

Conference Paper

Strengthening National Identity Through Sheikh Yusuf's Historical Traces

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This study aims to build national identity through the historical traces of Sheikh Yusuf as one of the important figures in the spread of Islam in Indonesia. This can be an effective mean to foster a sense of love for the country and nationalism of the younger generation in building the nation's identity. This study used a literature study including books or journals about Sheikh Yusuf. The results show that the life of Sheikh Yusuf can be an effective means to foster a sense of patriotism and nationalism in the younger generation in building the identity of the Indonesian nation, which can be seen from loyalty to religious values and the motherland, the spirit of struggle in life, interfaith tolerance, and cross-cultural brotherhood, the importance of education and learning, cultural diplomacy and international relations, to respect for cultural and historical heritage. Through the narratives and values contained in Sheikh Yusuf's life trajectory, the younger generation can gain a deeper insight into the strengths and potential of the Indonesian nation. Thus, they can be inspired to actively contribute in building a strong and competitive national identity.

Keywords: Sheikh Yusuf, national identity, history

1. Introduction

Indonesia is a nation of many tribes, its culture is rich, but all tribes have the same goal: to achieve common welfare and prosperity, so ethnic differences do not limit us. Indonesia must have its own identity as a country rich in culture, natural resources and human resources [1]. With today's technological advances, the social system and culture of society are changing. With the development of technology, culture, which is the basis for human relations and society, also develops in terms of customs, religions, and traditions held by regions in Indonesia. However, the development of culture supported by technology can also have a negative impact on the development of customs, religions, and traditions to the identity of the nation. [2].

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The pressure of changing times has a significant impact on Indonesia's young generation. The goal of education in Indonesia is not only to grow potential and educate, but also to build religious individuals. However, the fact is that schools today emphasize the inculcation of concepts, formulas, and theories, subjects, and lesson hours in the field of general science, and not much religious education. As a result, education in Indonesia seems secularized. It is beneficial, but not moral. So, it is clear that religious values play a very important role in any educational process carried out in schools.[1].

Technological changes that facilitate the transfer of information from one country to another often make people carried away by the flow of information in the form of culture owned by other countries. This has caused the identity of the Indonesian nation, which is reflected in the younger generation, to begin to fade due to the younger generation who prefer the culture of other countries. Therefore, this article will discuss about building national identity through the historical traces of Sheikh Yusuf as one of the important figures in the spread of Islam in Indonesia, which can be an effective means to foster a sense of love for the country and nationalism of the younger generation in building the identity of the Indonesian nation.

2. Method

This research uses a literature study to collect various information about the life traces of Sheikh Yusuf as a means of strengthening national identity in the midst of globalization which is full of influences from other countries' identities. This research uses primary and secondary sources, such as books, articles, journals, research reports, and information from websites. The literature study was conducted to strengthen the issues discussed and became the basis for providing an understanding of national identity as one of the factors of development as well as the nature of the nation. [1].

3. Result and Discussion

3.1. Definition of national identity

Identity comes from the English "identity", which according to the General Indonesian Dictionary means the state, special characteristics of an object or person, and "identity", which in the Political Dictionary means the characteristics or special state of a person or his identity. However, the word "national" comes from the word "nation", which in the political dictionary comes from the words "nation", which in Latin means "birth, tribe",

and “nation”, which in English means “state or nationality”. The word “national” also means a people who share a common history, customs, culture, language, and territory. This fosters awareness, loyalty, and a desire to unite in an independent state.

Terminologically speaking, national identity is a characteristic that distinguishes a nation from other nations. In other words, every nation on Earth will have a unique identity based on its own characteristics, traits, features and character. National identity, or better known as “national personality”, is the core of national identity. National identity is defined as “the manifestation of cultural values that grow and develop in aspects of the life of a nation with distinctive characteristics and with these distinctive characteristics a nation is different from other nations in its life”. On the other hand, the definition of national identity is defined as “the expression of unique cultural values that distinguish a nation from other nations.” “National identity” is the attribute that makes a country unique. National identity, on the other hand, never ends and will continue to exist.

The cultural values held by the majority of a country’s people and reflected in the national identity are not normatively and dogmatically fixed; rather, they are ever-changing due to the desire for progress of the society that supports them. In other words, national identities can be given new meaning to remain relevant and effective in modern societies [3]. The components of national identity reflect the diversity of the nation. All the elements that make up national identity, including ethnicity, religion, culture, and language, are considered pluralistic [4]. Fundamental Identity consists of Pancasila as the nation’s philosophy, state foundation, and state ideology. Instrumental Identity consists of the 1945 Constitution and its laws. The Natural Identity, which includes the archipelago and pluralism of ethnicity, culture, language, and religion and belief, is the identity used here. The language used is Indonesian, and the national anthem is Indonesia Raya.

3.2. Biography of Sheikh Yusuf

The full name of Sheikh Yusuf al-Makassari is Muhammad Yusuf Abu Mahasin Tajul al-Khalwati al-Makassari, or better known in South Sulawesi by his honorary title Tuanta Salamaka ri Gowa, which means our noble teacher from Gowa. His childhood name was Muhammad Yusuf, the addition of sheikh to his first name was given after he returned from the Holy Land to perform the Hajj.. [5]. His father was Abdullah Khaidir and his mother was Sitti Aminah binti Gallarang Montjong Loe.

As for the year of his birth, there are several different opinions from researchers and scholars who study it. According to Alwi Shihab, Sheikh Yusuf al-Makassari was born in

1626 AD in the city of Makasar, South Sulawesi. While Azyumardi Azra mentioned that the year of birth of Sheikh Yusuf al-Makassari was 1037 H which coincides with the year 1627 AD.

According to Hawash Abdullah, Sheikh Yusuf al-Makassari was born on 8 Syawwal 1036 H which coincides with July 3, 1629 AD. Then Abu Hamid, a Professor of Anthropology at the Faculty of Social and Political Sciences, Hasanuddin University, Makassar, explained that the Lontarak Bilang Raja Gowa and Tallo mentioned the birth of Sheikh Yusuf al-Makassari, which was on July 3, 1626 AH or coincided with 8 Syawwal 1036 AH. Thus, it is agreed that the birth year of Sheikh Muhammad Yusud al-Makassari was in 1626 AH or coincided with the year 1036 AH[6].

Sheikh Yusuf Al-Makassari came from Ko'mara, according to Mastuki HS and Ishom el-Seha. According to the old manuscript Lontara Makassar, his mother was I tubina Daeng Kunjung, the daughter of the village chief of Moncong Loe. She was also the sister of Gowa kings Karaeng Bisai (1674-1677) and Sultan Abdul Jalil (1677-1709). Little Sheikh Yusuf was given the name Muhammad Yusuf by Sultan Alaudin, the first King of Gowa, who ruled from 1593 to 15 June 1639. Sultan Alaudin was a close relative of Sheikh Yusuf's mother.

In the historical record of his life struggle and his long journey from one place to another in search of Islamic knowledge. Sheikh Yusuf grew up in a religious environment since childhood, and his inclination was towards Islamic spirituality. From the age of fifteen, Sheikh Yusuf learned the Quran from the royal teacher Daeng ri Tasammang in Cikoang. Yusuf finished studying books such as Fiqh and Tauhid within a few years, but it was the science of Sufism that attracted him most [7].

Sheikh Yusuf then migrated to Aceh and Banten after returning to Cikoang and marrying the daughter of the Sultan of Gowa at the age of 18 . In Banten, he became friends with Sultan Ageng Tirtayasa. In Aceh, he studied with Nuruddin Ar-raniri and learned about the Qadariyah Order. Sheikh Yusuf made the hajj in 1644 and stayed in Mecca for some time. He learned from Sheikh Abdullah Muhammad bin Abdul Al-Baqqi in Yemen and from Sheikh Abu Al-Barakat Ayyub Bin Ahmad Bin Ayyub Al-Khalwati Al-Quraisy in Damascus. Sheikh Yusuf then studied in the Middle East for about twenty years. [8].

3.3. Sheikh Yusuf's life journey

In the historical record of his life struggle and his long journey from one place to another in the search for Islamic knowledge. He received his Islamic education from Daeng Ri

Tassamang, a teacher in the kingdom of Gowa, when he was fifteen years old. Later he studied with Sayyid Ba Alawi bin Abdul Al-Allamah Attahir and Sayyid Jalaludin Al-aidid. Sheikh Yusuf then migrated to Aceh and Banten after returning to Cikoang and marrying the daughter of the Sultan of Gowa at the age of 18. In Banten, he became friends with Sultan Ageng Tirtayasa. In Aceh, he studied with Nuruddin Ar-raniri and learned the Qadariah Order. These lessons helped him to become closer to Allah SWT at all times.

Sheikh Yusuf made the hajj in 1644 and stayed in Mecca for some time. He learned from Shaykh Abdullah Muhammad bin Abdul Al-Baqqi in Yemen, and from Shaykh Abu Al-Barakat Ayyub Bin Ahmad Bin Ayyub Al-Khalwati Al-Quraisy in Damascus. Sheikh Yusuf then studied in the Middle East for about twenty years [8]. After studying in the Middle East for approximately fifteen years, Sheikh Yusuf returned to Banten in 1664. At that time, the ruler of Banten was Prince Surya, also known as Sultan Ageng Tirtayasa, whom he knew before traveling to the Middle East. When Sheikh Yusuf returned to Banten for the second time, the people of Banten welcomed him with great respect. This was due to Sheikh Yusuf's broad religious understanding, especially in terms of Sufism [9].

Prince Abd Al-Qahhar, the crown prince of the Sultanate of Banten, was one of Sheikh Yusuf's disciples from the Banten family. After completing the hajj, Prince Abd al-Qahhar visited Istanbul, Turkey, on the recommendation of Sheikh Yusuf. Sheikh Yusuf's extensive network throughout the Middle East greatly assisted Prince Abd al-Qahhar's diplomatic mission for the Sultanate of Banten. At that time, the Crown Prince was on a pilgrimage to Turkey. Prince Purbaya, another son of Sultan Ageng, was chosen to succeed him. The process of appointing Sultan Ageng back to Banten caused a rift in his relationship with Prince Abd al-Qahhar .

Due to the dispute between Sultan Ageng and his son, as well as his prominent role in the kingdom , Sheikh Yusuf became involved in the political upheaval in Banten. Sultan Haji was the son of Prince "Abd al-Qahhar". When Sultan Ageng and Sultan Haji fought, aided by the Dutch, Sheikh Yusuf was on the side of Sultan Ageng. Sheikh Yusuf immediately took over the Banten army after Sultan Haji and Sultan Ageng conquered it. About 5000 soldiers, including 1000 Makassarese, Bugis and Malays, supported Sheikh Yusuf and Pangeran Purbaya and Pangeran Kidul in guerrilla battles in almost all parts of West Java. The Dutch led by De Ruvs Eysel and Van Hapel were quite surprised by Sheikh Yusuf's guerrilla resistance.

In September 1683, a battle took place in Padalarang between Sheikh Yusuf's troops and Banyumas guerrillas led by Namrud, along with Eysel and Van Hapel's troops. The conflict killed many people from both sides, including Pangeran Kidul. Sheikh Yusuf

held out against the Dutch army. The guerrilla warfare tactics of moving from place to place almost made the Dutch desperate. The Dutch finally used a strategy to ensnare Sheikh Yusuf after failing to capture him on the battlefield. On December 14, 1683, they managed to capture him.

Sheikh Yusuf and his daughter went to Cirebon after the Dutch captured them. Not long after, on January 23, 1684, his soldiers and followers from Makassar and Bugis were returned to their homes. Sheikh Yusuf was taken to Cirebon and sentenced to prison for one year. Sheikh Yusuf was kidnapped from Cirebon and imprisoned in Batavia (now Jakarta). After about 15 days, Sheikh Yusuf was imprisoned in Ceylon (Sri Lanka) on September 12, 1684. As many of Sheikh Yusuf's followers were in Sri Lanka, the Dutch was concerned that Sheikh Yusuf and his family would try to escape. As a result, they made the decision to exile Sheikh Yusuf and his family further away to the Cape of Good Hope where Simon van der Stel was the Dutch Governor (ruler) and was later succeeded by his son Willem Adriaan as Governor.

Anticipatory steps were taken immediately. On July 7, 1693, Sheikh Yusuf was finally sent to South Africa by the Dutch [10]. The name Sheikh Yusuf is one of the most recognized and learned Indonesian Islamic scholars in South Africa. Although there was no freedom of religion at the time, it is alleged by some authors on Cape Muslim history that during Sheikh Yusuf's short-lived stay at the Cape, Muslims and Islam were able to flourish. However, other authors believe that this may not have been possible because Sheikh Yusuf had limited freedom of movement since he was located far away from central Cape Town to a very dry and sandy compound called Zandvliet in the Macassar Faure region near Stellenbosch (where a minister of the Dutch Reformed Church was his neighbor). is. Moreover, Sheikh Yusuf appears to have been strategically placed there in isolation by the Dutch conglomerate rulers. While he and his many followers and family who came with him were allowed to practice Islam in their place of isolation, as Muslims they were not allowed to practice Islam openly or to spread Islam because of a lack of religious freedom [11]. Yet despite this today there are 600,000 people who follow Islam in Cape Town.

At the age of 73, Sheikh Yusuf died in South Africa City on May 23, 1699. However, at the request of his family, his body was brought to his hometown of Lakiung, Gowa Regency, six years later [12]. This explains the location of his two main tombs – one in South Africa and one in Indonesia. After his death Sheikh Yusuf had, and continues to have, great influence in South Africa. Former South African President, Nelson Mandela, one of the famous figures of the 20th century who forgave those who opposed Apartheid, called Sheikh Yusuf the “Father of Islam in South Africa” and even said that

the Sheikh was one of Africa's best sons. Sheikh Yusuf was also named a National Hero by former South African President Thabo Mbeki. In 1995, the Indonesian government named him a National Hero. According to the first President of the Republic of Indonesia, "a great nation is one that honors its heroes."

The great scholar Sheikh Yusuf is honored by South Africans as one of the founding "Father[s] of Islam in South Africa". His keramat (tomb) in Cape Town is well preserved and regularly visited. There is no dust on his Nisan, which is covered by an iron fence. Locals still respect and honor the master and cleric from Makassar who at the time of his arrival there was the most learned scholar of Islam in South Africa. [13].

3.4. Sheikh Yusuf's life trajectory as an effective means of fostering a sense of patriotism and nationalism in the younger generation in strengthening national identity.

The footsteps of Sheikh Yusuf have great potential to be an effective tool in nurturing the love of country and nationalism of the younger generation in building the identity of the Indonesian nation. Here are some ways in which this can be realized:

The footsteps of Sheikh Yusuf have great potential to be an effective tool in nurturing the love of country and nationalism of the younger generation in building the identity of the Indonesian nation. Here are some ways in which this can be realized:

1. Adherence to Religion and Patriotic Ideals - Sheikh Yusuf is recognized for upholding the beliefs of both his home nation and exile while residing far from it. His life story demonstrates to the next generation the need of upholding one's religious and national allegiance, particularly in tough times.
2. The Spirit of Life in Struggle - Sheikh Yusuf's perilous voyage during his exile, which was full of turns and tribulations, may serve as an inspiration for future generations to endure through hardships. It teaches that the spirit of effort is the key to success and that obstacles shouldn't be allowed to stand in the way of achieving objectives.
3. Respect for all religions and understanding amongst cultures - Sheikh Yusuf is a fantastic example of how religious harmony may be used in daily life. His tale emphasizes how crucial it is to preserve peace in a multiracial society, and it may inspire younger generations to accept diversity and advance intercultural understanding.

4. The Value of Learning and Education - As he developed his character and conquered challenges in life, Sheikh Yusuf spent a large amount of time learning about Islam from eminent academics in the Middle East, Mecca, and the archipelago. Through the process of learning from one expert to another, he was able to obtain an Islamic education, which ultimately had a significant influence on his development, upward mobility, and course of life [8]. The narrative emphasizes how crucial education is to forging a strong feeling of national identity. The younger generation will likely be motivated to study more and advance the nation.
5. Cultural diplomacy and international relations - Sheikh Yusuf's life has included cross-border encounters, notably with South Africa. This might inspire the following generation to engage in cultural diplomacy and forge constructive relationships with other countries, so overcoming cultural gaps and widening their worldviews. The younger generation may find it easier to interact with other cultures as a result of the ease of contact between people in different countries.
6. Respecting historical and cultural heritage - Sheikh Yusuf's narrative serves as a reminder of how crucial it is to protect and preserve our rich cultural and historical legacy. The younger generation may learn to not only respect and learn about the history that creates their identity, but also to look to the future. The younger generation can obtain a greater understanding of the virtues and potentials of the Indonesian country via the tales and values found in Sheikh Yusuf's life trajectory. They may be motivated to actively take part in creating a strong and competitive national identity as a result.

4. Conclusion

Indonesia as a pluralistic country, consisting of various ethnicities, races, languages and cultures makes Indonesia a multicultural country. Indonesia's plurality does not necessarily make the people of this nation lose their national identity. The cultural values held by the majority of a country's people and reflected in the national identity are not things that have been normatively and dogmatically established; instead, these values are always changing due to the desire for progress of the society that supports them. In other words, national identity can be given new meaning to remain relevant and effective in modern society.

Reflecting on the life of Sheikh Yusuf, one of the great scholars in Indonesia, can be used as a learning tool for the younger generation in strengthening national identity.

Sheikh Yusuf was born in 1626 AH, acquiring religious knowledge at the age of 15 in Cikoang from Daeng Ri Tassamang, a teacher of the Kingdom of Gowa. After marrying the daughter of the Sultan of Gowa at the age of 18, he then migrated to Aceh and Banten. In Banten, he befriended Sultan Ageng Tirtayasa, and in Aceh, he studied with Nuruddin Ar-raniri and learned about Tarekat Qadariyah. Due to the dispute between Sultan Ageng and his son, as well as his prominent role in the kingdom, Sheikh Yusuf became involved in the political upheaval in Banten. In September 1683, a battle took place in Padalarang between Sheikh Yusuf's troops and Banyumas guerrillas led by Namrud, along with Evgel and Van Happel's troops. After being captured by the Dutch, Sheikh Yusuf was exiled to South Africa where he was the most learned scholar of Islam to have arrived at the time – this earned him the title as a founding “Father of Islam in South Africa”.

The footsteps of Sheikh Yusuf's life can be an effective means to foster a sense of patriotism and nationalism in the younger generation in building the identity of the Indonesian nation which can be seen from loyalty to Religious Values and the Motherland, the Spirit of Struggle in Life, Interfaith Tolerance and Cross-Cultural Brotherhood, the Importance of Education and Learning, Cultural Diplomacy and International Relations, to Respect for Cultural and Historical Heritage. Through the narratives and values contained in Sheikh Yusuf's life trajectory, the younger generation can gain a deeper insight into the strengths and potentials of the Indonesian nation. Thus, they can be inspired to actively contribute to building a strong and competitive national identity.

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