

Available at:

<http://ejournal.unida.gontor.ac.id/index.php/tsaqafah>

<https://doi.org/10.21111/tsaqafah.v19i1.8551>

ISSN: 1411-0334
e-ISSN: 2460-0000
TSAQAFAH
Jurnal Peradaban Islam

Islamic Education Institutions During The Bone Kingdom Period (Study of The Role of Andi Mappanyukki Sultan Ibrahim Bone Kingdom XXXII)

Abubakar

abubakarm1009@gmail.com

IAIN Bone

Bahaking Rama

bahaking.rama@yahoo.co.id

UIN Alauddin Makassar

Sattu Alang

sattualang@yahoo.com

UIN Alauddin Makassar

M. Shabir Umar

mshabiru@uinalauddin.ac.id

UIN Alauddin Makassar

Abstract

The existence of an educational institution is considered to be very influential on the level of understanding and practice of Islamic teachings during the time of Andi Mappanyukki Sultan Ibrahim Kingdom Bone XXXII. This paper tries to trace the role of Andi Mappanyukki Sultan Ibrahim in developing Islamic educational institutions in the Kingdom of Bone and Islamic educational institutions during the time of Andi Mappanyukki Sultan Ibrahim. This type of research is a qualitative field through observation, interviews, documentation, and reference searches. The results of this study indicate that the role of Andi Mappanyukki in forming Sultan Ibrahim in developing Islamic institutions in the Bone Kingdom included socio-religious organizations, educating the Bone kingdom, bring scholars, and Islamic educational institutions. Informal education at the time of Andi Mappanyukki had formal Islamic educational institutions namely al-Madrasah al-Amīriyyah al-Islamiyyah Watampone, non-formal Islamic

education institutions were recitations at the Old Mosque (al-Mujahidin), Watampone Great Mosque, Cabalu Mosque, Palakka Mosque, Macege Mosque, Awangpone Mosque, Cenrana Mosque, and the Ulama's House. Relics of the past or commonly called the culture of the end, is a very important thing to know the behavior and activities of humans in their time.

Keywords: *Kingdom Bone XXXII, Islamic educational institutions, Developing Islamic, Recitations.*

Abstrak

Keberadaan lembaga pendidikan dinilai sangat berpengaruh terhadap tingkat pemahaman dan pengamalan ajaran Islam pada masa Andi Mappanyukki Sultan Ibrahim Kingdom Bone XXXII. Tulisan ini mencoba menelusuri peran Andi Mappanyukki Sultan Ibrahim dalam mengembangkan lembaga pendidikan Islam di Kerajaan Bone dan lembaga pendidikan Islam pada masa Andi Mappanyukki Sultan Ibrahim. Jenis penelitian ini adalah kualitatif lapangan melalui observasi, wawancara, dokumentasi, dan penelusuran referensi. Hasil penelitian ini menunjukkan bahwa peran Andi Mappanyukki dalam membentuk Sultan Ibrahim dalam mengembangkan lembaga-lembaga Islam di Kerajaan Bone meliputi organisasi sosial keagamaan, pendidikan kerajaan Bone, mendatangkan ulama, dan lembaga pendidikan Islam. Pendidikan informal pada masa Andi Mappanyukki memiliki lembaga pendidikan Islam formal yaitu al-Madrasah al-Amīriyyah al-Islamiyyah Watampone, lembaga pendidikan Islam nonformal adalah pengajian di Masjid Lama (al-Mujahidin), Masjid Agung Watampone, Masjid Cabalu, Masjid Palakka, Masjid Macege, Masjid Awangpone, Masjid Cenrana, dan Rumah Ulama. Peninggalan masa lalu atau biasa disebut budaya akhir, merupakan hal yang sangat penting untuk diketahui perilaku dan aktivitas manusia pada zamannya.

Kata Kunci: *Kingdom Bone XXXII, Lembaga Pendidikan Islam, Mengembangkan Islam.*

Introduction

The history of Islamic education is essentially inseparable from the history of Islam. Therefore, the periodization of the history of Islamic education can be said to be in periods of Islamic history. Broadly speaking, Harun Nasution divides Islamic history into three periods, namely the classical, middle, and modern periods. About the study of Islamic education in Indonesia, the scope of the discussion will be related to the history of Islam in Indonesia.¹

¹ Zuhairini, et.al., *Sejarah Pendidikan Islam*, (Jakarta: Bumi Aksara, Cet. XII, 2013), 7.

The arrival of Islam in South Sulawesi is considered late when compared to other regions in Indonesia, such as Sumatra, Java, Kalimantan, and Maluku. This is because the Kingdom of Gowa was only known as an influential kingdom and became a trading empire at the end of the XVI century or the beginning of the XVII century. During this time, foreign traders from Europe began to flock to this area.²

Islamic education in South Sulawesi has been started since the entry of Islam in this area, but officially only started in 1635 AD. The initial period started from the entry of Islam in South Sulawesi in 1605 AD until the birth and development of Islamic boarding schools. Religious education in this early period still revolved around the family environment. The missionaries provide opportunities for followers of the Islamic religion to study in the homes where they stay. Adults are given religious knowledge related to the implementation of worship, especially the five daily prayers, while teenagers are taught to read the Qur'an.³

Islamic education cannot be separated from the terms pesantren and madrasa. In Indonesia, the term madrasa has merged with the term school or college, especially those with Islamic nuances. Thus, the word madrasa has the same meaning as a religious school. After wading through the journey of national civilization, it is recognized that it has changed, although it has not separated itself from its original meaning by its cultural ties, namely Islamic culture.⁴

Based on the SKB (Joint Decree) of the Minister of Religion, Minister of Education and Culture, and the Minister of Home Affairs in 1975, madrasas are defined as educational institutions that make Islamic religious subjects basic subjects given at least 30% in addition to general subjects. Thus, in madrasah educational institutions, students get learning about the ins and outs of religion and Islamic religion. Therefore, in its use, the word madrasa is better known as a religious school.⁵

² Ahmad M. Sewang, *Islamisasi Kerajaan Gowa (Abad XVI sampai Abad XVII)*, (Jakarta: Yayasan Obor Indonesia, Cet. II, 2015), 80.

³ Abd. Rahman Getteng, *Pendidikan Islam di Sulawesi Selatan; Tinjauan Historis dari Tradisional hingga Modern*, (Yogyakarta: Graha Guru, Cet. I, 2015), 67-68.

⁴ Hasbullah, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: PT Raja Grafindo Persada, Cet. III, 1999), 160.

⁵ Djumhur dan Danasuparta, *Sejarah Pendidikan Islam*, (Bandung: PT Bina Ilmu, Cet. VII, 1994), 167.

The development of Islam in South Sulawesi is very rapid with some Islamic boarding schools that are established and growing. This development has accelerated since the Bugis clerics returned from Mecca, after living there for several years. Then gradually madrasas (religious schools) were established which used the classical system equipped with benches, tables, and blackboards, just like Dutch schools. In 1928 AD, an Islamic educational institution with a traditional pattern was established, namely recitation with the halaqah system by A.G.H. Muhammad As'ad in Sengkang, Wajo Regency, South Sulawesi. In 1930 this study then developed into a madrasa under the name Madrasah Arabiyah Islamiyah (MAI) Wajo.⁶

After A.G.H. Muhammad As'ad died Madrasah Arabiyah Islamiyah (MAI) Wajo lost a charismatic leader, but not long after, two famous names of Madrasah Arabiyah Islamiyah (MAI) Wajo emerged, namely A.G.H. Daud Ismail and A.G.H. Yunus Martan. When the leadership was in the hands of these two figures, there was a change of name from Madrasah Arabiyah Islamiyah (MAI) to Madrasah As'adiyah (MA) or now known as Pondok Pesantren As'adiyah Sengkang.⁷

Besides Wajo, Bone also felt the importance of an Islamic educational institution, so in 1932 a meeting of scholars throughout South Sulawesi was held, known as the "South Celebes Oelama Meeting" in Bone. The meeting was initiated by the XXXII King of Bone Andi Mappanyukki Sultan Ibrahim Matinroe ri Gowa together with the XIII Qadhi (Petta Kali) Bone who at that time was held by K.H. Abdul Hamid. One of the charismatic scholars who were present at that time was A.G.H. Muhammad As'ad. In the forum, from various arguments and explanations of A.G.H. Muhammad As'ad was so influential that King Bone Petta Mangkau'E officially announced that he was leaving and leaving the Tariqa Khalawatiah.⁸

The results of the meeting seemed to be a momentum that encouraged efforts to develop Islamic education in Bone, even throughout the South Sulawesi region. Thus, an effort arose from the unity and cooperation of ulama and religious leaders, as

⁶ Bahaking Rama, *Jejak Pembaharuan Pendidikan Pesantren: Kajian Pesantren As'adiyah Sengkang Sulawesi Selatan*, (Jakarta Pusat: Parodatma Wiragemilang, Cet. I, 2013), 1.

⁷ Adil, *Pertumbuhan dan Perkembangan As'adiyah Serta Peranannya dalam Revolusi dan Pembangunan*, (Sengkang: Kantor Pimpinan Pusta As'adiyah, Cet. I, 2015), 3.

⁸ Al-Syaikh al-Hājjī Daud Ismā'il, *al-Ta'rīf bi' 'al-Ālīmīl 'alāmati al-Syaikh al-Hājjī Muḥammad As'ad al-Bugīsī*, t.d., 19.

well as community leaders and as a protector of King Bone Andi Mappanyukki, in 1933 the first formal educational institution in Watampone was established, namely al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone (Amir Islam School) which means Islamic Kingdom School.

Andi Mappanyukki as the King of Bone at that time certainly had a role and responsibility for the development of Islamic educational institutions in the Kingdom of Bone. The existence of an educational institution is considered to be very influential on the level of understanding and practice of Islamic teachings. Educational institutions become a bridge between the ulama and the community to convey and propagate Islamic teachings.

The full practice of Islamic teachings and *istiqomah* is needed by educational institutions. Educational institutions are the right vehicle for developing capabilities and shaping the character and civilization of a dignified nation in the context of educating the nation's life and directing humans to live independently, creatively, democratically, responsibly, faithfully and fearing Allah SWT.

Educational institutions are one of the systems that enable continuous education to achieve educational goals. The existence of institutions in society, in the process of civilizing the people, is a cultural and educative duty and responsibility towards students and their communities that is increasingly difficult. The responsibility of educational institutions of all kinds according to the Islamic view is closely related to efforts to succeed in their mission as Muslim⁹.

Based on the description above, researchers are very interested in conducting research related to Islamic educational institutions during the time of King Bone Andi Mappanyukki Sultan Ibrahim by outlining (a) what is the role of Andi Mappanyukki Sultan Ibrahim in developing Islamic educational institutions in the Kingdom of Bone? (b) How was the development of Islamic educational institutions during the reign of Andi Mappanyukki Sultan Ibrahim? This is Soekarno's speech on the Birthday (HUT) of the Republic of Indonesia on August 17, 1966, stating "Never leave history" abbreviated as *Jasmerah*. Research related to Islamic educational institutions during the Bone kingdom, researchers considered it was still very minimal.

⁹ M. Arifin, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, Cet. III, 2013), 39.

Islamic educational institutions during the Bone kingdom had a very important role in the progress and development of the Bone community. The people of Bone have become scholars, educators, politicians, businessmen, and others. One of the factors is the existence of adequate Islamic educational institutions. Researchers see that several Islamic educational institutions inherited from the kings of Bone are no longer competitive educational institutions like during the kingdom. There were several Islamic educational institutions during the Bone kingdom, especially the Bone king Andi Mappanyukki, which were far from national education standards, such as the unavailability of adequate infrastructure, lack of students, and less proactive teachers, and lack of government and community support.

Method

The research methodology used in examining this manuscript is qualitative descriptive analysis.¹⁰ The data is compiled through observations, interviews, and literature studies. In this study using a pedagogic approach and using a historical approach. The pedagogic approach is an approach that is carried out by doing, paying attention to the symptoms of educating.¹¹ The historical approach is an approach by looking at past experiences that are critically described about the truth of events or facts to help know about what to do now and what will be done in the future. Such research requires data that comes from primary data in the form of documents and relics of the past.¹²

This approach aims to discover the role of King Bone XXXII in advancing Islamic education and institutions at that time. The data used are primary and secondary. Primary data were obtained by observing and interviewing the grandson of Andi Mappanyukki Sultan Ibrahim Raja Bone XXXII, charismatic clerics, representatives of the Bone Education Foundation, and administrative staff. While secondary data is data that is not obtained directly from the parties concerned (the object being studied) but comes from other parties such as literature, books, articles in magazines, research-related journals,

¹⁰ Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 2013), 243.

¹¹ M. Ngalim Purwanto, *Ilmu Pendidikan Teoretis dan Praktis* (Bandung: Remaja Rosdakarya, Cet. XV, 2013), 3.

¹² Husein Umar, *Metode Penelitian Untuk Skripsi dan Tesis Bisnis*, (Jakarta: Raja Grafindo Persada, Cet. X, 2009), 22.

other media sources, and results of previous research.¹³

Results and Discussion

The role of Andi Mappanyukki Sultan Ibrahim in Developing Islamic Educational Institutions in the Kingdom of Bone

Andi Mappanyukki Sultan Ibrahim is a king who comes from full aristocratic descent. Both his parents came from noble families. In addition, Andi Mappanyukki comes from the To Mapparenta family (*Wija To Mapparenta*: Descendants of government officials). His leadership spirit is derived from his parents who were freedom fighters for the Republic of Indonesia.

As the researcher interviewed with one of the humanists Bone H. Andi Muh. Yashand Tenri Tappu that:

“Andi Mappanyukki Sultan Ibrahim the XXXII King of Bone is the son of the 34th King of Gowa. Andi Mappanyukki is very likely to be appointed King in the Kingdom of Bone because of *sEGEPli adEprEn (senggempali addepareнна)*. The point is that Andi Mappanyukki comes from noble descent, both his father and mother are nobles. Even a grandson of the King of Bone and Gowa, his existence is *matasa'* or another term *aru mts(Arung matasa')*. *Arung Matasa'* is full royalty. This means that both parents are nobles. Moreover, his parents' marriage was a cross between two great empires. Like the marriage of Bone and Luwu, the child born will become *Arung Matasa'*. Like Andi Mappanyukki from a cross between Gowa, Bone, and Barru.”¹⁴

Based on the interview above, the researcher concludes that Andi Mappanyukki is very qualified as a King in the Kingdom of Bone because he comes from noble descent. Researchers term full nobility meaning that both of his parents are nobles. Another review that Andi Mappanyukki comes from a royal family. His father was the King of Gowa, on the other hand his grandfather was a descendant of the King of Bone. Therefore, his position is very likely to occupy the position of King in the Bone Kingdom.

Andi Mappanyukki Sultan Ibrahim as the XXXII King of Bone has many roles in the development of Islamic educational institutions in the Kingdom of Bone as follows:

¹³ Lexy Moloeng, *Metode Penelitian Kualitatif*, (Bandung: PT. Rineka Cipta, 2014), 14.

¹⁴ H. Andi Muh. Yushand Tenri Tappu (74 tahun), Tenaga Ahli Kebudayaan Pemda Bone, *Wawancara*, Watampone, 12 Juli 2022

1. Establishment of Religious Social Organizations.

Andi Mappanyukki has many roles and contributions to the formation of social organizations, as Andi Ali Bau Sawa said:

“Andi Mappanyukki’s role in socio-religious organizations was involved as one of the founders of the Nahdlatul Ulama (NU) organization with Puang Makka. Puang Makka is a charismatic cleric who together with Puangta founded Nahdlatul Ulama (NU) in South Sulawesi.”¹⁵

There is an opinion that the relationship between King of Bone XXXII Andi Mappanyukki Sultan Ibrahim with socio-religious organizations, such as PSII and Muhammadiyah in Watampone was considered lacking so that not a single branch of a political party was established in the Kingdom of Bone during his reign. However, this is refuted by the reality on the ground, because the Muhammadiyah organization is quite developed in the southern part of the Bone Kingdom, such as in the Mare Sub-district which was brought by Ahmad Makarasa Amansyah. At the beginning of its establishment, Nahdlatul Ulama was more developed in the Kingdom of Bone because the King of Bone Andi Mappanyukki Sultan Ibrahim was a member of the Nahdlatul Ulama Party (NU).¹⁶

Nahdlatul Ulama (abbreviated as NU) is the largest Islamic organization in Indonesia. This organization was founded on January 31, 1926 AD/16 Rajab 1344 H. and is engaged in religious, educational, social, and economic fields.¹⁷ Like other indigenous organizations, whether social, cultural, or religious, which were born during the colonial period, basically constituted resistance to the invaders.¹⁸ This is based on the establishment of Nahdlatul Ulama (NU) influenced by domestic and foreign political conditions, as well as a revival of political awareness that is shown in the form of organizational movements in responding to national interests and the Islamic world in general.¹⁹

¹⁵ Andi Ali Bau Sawa, Cucu Andi Mappanyukki Sultan Ibrahim, *Wawancara*, Makassar, 03 Juli 2022.

¹⁶ Seri Pahlawan Sulawesi Selatan, *Empat Pahlawan Dari Sulawesi Selatan*, (Lamacca Press: Makassar, Cet. I, 2014), 19-20.

¹⁷ K.H. Abdurrahman Navis, et.al., *Khazanah Aswaja: Memahami, Mengamalkan dan Mendakwahkan Ahlulussunnah wal Jama'ah*, (Surabaya: Aswaja NU Center PWNU Jawa Timur, Cet. I, 2016), 411

¹⁸ K.H. Abdul Wahab Hasbullah, *Kaidah Berpolitik dan Bernegara*, (Jakarta: PBNU, 2014), xxvi.

¹⁹ Aboebakar Atjeh, *Sejarah Hidup K.H. A. Wachid Hasjim*, (Jombang: Pustaka Tebu Ireng, 2015), 531-533.

The presence of Nahdlatul Ulama (NU) is also one of the efforts to institutionalize the insight of a religious tradition that was embraced long before, namely Ahlussunnah wal Jama'ah.

In the context of the spread of madrasas, in addition to pesantren, it is important to mention the role of Nahdlatul Ulama (NU), a traditional Muslim organization in Indonesia. NU was founded on the initiative of several pesantren clerics. The birth of NU is closely related to the social and political events of the Islamic world in the 1920s, both in the archipelago and internationally. At the international level, two important events became the background for the birth of NU. First, the event of the abolition of the caliphate in 1924 by the Turkish government attracted the great attention of Muslims throughout the Islamic world, including Indonesian Muslims. Second, the political victory of 'Abd. Aziz Ibn Sa'ud who carries the Wahhabi purification movement feared that it will make it difficult for Indonesian Muslims from the Ahlussunnah wal Jama'ah group to worship. As it is understood that Wahhabism is a movement that aspires to abolish all heresies in Islam, including pilgrimages to graves, sects, and so on.²⁰

Concerning the spread of madrasas, there are two important characteristics noted at NU. First, NU intends to maintain and spread different religious discourses within the line of orthodoxy under the banner of Ahlussunnah wal Jama'ah. Second, NU is an organization with the main actor being the pesantren kyai. Madrasas and other modern Muslim education systems are the results of a cultural encounter between Islamic education reform, Dutch schools, and centuries-old traditions of Islamic learning. The experiment of modern Islamic education took place in the first decade of the 20th century which was also the century of national awakening. Indonesian madrasah then emerged as a bridge that connects general educational institutions (Dutch schools) with traditional Islamic boarding schools.²¹

Based on the data above, the researcher asserts that the main factor in the establishment of Nahdlatul Ulama (NU) in Indonesia is as a unifying forum for ulama and ummah to fight for Indonesia's independence from colonial rule and secondly to defend the teachings of Islam Ahlussunnah wal Jama'ah. One of the figures who played

²⁰ Arief Subhan, *Lembaga Pendidikan Islam Abad ke-20; Pergumulan antara Modernisasi dan Identitas*, (Jakarta: PT RajaGrafindo Cet. I, 2012), 118-119.

²¹ Arief Subhan, *Lembaga Pendidikan Islam Abad ke-20; Pergumulan antara Modernisasi dan Identitas...*, 132-133.

a role in fighting for Indonesian independence through the NU channel in South Sulawesi was Andi Mappanyukki Sultan Ibrahim. By establishing Nahdlatul Ulama (NU) Andi Mappanyukki Sultan Ibrahim used NU as a bridge to form a war force.

2. Educate The Kingdom of Bone

Andi Mappanyukki's role in educating the Bone Kingdom can be seen in the policies issued. Based on the researcher's interview with Andi Yushand Tenri Tappu Cultural Bone:

"Andi Mappanyukki Sultan Ibrahim directs all children Arung [Arung is a title for the noble community. Anak Arung means a noble child who has high social strata in the midst of society. To educate the Bugis people, all Arung and the community are encouraged to participate in educating the Bone Nation by sending their children to an Islamic educational institution at that time, namely Madrasah Amir Islam. At that time, many Arung children and the community left Dutch educational institutions, choosing to study in madrasahs that had been established by King Andi Mappanyukki."²²

Andi Mappanyukki's contribution to opening an Islamic educational institution whose subject matter is mostly Islamic Religious Education (PAI). This was done as an effort to develop Islamic educational institutions in the Kingdom of Bone. As it is known that the Dutch education curriculum is anti-religious, meaning that there is no Islamic religious material studied in it. With the madrasa formed by Andi Mappanyukki Sultan Ibrahim, the people and nobles flocked to leave Dutch schools and chose to study at the madrasa that had been formed by Andi Mappanyukki Sultan Ibrahim.

The type of leadership like Andi Mappanyukki Sultan Ibrahim that is desired by today's society, the leader is present to be a pioneer in the progress of Muslims, appearing as a figure and role model loved by the people.²³ Provide facilities and all facilities for scholars to provide Islamic da'wah. The progress of Islam is strongly influenced by umara', the role of umara' is needed to develop Islamic teachings.

Another contribution of Andi Mappanyukki is to make the people of the Kingdom of Bone a religious and academic society. One

²² H. Andi Muh. Yushand Tenri Tappu (74 Tahun), Tenaga Ahli Kebudayaan Pemda Bone, *Wawancara*, Watampone, 12 Juli 2022.

²³ Andi Muhammad Akhmar, *Islamisasi Bugis* (Jakarta: Yayasan Pustaka Obor Indonesia, Cet. I, 2018), 12.

of the ways that Andi Mappanyukki Sultan Ibrahim did was to instruct the public to always follow the Islamic da'wah which takes place at the Great Mosque of Watampone every Friday night. Andi Mappanyukki's intention was for the people of the Kingdom of Bone to become more stable in embracing and practicing Islamic teachings. Not only that for the sake of developing Islamic teachings but instructions were also issued so that all owners of public transportation such as cars, motorbikes, gigs, boats, and others not collect fees from missionaries.²⁴

Based on the description above, it is very interesting that a leader issued a very wise circular. The researcher concludes that Andi Mappanyukki Sultan Ibrahim is a religious leader, loves the ulama, and thinks about people's lives, both in terms of worldly life and the hereafter. One proof is that if the missionary happens to be traveling by public transportation to carry out his duties in conveying Islamic da'wah, Andi Mappanyukki Sultan Ibrahim issues instructions so that vehicle owners do not charge fees to the missionaries.

3. Bring Scholars

Andi Mappanyukki Sultan Ibrahim is known as a religious king, close to the ulama who love the ulama. In his leadership, he often brought famous scholars to increase the faith and religion of the Bone people at that time. As the researcher interviewed H. Muh. Said Syamsuddin that:

“A famous cleric named Sheikh Mahmud Abdul Jawad was a mufti of Medina who fled to Indonesia because of the enmity between Syarif Husain and the Wahhabis in Medina. Sheikh Mahmud Abdul Jawad was an official in Syarif Husain's government. His life was threatened with being killed by Wahhabis because Saudi law is a beheading if convicted. Before going to Indonesia, Sheikh Mahmud Abdul Answer went to India accompanied by his nephew, a soldier. After that, he continued to Singapore, because it was not suitable for him to live in Singapore, then Sheikh Mahmud Abdul Jawad continued his journey to Cirebon (Indonesia). News of the arrival of Sheikh Mahmud Abdul Jawad in Java was known by Kali Palopo, namely K.H. Ramli, then K.H. Ramli picked up Sheikh Mahmud Abdul Jawad to Palolpo. Not long after, the Islamic educational institution founded by Andi Mappanyukki lost a teacher or cleric, namely Ustaz Darwis Amini who was the leader of the Amir of Islam, Darwis Amini wanted to return to Java and say goodbye to King Bone Andi Mappanyukki. So seeing the vacancy of the leadership of the Amir Islam, Andi Mappanyukki with

²⁴ Seri Pahlawan Sulawesi Selatan, *Empat Pahlawan Dari Sulawesi Selatan...*, 19.

Kali Bone at that time was held by K.H. Abdul Hamid picked up Sheikh Mahmud Abdul Jawad in Palopo. At the initiative of Andi Mappanyukki and supported by Kali Bone, Sheikh Mahmud Abdul Jawad was brought from Palopo to the Kingdom of Bone. After Sheikh Mahmud Abdul Jawad returned to Medina, K.H. Junaid Sulaiman from Mecca studied for decades. Then the leadership of the Amir of Islam was continued by K.H. Junaid Sulaiman. In the madrasa of Amir Islam, there is also a teacher who is a linguist, namely Ustaz H. Karim, called a walking dictionary because of the depth of his linguistic knowledge."²⁵

The researcher concludes that the arrival of Sheikh Mahmud Abdul Jawad is the role of Andi Mappanyukki Sultan Ibrahim. His position as king contributed greatly to the progress of Islam in the Bone Kingdom by bringing in scholars. It can also be seen that apart from Sheikh Mahmud Abdul Jawad, there is a famous cleric from Java, namely Ustaz Darwis Amini. Ustaz Darwis Amini was allowed to become a teacher and leader of the Amir Islam Madrasah. The arrival of Sheikh Mahmud Abdul Jawad became a lamp in the Kingdom of Bone because apart from being a leader at the Amir Islamic School, Sheikh Mahmud Abdul Jawad gave recitations at the al-Mujahidin Mosque (Old Mosque, Laongnge).

The arrival of Ustaz Darwis Amini is Andi Mappanyukki's contribution to advancing the Islamic educational institutions he founded. In addition, Andi Mappanyukki Sultan Ibrahim also invited Ustaz H. Karim to teach at Amir Islam. After Sheikh Mahmud Abdul Jawad returned to Medina, it coincided with the arrival of Ustaz Junaid Sulaiman who from Mecca studied for decades. So madrasas and the people of the kingdom of Bone have never lost a cleric. The researcher considered that the King of Bone, Andi Mappanyukki, was very concerned about Islam in Bone's work because of that he always brought great scholars. In addition to teaching at the Islamic Amir's educational institutions, the scholars were allowed to give recitations in mosques and their respective residences.

4. Establishing an Islamic Education Institution

Raja Bone XXXII Andi Mappanyukki Sultan Ibrahim left an Islamic educational institution known to have produced reliable alumni in the fields of government, education, religion, and others.

²⁵ H. Muh. Said Syamsuddin (90 Tahun), Alumni al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone, *Wawancara*, Watampone, 18 Juli 2022.

As the researcher interviewed H. Jawade:

“Madrasah Amir Islam is a formal Islamic educational institution founded by Andi Mappanyukki Sultan Ibrahim Raja Bone XXXII. This school was named Amir Islam because it was founded by a Muslim and religious King who in Arabic is called Amir Islam. This madrasa was founded on the services and hard work of Andi Mappanyukki. There were no formal Islamic educational institutions during the period of the Bone kingdom, apart from Amir Islam, there were only Dutch schools.”²⁶

In 1931 King Andi Mappanyukki Sultan Ibrahim invited all scholars to Celebes which at that time was called the “South Celebes Oelama Meeting”. The meeting was attended by 26 ulemas (none from Muhammadiyah circles) and led by Sheikh Ahmad (Abdullah) Dahlan. The main theme of the meeting was to talk about Islamic education in South Sulawesi, more specifically in the Kingdom of Bone. Andi Mappanyukki is known to be very against Muhammadiyah activities in his area, so this ulema meeting must be very careful in presenting ideas. At that moment appeared A.G.H. Moh. As’ad with ideas that were accepted by various parties including the king of Bone (Andi Mappanyukki).²⁷

The meeting resulted in several decisions that had a broad impact on the development of Islamic education in South Sulawesi, especially in Bone, including (1) the development of Islamic education with the madrasa system, and still, the development of the form of halaqah, (2) madrasa funds were taken from zakat fitrah and donations. community, (3) madrasas are free from political sects and are not fanatical to any one school of thought, (4) developed madrasas can open branches, and (5) scholars avoid disputes over the caliphate issue as far as possible.

This proves the figure of Andi Mappanyukki who likes to consult to reach a consensus to produce a decision. At another time it is told as the researcher interviewed Husain Rauf as follows:

“Once upon a time, the King of Bone Andi Mappanyukki Sultan Ibrahim Matinroe ri Gowa felt restless and anxious about the situation of the kingdom at that time, precisely before the 2nd world war. After the dawn

²⁶ H. Jawade (88 Tahun), Anak dari Kadi Bone yang ke-13 (H. Abd. Hamid/Petta Kali Coa), *Wawancara*, Watampone, 04 Oktober 2022.

²⁷ Sitti Salmiah Dahlan, *Rihlah Ilmiah A.G.H Muhammad As’ad dari Haramain ke Wajo Celebes*, (Jakarta: Rabbani Press dan TICI, Cet. III, 2015), xxviii.

prayer, the King faced K.H. Husein Umar a scholar who had studied in Mecca for 16 years. The king asked the ulama (K.H. Husein Umar) to pray for Bone to be safe, and not to be disturbed by the allies. The king also ordered that education, sports, and government should be improved. So that the results of the King's conversation with K.H. Husein Umar, then stood al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone, a sports hall (Persibo) and BP7 office (near Merdeka Square). BP7 office as Ade' Pitu's office to carry out his duties. Three major scholars influenced the establishment of Al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone namely, K.H. Husein Umar, K.H. Abd. Hamid, and H. Assafe."²⁸

Based on the results of previous, it can be concluded that one of the factors in the establishment of al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone was the advice of K.H. Husein Umar (Puang Aji Huseng). In addition, on the advice of K.H. Husein Umar to Andi Mappanyukki, then a BP7 office was built, namely the Ade' Pitu office. Meanwhile, there is also a sports field which is now called Persibo field. On the other hand, the most valuable advice of K.H. Husein Umar was the establishment of a madrasa, namely al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone. So that this madrasa was founded on the cooperation of the King and scholars including Kadi Bone at that time which was held by K.H. Abd. Hamid (Petta Kali Cua).

Development of Islamic Educational Institutions During the Period of Andi Mappanyukki Sultan Ibrahim

1. Formal Islamic Education Institutions

In 1933, the first formal educational institution in Watampone was established, namely al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone which means School of the Islamic Kingdom. However, the establishment of al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone cannot be separated from the role of Kadi Bone at that time, namely K.H. Abd. Hamid. Although its establishment was initiated by the King of Bone and scholars, the role of K.H. Abd. Hamid cannot be ignored.²⁹ As Masyhur Malla stated:

"This madrasa was named al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone because it was founded by kings and scholars. So his name

²⁸ Husain Rauf (58 Tahun), Ketua Yayasan Perguruan SMA Amier Islam Bone, *Wawancara*, Watampone, 26 Juli 2022.

²⁹ Ridhwan, *Pendidikan Islam Masa Kerajaan Bone: Sejarah, Akar dan Corak Keilmuan Serta Peranan Kadi*, (Makassar: Unimal Press, Cet. I, 2016), 112.

is Amir Islam which means Islamic leader. With this madrasa, it is hoped that in Bone Regency, alumni of Islamic leaders will be born who will fulfill independence and benefit the community, especially in Bone. It is proven that the results of the struggle of the king and the ulema of this madrasa were able to produce alumni who were not only leaders or officials in the government but also became scholars, teachers, and government officials.”³⁰

Based on the interview, it was concluded that al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone was founded on cooperation between “Ulama” and Umara”. To establish an educational institution there must be a close and hand-in-hand relationship between these two figures. The joys and sorrows must be shared to achieve success as aspired to in growing Islamic education in Bone. This is what happened in Watampone at that time, Andi Mappanyukki and Kadi Bone as well as several scholars and community leaders so this madrasa was founded.

At the start of the establishment of al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone led by Sheikh Abd. Aziz Asyismi al-Misri (1933-1934)³¹, left Bone for about two years because he wanted to return to his homeland in Egypt. He did not teach long because he was the only expert on the Qur’an and ‘afi’. The term “Amir” used was at the suggestion of Sheikh Abdul Aziz as a tribute to the King of Bone, who at that time was held by Andi Mappanyukki, because with his blessing this madrasa was founded.³² So with the agreement of the management Abd. Aziz al-Misri was placed in a madrasa (Islamic boarding school). In addition, in addition to teaching religious books, he also teaches memorizing the Qur’an. So that many teachers and mosque imams who come from this madrasa contribute to the midst of society, both as missionaries and as imams of prayer and more specifically during the month of Ramadan scattered in mosques with beautiful voices and fluent memorization.

In 1935, the leadership of al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone turned to Sheikh Abdul Hamid al-Misri. Then at the initiative of Ustaz Darwis Amini as the head of the madrasa in 1940, a dormitory and an organized study building were built. So that no less than 150 students at al-Madrasah al-Amīriyyah al-Islāmiyyah

³⁰ Masyhur Malla (78 tahun), Mantan Kepala SMA Amier Islam Bone pada tahun 1985-1989, *Wawancara*, Watampone, 28 Juli 2022.

³¹ Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: Mutiara Sumber Widya, Cet. III, 1992), 327.

³² Abd. Rahman Getteng, *Pendidikan Islam di Sulawesi Selatan...*, 131.

Watampone.³³

The subsequent development of this madrasa experienced a crisis due to the absence of a leader, but it did not become an obstacle to the saying "Broken grows and goes away". For the efforts of the management and King Bone, Andi Mappanyukki got a professor, namely Sheikh Mahmud Abdul Jawad al-Madani. He had long left the Hijaz and traveled everywhere to Sengkang and in the end at the request of Andi Mappanyukki that Sheikh Mahmud Abdul Jawad al-Madani was transferred to Bone to lead/continue the leadership of al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone. So precisely in 1935, the baton of leadership of this madrasa was transferred to Sheikh Mahmud Abdul Jawad until 1948 (approximately 13 years).³⁴

2. Non-Formal Islamic Education Institutions

a. Recitations at the Old Mosque (Al Mujahidin)

The XIII King of Bone, Lamaddaremmeng, appointed the first Qadhi, namely Sultan Faqhi Amrullah, who was called Petta Faqqi. At that time, the journey of Islamic da'wah in the kingdom of Bone was growing rapidly because it was supported by the presence of Qadhi who became part of the structure of the Kingdom of Bone as an enforcer of Islamic law and took care of the issue of muamalah Islamiah and Islamic da'wah in the territory of the Kingdom of Bone. Along with the rapid development of Islam, a mosque was built near the Royal Palace of Bone, namely the Old Mosque of al-Mujahidin on Monday, 12 Rabiul Awal 1060 H or 9 July 1639 M. Qadhi Sultan Faqhi Amrullah as Qadhi and Imam at the Old Mosque of al-Mujahidin Watampone. During the tenure of Qadhi K.H. Abdul Hamid, in the kingdom of Bone, the arrival of a cleric from Medina, namely Sheikh Mahmud Abdul Jawad. At the beginning of his arrival, he held a book study at the Old Mosque of al-Mujahidin with the support of the XXXII King of Bone Andi Mappanyukki Sultan Ibrahim.

³³ Sarita Pawiloy, *Arus Revolusi 45 di Sulawesi Selatan* (Ujung Pandang: Dewan Harian Daerah angkatan 45 Propinsi Sulawesi Selatan, 1988), 27.

³⁴ Sejarah Singkat Masjid al-Mujahidin Watampone, data ini diberikan oleh Ketua Pengurus Masjid al-Mujahidin Watampone dalam bentuk lembaran kertas. Wahyuddin Syahid, *Ketua Masjid al-Mujahidin Watampone*, 19 Juli 2022.

b. Watampone Grand Mosque

Andi Mappanyukki Sultan Ibrahim's efforts in developing Islamic law during his reign were prominent. Including among them as evidenced by the construction of a mosque.³⁵ On the initiative of the King of Bone Andi Mappanyukki Sultan Ibrahim, in 1938 a mosque for the Kingdom of Bone was built, namely in Watampone. In Lontara 'Akkarungeng Bone it is stated that:

"aiynea aruPoen ptEto msigi btow ri tEGn wtPoen ri boen, ainyritu wtPoen ri tau 1941 M puRaitu msigiea."³⁶

It means:

"It was the King of Bone who founded a large mosque in the middle of Watampone City, in 1941 AD the construction of the mosque was completed."

Entering the era of the 1960s until the end of the 1970s at the Great Mosque of Watampone, intensive basic recitation and tahfidz (memorization) of the Qur'an took place as well as the recitation of the yellow book which was fostered by the Imam of the Great Mosque of Watampone, namely K.H. Muhammad Junaid Sulaiman (Gurutta Junaide). He is the son of K.H. Sulaiman, the XVIII Kadi Bone and the brother of K.H. Muhammad Rafi Sulaiman, XX (last) Kadi Bone. Starting from the recitation at the Great Mosque of Watampone, K.H. Muhammad Junaid Sulaiman (Gurutta Junaide') founded a modern Islamic boarding school known as the Ma'ah Hadis Biru Islamic Boarding School which was officially established in 1972 and now its name has been changed to Pondok Pesantren al-Junaidiyah Biru.

Researchers consider that the function of the Great Mosque of Watampone is not much different from the function of the mosque at the time of the Prophet Muhammad. At the time of the Prophet, the mosque functioned as a place of worship and became the center of government, the center of Islamic education, and even a place for Muslim complaints/ consultation. Unlike today, the function of the mosque is solely used for worship and recitation. However, Andi Mappanyukki Sultan Ibrahim made the Watampone Grand Mosque a place of worship, a center for Islamic education, and a place for meetings with royal officials and the people of Bone.

³⁵ Tim Aksara, *Biografi Pahlawan Andi Mappanyukki*, (Makassar, CV Aksara, 2014), 4.

³⁶ Seri Pahlawan Sulawesi Selatan, *Empat Pahlawan Dari Sulawesi Selatan...*, 19.

c. The Study in Cabalu Mosque, Pallaka, Macege, Awangpone and Cenrana

Recitation of the Qur'an and the yellow book in Cabalu which is only a few kilometers from the city of Watampone. As information from H. Muh. Syamsuddin said:

“The recitation that took place at the Cabalu Mosque is estimated to have been around the 1940s. The ulama who gave recitations at the Cabalu Mosque was Ustaz Ilyas, the recitation started from basics such as learning the Qur'an, and fiqh material, especially about taharah and prayer.”³⁷

Furthermore, in Palakka two scholars foster the study of the Qur'an and the yellow book, namely K.H. Yahya and K.H. Husayn. K.H. Yahya conducts recitations³⁸ and serves as Imam Palakka. Still in the Palakka area, precisely in Welalangnge, there is a cleric who is also the Imam of Welalangnge, namely K.H. Husayn. K.H. Husain held recitations of the Koran and the yellow book at his home and the Welalangnge Mosque. After he died around the 1940s, the Welalangnge mosque was renamed the Husain Mosque.

The study at Macege was fostered by K.H. Abdul Rashid who also served as Imam Macege. Some of the descendants of K.H. Abdul Rasyid became a scholar and then gave recitations of the Qur'an and the yellow book in the Kingdom of Bone such as K.H. Sulaiman who became the XVIII Kadi Bone.

Awangpone in history is known to have produced many charismatic scholars, as evidenced by several scholars in the Kingdom of Bone who studied at the Nurul Ilmi Awangpone Mosque. Around 1890 in Awangpone, the Nurul Ilmi Islamic boarding school was founded by K.H. Sulaiman who at that time served as Imam. This pesantren was fostered until he was appointed the XVIII Kadi Bone in 1962. In Asnawi Sulaiman mentions that this pesantren was the first pesantren in the Kingdom of Bone.³⁹

The next yellow book recitation took place in Cenrana, precisely in Ta Village (Watang Ta). The livelihoods of the people are sufficient, moreover, they still have ties and kinship relations with each other who

³⁷ H. Muh. Said Syamsuddin (90 tahun), Alumni al-Madrasah al-Amiriyah al-Islamiyyah Watampone, *Wawancara*, Watampone, 18 Juli 2022.

³⁸ Muhammad Yusuf, *Merawat Silaturahmi Tanpa Batas 70 Tahun AG.Dr. K.H. Baharuddin HS, M.A.*, (Makassar, Cet. I, 2018), 20.

³⁹ Asnawi Sulaiman, *Sejarah Singkat Keqadhian (Qadhi) Bone Tahun 1629-1951*, (Lembaga Solidaritas Islam Al Qashash 77 Jakarta, 2003), 21.

are domiciled in Watang Ta. In the village of Watang Ta, a peaceful and religious husband and wife live, namely La Husen and Puang Sami'. La Husen is known as an elder community leader in Watang Ta and is also a confidant of the King of Bone Andi Mappanyukki Sultan Ibrahim.⁴⁰

Based on the description above, it can be emphasized that during the XXXII King of Bone Andi Mappanyukki Sultan Ibrahim in the Kingdom of Bone, non-formal Islamic educational institutions have grown and developed in the form of recitation of the Koran and the yellow book. With these recitations, Islam in the Bone Kingdom grew stronger and developed. The Kingdom of Bone is known as a printing area for scholars and has established many Islamic educational institutions, both formal and non-formal. Although the Bone kingdom was considered slow in accepting Islam compared to other kingdoms in South Sulawesi, once Bone accepted Islam, Islam was maintained and developed by opening various book recitations as well as opening formal Islamic educational institutions.

d. The Ulama House

Before the formation of formal Islamic educational institutions, the Islamic community in the Kingdom of Bone received religious material through recitations, both in mosques and at the homes of scholars. During the period of the Bone Kingdom, precisely during the reign of Andi Mappanyukki Sultan Ibrahim, a basic recitation was held at the house of one of the scholars as informed by H. Muh. Said Syamsuddin that:

“Study at the house of K.H. Andy Poke. Andi Poke gives a recitation at his house called *mangaji tudang*. He was an imam in Lamurukung then pulled by Andi Mappanyukki to be the High Priest at the Great Mosque of Watampone. In addition to being an Imam at the Great Watampone mosque, K.H. Andi Poke gives recitations at his house. As for K.H. Junaid Sulaiman gave a recitation at the Great Mosque of Watampone.”⁴¹

Andi Mappanyukki Sultan Ibrahim's character as a religious king is increasingly visible. Among them is evidenced by the habit of conducting recitations at home by gathering scholars. On the other hand, Andi Mappanyukki took the time to stay in touch with

⁴⁰ Muhammad Yusuf, *Merawat Silaturahmi Tanpa Batas 70 Tahun AG.Dr. K.H. Baharuddin HS, M.A.* (Makassar, Graha Ilmu, Cet. I, 2018), 3.

⁴¹ H. Muh. Said Syamsuddin (90 tahun), Alumni al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone, *Wawancara*, Watampone, 18 Juli 2022.

religious leaders and discuss problems in the Kingdom of Bone. This kind of thing supports the development of Islam in the Kingdom of Bone because a King listens to the problems of the people, listens to reports from the scholars, and provides solutions and protection to the people of Bone.

Conclusion

The role of Andi Mappanyukki Sultan Ibrahim in the development of Islamic educational institutions in the Kingdom of Bone is as follows: Formation of Religious Social Organizations, Educate the Kingdom of Bone, Establishing Islamic Educational Institutions. Andi Mappanyukki Sultan Ibrahim was born in Jongaya, 1884 and died April 18, 1967. On Thursday, April 12, 1931 M. coinciding with the 13th of Shawwal 1349 H. Andi Mappanyukki was inaugurated as Mangkau'E ri Bone. Andi Mappanyukki's inauguration as the XXXII King of Bone was carried out in full custom in the Kingdom of Bone using the equipment of the Kingdom of Bone.

Development of Islamic Educational Institutions in the Period of Andi Mappanyukki Sultan Ibrahim. In the family environment of Andi Mappanyukki Sultan Ibrahim informal education has taken place, even informal education for the community is the same. In Andi Mappanyukki's house, Islamic values live and grow. The educational method is private (calling a private teacher) to educate their children and even their grandchildren. In addition, the figure of Andi Mappanyukki as the head of the family and as a teacher in his household always sets a good example. This method is called the *uswatun hasanah* method. The *uswatun hasanah* method is very important to be applied in informal education, even more, influential than other methods. Researchers have conducted searches related to formal educational institutions that existed during the Bone kingdom, especially during the reign of King Bone XXXII Andi Mappanyukki Sultan Ibrahim Matinroe Ri Gowa, but researchers only found one madrasa that was established during the time of King Bone XXXII Andi Mappanyukki. The name of the madrasa is al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone. In 1933, the first formal educational institution in Watampone was established, namely al-Madrasah al-Amīriyyah al-Islāmiyyah Watampone which means School of the Islamic Kingdom. However, the establishment of al-Madrasah al-

Amīriyyah al-Islāmiyyah Watampone cannot be separated from the role of Kadi Bone at that time, namely K.H. Abd. Hamid.

Observers of local culture and history, especially the younger generation, students, and students are expected to continue the study and writing of regional history as learning material for future generations. To the government, especially Bone Regency, it is worth taking an example from the figure of Andi Mappanyukki Sultan Ibrahim. The figure of Andi Mappanyukki is known as a religious leader and strongly in the development of Islamic educational institutions. Attention to higher education led to the birth of Islamic educational institutions, both formal, informal, and non-formal. It is hoped that the younger generation can make Andi Mappanyukki's figure an idol in everyday life.

References

- Adil. *Pertumbuhan dan Perkembangan As'adiyah Serta Peranannya dalam Revolusi dan Pembangunan*, (Sengkang: Kantor Pimpinan Pusta As'adiyah, 2015)
- Akhmar, Andi Muhammad. *Islamisasi Bugis*, (Jakarta: Yayasan Pustaka Obor Indonesia, 2018)
- Atjeh, Aboebakar. *Sejarah Hidup K.H. A. Wachid Hasjim*, (Jombang: Pustaka Tebu Ireng, 2015)
- Dahlan, Sitti Salmiah. *Rihlah Ilmiah A.G.H Muhammad As'ad dari Haramain ke Wajo Celebes*, (Jakarta: Rabbani Press dan TICI, 2015)
- Danasuparta, Djumhur. *Sejarah Pendidikan Islam*, (Bandung: PT Bina Ilmu, 1994)
- Getteng, Abd. Rahman. *Pendidikan Islam di Sulawesi Selatan; Tinjauan Historis dari Tradisional hingga Modern*, (Yogyakarta: Graha Guru, 2015)
- Hasbullah. *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: PT Raja Grafindo Persada, 1999)
- Hasbullah, K.H. Abdul Wahab. *Kaidah Berpolitik dan Bernegara*, (Jakarta: PBNU, 2014)
- Ismāil, Al-Syaikh al-Hājjī Daud. *al-Ta'rīf bi' 'al-Ālimil 'alāmati al-Syaikh al-Hājjī Muḥammad As'ad al-Bugīsī*. 2002
- M, Arifin. *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 2013)
- Moloeng, Lexy. *Metode Penelitian Kualitatif*, (Bandung: PT. Rineka Cipta,

2014)

- Muhadjir, Noeng. *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 2013)
- Navis, Abdurrahman. *Khazanah Aswaja: Memahami, Mengamalkan dan Mendakwahkan Ahlussunnah wal Jama'ah*, (Surabaya: Aswaja NU Center PWNU Jawa Timur, 2016)
- Pawiloy, Sarita. *Arus Revolusi 45 di Sulawesi Selatan Ujung Pandang*, (Makassar: Dewan Harian Daerah angkatan 45 Propinsi Sulawesi Selatan, 1988)
- Purwanto, M. Ngalm. *Ilmu Pendidikan Teoretis dan Praktis*, (Bandung: Remaja Rosdakarya, 2013)
- Rama, Bahaking. *Jejak Pembaharuan Pendidikan Pesantren: Kajian Pesantren As'adiyah Sengkang Sulawesi Selatan*, (Jakarta Pusat: Parodatma Wiragemilang, 2013)
- Ridhwan. *Pendidikan Islam Masa Kerajaan Bone: Sejarah, Akar dan Corak Keilmuan Serta Peranan Kadi*, (Makassar: Unimal Press, 2016)
- Seri Pahlawan Sulawesi Selatan. *Empat Pahlawan Dari Sulawesi Selatan*, (Makassar: Lamacca Press: Makassar, 2014)
- Sewang, Ahmad M. *Islamisasi Kerajaan Gowa (Abad XVI sampai Abad XVII)*, (Jakarta: Yayasan Obor Indonesia, 2015)
- Subhan, Arief. *Lembaga Pendidikan Islam Abad ke-20; Pergumulan antara Modernisasi dan Identitas*, (Jakarta: Graha Mulia, 2012)
- Sulaiman, Asnawi. *Sejarah Singkat Keqadhian (Qadhi) Bone Tahun 1629-1951*, (Jakarta: Lembaga Solidaritas Islam Al Qashash, 2003)
- Tim Aksara. *Biografi Pahlawan Andi Mappanyukki*, (Makassar: CV Aksara, 2014)
- Umar, Husein. *Metode Penelitian Untuk Skripsi dan Tesis Bisnis*, (Jakarta: Raja Grafindo Persada, 2009)
- Yunus, Mahmud. *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: Mutiara Sumber Widya, 1992)
- Yusuf, Muhammad. *Merawat Silaturahmi Tanpa Batas 70 Tahun AG.Dr. K.H. Baharuddin HS, M.A*, (Makassar: Graha Ilmu, 2018)
- Zuhairini. *Sejarah Pendidikan Islam*, (Jakarta: Bumi Aksara, 2013)