

APPENDIX II

The Tale of the Three Datok

The arrival of the Three Datok, if we refer to the Kutei Chronicle, was around 1575. One of them, Datok ri Bandang, was well known in the area as Tuan di Bandang and was believed to have come to South Sulawesi with a colleague named Tuan di Parangan in order to introduce Islam to the local people, but they were unsuccessful. However in about 1600, according to the text of *'Lontara' Sukku'na Wajo'*, the Malay community asked the Three Datok to come again to Makassar. Again they failed to convert any of the high aristocrats. Following that failure, they decided to leave for Luwu' to convert the aristocrats there (Pelras 1985: 112).

Pelras hypothesises that the change of route of the Three Datok's mission was not solely intended to Islamise the Luwu' nobility, but more substantially because Luwu' was known as the 'cradle of South Sulawesi nobility' and the 'central place of the myth of origin.' If Luwu' were the first Islamised, then it would open the whole of South Sulawesi to Islam; so Luwu' was regarded as the 'key strategic point' (Pelras 1985: 119–120). At that time, as in modern Makassar and particularly in the rural areas today, the division of social strata in the community of Gowa was a predominant factor in the culture, economy and religion.

This system can be divided into three groups as follows: Anak karaeng ri Gowa (the children of Gowa ruler); Tumaradeka (the free people); and Ata (the slaves) (Patunru 1983: 139). The latter two classes were subordinate to the former. Thus, whatever aristocrats habitually did, their society would assume such conduct to be a good model. Datok ri Bandang approached the Makassar nobility first and introduced the Islamic faith to them. In due course they succeeded in converting the ruler of the kingdom of Tallo' and the Prime Minister of Gowa, Karaeng Matoaya, to Islam.

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