnic area become the majority of the Islamic religion. However, there is history that in the past, the Tobelo group once came and fought the Banggai Islands by bringing priests to convert the ethnic group to Christianity. According to the information we got then, several people managed to save themselves. They used boats and went to areas that Tobelo could not reach. So they developed until now.

b. Many cultures are acculturated with Islamic teachings

The Banggai ethnic group has a variety of cultures that are still preserved today. If we look at the cultural values carried out by the Banggai ethnic group, we can find several cultures that have been acculturated with the teachings of Islam. One example is the abode culture. This culture is like chanting, which contains advice.

c. Strong Islamic brotherhood

The Banggai ethnicity is an ethnic group whose majority is Muslim. They have embraced Islam since long ago under Sheikh Sya'ban. In everyday life, we can see that they appreciate each other. They still easily sympathize with each other. There is even a culture of sharing food when their neighbors cook something.

Ethnic proud children still see all people the same age as their parents, like their own father if it is a boy, and their mother if it is a girl. Moreover, those the same age as their grandparents are like their own grandparents. Likewise, people the same age as their brothers or sisters like their own brothers and sisters.

E. CONCLUSION

Culture is defined as the whole of human ideas and work which he must familiarize himself with by learning, along with all of his mind and work results. When viewed from the English language, the word culture comes from the Latin word cholera which means to process or work on, which then develops into the word culture, defined as human power and effort to change nature. There are many different definitions of culture, but apart from that, all culture has a soul that will continue to live because culture continues to flow in human beings' lives. Culture will continue to be created, from place to place, from individual to individual, and from time to time.

Sheikh Sya'ban was a preacher who instilled Islamic values in the Banggai ethnic community, especially in the early days. He is an Islamic figure who should be known by today's students of knowledge so that they can research many things that concern him. Data on Sheikh Sya'ban is minimal because the current generation of ethnic Banggai no longer knows many stories. However, if severe and continuous research is carried out, little by little, the evidence of Sheikh Sha'ban's footsteps will be revealed.

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