Dynamics of Islamic Education in The Land of Bugis: Growth, Development and Typology Pesantren in Bone

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Abstract: This article examines the historical development of pesantren in the land of Bugis, South Sulawesi, especially in Bone. Pesantren is a unique traditional educational institution in Indonesia, and it is also known in some areas in Southeast Asia, including in Aceh (dayah), in Minangkabau (surau), in Java (pesantren), in Malaysia (pondok), and in South Thailand (phono). Pesantren in South Sulawesi was first originated in a mosque in Makassar for Bontoala recitals, initiated by Datok Ri Bandang in the 17th century. While in Bone, it was first in Masjid al-Mujahidin by Fakih Amrullah, the First Kadi of Bone Kingdom. There was a renewal of pesantren, especially after the 1970s. It was previously only for Qur'an and book recitation then adopted to be madrasah system with a classical model and some general lessons were also added along with the preserved traditional system. Based on the background of the establishment, there are three types of pesantren, namely (1) schools with mosque-based, (2) prominent boarding schools, and (3) large boarding schools outside of Bone. The curriculum is divided into two types including salafiyyah or traditional boarding school and khalafiyah or modern boarding school.

Keywords: pesantren, religion, Bone

1. Introduction

Pesantren is a tradition institution of education that has been implicated in the Muslim community at the grassroots level. The term pesantren in the archipelago has many things in common with Islamic educational institutions in Southeast Asia. In Aceh, it is known as the dayah, in Minangkabau it is known as surau, while in Java it is called pesantren, in Malaysia it is called pondok, and in southern Thailand, it is called phono. In the archipelago, pesantren was first established in Aceh known as the dayah/zawiyyah Cot Kala in the year 840 AD by Teungku Chik Muhammad Amin in East Aceh (Langsa today), the teachers were from Arab and Persian. Then, Surau was first built by Syaikh Burhanuddin Ulakan (1646-1704 AD), in Pariaman after studying from Aceh with Shaykh Abdurrauf al-Singkili (d. 1693 CE). He was an adherent congregation of Syattariyah in Minangkabau and became the centre of the spread of Islam in West Sumatra and surrounding areas. While in Java, pesantren was founded by Raden Fatah in 1475 in the woods of Glagah Arum, Jepara, Central Java. While in South Sulawesi was originated from the recitals in the Mosque of Bontoala, Makassar, and initiated by Datok Ri Bandang.

The importance of pesantren as an educational institution has considerable central functions not only as an institution but also as agents of social change, economic and cultural. Bruinissen and Azra states that the function of the schools is quite central in Islamic tradition as; 1) transmission and transfer of Islamic sciences throughout history by the clergy; 2) the maintenance of Islamic tradition from classic books written over the centuries; and 3) the reproduction of scholars and prospective leaders for society. From the historical point of view, the schools are not only in line with Islamic
education, but also contain authenticity Indonesia (indigenous). Moreover, *pesantren* has been around since the reign of Hindu-Buddhist and. Thus, Islam has played a role in pioneering education in Indonesia.

However, in the recent developments two tendencies occur in the development of the *pesantren* mainly associated with the ideologies and currents of thought that underlies the pattern of coaching and teaching in schools. The two characters are (1) boarding ideology that maintains an open and inclusive, and accommodating to a variety of local wisdom that surrounds it and (2) schools who take the opposite position, namely exclusiveness. *Pesantren* with the later characteristics tend to be radical, exclusive, and non-accommodating and sometimes associated with some religious-based terrorism events and anarchism in Indonesia.

Apart from other *pesantren* in Indonesia (e.g. in Aceh and Java), this paper focuses on the ones in South Sulawesi especially on Makassar and Bugis as the largest ethnic in the province which has made important contributions to the development of Islamic education in Indonesia. Bone, in particular, is considered as the beginning of the school growth before eventually developed in other areas (i.e. Wajo, Barru, Soppeng and Pinrang).

2. Method

This study used a historical approach, as a process of collecting data and interpreting the phenomena. Events and ideas in the past were investigated to find generalisations to understand historical facts. To sharpen the analysis, it also used other sciences approach including pedagogy, theology, and political sociology. Therefore, from this perspective, this research approach can be called as a multidisciplinary approach. A multidisciplinary approach is defined as an approach that uses several disciplines as a basis for the analysis of the object or problem under investigation. This study used two data collection techniques. First, it was literature study, i.e. collecting data related to the theme from books, journals, research reports, articles, newspapers and so on. Second, it was an in-depth unstructured interview with using purposive sampling as the interviewee needs to have more understanding and mastery regarding the problem studied.

3. Findings and Discussion

The history of the existence of the *pesantren* in Bone regency can be divided into two periods, the period of growth and development period. Growth period was in the form of basic recitation of the Qur'an at home ulama or scholars, then continued on the use of mosques with learning material including the Qur'an and Islamic classics, especially Arabic, fiqh and Sufism. It was called traditional boarding schools and can also be said as an initial stage, before converting into a development period in which *pesantren* education institutions began to adopt a classical or modern boarding system.

3.1. The Growth Period

*Pesantren* in Bone regency was back then started when Bone was still a kingdom or empire. Along with the acceptance of Islam in the kingdom to be the official religion of the empire, the Islamic education began to grow and develop. It was signed by the establishment of palace mosque of Bone, Masjid al-Mujahidin, built in 1639 AD by a scholar and the first Kadi in the Bone Kingdom, Fakih Amrullah. He was deliberately sent by the King of Gowa 15th, Sultan Malik al-Said to develop and strengthen the implementation of Islamic teachings in Bone. As the royal mosque, Masjid Al-Mujahidin was used for the schools of the royal family and at the same cadre and educational place for preachers. It was also a place to further propagate and strengthen Islam in all regions of the kingdom of Bone. In this context, the process of education and Islamic cadre was conducted in Masjid Al-Mujahidin by Fakih Amrullah as the first boarding school in Bone. Further development of the *pesantren* cannot be separated from the role Kadi Bone. Masjid al-Mujahidin is regarded as a pioneer development in the study of the Qur'an and classical texts of Islam over the kingdom of Bone. At the
Masjid al-Mujahidin, Faqih Amrullah educated preachers whom one of them was also Faqih Amrullah’s son, Syehk Ismail, the third Kadi of Bone. Islamic education held in Masjid al-Mujahidin continues, and the Kadi of Bone becomes the main figure. The learning system that is still using a system of a non-classical form called a wetonan method or bandongan and sorogan, as commonly used in the archipelago at past time. In the tradition of Islamic education, the two methods involve halaqah, and in Bugis called “mangaji tudang”. It’s believed that since the establishment of Islam as the official royal Bone until the mid-19th century in the form of studying the Qur’an and the yellow book (Mangaji Kitta’). The study of the Qur’an and the yellow book grew rapidly In the era of Arung Palakka, King of Bone (1667-1696 AD) because of Arung Pallakka’s order. In one of his speeches when the hair-cutting ceremony held, he promised that if he could beat Gowa in 1670, he said:

"... even though our family/house is only bamboo fenced, the customary law must be maintained to maintain good relations and for the good of the people. Standing on customary law and acknowledging private property rights, sticking to the 'pangngadengeng' rule established by Puatta 'La Tenri Rawe, Bonkangnge, Matinroeri Gucima (King Bone 7th) without exception, especially if the bamboo fenced house/family is built for langgar / mosque in order to strengthen the implementation of Shari'ah Islam, never obstruct private envoy from the king of Bone entering the area to bring someone/something. It is an honour for Bone If they act against the custom of the king of Bone. King Bone will not take anything under the rules of pangngadereng.

In further developments, especially the end of the 19th century until the mid 20th century, besides the capital of Bone kingdom, Watampone, there is also another place for Qur’an recitation in the areas of Palili, Bone kingdom, established by Kadi Bone XIII, KH. Abdul Hamid, who is still alive, Haji Jawade provide information that:

At the time of Kadi KH. Abdul Hamid, almost all regions Palili (subdistrict now) there Imam (Puang Imang). They carried out the study at the mosque and home respectively. They teach the fundamentals of religion, such as the recitation (reading) of the Qur’an and the yellow book, like the book of Arabic, Aqidah, akhlak, and jurisprudence, Sufism.

In Watampone for example, Getteng provides information that boarding school was first established in South Sulawesi is in Watampone. This pesantren founded by Petta Yusuf, a scholar who was ever gaining a lot of knowledge in Mecca. It is unfortunate that Getteng does not give details about the two schools. Nevertheless, Petta Yusuf called by Abd. Rahman Getteng as the founder of the first schools in Watampone; it is possible he is KH. Muhammad Yusuf, Kadi Bone 11th (1879-1905). The existence of Al-Mujahidin Mosque as a royal mosque in Bone, it continues to be the basis of education in the form of teaching books held by the Kadi Bone, after the era of KH. Muhammad Yusuf (Petta Kalie Yusuf), namely KH. Abdul Hamid, KH. Sulaiman, and the last Kadiin Bone, KH. Muhammad Rafi Sulaiman. In the era of KH. Muhammad Rafi Sulaiman, which began in 1962 at the Mosque of Al-Mujahidin also organized the recitation of the Qur’an and the yellow book. Several people helped Petta Kalie, KH. Muhammad Rafi Sulaiman, among KH. Rahman Lalo and KH. Khatib Taslim. Even up to the 2000s era in Masjid Al-Mujahidin still held halaqah of yellow book and completed recitation evening prayers were guided by KH. Rusyaid Mattu, the Dean of faculty Shariah IAIN Alauddin Watampone and Chairman Watampone STAIN.

Recitation of the Qur’an and the Kitab Kuning (yellow book) does not only take place at the Mosque of Al-Mujahidin but also takes place in the surrounding areas, such as in Macege. Ulama are believed to guide the study is KH. Abdul Rasyid, who also serves as the Imam Macege. Although
there is no strong evidence on the matter, the assumption is well-founded because of some of the children of KH. Abdul Rasyid later became famous scholars in Bone, such as (1) KH. Sulaiman who later became a scholar and served Kadi Bone 15th, (2) KH. Muhammad Yunus bin Abdul Rasyid who succeeded him as Imam Mecege, (3) KH. Muhammad Yahya bin Abdul Rasyid, Imam Barebbo, and (4) KH. Abdul bin Rashid Ibrahim, Imam Awangpone.

In 1940 in Watampone there is a mosque built by Andi Mappanyukki, King Bone 32nd and 34th (last). The mosque is known as the Grand Mosque Watampone. Watampone anniversary of the founding of the Grand Mosque can be seen in Bugis language inscribed Arabic inscription found on the pulpit of the Grand Mosque Watampone. In the inscription written; This mosque stands coincided with the reign of Sultan Ibrahim Matinroe Andi Mappanyukkiri Gowa, 1940”. Entering the era of the 1962's until the late 1970's in the Grand Mosque Watampone implemented basic recitation and Tahfiz (memorizers) recitation of the Qur'an and the yellow book extensively under the guidance of some kiai, such as (1) KH. Muhammad Junaid Sulaiman (Gurutta Junaide), (2) KH. Hudhayfah (Gurutta Hudhayfah), (3) KH. Abdul Hamid Jabbar (Gurutta Hamid), (4) KH. Dahlan (Gurutta Dahlan), (5) KH. Mas Yunus (GuruttaYunus), (6) KH. RadhiSulaiman (Gurutta Radhi). Some of the books studied were (1) Matnu al-Zubad, (2) Mushatala al-Hadith, (3) Jalalain, (4) Tafsir Ibn al-Kathir, (5) Al-Hadith al-Arba'ain, and (6 ) Science al-Arud, (7) Alfiyah, and (8) Subul al-Salam.

In this era than in the surrounding areas of Watampone, are also known to have a recitation of the Qur'an and the yellow book, such as the area of Cabalu and Palakka. In Cabalu, recitators fostered by well-known scholars in Bone as well as Imam Cabalu, namely KH. Ilyas, otherwise known as Guru Ilyasor Teacher Cabalu. As was mentioned earlier that KH. SaafaAbduh was a student of GuruIlyas. Then, replaced by KH. Mahmud, who is better known as Guru Haji Mahmud. In Cabalu there is a madrasah (Islamic school) was built by Guru Ilyas and then followed by KH. Mahmud, known as the Guru Mahmud. Then in Pallakka, there is a scholar who also guides the recitation of the Qur'an and the yellow book, namely KH. Husain, or better known as Haji Husain Puang. The mosque as a place of study can still be seen up to now. His name is immortalized as the name of the mosque, Masjulu. Aside from figures or scholars who are directly related to the structure parewa sara', around the end of the 19th century until the early 20th century around Watampone, precisely in Panyula there is a famous figure from among officials of the kingdom of Bone, he was the one I Malla' Daeng White Mabela Manajeng. This figure is famous because he writes in detail the events of war or Rumpa'na Bone in 1905, between the Netherlands and King Bone La Pawawoi Karaeng Segeri (1895-1905 AD). The results are gathered in the book writing ToloqRumpaqna Bone 1905.

Then, the area of Palili that famous recitation with the yellow book is Awangpone, Cenrana, Pattiro, and Barebbo. In kading village, Awangpone, there is a boarding school named NurulIlmi that built in the year 189 by KH. Sulaiman bin Abdul Rasyid. He is the son of KH. Abdul Rasyid, a Kiai as well as Imam Mecege. KH Solomon is a student of KH. Abdul Hamid Kadi Bone 13th. He had studied in Mecca for six years. After returning to the Bone, he became Imam at BottoeAwampone. He built schools in the area. After he was appointed as Kadi Bone, his position as a priest Awangpone was replaced by his brother, KH. Ibrahim bin Abdul Rasyid once succeeded him as leader of the pesantren. Sulaiman mentions that these boarding schools are the first schools in Bone.

Beside this pesantren who led by KH. Sulaiman, around 1935’s in KampungBuluAwampone, there was a scholar who also teaches recitation of the Qur’an and the yellow book, namely Haji PuangYalla'. It is not known whether he is a priest or another, but he was known as a scholar who mastered the classic Islamic books and visited by many students. One famous student is KH. Abduh Shafa, who later was appointed as Imam Labotto in Cenrana and became one of the greatest scholars in the Bone. Later in Pattiro Palili region is also known as the yellow book study centre. There are some scholars who are known to have taught recitals, namely Kali Tahirah, KH. Haji Muhammad Daud or PuangDaude, Imam Mosque Pattiro. KH. Abdul Wahid, Imam Mosque Pattiro, and Haji Abdul Rahman, Imam Mosque Pattiro. In the region, there are also known
BarebboPalili Qur'an study and Yellow Book. The lectures held at Masjid Barebbo implemented by Imam Mosque Barebbo. Two well-known figure is KH. Muhammad Yahya bin Abdul Rasyid and KH. Muhammad Irsyad. The first figure is the brother of KH. Sulaiman bin Abdul RasyidKadi Bone 15th Barebbo as Imam Mosque and the Mosque of Imam also Barebbo. In Cenrana, in villages Watatta' known nobleman descent Arung Mampuk, La Husen. He is matou (village head) Watatta’. He is known to have great attention to Islamic education, so that his home be a place of recitation of the Qur’an and books of classical Islam. He invited kijaji to teach Islam to their children and other children in the region. The period is equal to the last King of Bone, Andi Mappanyukki. Some scholars or teachers who ever taught recitation or mangajitudang at La Husen home is KH. Abdul Gani, Imam Ta', Guru Abdul Jawad, Guru Attase, KH. Kudaeda, Imam of Cenrana Mosque. In the study, other than the recitation of the Qur’an also recitals yellow book, namely Sarape Galappo, Matan Al-Jurumiyah, Safinat Al-Najah, and Majmu 'al-Arb'a'ah. Thus, throughout the mid-17th to the mid 20th century, in Bone grow and develop centres of recitation of the Qur’an and Yellow Book that can be said forerunner schools in Bone regency. In addition to the capital city and surrounding Watampone, also grown in the region in the Kingdom Palili Bone, as Awangpone, Pattiro, Barebbo, and Cenrana. In Watampone particular, the study carried out at the Royal Bone Mosque, the Masjid al-Mujahideen were built directly by the Kadi Bone and Watampone Grand Mosque built by the Imam of the Grand Mosque. Recitals at the Royal Bone palili region is guided by the clergy as well as Imam and Khatib (Katte) in their respective areas. The teaching system is the same as teaching system that generally applies in the archipelago at that time, namely the method wetonan/bandongan and sorogan (term in the Javane se language).

3.2 The Development Period

Since 1970 until now in Bone district has stood 17 boarding schools, according to MORA (2013). Here are name of boarding schools, regions and years of existence and its founder, among others;

| No | Name of Pesantren          | Area and Address |ince| Founder                  |
|----|---------------------------|------------------|----|--------------------------|
| 1  | Al-Junaidiyah             | Biru, Tanete Riattang | 1973 | KH. Muhammad JunaidSulaiman |
| 2  | DarulHuffaz               | Tuju-Tuju, Kajura  | 1975 | KH. Lanre Said           |
| 3  | Darullstiqmah             | PincengPute,Ajangale | 1979 | M. Yusuf Labu            |
| 4  | YapisTaretta              | Mampotu, Amali    | 1988 | Andi Baso Mappasala     |
| 5  | Darul Taqwq DDI           | Tungke, Bengo    | 1988 | Ali Halidin M, S. PdI   |
| 6  | Al-Amir Fil Jannah        | Bajoe,Tanete Riattang | 1994 | H. Amir Bandu            |
| 7  | DarulAbrar                | Bellu, Kahu      | 1997 | Dr. KH. Mutttaqin Said   |
| 8  | Al-Ikhlas                 | Ujung, Dua Boccoe | 2000 | Prof.Dr. KH. Nasaruddin Umar |
| 9  | Al-Mubaraka                | Jampalenna, Sibulue | 2005 | Dr. M. Rafi Anci         |
| 10 | Nurul Ayn As‘adiyah       | KampungBaru, Ajangale | 2006 | H. Muhammad Yunus        |
| 11 | Hidayatullah              | Masago, Patimpeng | 2010 | M. YunusHaning          |

Based on the above description can be concluded that since the 1970s has been a development, maybe even can be said renewal pesantren in Bone District. Some pesantren who previously only held Qur'an recitation and Bible study then adopted the madrasah system, which included the classical system and the giving of general subjects. Nevertheless, the traditional
pesantren system is maintained. Then in the late 1980s until 2010 the growth of pesantren is no longer associated with recital Al-Qur'an and books before, both pesantren are established individually and are independent, and pesantren which is a branch of other pesantren.

3.3 Typology Pesantren in Bone

As it was mentioned that since the early 1970s, schools in Bone regency has developed what might be called a renewal. According to official figures from MORA in Bone district, in Bone regency has now established 17 Boarding School. Seventeenth boarding schools have a typology of each, namely:

3. 3.1 Viewed From the Background of Establishment and the Number of Students

When viewed from the background of the establishment, it can be concluded that there are three patterns of development of pesantren in Bone regency, namely: (a) Pesantren is the development or continuation of the recitation of the Qur'an and books of classical Islam. Pesantren which is the development of the study of the Qur'an and study the book (Mangaji Tudang) or traditional schools are (1) Pondok Pesantren Al-Janaiyiah Modern Biru Watampone, (2) Pondok Pesantren Darul Qur'an Huffadz Tuju-Tuju Kajuara, and (3) Pondok Pesantren Darul Istiqamah Pinceng Pute Ajangale. (b) Pesantren founded by a figure (not clerical). Pesantren founded by individuals independently, is (1) Pesantren Yapit Mampotu Amali, (2) Pondok Pesantren Al-Kahfiyah Cabbeng Two Boccoe, (3) Pondok Pesantren Al-Amir Fil Jannah Riattang Bajoe East, (4) Pondok Pesantren Al-Mu'awanah Lebbonge Cenrana, (5) Pondok Pesantren Al-Mubarak Jamalelenna Sibulue, (6) Pondok Pesantren Al-Munawwarah Panyili Palakka, (7) Pondok Pesantren Nurul Istiqamah Patimpeng, (8) Pondok Pesantren Darul Qur'an Pajalele Tellu Siatingnge, and (9) Pondok Pesantren Branch of a large Boarding school outside of Bone. (c) Other Branches of Pesantren pesantren. Pesantren which is a branch of another boarding school, namely (1) Pondok Pesantren Darul Taqwa Darud Dakwah wal Irsyad (DDI) Sampange Tungke Bengo, (2) Pondok Pesantren Nurul Ayn As'adiyah Ajangale Kampung Baru, (3) Pondok Pesantren Hidayatullah Tonrongnge Lappariaja, and (4) Pondok Pesantren Hidayatullah Masago Patimpeng.

If terms of the number of students, as mentioned Dofhir [18], then concerning the number of students of all schools in the district Bone is a small boarding school, because not one of the 17 schools that have 1,000 students.

3.3.2 Viewed From the Curriculum

Concerning the curriculum and the learning process, then boarding school in Bone regency is divided into two, namely the Salafiyah and Khalafiyyah. (a) Pesantren Salafiyah (Traditional). Pesantren that belong to this type are (1) NurulIstiqamahPatimpeng, and (2) HidayatullahMasagoPatimpeng. Both of these schools only held Qur'an study and books (Kitab). They do not have formal educational institutions. (b) Pesantren Khalafiyyah (Modern). Pesantren that are included in this genre are (1) Pondok Pesantren Al-Janaiyiah Modern Biru Watampone, (2) Pondok Pesantren Darul Qur'an Huffadz Tuju-tuju Kajuara, (3) Pondok Pesantren Darul Istiqamah Pinceng Pute Ajangale, (4) Pondok Pesantren Yapit Mampotu Amali, (5) Pondok Pesantren Al-Kahfiyah Cabbeng Dua Boccoe, (6) Pondok Pesantren Al-Amir Fil Jannah Riattang Bajoe East, (7) Pondok Pesantren Al-Mu'awanah Lebbonge Cenrana, (8) Pondok Pesantren Al-Mubarak Jamalelenna Sibulue, (9) Pondok Pesantren Al-Munawwarah Panyili Palakka, (10) Pondok Pesantren Nurul Istiqamah Patimpeng, (11) Pondok Pesantren Darul Qur'an Pajalele Tellu Siatingnge, (12) Pondok Pesantren Darul Taqwa DDI Sampange Tungke Bengo, and (13) Pondok Pesantren Nurul Ayn As'adiyah Ajangale Kampung Baru.

Thirteen pesantren above have formal educational institutions (madrasah and schools). Besides, the school is still running the recitation of the Qur'an and the yellow book (classic). Thus, thirteenth above can be referred to as a modern boarding school.
4. Conclusion

Islam *pesantren* is a typical traditional education in the archipelago that evolved in Southeast Asia. Although there are different names in boarding schools, for example, *Dayah, Surau, Pesantren, Pondok* and *Phono* but its function remains the same, that as a place to seek knowledge, the means to preserve the traditions of Islam and reproductive Ulama. Then, according to historical records boarding school in South Sulawesi was first originated in Makassar Bontoala recitals in the mosque, which was initiated Datori of Appeal of the 17th century. While in the first Bone in Masjid al-Mujahidin by Fakih Amrullah (1640 AD), Kadi First the Kingdom of Bone. In the period of development, especially after the 1970s, there was a renewal of *pesantren*. Previously only held Qur'an recitation and book reciting then adopted the madrasah system, which included a classical model and added general lessons, although the traditional system was retained. *Pesantren* in Bone of the background of the establishment can be divided into three types, namely (1) schools from the study based at the mosque, (2) schools built by a prominent and (3) boarding school which is a branch of boarding outside Bone. Regarding the implementation of the curriculum of two types, namely (1) *salafiyah*; (2) *khalafiyah*. *Pesantren* has also added to the growth and development of Islamic education in South Sulawesi, especially in the land of the Bugis. As well as a fascinating dynamics since the 17th century to the 21st century.

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