

THE ROLE OF AGH. MUHAMMAD DJUNAID SULAIMAN IN THE DEVELOPMENT OF ISLAM IN BONE (1947-1996 AD)

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Abstract

This study aims to analyze the role of AGH. Muhammad Djunaid Sulaiman in the development of Islam in Bone. As one of the influential scholars, he is known for his commitment to spreading Islamic values through the educational institutions he founded. The focus of this study is to examine the strategies he implemented and his contribution to the dynamics of Islam in the region. This study uses a historical method, by reconstructing and analyzing past events systematically and objectively. Data collection techniques are carried out through library studies by reviewing literature relevant to the problems and objectives of the study. The results of the study indicate that AGH. Muhammad Djunaid Sulaiman implemented four main strategies, namely: (1) direct preaching, (2) improving the economy of the Bone community, (3) utilizing personal assets for socio-political interests, and (4) broadcasting Islam through local languages and literary works. This study contributes to enriching the treasury of local Islamic history, especially in understanding the strategic role of regional scholars in the spread of Islam through social, economic, cultural, and educational approaches.

Keywords: Role; Islam; Ulama

Abstrak

Penelitian ini menganalisis peran AGH. Muhammad Djunaid Sulaiman dalam perkembangan Islam di Bone. Sebagai salah satu ulama yang berpengaruh, AGH. Junaid Sulaiman dikenal karena komitmennya terhadap penyebaran nilai-nilai Islam melalui institusi pendidikan yang didirikannya. Penelitian ini

bertujuan untuk menganalisis strategi yang diterapkan oleh AGH. Muhammad Djunaid Sulaiman dan bagaimana peranannya dalam perkembangan Islam di Bone. Dalam penelitian ini, digunakan metode penelitian sejarah yakni peneliti secara sistematis dan objektif merekonstruksi serta menganalisis peristiwa-peristiwa yang terjadi pada masa lampau. Penelitian ini menggunakan teknik pengumpulan data pustaka dengan mengumpulkan berbagai literatur yang relevan dengan permasalahan dan tujuan penelitian. Hasil penelitian ini mengungkap bahwa AGH. Muhammad Djunaid Sulaiman menjalankan strateginya melalui empat metode, yaitu metode dakwah, memperbaiki ekonomi masyarakat bone, mengamalkan harta untuk kepentingan politik dan sosial, serta menyiarkan Islam melalui bahasa lokal dan sastra. Sehingga implikasi dari penelitian ini adalah memperkaya kajian sejarah Islam lokal, khususnya peran ulama lokal dalam menyebarkan agama Islam melalui konteks sosial, ekonomi, budaya, dan pendidikan.

Kata Kunci: Peran; Islam; Ulama

A. Introduction

Islam is believed to have spread to the Nusantara region since the early period in Islamic history, namely around the first century of Hijri or around the seventh century in the Gregorian calendar. With the diversity of religions in Indonesia, we can see the presence of many scholars in various regions. The spread of Islam in each region did not happen instantly, but rather through a long process. Like the struggle of the Prophet Muhammad in spreading Islam, which was also full of challenges and lasted for years with the support of his companions. Thanks to these efforts, we can feel the joy of Islam to this day. In the early stages of the Islamization process, scholars played a key role in classical Indonesian history.¹

The term "ulama" comes from Arabic and is the plural form of the word "alim" which refers to someone who has a deep understanding in the field of knowledge, especially religious knowledge. Ulama have an

¹Moeflich Hasbullah, *Sejarah Sosial Intelektual Islam di Indoneisa* (Bandung: CV Pustaka Setia, 2012). h. 11.

important role in society because they are considered the heirs of the Prophet who is tasked with providing examples and guiding the people to achieve prosperity in worldly life and safety in the afterlife. The role of ulama is not only limited to solving the spiritual problems of society, but also includes efforts to meet the expectations of society in facing various challenges of the times that arise due to the flow of globalization. This responsibility is carried out with the aim of preserving Islamic values and guiding the people to achieve prosperity, both in worldly life and the afterlife.²

An ulama is required to be a moral and intellectual role model, both within the family and the wider community. This role is crucial considering that interactions with the immediate environment reflect the values he or she carries. The personal life of ulama, especially within the family, reflects integrity and ethics that have the potential to become a social role model. In the realm of knowledge, clerics are required to have adequate depth of knowledge before acting. Knowledge is the main foundation in formulating an effective approach to transmitting religious understanding and experience to society. Therefore, every approach to preaching and social must consider the ongoing social context and dynamics.³

The term role refers to a set of behavioral patterns that individuals should have and carry out according to the position or status they occupy in a social environment. This role reflects society's expectations of how a person should act in a particular position. Thus, the phrase "ulama play a role" in this context refers to the important role and responsibility that ulama have in guiding and shaping society to better appreciate and practice religious values, maintain brotherhood between fellow human beings so

²Afif Muhammad, *Islam Madzhab Masa Depan* (Bandung: Pustaka Hidayah, 1998). h. 39.

³M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 2004). h. 374-375.

that it remains closely connected, and encourage the development of Islam. Until now, ulama have played a very important role in the spread of Islam. Islam has developed into a religion that is embraced by the majority of Indonesian people thanks to the efforts of da'wah carried out by ulama. In the view of a Muslim, spreading Islamic teachings to others is considered an obligation that must be carried out according to each person's capacity. One of the ulama who played an important role in the spread of Islam in Indonesia was AGH. Muhammad Djunaid Sulaiman. He actively spread Islamic teachings in Bone Regency, an area located in South Sulawesi.

The Bone Kingdom was a large kingdom in South Sulawesi that played an important role in the history of the spread of Islam. Islam began to be introduced in Bone around the 17th century through various channels, including diplomatic relations, marriage, trade, the role of clerics, and preachers. However, the process of accepting Islam in Bone did not happen instantly, but rather through a long journey involving cultural adaptation and negotiation with local traditions. The process of Islamization in Bone was influenced by clerics, religious figures, and local rulers. In the development of Islam in Bone, clerics became key figures who played a role as preachers, educators, and spiritual leaders. One of the leading clerics was AGH. Muhammad Djunaid Sulaiman, who was known for his dedication to spreading Islamic values and strengthening religious education.

AGH. Muhammad Djunaid Sulaiman is one of the leading scholars in South Sulawesi who has a great reputation among the people of Bone Regency, especially in his role in spreading Islamic teachings. He is known as a central figure in the development of Islamic educational institutions, the implementation of da'wah, and the formation of a society based on Islamic values. His central role is reflected in the establishment of Islamic boarding schools, the teaching of yellow books, and active involvement in moral development and strengthening the faith of the people.

His charisma and dedication in da'wah made him a figure highly respected and honored by the community. His wise, sincere, and humble character made him a role model to be emulated, even though he had passed away. The noble values he inherited remain relevant to be studied and applied in today's socio-religious life. One of his major contributions was the establishment of an Islamic boarding school in Bone Regency, which became an important center in the development of Islamic education in the region.

Historical records show that AGH. Djunaid founded the Islamic Education Institute in the city center of Bone Regency, which later transformed into the main center for the spread of Islam in the region. His commitment to advancing Islamic education through a sincere approach has brought about significant changes that have had an impact on the progress of Bone society's civilization.

One of the real manifestations of his struggle is the establishment of the Al-Junaidiyah Biru Bone Modern Islamic Boarding School located on Jalan Jenderal Sudirman, Biru Village, Tanete Riattang District, South Sulawesi Province. This Islamic boarding school is located about 2 kilometers from the center of Watampone and about 180 kilometers from Makassar City. Until now, the Islamic boarding school has continued to develop, both in terms of teaching and infrastructure, and has become one of the representative centers of Islamic education in the region.

The arrival of AGH. Djunaid to Bone Regency in 1947 brought a noble mission to increase the piety of Muslims and free them from ignorance and poverty through knowledge. His spirit of preaching and devotion made Islam a liberating and enlightening force for society. The hope is that Muslims will be able to excel in terms of knowledge and morals.

Based on this background, the researcher chose AGH. Muhammad Djunaid Sulaiman as the object of study because of his significant role in forming a religious and educated Bone society. This urgency is the basis for studying his contribution to the development of Islam in Bone, by tracing the preaching strategies, economic, educational and social approaches that he implemented.

One of the previous studies that discusses it is Mujahidil's work entitled "Charismatic Leadership in the Development of Islamic Education in Bone Regency (Leadership Study of K.H. Muhammad Djunaid Sulaiman at the Modern Islamic Boarding School of Al-Junaidiyah Biru Bone)." The study focuses more on the aspect of his leadership in managing the Islamic boarding school.

This study aims to examine in depth the role of AGH. Djunaid Sulaiman in the development of Islam in Bone during the period 1947–1996. By using a historical approach and analysis of the role of figures, this study attempts to reveal his contribution in shaping the tradition of Islamic scholarship, advancing religious education, and instilling moral and spiritual values in the lives of the Bone community. It is hoped that the results of this study can provide a comprehensive understanding of the historical role of a cleric who also colored the journey of Islam in the South Sulawesi region.

B. Method

This research adopts a qualitative historical approach. This method is deemed appropriate for understanding and interpreting past events, particularly the contributions and influence of a prominent religious figure over a defined historical period. The focus is on exploring the socio-religious context, activities, and legacy of AGH. Muhammad Djunaid Sulaiman within the landscape of Islamic development in Bone Regency, South Sulawesi. Primary data for this study is obtained through oral history, interviews, and direct testimonies from individuals who either personally knew AGH. Muhammad Djunaid Sulaiman or were influenced by his teachings and leadership. These informants include family members, students (*santri*), fellow scholars, and community leaders. In-depth interviews are conducted to capture not only factual details but also the values, visions, and strategies employed by AGH. Muhammad Djunaid Sulaiman in fostering Islamic thought and practice. Secondary data is collected through document analysis, including written biographies, archival materials, manuscripts, letters, official records, newspapers, and institutional reports.

These materials are essential to reconstruct the historical narrative and verify information gathered from interviews. The study also utilizes academic

journals, previous research, and historical texts to provide contextual support and theoretical insight into the role of ulama in local Islamic development. Data collection is followed by source criticism to assess the authenticity, credibility, and relevance of each piece of information. The data is then categorized thematically to identify key areas of AGH. Muhammad Djunaid Sulaiman's influence, such as in education, dakwah (religious outreach), institutional leadership, and societal transformation. Interpretative analysis is used to uncover underlying patterns and meanings in his actions and teachings. The entire process is guided by ethical considerations, including informed consent from interviewees and respectful treatment of religious and cultural sensitivities. The ultimate aim is to present a well-rounded and evidence-based account of AGH. Muhammad Djunaid Sulaiman's role in shaping Islamic life and institutions in Bone during the mid to late 20th century.

C. Results and Discussion

1. Biography of AGH. Muhammad Djunaid Sulaiman

AGH. Muhammad Djunaid Sulaiman was born on August 19, 1921 in Kading Village, Awangpone District, Bone Regency, South Sulawesi Province. He came from a prominent family with a noble and religious background. His father, AGH. Sulaiman Rasyid (Petta Kali Bone), was the 15th Kadi of the Bone Kingdom (serving 1951–1964), while his mother, Hj. St. Fatimah—also known as Puang Patu—was the daughter of H. Abdul Rahim, Imam of the Lipukasi Kingdom, Barru Regency. AGH. Djunaid is known as a charismatic cleric from Bone who is respected not only in his home region, but also in various regions outside South Sulawesi.⁴

In the field of education, AGH. Djunaid received his early education directly from his father. At the age of 13, he and his brother, AGH. Rafi Sulaiman, were sent to Mecca to study with leading scholars. There, he memorized the Qur'an with Sheikh Ahmad Hijazi, a scholar who has a

⁴Muhammad Ruslan dkk, *Ulama Sulawesi Selatan; Biografi Pendidikan Dan Dakwah* (Makassar: Komisi Informasi dan Komunikasi MUI Sulawesi Selatan, 2007). h. 168.

chain of narrations to the Prophet Muhammad, through Sheikh Ahmad al-Sakandari and Sheikh Ahmad al-Tiji, the Mufti of Mecca at that time. For the first three years, he lived in the residence of his uncle, Sheikh Abdul Rahman Bugis, and received traditional education from a number of scholars. Furthermore, he continued his formal studies at Madrasah al-Shawlatiyah, starting from the Ibtidaiyah, Tsanawiyah, to Aliyah levels, and succeeded in achieving the best predicate at each level.⁵

After completing his formal education, AGH. Djunaid taught at Madrasah al-Shawlatiyah around 1945, before finally deciding to return to his homeland in 1947 at the call of his parents to practice the knowledge he had acquired. At that time, the condition of education in his homeland was still relatively backward. His first service in his homeland began with his involvement as a teacher at Madrasah Amiriyah Islamiyah, Bone Regency. In addition, he was also active in preaching to the Bone community, especially in eradicating deviant practices that were rampant at that time.⁶

AGH. Djunaid married at the age of 30 with Andi Sappewali binti Andi Ope Cangkung, a daughter from Wajo Regency, who was 11 years old at the time. Before getting married, he changed Andi Sappewali's name to Andi Daniah which means fruit that is expected to be easy to pick.⁷

AGH. Djunaid is known as a hafiz of the Qur'an and a translator of the Qur'an into Bugis. He completed his memorization of the Qur'an at the age of 15 and used it as a guideline in his daily life. Based on several literatures, he is recorded as having completed the reading of the Qur'an 1,841 times throughout his life. This achievement reflects his perseverance and commitment in maintaining the quality of memorization, as well as

⁵Nursyirwan, *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 19.

⁶Nursyirwan, *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*, h. 17.

⁷Nursyirwan, *Catatan Harian Anre Gurutta Haji Junaid Sulaiman* (Watampone: Luqman al-Hakim Pustaka, 2018). h. 16.

being a role model for Muslims in increasing spiritual closeness to Allah SWT. through the Qur'an.

Although he came from a noble family, AGH. Djunaid did not show an attitude of superiority in his social life. He is known to have a simple lifestyle and is able to interact harmoniously with all levels of society, both from the elite and the lower middle class.⁸

AGH. Djunaid is known as a scholar who has a simple, humble personality, and is full of sincerity in practicing his knowledge. He is known as a figure who is polite, patient, and diligent in carrying out worship, especially in reading and teaching the Qur'an. He is also known to care deeply about the people, always inviting the community to grow a love for the Qur'an and practice it in various aspects of life. His gentle and loving attitude makes him a respected figure, not only as a scholar, but also as a role model in life that brings people closer to Allah. His spiritual legacy and example live on in the hearts of his students and the community who know him. In addition to playing a role in education and preaching, AGH. Djunaid is also active in community organizations. He became part of the Indonesian Ulema Council (MUI) and was once involved in political movements, including Darul Islam which is based on fundamental Islamic ideology. However, he then switched to the Golongan Karya Party (Golkar) which carries a moderate Islamic approach. The shift in his ideology is reflected in several aspects, for example in terms of monotheism. If previously he did not agree with the practice of visiting graves and activities for birthdays and prayers, then after emigrating to the Golkar Party, he allowed it.⁹

⁸Muhammad Ruslan dan Dkk, *Ulama Sulawesi Selatan: Biografi, Pendidikan, dan Dakwah*, h. 127

⁹Alimin dan Dkk, "Gurutta Djunaid Sulaiman's Political Hijrah: From Fundamental to Moderate Islam," *Al-Turas*, Vol. 27 No.2 (2021), h. 243.

At the age of 75 years on December 7, 1996, AGH. Djunaid breathed his last breath, he was buried in Talumae, Watampone, Bone Regency. He left a legacy of knowledge and deep dedication in the development of Islamic education and social relations especially in South Sulawesi.

2. The Strategy of AGH. Muhammad Djunaid Sulaiman in Developing Islam in Bone Kingdom

a. Mission

The strategy of spreading Islam through preaching is the most effective effort to introduce Islamic teachings to society and various levels of society. This was also done by AGH. Djunaid with the aim of spreading Islamic values through preaching. He always acted wisely in preaching.

In carrying out his preaching mission, AGH. Djunaid always used fluent and meaningful language, so that the messages of Islam conveyed were easily understood and accepted by the community. He always used every available opportunity to preach, without being bound by time and place. This attitude reflects his dedication to the mandate of preaching as a form of devotion to Allah SWT.

To his students, he conveyed a wise message in Bugis: "duwe wettu de naweddi riyaddennuwangi yanaritu wettu labaenenniyah wettu mangoloe," which means "two times that cannot be expected are the past and the future." This message emphasizes the importance of utilizing the available time to do good, including in spreading Islamic teachings, as a form of spiritual responsibility carried out by every servant,¹⁰ as Allah said in QS. An-Nahl/16: 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْخَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ □□□

Terjemahnya:

¹⁰Muhammad Ruslan dkk, *Ulama Sulawesi Selatan; Biografi Pendidikan Dan Dakwah*. h. 127.

Call (humans) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord is He who knows best who has gone astray from His path and He (also) knows best who has been guided. (Qs. An-Nahl/16:125)

AGH. Muhammad Djunaid Sulaiman is known as a figure with extraordinary enthusiasm and never tires of preaching. His determination and dedication make many people feel amazed and inspired by his struggle. One of the preaching methods applied by AGH. Muhammad Djunaid Sulaiman is direct teaching to the community. He actively provides religious studies in mosques, prayer rooms, and various other public spaces. This approach is in line with the tradition of previous scholars in spreading Islamic teachings through the establishment of Islamic boarding schools or Islamic educational institutions, which provide facilities for learning the Qur'an and Islamic sciences. AGH. Djunaid also developed this method by establishing and managing Islamic boarding schools as centers of Islamic religious education in the Bone area. The most dominant and influential media for preaching in shaping the social dynamics of society are used by AGH. Djunaid through learning institutions, mosques, and religious study groups. The centralization of preaching activities at the Watampone Grand Mosque reflects his commitment to fostering the community in a sustainable manner. In his view, the mosque has two main functions: as a place of worship to Allah SWT. and as a center for fostering Muslims. These functions include da'wah activities, guidance in worship, recitation of religious studies, as well as fostering noble morals.

According to Moh. Ali Aziz, da'wah requires a structured strategy so that Islamic messages can be delivered effectively by scholars or preachers. Da'wah strategy is understood as a series of plans that include systematic stages in an effort to achieve da'wah goals optimally. In his

perspective, there are three main strategies that are the basis for the da'wah process.

First, the tilawah strategy refers to a da'wah method that emphasizes the delivery of religious messages by a da'i to an audience (mad'u) through oral or written media. This approach is generally carried out in the form of lectures, where a preacher delivers da'wah material and the audience listens and observes actively. The main focus of this strategy is on the cognitive aspect, namely how Islamic messages can be understood and internalized through the process of hearing and seeing which is then processed by common sense.¹¹

Second, the tazkiyah strategy is a da'wah approach that is oriented towards purifying the soul. Different from the tilawah strategy that emphasizes the sensory and intellectual aspects, tazkiyah focuses more on the spiritual and emotional dimensions. Its main goal is to cleanse the heart from various inner diseases such as greed, arrogance, and envy, which can hinder the development of a person's faith. This strategy targets individuals with unstable psychological conditions or faith that is not yet established.

Third, the ta'lim strategy is a systematic and structured da'wah method, and is carried out in the context of formal education. This strategy includes a curriculum that is designed methodologically and a learning process that takes place continuously and is oriented towards achieving certain da'wah goals. In his da'wah practice, AGH. Muhammad Djunaid Sulaiman integrates the tilawah and ta'lim strategies as the main approach in conveying Islamic teachings to the community.

In addition to the three strategies above, AGH. Djunaid Sulaiman also uses a da'wah strategy to be able to touch the community more, namely

¹¹Ahmad Faqih, *Sosiologi Dakwah Perkotaan Perspektif Teoritik dan Studi Kasus* (Semarang: Fatawa Publishing, 2020).

preaching using local languages and literature. He routinely holds Al-Qur'an recitations along with its translation in Bugis, which are aimed at people from various backgrounds, especially those from the lower economic class, such as pedicab drivers, stone workers, and small traders. From this activity, he produced an important work in the form of a translation of the Al-Qur'an in Bugis.¹²

Muhammad Djunaid Sulaiman implemented a careful and considered strategy in spreading Islamic teachings in Bone, emphasizing a wise, inclusive approach, and focusing on empowering the community. In carrying out his preaching, he utilized the mosque not only as a place of worship, but also as a center for religious and educational activities. One of the main methods he implemented was to provide regular teachings about the Qur'an and its translation into Bugis. This approach allows people from various social and economic backgrounds—especially those in weak economic conditions—to more easily understand and practice Islamic teachings in their daily lives. Coupled with the use of literature in it, this approach becomes even more attractive to people who have a high level of curiosity.

The use of local languages by AGH. Muhammad Djunaid Sulaiman is a smart and effective preaching strategy in spreading Islam in the Bone Kingdom. By using the Bugis language, he was able to convey Islamic teachings clearly, relevantly, and easily accepted by the community. This approach not only strengthens the acceptance of Islam among the Bone community, but also makes Islamic teachings a harmonious part of local traditions.

¹²Muhammad Ruslan dkk, *Ulama Sulawesi Selatan; Biografi Pendidikan Dan Dakwah*. h. 131.

Although AGH. Muhammad Djunaid Sulaiman had studied in Mecca since childhood, he still understood the local language well, so that when he returned to his home country, he spread the teachings of Islam, one of which was by using the local language so that it could be well understood by the community, he even produced written works in the form of translations of the Qur'an in Bugis and Indonesian.¹³

In addition to being known as a cleric, AGH. Muhammad Djunaid Sulaiman is also a poet and scholar who uses literature as a means of preaching in spreading Islamic teachings to the Bone community. His approach in conveying Islamic values through literary works reflects intellectual depth, cultural flexibility, and contextual preaching wisdom.

The use of literature by AGH. Muhammad Djunaid Sulaiman is a preaching strategy that is carefully designed to reach people who still strongly adhere to local traditions. Literature is used as the main medium because it has high emotional strength and aesthetic power, so that it is able to arouse religious awareness while building a bridge between Islamic teachings and local cultural wisdom. This approach has proven effective in expanding the reach of preaching and strengthening the acceptance of Islam in the Bone community.

His life history as a cleric who studied for about 13 years, made him have good language skills, both in terms of speech and writing. This can be seen from his legacy in the form of diaries in the form of Arabic poetry (Syair).¹⁴ He created poems containing the basics of religion, invitations to perform worship and commit charity, maintain noble morals and avoid sin, messages about the transience of the world, preparation for the afterlife,

¹³Nursyirwan, *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 19.

¹⁴Nursyirwan, *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 21.

leadership, as well as notes he made when completing his reading of the Koran. For example, in the following series of poems:

لا حول لا قوة غير ربي توفيقه نرجو بدون ريب¹⁵

Translation

There is no power and strength except my Lord, we hope for His guidance without hesitation.

والمسلمين انهم اخواني في الدين والدينا بلا نكران¹⁶

Translation

Indeed, Muslims are my brothers, both in religious and worldly matters, without any denial.

قرأت في الإثنين قال الملاء في أول الزرع أقفا نبأ¹⁷

Translation

I finished reading Qaala al-mala' (Juz Nine) on Monday, at the beginning of the rice planting season.

AGH. Muhammad Djunaid Sulaiman's strategy in spreading Islam through local languages and literature shows his expertise in harmoniously combining local religion and culture. He not only spread Islam as a spiritual teaching, but also as a guide to life that is relevant to the values and traditions of the Bone community. This approach makes literature an effective tool for conveying Islamic messages comprehensively and sustainably.

Through the approach of local languages and literature, Islam becomes a religion that is easily accepted without eliminating the cultural identity of the community. This strategy reflects the beauty of Islam as a religion that is flexible, tolerant, and respects diversity.

¹⁵Nursyirwan, *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 34

¹⁶Nursyirwan, *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 35.

¹⁷Nursyirwan, *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 29.

In addition, he built various supporting facilities, such as Islamic boarding schools, madrasas, tahfidzul Qur'an dormitories, and da'wah training centers. This approach not only strengthens religious understanding, but also creates moral and skill development for the community. Through this strategy, AGH. Muhammad Junaid Sulaiman not only spread Islamic teachings, but also made a significant contribution to improving the quality of life of the Bone community, making his da'wah a monumental legacy that remains relevant today.

b. Improving Bone Community Economic

Mao Zedong argued that the strongest and most tangible indicator to prove the truth of a thought or ideology is the success it achieves in the economic field. According to him, a thought cannot be said to be true or effective if it does not provide a concrete positive impact, especially in improving the welfare of society through economic development. In this context, it is not enough for a person or a group to merely uphold and glorify Islamic values theoretically without being accompanied by real efforts to prepare themselves with adequate provisions. These provisions include economic capabilities and skills needed to face and answer various challenges that arise along with the development of the times.¹⁸ This is what AGH. Muhammad Djunaid Sulaiman tried to implement in his strategy of spreading Islam, especially in Bone Regency. He understood that Islam not only teaches a spiritual relationship with Allah, but also a strong social relationship, including in the economic field.

Although the strategy of spreading Islam through education has a very important role in shaping the religious understanding of the community, AGH. Muhammad Djunaid Sulaiman also implemented

¹⁸Malik bin Nabi, *Syuruth al-Nahdhah*, (Damaskus: Dar al-Fikr, 1987) diterjemahkan oleh Afif Muhammad dan Abdul Adhiem, *Membangun Dunia Baru Islam*, (Bandung: Penerbit Mizan, 1995), h. 220.

another approach that was no less significant, namely by improving the economic conditions of the Bone community at that time. He had a deep awareness that the economic aspect is one of the main pillars in social life, so that economic progress will have a direct impact on the welfare of the people.

In his efforts to improve the standard of living of the community, he encouraged the optimal management of local natural resources, especially in the agricultural sector, trade, and various other types of businesses. Not only providing encouragement, he also actively guided farmers and traders so that in running their businesses they would adhere to Islamic values, such as honesty, justice, and avoiding usury practices.

In addition, AGH. Djunaid also founded an educational institution that not only focused on teaching religious knowledge, but also equipped students with economic skills. The younger generation is taught various practical skills that can support their independence in the future, such as more efficient farming techniques, trading principles that are in accordance with Islamic law, and how to manage small businesses properly. In this way, they not only grow into individuals with a strong understanding of religion, but also have economic independence that enables them to better face life's challenges.

AGH. Muhammad Junaid Sulaiman uses an economic approach as a tool to bring people closer to Islam. By helping them out of economic difficulties, people become more willing and accept Islamic teachings and apply them in their daily lives. He founded a sharia-based economic institution to help people avoid harmful usury practices. Through sharia cooperatives, people can get capital assistance easily and in accordance with Islamic principles. In addition, he also built social solidarity among the Bone community. He encouraged mutual cooperation and alms to help others in need. Thus creating a sense of togetherness and increasing the

spirit of brotherhood. AGH. Muhammad Junaid Sulaiman's approach through economic improvement has succeeded in creating a more prosperous and religious Bone community. This shows a deep sociological understanding of AGH. Djunaid Sulaiman. He diagnosed that one of the main obstacles for people to live religiously in a comprehensive manner is the entanglement of economic problems, especially the ensnaring practice of usury. A stable economy is a strong foundation for people to practice Islamic teachings more. With this strategy, he finally succeeded in creating a religious, prosperous, and independent society. This strategy of spreading through the economy became one of the important legacies for the spread of Islam in South Sulawesi.

c. Donating wealth for religious and social interest

The strategy of spreading Islam through the use of wealth for religious and social interests is one approach that has proven effective and has been practiced by various scholars, including AGH. Muhammad Djunaid Sulaiman. Through his financial contributions, he not only provided direct assistance to the community, but also built trust, loyalty, and love for the teachings of Islam. AGH. Muhammad Djunaid Sulaiman is known not only as a scholar and writer, but also as a philanthropist who consistently allocated his wealth to support the development of Islam in the Bone Kingdom. In the history of da'wah in South Sulawesi, his role in donating wealth became one of the integral strategies that strengthened the da'wah movement and expanded the influence of Islam in the region. He routinely set aside part of the proceeds from his plantation and transportation businesses to help people in need, as well as to finance the construction of educational institutions such as schools, mosques, and places of study. Interestingly, most of his wealth was directed more towards

the interests of the community than to fulfill personal needs, reflecting a high spirit of philanthropy within the framework of Islamic da'wah.¹⁹

AGH. Muhammad Djunaid Sulaiman as a person who is *sugi na malabo* (rich and generous), when his clothes are praised by others, he will happily give them as a gift to that person as a form of his generosity.²⁰

This strategy reflects the dedication and commitment of AGH. Djunaid Sulaiman in supporting the development of Islam in the Bone Kingdom. He not only contributed materially, but also presented a moral and spiritual example that emphasized the importance of sharing and caring for others. His role in donating wealth not only strengthened Islamic preaching, but also increased social solidarity and the welfare of the people, thus making Islam a religion that brings peace and blessings to the Bone community. This approach describes Islamic teachings as *rahmatan lil 'alamin* and shows that preaching is not only limited to the tongue, but can also be realized through real actions such as giving wealth and building infrastructure. This is in line with the concept of Islam as a comprehensive system of life (way of life). The role of AGH. Djunaid Sulaiman as a cleric, writer, and philanthropist reflects a holistic preaching strategy, combining intellectual, economic, and cultural dimensions in order to form a progressive Islamic society.

3. The contribution of AGH. Muhammad Djunaid Sulaiman for Islam advancement in Bone

a. Conducting regular preaching in Bone Grand Mosque

Regular religious preaching are one of the effective ways and a form of real contribution in the struggle for the development of Islam, especially in building a better understanding of religion. Not only is it a means to

¹⁹Mujahidin, "KEPEMIMPINAN KHARISMATIK DALAM PENGEMBANGAN PENDIDIKAN ISLAM DI KAB. BONE (Studi Kepemimpinan AGH. Muhammad Djunaid Sulaiman di Pondok Pesantren Modern Al - Junaidiyah Biru Bone)" . Thesis, (UIN Alauddin Makassar, 2019). h. 97.

²⁰AL-JUNAIDIYAH BIRU, " CATATAN HARIAN AG. JUNAID SULAIMAN BONE DITINJAU DARI BERBAGAI ASPEK", YouTube, 4 Maret 2022, 2:20:52, <https://www.youtube.com/live/ahNg5HGVC28?feature=shared>. Diakses pada 15 Januari 2025 pukul 10.32 WITA.

convey religious knowledge but also to build spiritual awareness, strengthen Islamic brotherhood, create a society that is more aware of Islamic values, and maintain the spirit of Islam in society. The purpose of AGH. Djunaid's arrival in Bone Regency in 1947 was to free Muslims from poverty and ignorance in order to become a better people. He expanded his understanding of Islam after returning from his education in Mecca. He returned to Bone, where he was born, to share the knowledge he had gained with his parents and the people around him. At that time, the Bone community was in great need of a cleric who was an expert in religion. Although the teachers of the al Shaulatiyah madrasah felt reluctant to let him go.²¹ According to Ridhwan, in the book *Latoa*, it states that community leaders must consider the country and its people.²²

Watampone Grand Mosque is led by K.H. Djunaid. In the mosque, students are always trained in memorizing the Qur'an and teaching the yellow book. These students live in a dormitory next to the grand mosque. They were then taken to the Ma'had Hadits Biru Islamic boarding school, which has now changed its name to the Ma'had Hadits Al-Junaidiyah Biru Bone Islamic boarding school. He became the first hafidz student in Bone Regency. Muhammad Djunaid Sulaiman is a socio-religious architect. He does not see da'wah as a one-dimensional activity.²³

b. Building Islamic Boarding School di Bone

²¹Mujahidil, "KEPEMIMPINAN KHARISMATIK DALAM PENGEMBANGAN PENDIDIKAN ISLAM DI KAB. BONE (Studi Kepemimpinan AGH. Muhammad Djunaid Sulaiman di Pondok Pesantren Modern Al - Junaidiyah Biru Bone)" . *Thesis*, h. 100.

²² Ridhwan, *Pendidikan Islam Masa Kerajaan Bone: Sejarah, Akar dan Corak Serta Peranan Kadi*, Aceh (Unimal Press, 2016). h. 91-94

²³Mujahidil. "KEPEMIMPINAN KHARISMATIK DALAM PENGEMBANGAN PENDIDIKAN ISLAM DI KAB. BONE (Studi Kepemimpinan AGH. Muhammad Djunaid Sulaiman di Pondok Pesantren Modern Al - Junaidiyah Biru Bone)" . h. 98

Establishing Islamic boarding schools is one form of major contribution to the development of Islam, especially in producing a generation of Muslims who are noble, knowledgeable, and competitive. In addition to functioning as an Islamic educational institution, Islamic boarding schools also play a role as a center for preaching, moral development, preservation of Islamic traditions, and community empowerment.

AGH. Djunaid started the Al-Junaidiyah Bone Islamic Boarding School with the aim of improving the lives of the Bone community. He argued that providing traditional Islamic teachings was not enough to make a nation more advanced and answer the challenges that continue to confront society in national and state life. He also argued that conventional Islamic teachings were not enough to advance a nation and overcome the challenges faced by the international community. Therefore, he encouraged the establishment of a more contemporary Islamic educational institution that was able to answer the challenges of an increasingly modern era.

The meeting with Abdul Aziz, a Commander of KODAM VII Wirabuana, was the first step taken by K.H. Djunaid to achieve his goal of establishing an Islamic boarding school in Bone. Their discussion discussed various problems and challenges faced by Muslims, especially in Bone Regency.²⁴ In the meeting, AGH. Djunaid concluded that building the progress of a nation and facing national and international challenges is not enough with just a religious teaching approach. It is necessary to establish a modern Islamic Education Institution that is able to answer the problems and challenges of society. This institution is expected to contribute to the development of Islamic Education, especially in the Bone region.²⁵

²⁴Mujahidil. "KEPEMIMPINAN KHARISMATIK DALAM PENGEMBANGAN PENDIDIKAN ISLAM DI KAB. BONE (Studi Kepemimpinan AGH. Muhammad Djunaid Sulaiman di Pondok Pesantren Modern Al - Junaidiyah Biru Bone)". h. 100

²⁵Asnawi Sulaiman, *Sejarah Singkat Keqhadian (Qadhi) Kerajaan Bone Tahun 1629-1951* (Jakarta: Lembaga Solidaritas Islam Al-Qashash, 2004). h. 8

Commander of KODAM VII Wirabuana welcomed AGH. Djunaid's idea regarding the establishment of an Islamic boarding school. On that occasion, the commander suggested that AGH. Djunaid visit Java to study the system and development of Islamic boarding schools there, such as Tebuireng Islamic Boarding School, Gontor Islamic Boarding School, and others. Finally, AGH. Djunaid decided to build a contemporary Islamic boarding school, namely the Ma'had Hadis Islamic Boarding School in Bone Regency in 1972 because there was no Islamic boarding school there. After the Islamic boarding school was established, activities were carried out by four Islamic boarding schools in South Sulawesi: As'adiyah in Sengkang, Yasrib in Soppeng, DDI in Pare-pare, and Ma'had Hadits in Bone, which later changed its name to Al-Junaidiyah. The activities were in the form of commemorating Isra Mi'raj in South Sulawesi, which was attended by scholars from the four Islamic boarding schools.²⁶

Due to the hard work and prayers of AGH. Djunaid in building the Islamic boarding school, Ma'had Hadith Biru Bone was finally inaugurated on March 18, 1973. Later, the boarding school changed its name to Ma'had Al-Junaidiyah Hadits Biru Bone (Modern Islamic Boarding School Al-Junaidiyah Biru Bone). However, although his first boarding school was limited to Hafidz students (Qur'an memorizers), he continued to struggle to build it. This boarding school first switched to non-formal education by holding Al-Qur'an Tahfiz Education, but gradually progressed to open formal education.²⁷ Madrasah Tsanawiyah was only established in 1987, and Madrasah Aliyah was also established in 1988. Until now, other levels

²⁶Mujahidil. "KEPEMIMPINAN KHARISMATIK DALAM PENGEMBANGAN PENDIDIKAN ISLAM DI KAB. BONE (Studi Kepemimpinan AGH. Muhammad Djunaid Sulaiman di Pondok Pesantren Modern Al - Junaidiyah Biru Bone)". h. 99

²⁷Nursyirwan. *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 18

of formal education have been established such as Raudathul Athfal, *Ulyah* Formal Diniyah Education, and *Wustha* Formal Diniyah Education..²⁸

The Islamic boarding school founded by K. H. Muhammad Djunaid Sulaiman then received a positive response and was in great demand by people even outside Sulawesi. Because the Islamic boarding school education system was changed from the classical school system and combined with the national education system without eliminating the characteristics of the Islamic boarding school which implements the reading of yellow books. In line with this, the principle of freedom is also held by the students because they do not adhere to one school of thought. K.H Muhammad Djunaid Sulaiman instilled moderate principles in the Islamic boarding school.

AGH. Muhammad Djunaid Sulaiman brought about change and was able to influence society as a whole to participate in the development of education by believing that Islamic boarding schools are educational institutions that provide benefits both in this world and in the hereafter. With his intelligence as a leader, he has achieved many things. His leadership has resulted in changes for the younger generation of students who will continue his leadership.

Through Islamic boarding schools, Islam can develop sustainably because it produces generations who are not only knowledgeable in religion but also contribute to community development. Islamic boarding schools are one of the main pillars in maintaining and spreading Islamic teachings in all ages.

c. Publishing working papers in various languages

²⁸Mujahidil. "KEPEMIMPINAN KHARISMATIK DALAM PENGEMBANGAN PENDIDIKAN ISLAM DI KAB. BONE (Studi Kepemimpinan AGH. Muhammad Djunaid Sulaiman di Pondok Pesantren Modern Al - Junaidiyah Biru Bone)". h. 101

Publishing written works is one form of major contribution to the development of Islam that has a long-term impact on society. Through written works, Islamic teachings can be documented, studied, and disseminated across generations.

AGH. Muhammad Djunaid Sulaiman is a scholar who is an expert in the field of Islam and Arabic. Although there are many scholars in the archipelago, not many of them are productive in writing. AGH. Djunaid is a scholar who is active and diligent in writing, both while in Mecca and after returning to his homeland.

According to the Encyclopedia of Nusantara Religious Leaders, AGH. Muhammad Djunaid Sulaiman wrote many works in Bugis, Indonesian, and Arabic. His works are as follows:²⁹

1. Al-Tidkhar, which is a writing made while studying in Mecca.
2. Translation of the Qur'an into Bugis and Indonesian
3. Hizb al-A'azam is a collection of prayers found in the Qur'an.
4. After returning to his homeland, he wrote a book of fiqh in Bugis which discusses the pillars of Islam.
5. His diary and preaching journey were diligently written in the form of Arabic poetry. Which he wrote every day, after performing the Maghrib prayer and the Subuh prayer at the Bone Grand Mosque

Al-Tidkhar, is basically a written work written while studying in Mecca with 14 students from Saudi Arabia, Indonesia, Malaysia, Persia, and India. This work consists of Arabic poetry written with great diligence. Sheikh Zakaria, one of the leading scholars of the time in Mecca, provided an introduction to Al-Tidkhar, which was later expanded and used as a textbook and reading material at the Madrasah al-Shaylatiyah in Mecca.³⁰

Quoting from Nursyirwan in the book *Diary of Anre Gurutta Haji Junaid Sulaiman* that the manuscript of AGH. Junaid Sulaiman's diary was

²⁹ Nursyirwan. *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 19

³⁰ Nursyirwan. *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 19

found in the form of a digital file consisting of eleven files. The diary is divided into three main categories: (1) from 15 Zulhijjah 1384 H to 24 Zulhijjah 1384 H, (2) from 9 Ramadan 1385 H to 30 Ramadan 1385 H, and (3) from 1 Shawwal 1385 H to 12 Shawwal 1385 H.³¹

AGH. Junaid Sulaiman does not have a specific target regarding the number of verses written in a day, so the number of verses produced is uncertain. However, he consistently records his activities every day. In one day, he not only creates one verse of poetry, but at least edits three verses of poetry. In fact, on several occasions, he was able to write up to 14 verses in a day.³²

The diary written between 1 Ramadan 1385 H to 12 Shawwal 1385 H is arranged sequentially and continuously. Although there are some missing pages, namely pages 59 and 60, the dates remain consistent. This indicates that the missing pages were probably not used when the diary was made. After page 100 which contains a note dated 12 Shawwal 1385 H, the next page immediately jumps to page 109 with the date 15 Dzulhijjah 1384 H. This indicates that there are several missing pages from the manuscript. Interestingly, there is a discrepancy in the chronological order, where the note dated 12 Shawwal 1385 H on page 100 is followed by the note dated 15 Dzulhijjah 1384 H on page 109. This difference in years indicates that AGH. Muhammad Djunaid Sulaiman probably added page numbers after reorganizing the diary that was previously stored separately.

³¹ Nursyirwan. *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 27

³² Fatkhul Wahab, "Sejarah dan Perkembangan Dinasti Bani Umayyah dalam Dunia Islam," *Pustaka*, 13.2 (2023), 121-35
<http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI>.

In this process, an error occurred in the sequencing, so that the record of 15 Dzulhijjah 1384 H was placed after the record of 12 Shawwal 1385 H.³³

Melalui penerbitan karya tulis, AGH. Muhammad Djunaid Sulaiman tidak hanya berkontribusi pada perkembangan Islam saat itu, tetapi juga memberikan warisan intelektual yang akan terus berpengaruh di masa depan.

d. Capacity Building for helping community

Development aimed at helping the community is a real manifestation of the commitment of an Islamic figure in practicing the values of concern for the welfare of the people. One example is AGH. Muhammad Djunaid Sulaiman, who not only focused on physical development, but also paid attention to social, spiritual, and economic aspects. In addition to establishing Islamic boarding schools, he also founded the Islamic Syiar Foundation (YASLAM) in 1966. This foundation is not only active in the fields of religion and preaching, but also contributes to various social aspects, such as education, health, and economy. In his lectures, AGH. Muhammad Djunaid Sulaiman often emphasized the importance of effort and hard work, by emphasizing that effort must always be prioritized rather than relying on prayer without real action. Finally, in 1988, Bone Regency recorded the largest number of hajj pilgrims in Indonesia. The majority of the population in the area works as clove and cocoa farmers.³⁴

Other contributions made by AGH. Djunaid include the establishment of the Mesra Cooperative in 1967, the construction of the Zubaedy Orphanage in 1971, and the establishment of the Social Workers High School (SMPS) in 1989. In addition, he also founded the Mesra Treatment Center and Raudatul Atfal Al-

³³ Nursyirwan. *Catatan Harian Anre Gurutta Haji Junaid Sulaiman*. h. 27-28

³⁴Muhammad Ruslan, Dkk. *Ulama Sulawesi Selatan: Biografi, Pendidikan dan Dakwah*, h. 185

Mahmudiyah which are still active today. Unfortunately, the Mesra Cooperative and the Social Workers High School are no longer operating today.

The implementation of the construction of various institutions to help the community shows AGH. Djunaid Sulaiman's concern for the needs of the community, both materially and spiritually. This step not only meets the practical needs of the community, but also becomes a real manifestation of the teachings of Islam which are rahmatan lil 'alamin.

AGH. Djunaid Sulaiman understands that the sustainability of the community depends on the quality of the next generation. The establishment of formal educational institutions starting from children's level (Raudatul Atfal), secondary (SMPS), to orphanages (Panti Asuhan Zubaedy), shows the existence of a comprehensive human resource development roadmap, starting from care to preparation towards professionalism.

D. Conclusion

AGH. Muhammad Djunaid Sulaiman is one of the influential scholars in South Sulawesi who played an important role in the development of Islam, especially in Bone Regency. He is the son of AGH. Sulaiman Rasyid, a scholar known as Panrita in Bone. He founded the Ma'had Hadis Islamic Boarding School, which is now known as the Al-Junaidiyah Biru Bone Modern Islamic Boarding School. With high confidence and enthusiasm, he tried to develop Islam through education. In his preaching, AGH. Muhammad Djunaid Sulaiman integrated local cultural values in the Traditional City (Bone) without ignoring the ethics and traditions that have long been maintained by the community.

Da'wah as a media and strategy for spreading Islam carried out by AGH. Djunaid Sulaiman is one of the most effective efforts in introducing Islamic teachings to all levels of society. As a cleric, he actively preached and conveyed Islamic teachings through local languages and literature. In addition to preaching, with his wisdom, he also helped improve the economic conditions of the Bone community at that time. He understood

that economic conditions are an important pillar in people's lives. In fact, he also donated his wealth for religious and social interests.

Through education and Islamic broadcasting in various regions, with strong determination he succeeded in establishing the first Islamic boarding school in Bone which still exists today. The Al-Junaidiyah Biru Modern Islamic Boarding School is real evidence of his contribution as a Bugis cleric in the development of Islam in Bone. He also played a role in the construction of orphanages, medical centers, Raudatul Atfal, and various other social institutions. In addition, he left behind many written works, such as translations of the Qur'an into Bugis and Indonesian, Al-Tidkhar, Hizb al-A'zam, and so on.

This research enriches the scientific treasury regarding the role of ulama and the process of Islamization, while also opening the way for further research. This research can also be applied in the development of education, social policy, and da'wah strategies in Indonesia. Thus, the analysis of AGH. Djunaid Sulaiman is not only of historical value, but also provides a concrete contribution to strengthening moderate and competitive Islam.

Peneliti menyadari bahwa dalam penelitian ini masih terdapat sejumlah keterbatasan, khususnya terkait sumber data yang digunakan. Oleh karena itu, peneliti selanjutnya diharapkan dapat melakukan riset lanjutan mengenai peran AGH. Djunaid Sulaiman dalam perkembangan Islam di Bone

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