



# The historical study on the manuscript of Kondowa na Bintapu by K.H. Abdul Jalil

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## ABSTRACT

The research aims to reveal the history and distribution of the Kondowa na Bintapu manuscript in society. The research explores religious features and the use of manuscripts for the people who use them. Research using a type of qualitative research. Data was collected through observation, interviews and document study. The results showed that the Kondowa na bintapu manuscript was the work of K.H. Abdul Jalil. The script was written several times. Even so, the distribution of the manuscripts was not intact in the hands of the heir and his students. Tracing of the whereabouts of the manuscripts only found two original handwritten manuscripts of the cleric. There are also two copies of the manuscript in the hands of the siblings and biological children of student K.H. Abdul Jalil, named H. Baharuddin Guni. Manuscripts are written in lontara script and utilizes the Makassar language. The manuscript contains worship fiqh material. Questions and answers on religious jurisprudence were made in dialogue between four birds, namely Kondo (Stork), Bintapu (Mandar Batu), Kiti'balang (Belibis), and Tarre-tarre (Seagull). Shafi'i's style of jurisprudence greatly influences the contents of the manuscript. The students and the surrounding community also received Syafi'i influence from the legacy of the Kondowa na Bintapu manuscript. The manuscripts are still often read by his heirs. The reading of the manuscript is intended to understand or remind the teachings about fiqh in the Manuscript.

**Keywords:** Kondowa na Bintapu manuscript, K.H. Abdul Jalil; historical study

## 1. INTRODUCTION

One of the relics of the past and can still be found today is a handwritten manuscript. Manuscripts are a medium for scientific transformation. Manuscripts contain various kinds

of information or knowledge including religious knowledge. Manuscripts have high levels of authenticity, originality, and information validity (Jabali, 2010: 1-28).

Religious knowledge in the manuscripts of the ulama's work proves that the transmission of knowledge from the ulama to the community in the past was not only carried out orally, but also through written media. For example, Sunan Bonang's primbon discourse (one of the walisongo), contains *fiqh*, *tauhid*, and *tasawuf* (Nasiruddin, 2004: 31-32). It means that religious manuscripts play an important role in intellectual transmission (Baried, 1994: 6). In the past, Demak and Giri were centers for the production of pesantren texts (Baso, 2015a: 20-21). Many manuscripts inherited from the Ulama Nusantara can now be found in European libraries such as in Leiden, London, Paris and Berlin (Baso, 2015b: viii). In the late 18th to 19th centuries, Islamic texts were plundered by imperialist adventurers (Laffan, 2011). The plunder could be a colonial strategy in controlling and weakening the colonized people so that the next generation no longer recognizes their cultural identity or ancestral religion (Amin, 2018: 350).

Quite a number of the Ulama's handwritten works had been researched and then reprinted. However, many of them are still in the form of manuscripts kept by their heirs today (Ilyas, 2018). Others were re-copied and kept "alive" because they were still read by their heirs, such as the manuscripts in the Tidore region, North Maluku.

In South Sulawesi, especially in Pangkep, one of the religious manuscripts inherited from a Ulama was found. The manuscript was kept and is still being read by his heirs today. The manuscript in question is *Kondowa na Bintapu* by K.H. Abdul Jalil. In addition to the handwriting of the Ulama, the manuscript also has a copy. Differences in the source of these manuscripts can result in variations in reading. These reading variations are more often seen as text dynamics in the perspective of modern philology (Fathurahman, 2015: 19). It is important to study the *Kondowa na Bintapu* Manuscript using a modern philological perspective to see the dynamics of the text that reveals the relationship between the script and the socio-cultural context of the people. The specific objective is to show the position (function or role) of the text in the life of society in the context of religion (Islam). The main problem is how the historical study of the *Kondowa na Bintapu* manuscript by K.H. Abdul Jalil. The main problem is described in sub-problems, namely: (1) How are the history and distribution of the *Kondowa na Bintapu* manuscript in society? (2) How are the implications of the manuscript for the religious style of the people who use the manuscript?

The research is focused on the *Kondowa na Bintapu* manuscript related to the history, distribution, and religious styles of the people who use the manuscript. Manuscripts are written records based on activities, manifestations, and reflections on people's lives in the past (Astuti, 2010 in Mustafa, 2013: 1-142). Lexically, manuscripts are interpreted as handwritten texts from past cultural remains, passed down from generation to generation until now (Astuti, 2010 in Mustafa, 2013: 1-142). Not all handwritten text is categorized as a manuscript. Documents categorized as manuscripts are those which are handwritten or typed in any form, have not been printed or made into a printed book,

and are at least 50 years old. This is as stipulated in the Republic of Indonesia Law Number 43 of 2007 concerning Libraries, Article 1 Paragraph 4. Based on these categories, the *Kondowa na Bintapu* document can be declared as a manuscript.

Research related to manuscripts has been done quite a lot. The research referred to includes research on the Dikili manuscript (Baruadi, 2014), the Tulkiyah manuscript (Abd. Kadir M., et al, 2007), the Suraq Rateq manuscript (Ilyas, 2016), and the Salawat Goutsi manuscript (Sakka, 2016). In general, these studies confirm that the manuscripts that are the object of study still exist among their heirs and are read at certain moments.

*Kondowa na Bintapu* Manuscript by K.H. Abdul Jalil has never been researched scientifically. Therefore, it is important to research this manuscript especially on the socio-historical aspect where the manuscript exists and is still being read today.

## 2. METHODS

Research used a type of qualitative research. This type of qualitative research intends to study a manuscript by a Ulama from Pangkep, K.H. Abdul Jalil. Research works target historical aspects, the background of the appearance of the manuscript, the social situation in the production of the manuscript, the teaching of the contents of the manuscript by the Ulama, and the use of the manuscript by stakeholders. Research also targets the influence of the contents of the manuscript on the religious pattern of the society where the manuscript is taught.

This research used several approaches. *First*, the social history study approach. The social history study approach aims to study the context of the appearance, existence, spreadance, and position of manuscripts as a social and intellectual factor that also determines the historical course of stakeholders. *Second*, the philological approach. The research studies the *Kondowa na Bintapu* manuscript by K.H. Abdul Jalil as a text. The philological approach is intended for the study of texts used by the community in certain events, activities or rituals that have been passed down from generation to generation. In this case, exploration and contextualization of the contents of manuscripts that are still functional or "alive" in society are carried out. According to Azra, the combination of these two approaches made a major contribution to Nusantara history (Azra, 2010: 1). *Third*, the anthropological study approach. The anthropological study approach aims to observe and discuss cultural developments during the life of the *Kondowa na Bintapu* manuscript writer and after his death, including the relevance of the text of the manuscript to religious events or activities in the society where the manuscript "lives".

Because of the research was related to the history of manuscripts, historical research steps were used. The first step, heuristics, is a search for historical sources. Historical sources are everything that directly or indirectly tells about facts or human activities in the past (Sjamsuddin, 2007: 86-95). Historical sources can be material sources, non-material, and oral sources (M. Dien Madjid and Johan Wahyudi, 2014: 219-236). The source material for this research is the *Kondowa na Bintapu* manuscript. There are two handwritten manuscripts of K.H. Abdul Jalil. The first manuscript is held by St. Haola. The

second manuscript is held by Saliha Daeng Makanang. The first manuscript is used as the main focus, while the second manuscript is treated as a comparison. There are also two copies of the *Kondowa na Bintapu* manuscript written by Ustaz H. Baharuddin Guni, a student of K.H. Abdul Jalil. The two copies of the *Kondowa na Bintapu* manuscript were also used as comparisons. The non-material source in this study is the community's treatment of the *Kondowa na Bintapu* manuscript. Oral sources in this study were in the form of testimonies obtained from interviews with manuscript owners and stakeholders. The second step is criticism of the historical sources that have been collected. The third step is the interpretation of the facts related to the research object. The fourth step is historiography or historical writing.

Data was collected by means of document study, observation, and interviews. Document studies are needed in order to explore documents or literature that are relevant to the substance of the research. Document studies were conducted to obtain historical data sources in the form of written cultural heritage related to this research. The main documents traced in the research are written documents in the form of religious manuscripts by K.H. Abdul Jalil, *Kondowa na Bintapu*. Other variants and copies of manuscripts are also traced as a comparison for efforts to understand the contents of the text. In addition, the research was assisted by a search of other relevant literature.

Observations were made in relation to the community's treatment of the *Kondowa na Bintapu* manuscript. The observation also intends to reveal the practice of using manuscripts by heirs and stakeholders. Historical research procedures classify this step into the stage of tracing non-material sources.

In-depth interviews were conducted with informants from among the heirs or stakeholders. The interviews were intended to obtain information regarding the profile and life context of the manuscript author, K.H. Abdul Jalil. The profile includes educational background, religious affiliation, daily activities, and students. The context of life includes socio-cultural conditions, environmental conditions, and the pattern of religious understanding of the local community. In addition to information on the manuscript author's lifetime, the interviews also attempt to record information from when the author died. Tracing using the interview process is classified as tracing oral sources according to historical research procedures. The research was conducted at Pangkep Regency, especially Bonto Perak Village, Pangkajene District.

### **3. RESULTS AND DISCUSSION**

#### ***History of the Kondowa na Bintapu Manuscript***

1. Profile of K.H. Abdul Jalil and Writing Background of The *Kondowa na Bintapu Manuscript*

The majority of Pangkep's population is Muslim. Thus, it certainly requires religious experts to provide religious enlightenment to the community. According to a religious leader, Pangkep has quite a number of preachers who actively devote their knowledge to

the community. Even so, if it is related to religious experts at the level of charismatic Ulama such as the Anregurutta in the past, then of course it can be said that it is very lacking (Hijruddin Mujahid, interview, 22 May 2022).

In the past, Pangkep, especially Pangkajene and its surroundings, actually had a number of local Ulama known to the public. A number of these ulama were Kiai Haji (K.H.) Ahmad Dahlan (1850-1928) from Barubaru Pangkep, K.H. Ayyub, K.H. Fahrudin from Japing-japing, K.H. Muhammad (d. 1950), K.H. Hazbullah Dg. Mambani (d.1940), K.H. Abdullah Dg. Massese (d. 1942), K.H. Mote Guru Rombeng, K.H. Haedar Dahlan (d. 1976), K. Abdillah Dg Marowa (d. 1957), K.H. Iskandar (d. 1952), K.H. Abdul Aziz (1931-1994) son-in-law of K.H. Abd Jalil, K.H. Zubair Yunus, K.H. Bakry is known as H. Bakaring, K.H. Ibrahim Dg. Nakku (1922-1999), K.H. Muhammad Arsyad, and K.H. Muhammad Siddiq Hakim (Hijruddin Mujahid, 2013: 4-6).

Generally, the Ulama studied in Mecca. After returning from Mecca, the Ulama actively gave lectures. In addition, the Ulama opened halakah in their respective homes. One of the many local ulama has religious scientific works (Hijruddin Mujahid, 2013: 4). The ulama referred to is K.H. Abdul Jalil (d. 1972). K.H. Abdul Jalil is classified as one of Pangkep's charismatic Ulama. K.H. Abdul Jalil is thought to have been active in fostering from the late 19th century until the end of his life. The teaching in the form of halakah was conducted by K.H. Abdul Jalil at his house. Year of birth K.H. Abdul Jalil is not known for certain. Based on the narrative of St. Haola, K.H. Abdul Jalil died in 1972 at the age of about 115 (St. Haola, interview, 13 March 2022). If the year of death is reduced by 115 years of age, it can be estimated that K.H. Abdul Jalil was born in 1857. K.H. Abdul Jalil studied in Mecca for about 12 years (St. Aminah, 2017: 46). Some also say around 17 years (K.H. Amri Razak, interview, 29 May 2022). K.H. Abdul Jalil accepted the allegiance of the Muhammadiyah Tariqat in Jabal Qubais and also deepened his knowledge of tasawwuf to Syekh K.H. Abdurrahim Puang Haji Awalli on Salemo Island (Basir, interview, 12 March 2022).

After finishing wandering in search of knowledge, K.H. Abdul Jalil returned to his hometown, Barubaru Towa. He had changed residence several times. He has also been married twice while dedicating knowledge in his hometown. When living with his first wife, he lived in Kampung Barubaru Towa, Pangkajene. After his first wife died, he married a second time and lived in Kampung Barubaru Tanga, Pangkajene. When the DI/TII gang set fire to Kampung Barubaru Tanga between 1956-1958, he fled to Tumampua in a rice field area close to the Pangkajene River, Pangkep. He and his family finally settled in Kampung Barubaru Utara until he died. The house where he lived was passed on to his grandson. The location of his house is about thirty meters from the DDI educational institution (St. Haola, interview, 13 March 2022).

According to one of his students, K.H. Amri Razak (interview, 29 May 2022), since living in Barubaru Towa, K.H. Abdul Jalil has taught or devoted knowledge by opening halakah at his house. K.H. Abdul Jalil taught the books of nahwu-sharaf, fiqh and tasawwuf. Apart from that, during his free time he actively writes (St. Haola, interview, 13

March 2022). His handwritten works consist of several scientific disciplines. Especially fiqh and tariqah.

One of the works of K.H. Abdul Jalil is *Kondowa na Bintapu*. He also taught *Kondowa na Bintapu* to the surrounding community. According to his student, K.H. Amri Razak, This manuscript containing fiqh teachings in Makassar language could be inspired by the books taught to his students such as Kifayatul Akhyar and Durratun Nasihin. *Kondowa na Bintapu's* writing was intended to teach fiqh to the surrounding community in a language and writing style understood by the local community. It was also hoped that writing could attract an interest in learning and interest in reading among the people at that time (K.H. Amri Razak, interview, 29 May 2022). He continued to carry out his halakah of book recitation and teaching of the *Kondowa na Bintapu* manuscripts even though he had changed his residence several times (Hj. Hapsah, interview, 20 March 2022). The people at that time really needed religious enlightenment, especially knowledge about fiqh. He also combined ordinary fiqh teachings with the tariqah for people who are interested in learning about it (K.H. Muh. Ramli Mas'ud Mas'ud, interview, 28 May 2022).

K.H. Abdul Jalil is the Caliph of Tariqa al-Muhammadiyah. K.H. Abdul Jalil became a referral center for his congregation, not only from the Pangkep family and community but also from various areas in South Sulawesi and from outside South Sulawesi (K.H. Muh. Ramli Mas'ud, interview, 28 May 2022, and K.H. Amri Razak, interview, 29 May 2022). According to one source, *Kondowa na Bintapu's* story was told before starting the remembrance of the tariqa. Conveying the *Kondowa* story is done by singing it. *Kondowa* was also taught in people's homes by inviting the Ulama to give religious teachings at that time (H. Muhsin, interview, 19 March 2022).

The environment where K.H. Abdul Jalil settled partly as a rice field area. Community activities in the environment around where they live are generally farmers and fish farmers. This situation may have inspired him to write stories about the birds that people often see around the rice fields and ponds. The story is packaged in such a way as to be a series of dialogues between birds. Dialogue contains religious teachings that can be more easily understood by the people in their environment (K.H. Muh. Ramli Mas'ud Mas'ud, interview, 28 May 2022). The story is compiled in a manuscript, known by the local community as *Kondowa na Bintapu* or simply called *Kondowa*.

*Kondowa* manuscripts and copies can still be found today. Some of the people who own the manuscript still read it. "*Bajiki ntu nibaca-baca anak, nia mabbicara najisi, assambayang, puasa, hajji. Kungai ambacai, jari simata kubacai nak*" (That's a good read, son. There are explanations about impurity, prayer, fasting, pilgrimage. That's why I like to read it, so I always read it, son) (Acce, owner of a copy of *Kondowa*, interview, 14 May 2022).

## 2. Pattern of inheritance and distribution of manuscripts

According to K.H. Muh. Ramli Mas'ud, a student of K.H. Abdul Jalil, not all students get *Kondowa's* manuscripts. The inheritance of the manuscripts at that time was limited. In addition to writing tools that are still limited, copiers such as photocopiers are not as well known as they are today. Re-copying of manuscripts at that time took a long time, making it difficult for the desired student to obtain a copy. Even though he is a student of K.H. Abdul Jalil, K.H. Muh. Ramli Mas'ud was not given the *Kondowa* manuscript, because he did not have time to study it. K.H. Muh. Ramli Mas'ud only learned Nahwu Sharaf from K.H. Abdul Jalil. The *Kondowa* manuscript was passed on to descendants and students who learned the manuscript directly (K.H. Muh. Ramli Mas'ud, interview, 28 May 2022, St. Haola, interview, 13 March 2022, and H. Muhsin, interview, 19 March 2022). K.H. Abdul Jalil's students did not only come from Pangkep, but also came from outside, such as the Mandar lands and other areas in South Sulawesi. Tracking of students K.H. Abdul Jalil, who came from outside Pangkep, experienced difficulties, because there were no records or administrative documents regarding the identity of the students (K.H. Muh. Ramli Mas'ud, interview, 28 May 2022).

*Kondowa's* manuscript was written directly and re-copied several times by K.H. Abdul Jalil. The manuscripts were passed on to his grandchildren, namely St. Haola, Saliha Dg. Makanang, Rassado', Fatiha, and H. Husain. The manuscript was also passed on to two of his students, Ustaz Baharuddin Guni and Ustaz H. Sido'. Many of the original copies of the manuscript have been lost or destroyed by termites. Only two intact manuscripts remain, namely the manuscript belonging to St. Haola and Saliha Dg. Makanang. The original manuscript in the hands of Ustaz Baharuddin Guni can no longer be found. Even though it has been lost, the manuscript was still copied twice by Ustaz Baharuddin Guni before his death in 2018. One copy of the manuscript was kept by one of Ustaz Baharuddin Guni's biological children named Basir. One other copy is kept by his biological sister, Acce.

### ***Manuscript Description***

The *Kondowa na Bintapu* manuscript contains the teachings of the Fiqh of Worship. Manuscripts are written in dialogic or conversational form between a number of birds that are widely found around rice fields or ponds, namely cranes (*Kondo*), *Mandar Batu* (*Bintapu*), *Belibis* (*Kiti'balang*), and Seagulls (*Tarre-tarre*).

The *Kondowa* manuscript belonging to St. Haola (MSH) was used as the main manuscript in this study. Manuscripts belonging to Saliha Daeng Makanang (MSDM), copies of manuscripts belonging to Acce (CMA), and copies of manuscripts belonging to Basir (CMB) are placed as comparisons to understand the contents of the manuscripts.

In substance, the two *Kondowa na Bintapu* manuscripts and their two copies are no different. Even so, the texture of the writing and some of the words seem varied. Variations in the texture of writing and words do not affect the content of meaning in each manuscript and its copies. For example, in MSH, CMA, and CMB, the word *tarrea* is

written in the lontara script using the letters 'ta', 'ra', and 'ya'. Meanwhile, in MSDM, the word *tarrea* is written with the letters 'ta', 'ra', and 'a'. The word *paumi* menne in MSH and MSDM is written *mae* in CMA and CMB. These words both mean "just say". Page numbering on MSH and MSDM is the same. CMA and CMB copies differ from MSH and MSDM in page numbering. The text arrangement on the CMA and CMB copies was made in verses, while the flow of the text on MSH and MSDM followed the movement of the page lines. The number of lines per page on MSH and MSDM is the same, thirteen lines per page. The number of lines per page on CMA and CMB is different from MSH and MSDM. The stanzas on each page of CMA and CMB are on average filled with four to four verses. MSH consists of 122 pages, 105 pages containing the story of the *Kondowa*. The MSDM consists of 148 pages, 105 pages containing the story of *Kondowa*. CMA consists of 158 pages, 150 pages containing *Kondowa's* story. CMB is only 77 pages long, 71 pages of *Kondowa* stories.

According to the colophones, MSH and MSDM were completed on Tuesday night or Wednesday night 2 Jumadil Akhir 1361 H. Based on online conversion via the alhabib islamic service menu, 2 Jumadil Akhir 1361 H. coincides with 16 June 1942 a.c. Kolofon at CMA provided information that a copy of *Kondowa's* manuscript was completed in August 1966 a.c. coincides with the month of Rabiul Akhir 1385 H. CMB does not have a colophone.

The entire manuscript, both original and copy, contains a dialogue between the four birds regarding Fiqh Ibadah. The content of Fiqh Ibadah in the manuscript includes the themes of purification or taharah, prayer, zakat, fasting, and hajj.

### ***The Manuscript Users and Uses***

The *Kondowa* Manuscript from the time of K.H. Abdul Jalil during his lifetime was often read by people who owned it or who studied at K.H. Abdul Jalil. Some people who study *Kondowa* memorize several verses from the contents of the manuscript. The verses of the story of *Kondowa* are often sung at leisure. The *Kondowa* manuscript was taught by K.H. Abdul Jalil was continued by his two students through regular halakah of learning every week at the mosque. Teaching the *Kondowa* verses by K.H. Abdul Jalil is recited through humming in certain tones (Hj. Hapsah, interview, 20 March 2022). There is a grandson as well as a student of K.H. Abdul Jalil, named Rassado' (d. 1990s), memorized the entire *Kondowa* manuscript. Rassado' is usually asked to hum *Kondowa's* verses at certain events as an introduction to events or entertainment for the people of Pangkajene and its surroundings (Fatiha and St. Rabi'ah, interview, 26 March 2022).

Ideally, the *Kondowa* manuscript actually serves to introduce or teach the public about the Islamic Jurisprudence of Worship, from taharah to haj issues. Makassar language is the language of instruction. Because the target community for his da'wah were ethnic Makassar citizens, the compilers tried to adapt their da'wah by compiling Makassarese fiqh texts. In order to make the presentation more interesting, the author compiled the script in the form of a conversation story between four types of birds,



namely the *Kondo* (Stork), *Bintapu* (Mandar Batu), *Kiti'balang* (Belibis), and *Tarre-tarre* (Seagull). The four types of birds were indeed common around the community's rice fields and ponds when K.H. Abdul Jalil was still alive. K.H. Abdul Jalil's effort to write the story of *Kondowa* is one of the da'wah strategies to attract people's interest in studying religion, especially fiqh. To fulfill the religious "thirst" of the community, K.H. Abdul Jalil also opened a halakah study (non-formal educational institution) at his house which was intended for religious learning communities. Many residents came to study religion at the halakah K.H. Abdul Jalil, ranging from among children, adolescents, to adults. Children and youth generally learn tool science, in this case Nahwu-Sharaf. Some adults learn fiqh, some learn tariqah, and some learn both. K.H. Abdul Jalil taught the people the *Kondowa na Bintapu* manuscripts on fiqh halakah. Apart from halakah, K.H. Abdul Jalil during his lifetime also taught the contents of the *Kondowa* manuscript directly in people's homes.

After the death of K.H. Abdul Jalil, two of his main students, Ustaz Baharuddin Guni and Ustaz H. Hamid Abdul Rasyid or known as H. Sido', actively continued teaching the contents of the *Kondowa* manuscript. Teaching is carried out in periodic lectures every week. The teaching time is set after the evening prayer and after the dawn prayer. The two of them took turns actively giving lectures at the Nurul Yaqin Mosque, Bonto Perak Village, a few years after the death of K.H. Abdul Jalil (d. 1972). H. Sido' continued the teaching of the *Kondowa* manuscript until his death in 1996 (Hj. Hapsah, interview, 20 March 2022, and H. Muh. Anas, interview, 21 March 2022). Recitation was continued by Ustaz Baharuddin Guni until early 2018 (Basir, interview, 12 March 2022, and Hj. Hapsah, interview, 20 March 2022). Another source stated that Ustaz H. Sido' also preached about it in Padang-padangeng Village, Bungoro, Pangkep. In Kampung Padang-padangeng, H. Sido' built a mosque and actively preached the contents of the manuscripts left by his teacher (Tadir Halik, interview, 27 March 2022).

According to information, the *Kondowa* manuscript was only popular for the 50s to 80s generations among the people of Pangkajene and its surroundings. This is because the span of time for teaching the contents of manuscripts only lasted between the forties and early 2018. The generation born in the nineties and so on no longer actively accepts teaching from the *Kondowa* manuscript. The teaching of *Kondowa* manuscripts in the nineties and so on was only attended by those aged 30 and over. Apart from the teaching period, the decline in the popularity of *Kondowa* manuscripts among the post-eighties generation is also due to the absence of a follow-up generation for teaching manuscripts after the death of Ustaz Baharuddin Guni (d. 2018), the last teacher of the *Kondowa* manuscript. Even though it has experienced a downturn in terms of popularity, traces of the contents of the *Kondowa* manuscript can still be found in the religious pattern of the local community.

### ***Manuscripts and Patterns of Community Religion***

The *Kondowa* Manuscript contains fiqh teachings affiliated with the fiqh ahlussunnah wal jamaah, especially Shafi'i. That is why the majority of the people in the area of the manuscript are exposed to fiqh issues with a Shafi'i style. This can be seen, for

example, in the practice of worship in several mosques in the Sanrangan, Barubaru Towa, and Barubaru Tanga areas which are characterized by the Shafi'i school, for example jahr basmalah, qunut subuh, remembrance after the congregational fardu prayer. Likewise with religious traditions, the local community still maintains traditions in Islamic religious ceremonies, such as the celebration of maulid, isra' mi'raj, 1 Muharram, and halal bi halal. The Barzanji tradition also still applies to the aqiqah procession, *akkorontigi*, thanksgiving for entering the house, and circumcisions.

During K.H. Abdul Jalil lives in Barubaru Tanga and Tumampua, the majority of the people adhere to the Shafi'i. When K.H. Abdul Jalil and his family moved and settled in Kampung Barubaru Utara, religious life had begun to be dynamic and plural. The religious understanding of the affiliation of the Muhammadiyah mass organization has begun to enter. The Muhammadiyah figure at that time, Ustaz H. Hamid, was quite active in spreading his understanding to the people around Barubaru Utara. Muhammadiyah itself also started to pioneer a muallimin educational institution which was the forerunner of the Muhammadiyah school in Barubaru Utara around the 1970s (St. Haola, interview, 13 March 2022). The location of the Muhammadiyah college is adjacent to *Sikola Ara'* which was first established around 1962. *Sikola Ara'* or Madrasah Diniyah which is the forerunner of the DDI educational institution in North Barubaru was founded by a DDI figure, K.H. Abdul Aziz together with several community leaders at the time, H. Muin and H. Abd. Syukur (Hijruddin Mujahid, 2013: 13).

*Sikola Ara'* was established not long after the construction of the Nurul Huda Mosque. The establishment of the Nurul Huda Mosque was initiated by K.H. Abdul Jalil, with K.H. Abdul Aziz, H. Muin, and H. Abd Syukur. I'm grateful. At that time, the mosque was still a simple small building made of gamacca (gedek). Apart from praying, the small mosque is quite adequate as a place for students to study at *Sikola Ara'* or Madrasah Diniyah Awwaliyah. After being restored for the first time to become a two-story semi-permanent building, the second floor of the mosque was also used as a place of study. After DDI developed, Madrasah Diniyah Awwaliyah occupied a new classroom building next to the Nurul Huda mosque in the south. Classrooms are growing as the number of students, grade levels, and advanced levels increase. The advanced level of DDI Middle School was founded in 1982 and DDI High School was founded in 1987 (Hijruddin Mujahid, 2013: 27). The Madrasah Diniyah Awwaliyah still exists today.

In the early 1970s, the health condition of K.H. Abdul Jalil has started to decline. K.H. Abdul Jalil rarely preaches in society. The social condition of the community in North Barubaru toward the end of K.H. Abdul Jalil's life was quite dynamic and diverse. The most prominent situation at that time was the presence of a kind of ideological "tension" between the Muhammadiyah congregation and the DDI congregation who adhered to religious traditions. The early 1970s was a period of "contestation" between Muhammadiyah which was represented by several figures and their sympathizers and NU which was represented by the congregation and DDI figures such as K.H. Abdul Aziz, son-in-law of K.H. Abdul Jalil. One informant described conditions in the early 70s by saying:

"There was an ustaz at that time, he was also the caretaker of the Nurul Huda Mosque, used to be an imam, often invited speakers from Makassar, the speakers he brought often referred to the practices of the local people as bad. Finally, the village people visited his house and stoned his house. because of that, he moved to Pacce'lang" (informant1, interview, 22 May 2022)"

On another occasion, one of the informants stated:

"In the past, when the Muhammadiyah school wanted to be built here for the first time, there were many challenges from the community. At that time, every time we built a building foundation, residents who disagreed were always marked with a red marker. we are always on guard by always carrying a machete at our waist, because the harshness of the time was rejection. However, because we kept trying to give understanding to the community, this educational institution was finally able to stand up. First of all, the former name was Muallimin. After turning into a college, Madrasah Tsanawiyah was built. Now, there are TK, MI, MTs, and MA. Once there was also a class away from Muhammadiyah University, but then it stopped. There was also an early childhood education center, but then it stopped. Now, what survives are TK, MI, MTs with their MA. When Muallimin was first built around the 1970s, there was Sikola Ara' built by K.H.Abd. Aziz. There used to be quite harsh religious differences here. But over time not. The people are used to it and already understand, in fact many people around here have sent their children here, apart from DDI" (Informant 2, interview, 21 May 2022).

"Right now in North Barubaru, you could say there is a balance between Muhammadiyah followers and DDI or NU followers, even in one house, there are husbands from DDI, wives from Muhammadiyah or parents from DDI and children from Muhammadiyah" (Informant 3, interview, 22 May 2022).

The social conditions of the people described above, especially in North Barubaru show a da'wah "contest" between Muhammadiyah and NU which can be said to be represented by congregations or DDI people. "Contestation" has implications for the polarization of religious understanding in society. The Syafi'iyah style of fiqh was balanced by non-Shafi'iyah fiqh schools. This is different from the area around Barubaru Towa and Barubaru Tanga. The people around Barubaru Towa and Barubaru Tanga are still predominantly Shafi'i. The majority pattern still persists in Barubaru Towa and Barubaru Tanga influenced by the existence of the DDI Islamic boarding school. Most of the people of Barubaru Towa and Barubaru Tanga send their children to these Islamic boarding schools. Meanwhile in North Barubaru, the Muhammadiyah and DDI educational institutions that emerged almost simultaneously are now equally developing in a balanced way.

Ideological "tension" between Muhammadiyah and DDI towards the end of their lives and after the death of K.H. Abdul Jalil in North Barubaru did not have a direct impact on whether the tradition of reading *Kondowa* manuscripts was alive or not. The people of Barubaru Utara Village, Barubaru Tanga, and Barubaru Towa, who have indeed studied

*Kondowa* manuscripts, especially the heirs of the manuscripts, still read them during their free time. The continuation of teaching the content of the *Kondowa* manuscript by two of the scriptwriter's main students also colored the spirit of reading the manuscript. Intensive teaching of the contents of the *Kondowa* manuscript stopped after the death of Ustaz Baharuddin Guni in 2018. The current owner of the *Kondowa* manuscript only reads it himself or recites a few verses from the memorized *Kondowa* manuscript. This is because the heir to the manuscript does not have the ability to convey da'wah (St. Haola, interview, 13 March 2022).

Along with the changing times, many of the younger generation or millennials do not know the teachings of *Kondowa*. The "old generation" of community, with an average age of 40 years and above, generally still know or have heard of the works of K.H. Abdul Jalil. However, not many of them delve into the exact story of the *Kondowa*. *Kondowa* was only seen as stories or songs about birds (Bakri, 14 May 2022, Nurfadilah, 15 May 2022). However, some parents know that the *Kondowa* by K.H. Abdul Jalil is not just a song, but a jurisprudence lesson (Hj. Rosmiati, interview, 19 March 2022, Muh. Anas, interview, 21 March 2022, H. Saharuddin, interview, 21 March 2022).

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