

# AGENDA

## PARALLEL SESSIONS



IAIN RADEN INTAN LAMPUNG

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الاجتماع السنوي الدولي للدراسات الاسلامية

The Contribution of  
Indonesian Islam  
to The World Civilization

# PARALLEL SESSIONS SCHEDULE

## THE 16<sup>th</sup> AICIS, November 2-3, 2016

Session	Parallel Session 2		
Day/Time	Wednesday , NOVEMBER 2, 2016 (15.30 – 17.30)		
Venue	R1 ICT	R2 ICT	R3 ICT
Subtheme	Heritage	Heritage	Heritage
Moderator	Mufti Ali, Ph.D	Dr. Nadirsyah Hawari, MA	Dr. Sidi Ritauddin, M.A
Presenter 4	<p>RIZAL DARWIS (IAIN Sultan Amai Gorontalo):</p> <p>POHUTU MOLALUNGO PADA MASYARAKAT GORONTALO (SEBUAH REFLEKSI ISLAM NUSANTARA)</p>	<p>NUR CHALIS (UIN ar-Raniry Aceh):</p> <p>الأدب العربي وأثره في توليد التاريخ الإسلامي</p>	<p>UMI ROHMAH (IAIN Surakarta):</p> <p>THE REPRODUCTION MOTIVES OF SYMBOLIC VIOLENCE IN BATIK INDUSTRY</p>
Presenter 5	<p>AHMAD GHOZI, NAILUL FAUZIYAH (UIN Maulana Malik Ibrahim Malang):</p> <p>KAJIAN FOLKLOR: KESENIAN KENTRUNG SEBAGAI MEDIA DAKWAH TRADISIONAL JAWA TIMUR</p>	<p>NAFRI ANDI (IAIN BATUSANGKAR):</p> <p>الثقافات في ميناغ: التفاعل الاجتماعي والوجود العرقي بادانج الصينية</p>	<p>Hj. St. AMINAH Dan FIRMAN (STAIN PAREPARE):</p> <p>ASIMISASI BUDAYA DALAM RITUAL "TO LOTANG" DI WATANG BACUKIKI, KOTA PAREPARE</p>
Presenter 6	<p>WARDATUN NADHIROH (STAI Rasyidiyah Khalidiyah Amuntai):</p> <p>NALAR KEBERAGAMAAN MASYARAKAT BANJAR</p>	<p>PUJIATI (Universitas Sumatera Utara):</p> <p>تراث التقاليد الإسلامي في الحكمة المحلية فنون السلام عليكم والمساهمات لتشكيل الشخصية الوطنية انلونسيا</p>	<p>NOVITA SISWAYANTI (Puslitbang Lektor dan Khazanah Keagamaan Badan Litbang dan Diklat Kementerian Agama):</p> <p>AKULTURASI BUDAYA PADA ARSITEKTUR MASJID SUNAN GIRI</p>
Presenter 7	<p>PRABOWO ADI WIDAYAT (UIN Sunan Kalijaga Yogyakarta):</p> <p>RELASI MORALITAS ISLAM- JAWA (SEBUAH PROSES INTERNALISASI DALAM KEHIDUPAN MASYARAKAT MUSLIM BABARSARI YOGYAKARTA)</p>	<p>ADLIN SILA, Ph.D (Badan Litbang dan Diklat Kementerian Agama RI):</p> <p>BEING MUSLIM IN BIMA OF SUMBAWA, WEST NUSA TENGGERA (NTB), INDONESIA</p>	<p>MUFIDATUNNISA FATHURRAHMAN, Muhammad Zuhri Dj (STAIN Watampone):</p> <p>PETTA KALIE AS MERITORIOUS PIONEERS OF ISLAMIC EDUCATION IN BONE, SOUTHSULAWESI</p>

## PETTA KALIE AS MERITORIOUS PIONEERS OF ISLAMIC EDUCATION IN BONE, SOUTH SULAWESI

**Mufidatunnisa**

STAIN Watampone

*Email: [Mufidatunnisa11@yahoo.co.id](mailto:Mufidatunnisa11@yahoo.co.id)*

**Muhammad Zuhri Dj.,**

STAIN Watampone

*Email: [zuhriqbdije@gmail.com](mailto:zuhriqbdije@gmail.com)*

### **Abstract**

*Indonesia is a showcase of a successful reform in Islamic Education but the lack of Islamic scholars realize the urgency of appreciating history. As such, the role of Petta Kalie in South Sulawesi particularly Bone has not been famed enough in Indonesia yet have given a countless contribution. It is probably the reason of the educational disrepute in Indonesia; uncounted cases happened related to education which is getting worst, people establish Islamic institution and slightly behalf of Islam as the reason to take political profit. Hence, the majority of educators trying to solve the educational problem by implementing western approach yet Indonesia have a lot of Islamic prominent figures to adore and to rely on. Petta Kalie, hidden pioneers of Islam from South Sulawesi unconsciously convince that the ultimate goal of establishing and educating is for the sake of Allah. As the dedication for whom who has a big concern in Islamic development, it is such an obligation for Islamic scholar to deepen the understanding through deeply explore and promote the hidden blessing figures in Indonesia.*

**Keywords:** *Islamic History; South Sulawesi; Petta Kalie; Islamic Institution*

## Introduction

It was such a blessing for Indonesia especially for South Sulawesi to receive and adhere Islam as one of beliefs and religions. Further, showing the gratitude for being born as Muslim is not enough to maintain the existence of Islam yet the digging of Islamic history is needed, indeed. As an Islamic scholar, it is urgent to comprehend Islam in general science, moreover, in detailed thing such as the role of Petta Kalie in South Sulawesi particularly in Bone that has not been existing in Indonesia.

Indonesia is the most populous Muslim country in the world and it is home to the world's largest population of the approximately 248 million Indonesians over 86 percents adhere to Islam (Haara, n.d.). Islam was brought into Indonesia by Sufi traders from Gujara, India during the 7th-12th century e.g (Nasruddin, 2014). The spread of Islam was initially driven by increasing trade links outside of the archipelago (Mattulada, 1982). Traders and the royalty of major kingdoms were usually the first to convert to Islam.

South Sulawesi is one of the 27 provinces within the Republic of Indonesia. It has a population of 6,053,633 living in 21 regencies. Islam has been already trusted in South Sulawesi since the major kingdom of Gowa declared its decision to convert Islam. Petta Kalie as Meritorious Pioneers of Islamic Education in Bone, South Sulawesi

Subsequently, we can see that in this era Islam dominates religion in South Sulawesi at about 89.62% (7,200,938), other major religions include Protestantism 7.62% (612, 751), Roman Catholicism 1.54% (124, 255), Buddhism 0.24% (19, 867), Hinduism 0.72% (58,393), and Confucianism 0.004% (367) respectively (Wikipedia, 2016).

The presence of Islam in South Sulawesi is always be linked by the role of Three *ulama* from Minangkabau; Dato ri Bandang, Dato ri Tiro and Dato ri Patimang as the part of recognition from Gowa Kingdom (Pelras, 2005). It is conveyed that the history of Islam based on these three Dato was in 1605.

However, based on *Diya 'Shihab and Abdullah bin Nuh in Al-Imam al-Muhajir Ahmad bin Isa bin Ali al-Arudiy Muhammad bin Ja'far Naslih li ma lah wa wa li al-Aimmah min Aslafih*, we can cite information that Jamaluddin Husain Akbar came to Indonesia with her family through Cambodia. Jamaluddin drifted in Aceh and Surabaya, then he went to South Sulawesi. He was also known as legendary *ulama*, holy *ulama* and named as Wajuk Makassar. According to Chehab, in his book *The origin of the Guardians, Susuhanan, Sultan, in Indonesia*, Jamaluddin Akbar is the grandfather of Malik Ibrahim bin Barakat Zain Alam bin Jamaluddin Akbar, one of

Wali Songo and genealogically continued with Muhammad saw through his grandson, Husain. For more details, kindly refer to the list below (Prof. Dr. Hj. Sitti Salmiah Dahlan, 2015):

1. Muhammad Rasulullah saw., passed away in Madinah;
2. Fatimah binti Muhammad Rasulullah., passed away in Madinah;
3. Sayyidina Husein bin Fatimah, passed away in Karbala;
4. Sayyidina Ali Zaenal Abidin, passed away in Madinah;
5. Sayyidina Muhammad Baqir, passed away in Madinah;
6. Sayyidina Ja'far Shadiq, passed away in Madinah;
7. Sayyidina Ali Al-Uraidhi, passed away in Madinah;
8. Sayyidina Muhammad Naqib, passed away in Basrah;
9. Sayyidina Isa, passed away in Basrah;
10. Sayyidina Ahmad Muhajir, passed away in Hasisah, Yaman;
11. Sayyidina Ubaidillah, passed away in Al-Ardibur, Yaman;
12. Sayyidina Alwi, passed away in Samal, Yaman;
13. Sayyidina Muhammad, passed away in Bait Jubir, Yaman;
14. Sayyidina Alwi, passed away in Samal, Yaman;
15. Sayyidina Ali Kholi' Qosam, passed away in Tarim Hadramaut;
16. Sayyidina Muhammad Shahib Mirbath, passed away in Zhifar, Yaman;
17. Sayyidina Alwi, passed away in Tarim Hadramaut;
18. Sayyidina Abdul Malik, passed away in Hindustan, India;
19. Sayyidina Abdullah Azhmat Khan, passed away in Hindustan, India;
20. Sayyidina Ahmad Syah Jalal, passed away in Hindustan, India;
21. Maulana Jamaluddin Husain Akbar Bugis, passed away in Tosora, Wajo, South Sulawesi.

Besides of the references above, the expansion of Islam in South Sulawesi also related to the remarkable religious scholars and philosophical, Syeikh Yusuf. In the 17th century, founded a grave in the center of Gowa and it belongs to Tuanta Salamaka, the man who got blessings as the conferment from society to Syeikh Yusuf (CS, n.d.). He was so active promoting Islam in South Africa and made him popular there. Nevertheless, despite of his role in expanding Islam in South Africa, Syekh Yusuf has greatly acquainted Islam in South Sulawesi. Syeikh Yusuf (1626-1699) who has nine wives and two of them are descendants of Syarif Hidayatullah, married with the king of Bone then finally his

descendants spreaded in South Sulawesi (Prof. Dr. Hj. Sitti Salmiah Dahlan, 2015).

### **Purpose of the Study**

The urgency of understanding Islamic heritage and the inheritance in local place particularly in Bone has been aimed at this research. The consciousness to preserve the existence of the Islamic pioneers of Bone who have not been fathomed in society hit me. Yet, the study of local culture in Watampone is rarely founded and as an Islamic scholar, as young generations of Islam sometimes we put a big worry to the situation today as the lack of appreciation to the formalist of Islam, especially in Bone, South Sulawesi. Moreover, as so many bad habits shown by media related to the educational system, sometimes we just focus on how to solve those problems by using western approach yet educator rarely flash back to Islamic education history in the past. Thereupon, scraping back the history of Islam in South Sulawesi, and the contribution of Petta Kalie in Bone in the education sector is the purpose of this research as the assumption that Indonesia is a showcase of a successful reform in Islamic Education. (Nader Al-Refai, n.d.).

### **Method**

As the subjective of this descriptive research aiming to determine the existence and contribution of Petta Kalie in Islamic History in Bone. The main instrument of this study is a researcher. It was aided by the auxiliary instrument by doing depth-interviews with annalist, historians of Bone. Afterward, it was added by a conscientious interview with the offsprings, students, relatives and people who have a comprehensive insight about Petta Kalie. Further information is provided in the data collection section. As this research is a qualitative method or library research, the study was performed by using literature, references materials, related journal, books, proceeding, articles, news. However, as the references can be accounted for, the additional narration from prominent figures has perfectly covered them all. Thereupon, the approaches for this research are language and socio-historical approach.

### **Findings and Discussion**

#### *Islam, A Priceless Blessing for Bone*

In the 16th century, the winner of Christian and Islam rivalry in South Sulawesi has not been indicated yet. Abdul Makmur or Dato ri Bandang (1575), Islam spreader in Aceh entered to South Sulawesi

for the first time. In his efforts in spreading Islam, he was hampered by a variety of things such as the society's habits consuming salt pork, raw deer hearts chopped up and served with seasoning and blood (*lawu dara*), and also the bad habits of drinking wine (Pelras, 2005).

Then he moved to Kutai, the place he got successful in Islamizing people. In 1600, Abdul Makmur or Dato ri Bandang finally came back to Makassar accompanied with his friends, Sulaiman (Dato ri Patimang) and Abdul Jawad (Dato ri Tiro). Three of them are the Minangkabau who learned Islam in Aceh. When their missionary endeavor unfortunately, faced big challenge in Makassar, they left Makassar to Luwu and thrived the leader of Luwu, La Patiware Daeng Parambung to eventually convey Islam. Therefore, on February 4th or 5th 1605, La Patiware' officially changed his name into Sultan Muhammad Waliul Mudaruddin (Pelras, 2005).

Oral tradition says that the success of the three Dato due to their ability to exhibit a remarkable thing. The triumph of these figures caused they finally realized the main obstacle toward Islamic expansion in South Sulawesi was the myth of *to manurung*, ancestral nobility (R.A Kern, 1993).

These three Dato could elaborate dogma-theological doctrine of Tawhid or "Unity of God" with Bugis beliefs of Sawerigading in La Galigo book. La Galigo, a beautiful literature that can fascinate the readers time by time, normative literature that became the source of a wide variety of traditions and traditional practices for kings, holy yet sacred literature that told particulars things about an ancestor of Bugis whom they respect and purify with (R.A Kern, 1993).

The brilliant idea was a merger between the teachings of Islamic Sufism with the myth of Bugis, by equating the story of Adam and Hawa with a partner that pull the God down that exist in the La Galigo's cycle. Then they described Sawerigading as a prophet who ever drowned in East (Ussu gulf) had resurfaced in West (Macca) (Pelras, 2005).

After Islamizing the leader of Luwu, not so long ago they could prevent the disagreement of Makassar authority. However, the efforts to teach Islam in depth took longer than their expectation.

The leader of Gowa Tallo felt that after converting Islam, his chance of being sovereign for the entire of South Sulawesi, as their main dream was getting wider and bigger. When this royal twins adopted Islam as the official religion of the kingdom, they eventually persuaded the whole leader of

South Sulawesi to follow their step to convey Islam.

It should be noted, that the development of Islam can be readily accepted, especially since before Islam became the official religion of the kingdom of Gowa, the kings conducted into an agreement which was a joint pledge :

*"Whoever (between the king of kings) found something better way, then He, who got it first has the duty to inform the other kings who also pledged in the agreement."*(Abdurrazak Daeng Patunru, A. Makarausu Amansyah Daeng Ngilau, La Side, 1989)

The Sultan or leader of Gowa initiated to ask the other kingdoms to convert Islam. The exclamation of Sultan of Gowa was immediately well received from some small kings until the expansion of Islam in those areas was received with a peaceful and consensual. But, unfortunately, the kingdoms that felt themselves strong like Bone, Soppeng, and Sidenreng balked at his call.

In 1608, they succeeded in conquering Bacukiki, Suppa, Sawitto, and Mandar, on the west coast, and Akkotengeng, Weie, Sekki, on the east

respectively. With the defeat of Bone in 1611, the entire territory of South Sulawesi, unless Toraja, formally converted to Islam(Abdurrazak Daeng Patunru, A. Makarausu Amansyah Daeng Ngilau, La Side, 1989).

The conquest of Gowa Tallo from Verenigde Oost-Indische Compagnie (VOC) and Arung Palakka, had been assumed as one of turning points the history of Indonesia(Heather Stuhlerland, Edward L. Poelinggomang, Horst H. Liebner, Sakai Takashi, Leonard Y. Andaya, Sitti Rabihatun Rauf Idris, 2004).

#### *Petta Kalie, The Exceptional Islamic Figures in Bone, South Sulawesi*

After having a great resistance, it only takes a few years to impose Islamic law and making it so inseparable from Makassar, Bugis, and Mandar culture. Aspects of the Shari'a was integrated into a series of customary laws and norms. Thus, in every kingdom was built mosques and appointed officials qadi (kali), priests (Imang), and also the khatib (Katte)(Pelras, 2005).

The formation of *Qadhi* institution



Based on the data that the 12<sup>th</sup> King's Bone period, *Pangadereng* aspect has consisted by *Ade*, *Wari*, *Rapang*, *Bicara* and *Sara*. Correspondingly, the position of *Parewa Sarak* entered in the structure of Bone Kingdom (Muslihin Sultan, 2011).

At the 13<sup>th</sup> King of Bone period, La Madaremmeng (1631-1640), the position of *Parewa Sarak* was expanded by promoting subordinate officers which consisted of *Imam*, *Bilal* and *Khatib*. Those who were recruited from nobility and their nobility to make their peerage still attached. Thus, confining *Qadhi* term as *Petta Kalie*, *Imam* as *Petta Imam*.

*Qadhi* term is from Arabic that means doing, establishing, deciding, court decision, an expert in determining the law, and judges. Then, it was written in Indonesian old spelling "*Kadli*" then changed into Buginese spelling "*Kali*" and developed as "*Petta Kalie*" term. *Petta* as a symbol of an honor or peerage.

Initial process missionary endeavor of Islam in Bone regency was grown rapidly since it is supported by the structure of the empire. This can be found in the historical record of the existence of "*Qadhi*" which had been an Islamic law enforcement and teacher of religion in Bone regency. Andi Muhammad Ali concluded that *Qadhi* had

become of Bone's Kingdom. Here are the structures (Muslihin Sultan, 2011):

1. The King of Bone was titled as *Mangkau'e/Arungpone*.
2. *Ade' Pitu* was as legislative council and judicative council.
3. *Qadhi* was as the enforcement of Islamic law, dealing with issues of *Muamalah Islamiyah* and the propagation of Islam in Bone.
4. *Bissu* was as an officer to save ancient objects of Kingdom while fulfilling traditional medicine.

Muslihin Sultan in His book listed the names of *Qadhi* in Bone. For more details, kindly notice the list below:

1. Faqih Amrullah (1629-1663) was titled *Petta Kali Faqqi* is the son of Sayyid Muhsin and the grandson of I Malingkaan Daeng Manyori Sultan Abdullah Awwalul Islam (Tallo Kingdom). *Petta Kali Faqqi* preached much about Islam religion to the King of Bone, La Maddaremmeng. Finally, La Maddaremmeng could enforce Islamic law and remove the system of slavery.
2. Syekh Ismail (1696-1736) was the son of *Petta Kalie Faqqi*. He had become *Qadhi* in King La Patau

- Matannatikka's period. Beside that, he had become as a *Qadhi* in Soppeng.
5. Arab Harun (1775-1809) was the grandson of Syekh Ismail.
  6. H. Pesona (1810-1823) was the son of Petta Kali Arab Harun. At the 20<sup>th</sup> age, H. Pesona had been sent from the entire to study about Islam religion in Mekkah for six years with his father.
  8. H. Ahmad (1833-1847) replaced his uncle, H. Pesona. He had married his cousin, Siti Hapsah.
  9. K.H. Adam (1847-1865) was the grandson of Qadhi Arab Harun. He had been studied in Mekkah for eight years.
  10. K.H Safiayana (1865-1879) was the nephew of Petta Kali Adam.
  11. KH. M. Yusuf (1879-1905) was the son of KH Adam, from his marriage with his cousins, Cakka.
  12. KH. A. Wahid (1906-1917) was officiated as a Qadhi in *Ade' Pitu* period. The Kingdom of Bone at that time was still in transisiton era after having a war, *Rumpa'na Bone* (1905).
  13. KH. Abd. Hamid (1918-1942).
  14. KH. Ali Hamid (1942-1945) titled *Petta Kali Lolo*. He is the son of KH. Abd. Hamid and replaced KH. Abd. Hamid temporary.
  15. KH. Sulaeman (1946-1951) was the grandson of KH Adam. He lived in Mekkah and had looked for science (Islam religion) for six years.
  16. KH. Rafi Sulaeman (1962-1991) was the last *Qadhi*. He is the son of KH.Sulaeman and inaugurated in 1992 from Bone elders society demand, nobility, theologian, pulic figure and Bone society.

Based on the data above, Asnawi Sulaeman concludes that the 4<sup>th</sup>, the 5<sup>th</sup>, and the 7<sup>th</sup> Qadhi just informed by footnotes. From his book explained that the third of those Qadhi has no blood with Faqih Amrullah but from the Kingdom of Bone or *Jennang*.

The Enforcement of Islamic law in Bone began in the 13<sup>th</sup> King, La Maddaremmeng who ruled in 1631-1640. Two terms were known in this reign, it was *Parewa Ade* and *Parewa Sara* that had a top position in the Bone Kingdom.

*Qadhi* is the companion of King Bone, especially in religion side. *Qadhi* ruled *Pangadereng*, mentionly:  
*Riappakatenningi ade'E, ripattuppui sara'E*

which means :”Tradition as a role and syariat/law as a basic “.

According to Asnawi Sulaeman, the maintasks of *Qadhi* are :

1. Giving a consideration to the King for solving problem include Islamic law.
2. Passing and decide all cases that demanding about inheritance, a division of the inheritance, execution of wills, dissolution of marriage, and divorce.
3. The reconciling dispute between husband and wife comes to the household.
4. Setting the religious ceremonies with other *Sara Parewa* rocks, such as the celebration of *Maulid*, *Isra 'Mi'raj* of Prophet Muhammad.
5. Providing legal opinions in matters of religion, if it is needed.



*Para Ulama dari Bone Semasa Muda*  
Madinah, Mekkah, Tahun 1930

Depan : Al Mukarram KH. Syaib, (Syekh) Husen Bugis, KH. Rafi Sulaeman  
Belakang : KH. Junaid Sulaeman, KH. Nasbullah, KH. Abdul Rahman,

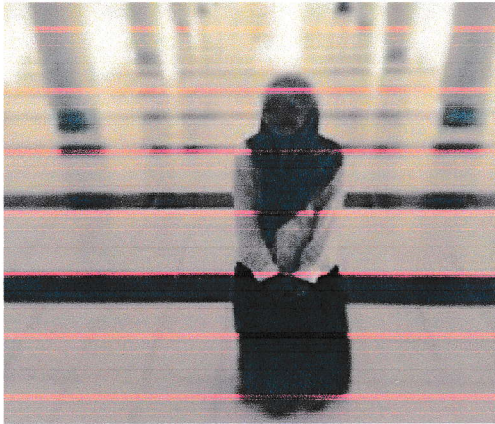
### *Petta Kalie, The Meritorious Pioneers in Education Frame*

Lack of people realizes that the success of the development of Islamic education in South Sulawesi was inseparable with figures behind it. Figures who contributed behind the scenes, sacrificed themselves without spiked imaging like what happened nowadays. Thus, it is undeniable to say that the ulama have a big contribution by educating and by having a diverse characteristic in leading for better Islamic education. Similarly, their sincerity causes their dedication was still sturdy dwelling in Arung Palakka earth.

To finally actualize those achievements in the education sector, the 15th Petta Kalie, KH. Rafi Sulaeman passionately focused on Islamic expanding through approaching with public figures to reassure them and successfully doing recitation or learning islamic subject in mosques.

According to Fathurahman<sup>1</sup>, one of the mosques that were always the main place to doing *pengajian* or recitation was in Masjid Mujahidin or well-known as Mesjid Raya Lama or Mesjid Tua.

<sup>1</sup>Personal communication with Dr. KM. H. Fathurahman is the leader of Islamic Boarding School Al-Junaidiyah Biru (2008-2012) on August 14th, 2016.



[The appearance of Mesjid Mujahidin]

In the mosque above, Petta Kalie with his brother, KH. Junaid Sulaiman taught Islamic religion and Arabic Language. This kind of recitation normally accessible for public so there was no limitation for anyone who want to deepen their Islam. This qur'anic learning also well-known as *mangaji tudang* or *mangaji kitta*. Moreover, as the lack of satisfaction in reminding people into the right way, Petta Kalie sometimes asked his student or santri to attend the meeting in his home, right beside the mosque he used to teach. With a good teaching style and generosity, it continuously adds to the spirit of santri to study.



[KH. Junaid Sulaiman, KH. Rafi Sulaiman and their wives]

“ I learned Islamic studies at him since 1982-1989. He was really kind, and one thing that I could not forget that sometimes every *subuh*, we would always get morning tea or been having a breakfast, and that was happened after maghrib, as the same case, Petta Kalie would ask me and the other santri to have dinner with him. More captivatingly, that he would never ask the santri to give payment. Means, that he taught us for free and for the sake of Allah.”<sup>2</sup>

In addition, Petta Kalie would really welcome to those who want to consult with him. By all means, the question related to Islam, Islamic law (*sara*). The main scope of his authorization was about marriage, divorce, and inheritance, which is should be adapted to Islamic law (Pelras, 2005).

However, since the student intention was increasingly booming and with a very nice attention from society, Petta Kalie with KH. Junaid Sulaeman decided to establish *Pondok Pesantren* or Islamic Boarding School. All of his countless efforts was encouraged for the sake of the awesome human resources in South Sulawesi, particularly in Bone.

<sup>2</sup> Fathurahman, Personal Communication.



[Al-Junaidiyah Biru angle from outside]

In the center of Bone, exactly in Jend Sudirman street no 5-7 or familiarly “Jalan Biru”, there is a quite old Islamic Boarding School. However, as some of the prayers and countless help, this Islamic Boarding School still looks new and gorgeous. These factors should be the impact of the santri who walk simultaneously for gathering in the mosque, learning Kitab Kuning (literally Yellow Book) every subuh and maghrib for the sake of Allah. Thus, the light radiated from their face after taking ablution. These santri who will render the good deeds of their teacher, parent and the pioneers of this institution heavier in hereafter.

[The grave of the 16<sup>th</sup> Qodhi KH. Rafi Sulaeman]

Modern Pesantren Al-Junaidiyah Blue Bone regency was established on 21st July 1969, which at the time focused on Qismul Huffadz (memorizers of the Qur'an) and recitation of Kitab Kuning (literally yellow book). On March 18, 1973, it was inaugurated as Pondok Pesantren Modern which was then known as the biggest four Pondok Pesantren in South Sulawesi. The existence of Pondok Pesantren Al-Junaidiyah Modern Blue as an educational institution received a positive response from the community and government. The response of the public is evidenced by the inclusion of students who are not only from Bone but also from other provinces, while the response from the government evidenced by accreditation of madrasah tsanawiyah likened to the Decree of the Head Office of the Ministry of Religious Affairs,

South Sulawesi No. 69 On February 11, 1999. Thus, Madrasah Aliyah has been accredited by National Accreditation Board in 1995 and re-accredited by National Accreditation Board on June 17, 2014.

The existence of Pondok Pesantren will be always essential due to the human resources with faithful and devoted to Allah and also Indonesia as our home.

The education system that organized by Petta Kalie was just concern on Islamic studies, such as Fiqh, Arabic Language, Syariah and Qismul Huffadz. Thus, santri who lived there in 1969 era familiarly called "santri kalong". Santri means a student who study in Islamic Boarding School whereas Kalong means bat. Thereupon, Santri Kalong means a student who just lived and learn in Pesantren at night but transform into a regular scholar in the morning before officially inaugurated in 1973. Nevertheless, this education program was still and will always be parallel and in accordance Law on the nation education system. No. 20/2003 :

"Education is a conscious and planned effort to create a good vibe at learning and the learning process so that learners will actively develop their

potential as their aims are to have the spiritual strength of religious, control and personality, intelligence, character, and skills needed for him and society itself"

Petta Kalie and some figures effort to compile the aspirations and potential of society in Bone then eventually build Islamic Boarding School gained result.

According to the law on the nation education system. No. 20/2003 Chapter I General Provisions Article 1 No. 16, that : "Community-based education is to provide education based on the peculiarities of religious, social, cultural, aspirations and potentials of the community as a manifestation of, by and for the community". Thus, Islamic Boarding School Al-Junaidiyah Biru establish and involved as the school is from society, by society, and for society. Therefore, it should be an obligation to keep our fingers for them, hoping that their contribution will become continued deeds for them in hereafter.

Now, in the context of improving the quality of educational institutions in Indonesia, pesantren has been used as an integral part of national educational institutions in Indonesia, which is the same position with other Islamic institutions. Thus, schools are

educational institutions which are the oldest Islamic Indonesian cultural products which should be considered history and its future.

Pesantren as an Islamic educational institution as a benchmark, how Islam with its community have played a role in many aspects of social, political and cultural implications for the birth so that the Islamic community that blends the power of various Muslim communities there. This is extremely in line with the aims of Islamic institution in Indonesia. Pesantren that will produce a good Muslim scholar with a good understanding of Islamic values. Hence, as the existence of hidden blessing in Indonesia, Pesantren also the purpose of AICIS itself is Muslim scholar can convince the world community that Indonesian Islam is part of the solution, not part of the problems of the contemporary world civilization.

## Conclusion

This paper has explicitly explained the historical record of Islam in South Sulawesi and Bone respectively. Sum the previous discussion up, it can be concluded that the struggle for former to realize the educators nowadays to

continue the contribution from ulama in the past in educational sector.

Unlike the purpose of most people to build Islamic Boarding school interfered with political factor, the theologian in the past intended the development based on some noble goals. First, the proximate goal, as it contained in the law and aiming to deliver student to the ultimate goal of Islamic education in Bone. Second, the *middle goal* is the ability to wise up the essence of learning Islam, so everything that the student do refers for the sake of Allah. The third is ultimate goal, chasing the blessing from Allah swt. The educator and Islamic founder are obliged to apprehend that the purpose of establishing institution should not stop in the first or second goal yet finishing the third goal as the last purpose. Thus, violence, corruption, abuse will exist in the world.

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