

Historical Milestones of The Development of Islam in Buton, Indonesia

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Abstract:

In the Islamic world of Indonesian archipelago even in the Southeast Asia region, Buton was a sultanate whose development cannot be separated from the network of Islamic transmission in the region. As an Islamic kingdom, the historical milestones of the development of Islam in Buton took place in three phases, namely the phase of the formation of the Buton Sultanate since the mid-16th century, the phase of adapting Islamic values, especially the teachings of Sufism in Buton's constitutional system since the first quarter of the 17th century, and the phase of disseminating Islamic thought to society through Islamic literature. The last phase took place since the 17th century and reached its peak in the 19th century. The Buton Sultanate ended in the mid-20th century.

Keywords: Historical milestone, development of Islam, Buton Sultanate

Introduction:

The process of Islamization is one of the important milestones in Indonesian history, but also the most unclear. This ambiguity lies in the question of when Islam came to Indonesia, such as its origin and the first preacher (Husda, 2016; Kholmuminov, F. Z., 2022). In general, the historical milestones of the development of Islam in Indonesia can be divided into three phases or periods, namely: (i) the phase of the presence of Muslim traders, (ii) the phase of the formation of Islamic kingdoms (sultanate), and (iii) the phase of the institutionalization of Islam. The first phase is estimated to have taken place before the 13th century AD (1st to 5th century AH), or the 7th to 13th century AD. The second phase took place between the 13th and 16th centuries AD. Meanwhile, the third phase occurred after these centuries (Husda, 2016:23). Long before Islam was adopted in Indonesian, the people in this region had interacted with Muslim, Arab, Gujarat (India), Persian, and Chinese traders. Interaction with Muslim traders caused Islam to be internalized in

the lives of this archipelagic country (Asnawi, N. et.al., 2020; Suseno, S., 2022; Maryam, A., & Basri, M., 2024). This Islamization also took place through two processes, namely: (i) the indigenous population experienced contact with Islam and then adopted it, and (ii) foreign Asians (Arab, Indian, Persian, Chinese) who had embraced Islam settled in a number of areas in the archipelago, married local residents, and followed the local lifestyle in such a way that they had become Javanese, Malay, or other ethnic groups (Dalimuthe, 2016; Khamami, A.R., 2022). Thus it is understood that the process of Islamization in the archipelago took place and was facilitated by the support of two parties, namely Muslim immigrants who taught Islam and the local community itself who accepted it. Historians say that the Islamization network in the archipelago began in the coastal area of North Sumatra (Malay). This was marked by the emergence of Perlak as the first Islamic kingdom in the country. The Islamization movement continued to the East, Java, Madura, Bali, and Mataram (Abdullah 2009). One of the areas in the East that

received quite strong Islamic influence was Buton, a kingdom located in the southeast of Sulawesi Island. The territory of this kingdom includes several small islands located in the southeastern region of the Sulawesi peninsula. Buton's geographical position which is quite strategic in the shipping network connecting the West and East of Indonesian archipelago made the kingdom a transit area for traders, including Muslim traders (Schoorl, 2003; Abbas, I. & Yunianto, T., 2022; Suseno, S., 2022). Therefore, it can be understood that Buton is a kingdom that developed from the Islamic transmission network in Indonesian archipelago. This article describes the milestones of the development of Islam in Buton, an Islamic kingdom or a sultanate in the eastern Indonesia, established in the 14th century, growing and developing until the formation of the Unitary State of the Republic of Indonesia.

Method:

This research is a library research, which aims to describe the milestones or periodization of the development of Islam in Buton. Data collection was carried out through library studies as a way to collect data sources, which obtained from literature review and document review sourced from text books, journals, research reports and other related written documents. Analysis of research data was carried out through namely data reduction, data presentation, and verification (drawing conclusions).

Results and Discussion:

Since its establishment as an sultanate around the 16th century, the Buton Kingdom has been led by 37 sultans with 38 periods of government. The difference between the number of sultans and the periods of government is understood because one of the sultans, namely Himayatuddin Muhammad Saydi Ibnu Sulthani Liyauddin Ismail Muhammad Saydi, served twice, as the 20th sultan (1750-1752) and the 23rd sultan (1760-1763). The Buton Sultanate ended in 1960 after the death of La Ode Muhammad Falihi Qaimuddin, the last sultan in the country. As a sultanate, the milestones of the development of Islam in Buton can be divided into three phases or periods, namely: (i) the phase of the formation of the Buton Sultanate, (ii) the phase of the adaptation of Islamic teachings in the state system, and (iii) the phase of the dissemination of Islamic thought through literary treasures. These three periods are described below.

a. Formation of the Buton Sultanate:

The formation of the Buton Sultanate was the initial milestone in the development of Islam in Buton. The formation of the sultanate was a consequence of the adaptation of Islam in this country around the 16th century. In a number of narrations, it is stated that Islam began to be adapted in the Buton Kingdom since the reign of its 6th king (the last king), named Lakilaponto. Previously, this kingdom had been ruled by five kings, namely: King Wa Kaa Kaa, King Bulawambona, King Bancapatola (Bataraguru), King Tuarade, and King Mulae (Zahari, 1977; Munafi and L.M. Nasrun S, 2022). When did Islam enter Buton? There is a document belongs to La Ode Mizani, dated 1928 in Maula et.al (2011: 59). This document states that in 940 H an Arab cleric arrived in Buton, named Sheikh Abdul Wahid. The king of Buton who was in power at that time was named Lakilaponto. This document reports:

Awalulkalam, when the sixth King of Buton named Lakilaponto was on the royal throne, around 940 H, a teacher named Abdul Wahid came with a wife named Wa Ode Solo and a son, Ledi Penghoeloe, traveled to the kingdom of Buton. So he met the King of Buton and became friends.

The arrival of Sheikh Abdul Wahid in Buton can be seen as an initial milestone in the Islamization process in the country. This cleric spread Islam in Buton. In local tradition it is said that Sheikh Abdul Wahid arrived in Buton via the south coast, precisely in an area called Buragasi-Rampea. In this coastal area, this cleric introduced the religion of Islam to the people and invited them to follow these teachings. The Islamization movement carried out by Sheikh Abdul Wahid among the people of the area finally spread to the Buton Palace. Sheikh Abdul Wahid was then asked to appear before the king. In front of the king, Sheikh Abdul Wahid conveyed the purpose of his arrival in Buton, inviting the king and the people to embrace Islam. Under the direction and guidance of Sheikh Abdul Wahid, King Lakilaponto finally embraced Islam. If the year 940 H as mentioned in the document above is compared to the AD year, then Islam entered Buton in 1533 AD.

Who is Sheikh Abdul Wahid? In the document as mentioned above, it is stated as follows:

The teacher (read: Sheikh Abdul Wahid), was a holy man and explained about himself: "I was born in Mecca, a descendant of the sheikhs, the grandson of the Prophet

Muhammad SAW. I had descendants in the country of Johor, then went to the country of Solo, finally left for Burangasi to enter the country of Buton. What I meant was to bring the Islamic religion into this country with the hope that the King of Buton would convert to Islam (Maula et.al., 2011:59).

Other sources state that Sheikh Abdul Wahid was the son of Sheikh Sulaiman. The latter figure was an Arab cleric who married the daughter of the Sultan of Johor. Regarding Sheikh Abdul Wahid's arrival in Buton, local tradition also tells the story:

That on his return from Ternate via Adonara to Johor, Sheikh Abdul Wahid met his teacher, Imam Pasai named Ahmad bin Qois Al Aidrus in the sea of Flores (near Batu Atas Island). The teacher assigned his student not to immediately return to Johor but to first head north, to the land of Buton Island (Zuhdi, 2012: xi).

Next, on the order of his teacher, Sheikh Abdul Wahid then sailed to Buton Island. In Buton, this cleric invited the people and the king who was in power at that time, La Kilaponto, to embrace Islam. The acceptance of Islamic teachings brought by Sheikh Abdul Wahid in Buton Island then had an impact not only on the change in the belief system of the local people, from the pre-Islamic belief system to the belief system according to Islam, but also brought about radical political changes for the kingdom. Following the adaptation of Islamic teachings by the rulers and people of Buton, the Buton Kingdom then metamorphosed into an Islamic kingdom (sultanate). The King Lakilaponto who was in power at that time was then confirmed as a sultan, the first sultan in the Buton Kingdom, and was awarded the Islamic title, Sultan Qaimuddin, which means "founder or upholder of religion" (Islam). The inauguration of the 6th King of Buton as Sultan Buton I took place in 948 H, or eight years since the arrival of Sheikh Abdul Wahid in Buton. This information was obtained through local documents as mentioned earlier:

The teacher (read: Sheikh Abdul Wahid), was a holy man and explained about himself: "I was born in Mecca, a descendant of sheikh, the grandson of the Prophet Muhammad SAW. I got off in Johor country, then went to Solo country, finally went to Burangasi and entered Buton country. What I mean is to bring the religion of ISLAM to this country with the

hope that the King of Buton will convert to the religion of ISLAM (Maula et.al., 2011: 59).

If the year 948 H as mentioned in the document above is compared in the Christian era, then the inauguration of King La Kilaponto as Sultan of Buton I occurred in 1541 AD. This event then marked a new chapter in the long history of the Sultanate of Buton. Since this period, adjustments have been made gradually to various customary provisions based on Islamic provisions. It is stated in Munafi (2017: 34-36) that one of the customary provisions in question is the formulation of the Buton social and state philosophy which is imbued with Islamic spiritual values as mentioned below:

*Ayinda-yindamo arataa somanamo karo,
Ayinda-yindamo karo somanamo lipu,
Ayinda-yindamo lipu somanamo sara,
Ayinda-yindamo sara somanamo agama*

Meaning:

Destroy wealth, as long as it is to support personal safety,

Destroy yourself, as long as it is to support the safety of the country,

The country will be destroyed, as long as it is to support the safety of the government,
The government will be destroyed, as long as it is to support the upholding of religion (Islam).

Furthermore, Munafi (2017:34-36) explained that the state philosophy of the Buton people that was laid down by Sultan Qaimuddin above has a deep meaning, which can be explained as follows:

- i. *Ayinda-yindamo arataa somanamo karo*, meaning: use wealth, or spend wealth to support self-welfare. The context of 'self' (karo) in this sense is not only understood as the individual self but also the people. While the context of 'wealth' (arataa) in this sense not only refers to the property owned by individuals but also the country's economic resources that must be used for the greatest prosperity of the people.;
- ii. *Ayinda-yindamo karo somanamo lipu*, meaning: improve the quality of self to support the greatness of the country. The context of self (karo) in this sense also not only refers to the individual person, but also the people. They are aware that the greatness of the

country (*lipu*) is very dependent on the quality of its people;

- iii. Ayinda-yindamo lipu somanamo sara, meaning: organize state life (*lipu*) on a just and principled legal basis (*sara*);
- iv. Ayinda-yindamo sara somanamo agama, meaning: uphold state law on religious guidance.

In the series of philosophies as described above, a continuous metamorphosis process is seen into a cycle between religion, sharia, state, self, and property. In this cycle, religion which contains the highest meaning as the achievement of ma'rifat (real recognition of God within oneself) becomes the root and goal of the process of forming a state (*lipu*) (see Maula et al., 2011). These authors also explained that from religion, custom (*sara*) is born. From custom (*sara*) the state (*lipu*) is established. The establishment of the state (*lipu*) guarantees the safety of individuals and society (*karo*), and the safety of individuals and society fosters shared prosperity (*arataa*). However, it does not stop there, because at the same time, property can be 'sacrificed' (endowed) to support the welfare of the self (the people). The self becomes a stake for the establishment of the state. The administration of the state must be placed on the guidance of custom, and custom is the embodiment of the spiritual values of religion (Islam). Therefore, religion (Islam) must be upheld throughout the sultanate (Maula et al., 2011).

To support the spread of Islam, since the era of Sultan Buton I, a mosque was built in the center of the sultanate (Wolio), namely the Great Mosque of the Buton Palace. Sheikh Abdul Wahid, a cleric who spread Islam in Buton was the first imam or priest at the mosque. In its development, this sultanate mosque was then equipped with a religious council called *Sarana Agama*. This religious institution, which was formed during the era of the first Sultan of Buton, has survived to this day.

b. Adaptation of Islamic Teachings in the State System:

Although it has been adopted since the mid-16th century, there is not much information about the further development of Islam in Buton, after the reign of its first sultan. If there was any, it was only at the level of using the title of sultan which formally indicated the formation of an Islamic kingdom. The further influence of Islam in the

formal Islamic political system began to occur in the first quarter of the 17th century. Because at that time, the 4th sultan of Buton, Dayanu Ikhsanuddin (1597-1631) established the Buton constitution called *Undang-Undang Dasar Martabat Tujuh* (means the Basic Law of Seven Dignities). It was named so because this law contained the concept of seven dignities, a teaching found in the world of Sufism. The existence of the term seven dignities in the Buton constitution is an indication of how great the influence of Islam, especially Sufism, was in state life in Buton (Yunus, 2011; Peacock, 2019). In a history it is mentioned that the Basic Law of the Seven Dignities of the Buton Sultanate was compiled by Sultan Dayanu Ikhsanuddin (1597-1631). In compiling this law, the sultan received advice from an Arab cleric named Syarif Muhammad. It is further narrated:

That during the reign of Sultan Dayanu Ikhsanuddin, a written kingdom law was successfully enacted which was called the seven dignities. In compiling the law, Dayanu Ikhsanuddin received assistance and advice in the field of religion from Syarif Muhammad, an Arab (Yunus, 1996:8).

Zuhdi (2012) outlined that the history above indicates that the teachings of Sufism of the seven dignities which were later used as the name of the Buton constitution were known in the area around the beginning of the 17th century. In the same period, the teachings of Sufism of the seven dignities also developed in Aceh. Aceh is indeed known as the epicenter of Islamic knowledge in Indonesian archipelago in the 17th century. Hamzah al-Fansuri and his student, Syam ad-Din Al-Sumatrani, were two Acehnese ulama who played an important role in shaping the religious thoughts and practices of Muslims in Malay Indonesia, and even in Southeast Asia. Hamzah al-Fansuri compiled Sufistic thought with a systematic cosmogony of seven dignity as written by Muhammad ibn Fad al-Burhanpuri (Zuhdi, 2012). The Basic Law of the Seventh Dignity of the Sultanate of Buton may have been influenced by the systematic thought of the Seventh Dignity cosmogony as written by Hamzah al-Fansuri and Syam ad-Din Al-Sumatrani. The Seven Dignities is a teaching in the world of Sufism which is an elaboration of the teaching of wahdah al-wujud or wujudiyah. As with the teaching of Insan Kamil (Perfect Man), the seven dignities are included in the category of philosophical Sufism (Yunus,

2011). This teaching views that the existence of God who is *wajibul wujud*, means: the One, can be known through seven levels or seven dignities. In the cosmological platform of Sufism, the seven dignities which became the reference for compiling the Basic Law of the Seven Dignities of the Buton Sultanate, it is stated that in His Oneness, Eternity and transcendence, through His Will, Power and Knowledge, God manifests (*tajalli*) into seven levels of nature (dignities), namely: (1) the dignity of Ahdah (Dzat), (2) the dignity of Wahdah (Sifat), (3) the dignity of Wahidiyah (Asma), (4) the dignity of Alam Arwah (spirit world), (5) the dignity of Alam Mitsal (ideal world), (6) the dignity of Alam Ajsam (material world), and (7) the dignity of Alam Insan (human world) (Maula, et al., 2011: 69).

In the construction of the Basic Law of the Seven Dignities of the Buton Sultanate, the seven dignities in the platform of Sufism, the seven dignities as mentioned above are used as a reference to legitimize the seven high positions in the state system in Butonese society. The first three levels (dignities) are the reference for the position of the three Buton noble groups (*kaomu*) gathered in the kamborumbu talupalena, namely: *kaomu Tanayilandu*, *kaomu Tapitapi*, and *kaomu Kumbewaha*, in the structure of society. Meanwhile, the four levels (dignities) below them are the reference for the four high positions in the organization of the sultanate government, namely: sultan, *sapati* (or prime minister), *kenepulu* (or head of the judicial institution), and *kapitalau* (or military leader). Because in its development a new position was formed in the organization of the sultanate government, namely the position of *Lakina* (or district head) Sora Wolio, the position of sultan then occupied the position of "*alam barzah*", as an analogy of the position (dignity) that connects the first three dignities mentioned with the four dignities below them in the concept of Sufism seven dignities (Munafi at.al., 2015; Munafi, 2016).

The existence of the seven dignity Sufism values in the Buton constitution is a reflection that the teachings of Sufism are not only used as a belief about the relationship between God and humans, but are also actualized as part of state governance in Buton. This shows the dynamics of thinking in the religious understanding of the Buton community. In history, it is stated that the constitution formulated by Sultan Dayanu Ikhsanuddin was enacted in 1610 AD (Zahari,

1977). Since then, the Basic Law of the Seven Dignities has become a reference in the Buton state system until the sultanate ended in 1960. This constitutional text consists of 12 chapters and 21 articles, including: preamble (opening) containing provisions on the customary foundations of Darul Butuni (the state of the Buton Sultanate), the structure of the sultanate government, requirements, duties, obligations, rights, and prohibitions for sultanate officials, legal hierarchy, procedures and procedures in trials, the position and structure of sara kidhi (religious facilities), judicial institutions, division of power, defense system, finance, people's rights, sultanate symbols, language, and flag (Addin, et al., 2011).

c. Dissemination of Islamic Thought through Literary Treasures:

As a sultanate that developed from the network of transmission of Islamic teachings in the archipelago of Indonesia, Buton was inseparable from writing activities and the dissemination of its results. Since the 17th century and reaching its peak in the 19th century, it was the most important period in the process of forming Islamic thought in the Buton Sultanate (Darmawan, 2009). The latter period is shown through the dissemination of Islamic thought in the literary treasures. This period took place since the reign of the 29th sultan of Buton, La Ode Muhammad Aydrus Qaimuddin (1824-1851). One of the important phases that marked the development of Islam in Buton in the 19th century was the birth of Islamic literary works. In the Butonese tradition, Islamic literary works are written in the form of *Kabanti*, which means poems, songs (Anceaux, 1987). The *Kabanti* writers' understanding of Islamic teachings, including Sufism, is manifested in the *Kabanti* poems they produce.

Kabanti literature is written using the Wolio script (*Buri*) and in the Wolio language, in which Wolio is the capital city of the Sultanate of Buton. *Kabanti* literature containing Islamic teachings, morals, and good character is disseminated to become a guide for the lives of the Butonese people. The influence of Arabic script in writing *Kabanti* manuscripts is very large. This is shown through efforts to modify Arabic script to write a number of phonemes in the Wolio language, as the unifying language of the sultanate, that cannot be written in Arabic script. In local tradition, the results of this script modification are called *Buri Wolio* (Wolio writing) (Munafi, 2009).

Efforts to disseminate Islamic thought through literary treasures can be traced through a number of *Kabanti* manuscripts produced throughout the 19th century. Sultan La Ode Muhammad Aydrus Qaimuddin and Haji La Ode Abdul Ganiyu (Kenepulu Bula) are recorded as scholars and government leader of the Buton Sultanate who were very productive in producing Islamic literary works in the form of *Kabanti*. Ajib Rosidi as quoted by Munafi (2009) even mentioned Sultan La Ode Muhammad Aydrus Qaimuddin as one of the leading Islamic writers in Indonesia in the 19th century. This Sultan produced so many literary works and contained Sufism teachings. Munafi also mentioned that other scholars who were no less productive in producing Islamic literary works in Buton include: Sultan La Ode Muhammad Salihi (31st Sultan of Buton: ruled 1871-1886), Haji La Ode Abdul Hadi, La Ode Muhammad Naafiu, La Ode Muhammad Nuh, Abdul Rahim, and Wa Ode Sumarati. Islamic literary texts written throughout the 19th century by Butonese scholars are divided into: (i) *Wolio* (Buton) language texts, and (ii) Arabic language texts. Yunus (1995) has listed *Wolio* (Buton) language manuscripts include:

1. Works by Sultan La Ode Muhammad Aydrus Qaimuddin, including:
 - a. Kabanti Bula Malino (literally: poetry of the calm month)
 - b. Kabanti Zikiri Mampodho (short dhikr or the remembrance of God poetry)
 - c. Kabanti Jauhara Maanikamu (poem of jauhar gemstone, in which jauhar is the substance of a form that can manifest itself without the help of other forms, such as bodies, trees and stones)
 - d. Kabanti Nuru Molabhi (poem of noble light)
 - e. Kabanti Kanturuna Mohelana (the poetry of the lights of people sailing)
2. The works of Haji La Ode Abdul Ganiyu (Kenepulu Bula), including:
 - a. Kabanti Ajonga yinda Momalusa (literally: poetry of grooming that never fades)
 - b. Kabanti Kaluku Panda (literally: dwarf coconut poetry)
 - c. Kabanti Kalipopo Maynawa (poem of bright stars)
 - d. Kabanti Padhomana Aalimu (poem of guidance for pious people)

- e. Kabanti Kayna-Yinawuna Aarifu (poem of the gardens of the wise man)
 - f. Kabanti Paiyasa Mayinawa (poem of the bright mirror).
3. Haji La Ode Abdul Hadi's work is entitled Kabanti Kaokabi Mayinawa (poem of the bright star).
 4. La Ode Muhammad Naafiu (Yarona Labuandiri)'s work is entitled Kabanti Kamba Mpu (poem of jasmine flowers).
 5. The work of La Ode Muhammad Nuh entitled Kabanti Mbena Malino (quiet lightning poem).
 6. The work of Abdul Rakhim entitled Kabanti Pakeana Aarifu (poem of the wise man's clothing), and Kabanti Maiyati (poem of man remains).
 7. The work of Wa Ode Sumarati (female Sufi writer) entitled Kabanti Kanturuna Molingkana (literally: poem of the lamp of the departed).

In addition to Islamic literary works in the form of *Kabanti*, the dissemination of Islamic thought in Buton, especially Sufism, was also carried out through the writing of Arabic manuscripts. This also can be seen from Yunus (1995:76):

1. The works of Sultan La Ode Muhammad Aydrus Qaimuddin, including:
 - a) Mu'nisah al Qulub fi az Zikr wa Musyahidah alam al-Guyub,
 - b) Diya al Anwar fi Tasfiah al Akdar, and
 - c) Kasyf al-Hijab fi Muraqabah al Wahab
2. Works by Sultan La Ode Muhammad Salihi (31st Sultan of Buton), including:
 - a) Ibtida Sair Allah ila Intiha Sirr Allah,
 - b) Tanbih al-Gafil wa-Tanzih al-Mahafil,
 - c) An untitled manuscript contains prayers in Islam.

In addition to Islamic literary manuscripts written by Butonese scholars, the dissemination of Islamic thought throughout the 19th century was also carried out through efforts to copy and translate some Malay literary manuscripts into *Wolio* (Butonese). Such manuscripts have been listed by Hasaruddin and Munawir Mansur (2019), as follow:

Haji La Ode Abdul Ganiyu (Kenepulu Bula) who translated the Malay manuscript entitled "Kitab Seribu Masalah" into *Kitabi Masala Sarewu*;

1. La Ode Muhammad Nafiu (Yarona Labuandiri) who translated the Malay manuscript entitled "Hikayat Anak Miskin" into Tula-Tulana Anaana Maelu; and
2. Abdul Khalik translated the Malay manuscript entitled "Hikayat Raja Indra Putra" into Tula-Tulana Raja Indera Pitara.

Furthermore, manuscripts of Sufism teachings written by other famous Sufi scholars were also studied in Buton. The series of Sufi scholars whose teaching texts were found in Buton were: Abu Hamid Muhammad Al-Gazali, Ibn Arabi, Muhammad ibn Fadlullah al-Burhanpuri, Hamzah Fansuri, Syams ad-Din as-Sumatrani, Nur ad-Din ar-Raniri, Syaikh Yusuf al-Khalwati, Muhammad ibn al-Karim as-Samman al-Madani, and Abd as-Samad al-Pal imbani (Yunus, 1995; see also Peacock, 2019). This further strengthens the thesis that Buton was an Islamic kingdom or sultanate whose development could not be separated from the network of transmission of Islamic thought in the archipelagic country of Indonesia, even the world.

Conclusion:

Buton is one of the kingdoms in the Eastern Indonesian Archipelago which in its development received a fairly strong influence of Islamic teachings. The initial milestone in the development of Islam in Buton was marked by the inauguration of its 6th king named Lakilaponto as Sultan of Buton I, titled Sultan Qaimuddin in 948 H (1541 AD). However, sociologically, Islamic teachings had spread to some of the community, precisely since the arrival of Sheikh Abdul Wahid in 940 H (1533 AD), or eight years before the inauguration of the first sultan.

Entering the first quarter of the 17th century, Islam increasingly asserted its existence in Buton. In this century, Islam gave character to the formal political system in Buton when the 4th Sultan of Buton, Dayanu Ikhsanuddin (1597-1631), formulated and established the Buton constitution, the Basic Law of Seven Dignities, a teaching found in the world of Sufism. The use of the dignity of seven as the name of the Buton constitution is a reflection of the strong influence of Islam, especially the teachings of Sufism in the Buton state system.

In the next stage, the development of Islam in Buton was marked by the dissemination of Islamic thought to the community through literary treasures. This period lasted from the first half of the 19th

century, precisely since the reign of La Ode Muhammad Aydrus Qaimuddin, the 29th sultan of Buton (1824-1851). This period was marked by the birth of Islamic literary works, both written by local scholars and the works of other Indonesian scholars who also studied in Buton. The works of Islamic literature produced by Buton scholars throughout this period became a functional medium in disseminating Islamic values to the Buton community.

Conflicts of Interest

The author declared no conflict of interest in this publication.

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