

International Journal Social Sciences and Education (IJoSSE)

Volume 3, Number 1, 2022, pa. 18-24

ISSN : 2775-1481 (Print), ISSN : 2775-1473 (online)

CONTRIBUTION OF KH. MUHAMMAD THAHIR IN EDUCATION IN WEST SULAWESI

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Received : 26 Mei 2022

Reviewed: 15-28 June 2022

Accepted: 15 July 2022

ABSTRACT

This study aims to determine the contribution of KH. Muhammad Thahir (Imam Lapeo) in the world of education. The research used includes literature research that focuses on book references and other relevant sources. The research method used is library research. Primary data sources are through books that have something to do with research objectives, namely books that discuss KH. Muhammad Thahir (Imam Lapeo). Secondary sources are other books that are relevant and relevant to research, including other non-book sources such as journals. The data collection technique is literature study. The data analysis used in this study is the deductive method and the inductive method. The results of this study indicate that the contribution of KH. Muhammad Thahir (Imam Lapeo) in the world of education, namely by playing an important role in establishing various educational institutions centered on several mosques in West Sulawesi and Islamic boarding schools in Lapeo.

Keywords: Priest, Lapeo, Education, Da'wah

A. INTRODUCTION

Indonesia is a country that rich in culture, traditions, and values - ancestral value. Indonesian society coexist with everything the difference they have, every day Indonesian people interact then create norms and values deep social foundation carry out his life. Step of every interaction can create social reality on that will become a tradition or values in society (Rezky, Suyitno, And Akbal 2018) (Sari 2020) (Widayarti 2020) .

Education can teach all things that are beneficial to human life, both for physical activity, mind

and for the sharpness and tenderness of his conscience. So education has an important role in creating a society that is intelligent, clever, knowledgeable and knowledgeable about the mindset of the people themselves. Education can foster religious spiritual strength, self-control, and the skills needed by students. According to Tatang (2012: 15) explains that education is an effort to foster and shape student personalities so that they fear Allah SWT, love for parents and each other and for their homeland as a gift given by Allah SWT (Sopian et al. 2022) (Maulidia and Sutarna 2020) .

In today's modern era, not a few Muslim intellectuals have been able to present their great works in the field of education. Let's say one of them is an educational figure from West Sulawesi, namely KH. Muhammad Thahir or better known as Imam Lapeo. Educational figures in the Dutch colonial era in the archipelago. His great work in developing Islamic da'wah in Indonesia. KH. Muhammad Thahir is an Islamic religious figure who is highly respected and respected in his time as a child with a religious education in the village of Kauman, Tanah Mandar.

Mandar is an ethnic group that inhabits the western region of the island of Sulawesi which is known as one of the very religious tribes, in this case as adherents of Islam. Mandar in its time was an area with people who still adhered to animism and dynamism (not Islam) who believed strongly in their black magic power or *doti* (in Mandar language) (Tahara and Bahri 2018) (Muliadi 2013) .

Seeing the condition of the Mandar people at that time, the role of a cleric was needed to expand the eradication of animism and dynamism that were still adhered to by the Mandar people and to straighten out the misguided paths of the Mandar people.

Therefore, the author in this case has the opportunity to research an educational figure in the land of Mandar. Becoming an influential person in the world of education and da'wah is the dream of many people. Especially for those who are struggling in the world of education. However, to become an influential scholar needs to go through a long process. Educational and preaching figures are people who have a deeper degree of divine knowledge and are reflected in all their actions, words and deeds.

The influential cleric from the land of Mandar is Imam Lapeo. Born with the name Junaihin Namli or KH Muhammad Thahir or more popularly known as Imam Lapeo. The name Lapeo itself is taken from the name of a village in Campalagian District, Polewali Mandar Regency, about 290 km from Makassar City. Imam Lapeo is an Imam in Lapeo who is simple and spreads Islam to the Bugis lands. Often shows miracles from the power.

Imam Lapeo or KH Muhammad Thahir is a great scholar and propagator of Islam who never gives up in instilling the principles of monotheism, morals and Islamic scholarship in the land of Mandar. Imam Lapeo is the same as other humans. Have desires, obsessions, aspirations and at first figure out what it takes to do. The spirit of patriotism, courage to take risks and various kinds of trials he has done.

Seeing the life and level of education of the people, he always wants to meet, endure and feel what they are experiencing. Always want to be in touch, both when you are happy, especially when it is difficult or when you are experiencing a crisis. He visited them to find out about what they were experiencing. The existence of Islam in the Mandar region has brought a breath of fresh air to people's lives, but the people have become accustomed to customs that had been entrenched long before the arrival of Islam, each of which mixed Islamic teachings with old customs, especially in terms of rituals. (Sukriawan 2020) .

The presence of Imam Lapeo in the Mandar region, the implementation of Islam is still influenced by old traditions. So he took the most important path, namely preaching gently as the preaching of the Prophet *sallallaahu 'alaihi wasallam* . This path was made possible because of Imam Lapeo's knowledge of the spread of Islam by Indonesian scholars through teaching by following the example of the salaf scholars in preaching and educating the community with gentleness and knowledge of fiqh and by looking at the condition of society (Reski 2017) .

Apart from that he also contributed to the struggle against the Dutch colonialists, although he did not directly participate in the war, but actively motivated the fighters who came to him, besides they hoped that he would pray to the presence of Allah SWT, so that they would win in struggle. Based on the description above, the writer can conclude that before the presence of Imam Lapeo in the Mandar

region, the implementation of Islam was still influenced by old traditions.

So Imam Lapeo expanded the eradication of community behavior by taking the most important path, namely da'wah with wisdom with gentle words and deeds.

From these figures, it gives us an idea that education is very important and a necessity for every human being. With education, humans will be able to see things they have never seen before, and will be able to distinguish between good and bad things. In addition, education can create a new civilization in the future (Abidin 2018) .

The concept conveyed by the two figures above is regarding the role in establishing educational institutions, especially at the elementary school level. Broadly speaking education is a process of shifting humans from uneducated humans to educated humans. Education can change from a certain situation to another, from we don't know something, we know something. In accordance with the description above, the authors are interested in examining the contribution of KH. Muhammad Thahir in the world of education in West Sulawesi (Reski 2017) .

B. RESEARCH METHODS

The approach used in this study is a qualitative approach. In this qualitative approach research is descriptive, namely by describing and explaining the contribution of KH. Muhammad Thahir (Imam Lapeo) in the world of Education in West Sulawesi. The descriptive analysis method provides clear, objective, systematic, analytical and critical descriptions and explanations. This research was entirely produced from literature studies because this type of research is library research, which is researching library/literature materials related to research issues (Halik 2022) .

A series of activities related to library data collection methods, reading, and recording and processing writing materials. The other data sources through the interview process only aim to strengthen and support the results of this study. The type of research used is library research. According to Hamzah (2020: 8) library research is part of the study of figures who are in the four-level quadrant. That is, character studies are high-level qualitative research because they focus on certain people and certain fields as the unit of analysis. Because, this research is sourced from the literature. By using data in the form of writings or texts from books. In this research, the object of research is the contribution of KH. Muhammad Thahir (Imam Lapeo) in the world of Education in West Sulawesi (Annisa 2022) (Abidin 2018) .

C. RESULTS AND DISCUSSION

1. Profile of KH. Muhammad Thahir (Imam Lapeo)

KH Muhammad Tahir, his full name is KH Muhammad Tahir bin H. Muhammad bint Ikaji or St. Rajiah, KH Muhammad Tahir who is familiar with the name Imam Lapeo was born in Pambusuang (now the Balanipa District area, Polewali Mandar Regency, West Sulawesi) in 1838 MKH Muhammad Tahir Imam Lapeo was the first of four children, he had three sisters, namely: St. . Aras, St. Rahma, and St. Samaniah. KH Muhammad Tahir is a charismatic cleric in the land of Mandar, He is an Imam in the humble village of Lapeo and spreads Islam to the archipelago (Reski 2017) .

In his childhood, KH Muhammad Tahir was named Junaihim Namli by his parents. Since childhood he was known as an obedient and obedient child to his parents, honest and brave and has a strong will. The name or title of Annangguru for KH Muhammad Tahir in the Mandar Lapeo community is a special title given to a cleric who is considered an influential figure among Muslims. Scholars who are close to and attached to the hearts of the community (Dahlia 2019) .

His father, H. Muhammad bin H. Abdul Karim al-Talahi, was a teacher of reciting the Koran using reliable teaching methods inherited from Imam Lapeo's grandfather, H. Abd. Karim al-Talahi who is also popular by the name Kanne Nugo to his son, Muhammad. Imam Lapeo's grandfather was a memorizer of the Koran in his day. Imam Lapeo's mother is Sitti Rajiah who is also known as Ikaji. Whereas his maternal grandfather was named Ilego and his grandmother was named Leana who,

according to kinship terms, came from the descendants of Hadat Tenggeling (an area with the status of a district within the former Swapraja Balanipa government area, now Luyo District, Polewali Mandar Regency) (Dahlia 2019) .

This devout religious background was very influential in the process of developing KH Muhammad Tahir Imam Lapeo's soul and coloring his life since he was a child. As a fisherman's son, he was used to the currents and waves when accompanying his father fishing. Not surprisingly, since he was 15 years old, he had the courage to follow his uncle H. Bukhari to Padang, West Sumatra to trade lipa ' sa ' be (silk sarong). Da'wah can be done in various ways, one of which is by marriage. For KH Muhammad Tahir Imam Lapeo, marriage is a da'wah as well as to foster brotherhood. During his lifetime, Imam Lapeo married six times (St. Rugayah/Amma Fatima, St. Khalifah, St. Khadijah, St. Attariyah, Hj. Hunaimah, St. Amirah). He combined his wives not directly with six people at once but married in stages (Ruhayat 2015) .

Several of his wives were divorced for several reasons, one of which was not having children. There are also those who are married only by carrying out the contract. At the age of 25, together with his uncle H. Bukhari, migrated to Padang, West Sumatra. In addition to studying religious knowledge from Padang scholars, they also traded Mandar silk sarongs. At the age of 27, Junaihim Namli was married by his teacher Sayid Alwi Jalaluddin bin Sahil (a great scholar from Yemen who greatly influenced his thinking and gave him much motivation to fight against ignorance) with a girl named Nagaiyah (who later changed Rugaiyah), at this marriage , the original name of Janaihim Namli was changed by his teacher to Muhammad Tahir. The names of his wives from KH Muhammad Tahir Imam Lapeo include (Hasmirah 2019) :

1. St. Rugaiyah/Amma Fatima
2. St. Caliph
3. St. Khadijah
4. St. Attariyah
5. Hj. Hunaimah
6. St. Amira.

2. Educational background

KH Muhammad Tahir's Education In the field of formal education he was not very prominent, in fact he was more interested in religious knowledge. In his childhood he has repeatedly recited the Qur'an beyond his peers. Towards the age of his teens he began to deepen Arabic by studying Nahwu and sharaf sciences at Pambusuang. After that, he went to Salemo Island to study Islam more deeply under the guidance of a great scholar from Gresik, East Java, at that time Salemo Island was very famous for its pesantren which gave birth to many great scholars in the archipelago. Padang, West Sumatra and lived there for four years. He also visited the Malacca peninsula (now Singapore). After that he continued his journey to Mecca to deepen his religious knowledge by visiting several great scholars who studied or mastered the sciences of Fiqh, Tafsir, Hadith, and the science of monotheism and others (Hasmirah 2019) (Dahlia 2019) .

He lived in Makkah for several years. On this occasion he also took the time to visit Istanbul, Turkey. In fact, he had lived in Istanbul for several months. This is what later made his grandchildren call him Kanne Ambol. These choices of Imam Lapeo show how much he loves to study. He always takes every opportunity available to continue to gain knowledge. It is recorded that the teachers of Imam Lapeo were: Muhsin wrote among KH Muhammad Tahir Imam Lapeo's teachers, among others (Reski 2017) :

1. His own father (Muhammad)
2. His grandfather (Abdul Karim)
3. Langgo teacher in Pambusuang to learn Arabic
4. Teachers in Salemo (Pangkep) taught him about morals
5. Teachers in Pare-pare such as Al-Yafi'I (father of Prof. HMAli Al Yafi ' I) who taught him fiqh and interpretation

6. Teacher on Madura Island (Syaikhuna Kholil Bangkalan) who teaches Sufism
7. Habib Sayid HMalwi bin Sahal Jamalulail to study Sufism
8. Teachers in Malacca and Singapore
9. Syeh Hasan Yamani who teaches fiqh
10. Teachers in Padang taught KH Muhammad Tahir religion and pencak silat.

3. Contribution of KH. Muhammad Thahir (Imam Lapeo) in the world of Education

In the course of his life KH Muhammad Tahir was married six times. The marriage was based on his awareness that in this way it was a very effective da'wah method in developing Islamic symbols. This was marked by the fact that several of his wives came from respectable families among the Mandar people, who were considered to be able to support his da'wah struggle. KH Muhammad Tahir developed Islam in Mandar using the Sufism approach, adapting to conditions in society at that time which were still heavily influenced by old traditions, namely animism and dynamism. The Sufism approach method is basically a form of congregation in Islamic teachings, he immediately gave an example to the community with a physical method which then attracted a lot of sympathy from the community. KH Muhammad Tahir is a great and well-known scholar in the land of Mandar (Hardiman 2021) (Reski 2017) .

He is known as Imam Lapeo because he was the one who pioneered and founded the Lapeo mosque which is located in Campalagian District, Polewali Regency. In spreading Islamic teachings in Mandar, Imam Lapeo took various methods, namely da'wah, education, and marriage. The people who initially understood animism and dynamism after being preached by KH. Muhammad Thahir, they were also willing to leave their beliefs and say 2 sentences of shahada.

Construction of the Mosque The mosque is one of the most appropriate main means for the educational process of Muslims. The Prophet Muhammad and his companions paid close attention to this. Therefore, if the mosque is used as a means of education, surely the Muslims will really feel the benefits of the mosque. When a mosque has functioned like a madrasa, in which knowledge is conveyed to Muslims, then the Messenger of Allah considers this to be something very noble, so that the person is judged like someone who is jihad in the way of Allah SWT. The Messenger of Allah said, which means: "Whoever comes to my mosque, he does not come to it except the goodness he learns or recommends, then he is like a mujahid in the way of Allah SWT (HR. Ibnu Majah)" (Idris 2014) (Reski 2017) .

KH Muhammad Tahir "Imam Lapeo" breathed his last peacefully at the age of 114 years, on Tuesday 27 Ramadhan 1362 H, coinciding with 17 June 1952 in Lapeo. Buried in the courtyard of the Nurut Taubah Mosque. Even though before he died, Imam Lapeo was no longer actively traveling to preach because his physical condition was no longer possible. It was people who started arriving to ask for his advice from various matters at his house which was later called Boyang Kayyang (Ruhayat 2015) .

Contribution of KH. Muhammad Thahir can be seen in his da'wah in the world of education, which is marked by the establishment of the Nurut Taubah Mosque as the center of his da'wah during his lifetime. Nurut Taubah Mosque or Masigi Lapeo in Lapeo Village, Campalagian District, Polewali Mandar Regency, West Sulawesi. This mosque is famous for its minaret. Apart from the Nurut Taubah mosque, several other mosques which are places to teach people religious knowledge and educate them are (Ilyas 2015) :

- 1) Ridha Mosque, in Orobatu, Tapalang, Mamuju.
- 2) Nurul Yaqin Mosque, in Sinyonyoi, Kalukku, Mamuju
- 3) Nurul Muttahidah Mosque in Mamuju City, in West Sulawesi.

the Addiniyah al-Islamiyah Ahlu Sunna Wal Jama'ah Islamic Boarding School in the 1920s and now have changed their name to Madrasah Tsanawiyah Darud Dakwah Wal Irsyad Lapeo. The end of KH Muhammad Tahir Imam Lapeo's life KH Muhammad Thahir Imam Lapeo breathed his last peacefully at the age of 114, on Tuesday 27 Ramadhan 1362 H. On June 17 1952 in Lapeo (now the Campalagian sub-district, Polewali Mandar district) (Reski 2017) .

4. Da'wah Method KH. Muhammad Thahir (Imam Lapeo)

As a reformer in the development of Islam, Imam Lapeo has continued the efforts of his predecessors in various ways. Of the many efforts that have been made, none of them have come out of the principles of Islamic da'wah, namely Bilhikmah. History has recorded that Islamic renewal in Indonesia was carried out through several channels, such as: trade, marriage, education, and the arts, so Imam Lapeo also carried out these reforms but only through marriage, education, and Sufism (Tamsil 2012) .

1) Marriage

Islamic broadcasting in Indonesia proves that marriage is the most effective way, both at the beginning of the arrival of Islam and in later times (after the arrival of Islam), because marriage provides an advantage that is not small in value in the history of Islam in Indonesia. Marriage is even more profitable if it occurs between a preacher or scholar and a daughter of a noble (son of the king) or with the daughter of another ruler. Because with marriage there is a social increase cultural, socio-economic, especially increasing socio-political status which can accelerate the spread of Islamic religious teachings.

2) Education

One channel (path) for the development of Islam that is no less effective than other channels is the education route. Education as a channel for broadcasting and developing Islam can take place in the household as informal education, it can also be in Islamic boarding schools (schools) as formal education. Or it takes place from house to house or from mosques as non-formal education. Informal education that takes place in the household can be carried out if there is someone in the household who understands the religion of Islam, so the children are taught to read the Koran (reciting the Koran). However, if in a household there is no one who can teach an understanding of the teachings of Islam, then they are advised to find a teacher who can teach their children or place them in one of the Islamic boarding schools which may be not far from their settlement as a forum. formal education (Ruhiyat 2015) .

Considering that the number of Imam Lapeo's students was increasing day by day and he was no longer able to teach himself, he founded a pesantren which Imam Lapeo named the madrasa Al - Diniyah AlIslamiyah Ahlusunnah Wal Jama'ah with the assistance of several teachers. Students who come to study with him are generally accommodated at his house, especially students who come from the mountains of Polewali Mandar Regency and students who come from outside the Polewali Mandar area itself. They live together in Imam Lapeo's house without being charged anything. The efforts to develop Islam carried out by Imam Lapeo in the field of education were not only carried out in Lapeo but were also carried out in villages in the Mandar area itself and even carried out the development of Islam outside the Mandar area (Ruhiyat 2013) .

D. CONCLUSION

- a. Contribution of KH. Muhammad Thahir (Imam Lapeo) in the land of Mandar played an important role in instilling Islamic values in society. Imam Lapeo carried out the expansion of exterminating idols considering that the people at that time still adhered to animism and dynamism. Imam Lapeo tries his best to change the forms of community belief and religious treatment adopted by the community. This can be seen in the emergence of belief in the oneness of Allah SWT, namely monotheism and making the Sunnah of the Prophet Muhammad sallallahu 'alaihi wasallam in the practice of Islamic values in everyday life.
- b. the reduction of people who believe in power beyond the power of Allah SWT and surrender all matters of servitude to Allah Subhanahu Wata'ala solely without intermediaries. So it is a real result that can be seen in the struggle for da'wah and education of KH. Muhammad Thair (Imam Lapeo)

- c. As for the results of the preaching of KH. Muhammad Thahir (Imam Lapeo) in the people of Mandar land has an important role in changing his social and religious life. In the religious field, his teachings resulted in changes in beliefs, religious behavior, and were even able to influence social status and strata of society.

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