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CONTRIBUTION OF KH. MUHAMMAD AS'AD IN THOUGHT ISLAMIC EDUCATION (BOARDING SCHOOL)

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ABSTRACT

This study aims to describe the contribution of KH. Muhammad As'ad in the world of Islamic education, especially in establishing pesantren. The research method used is qualitative. The primary references used in this article are sources in the form of books, local government documents, research results, and scientific articles related to the things to be studied. This research shows that: The contribution of KH. Muhammad As'ad in the World of Education is to establish a boarding school as an embodiment of the efforts of Muslims to maintain their existence against the impact of western colonialism and or the consequences of a surau

Keywords: KH. Muhammad As'ad, Pesantren As'adiyah

A. INTRODUCTION

Islamic boarding schools in their historical journey have indeed experienced ups and downs from time to time and generation to generation. The rapid flow of globalization and western hegemony which is so deeply rooted makes the world of Islamic boarding schools shake in maintaining its existence as an alternative education for religious education. Pesantren then loses its identity as an educational institution that promotes independence, simplicity and sincerity. Islamic boarding schools are starting to erode pragmatism values and other western

values (Silfiyasari and Zhafi 2020).

Islamic thinkers and intellectuals have succeeded in carving out a brilliant history in various fields, but today's generations of Islamic boarding schools should make them role models in science and continue to "live in" with them, because their generation has been proven in building civilization. Those thinkers are children of the times who have devoted their creativity to provide enlightenment for their era. The long distance between the heirs to the enlightenment of Islamic thought and the present has created its own problems, not to mention the complexity of thought in the past and present. And in order to "take the latest things that are better" is to intelligently solve our current problems with contemporary approaches (Veonica 2020).

It cannot be denied that modernity has offered many things to think about and contemplate, especially for the pesantren people themselves. On its outer layer, modern technology appears as a sweet fruit that can be enjoyed by anyone from all over the world. At its inner layer, in the form of paradigms and worldviews, modernity has also changed the old way of looking at the world and humans. In this context, the best choice for pesantren people is to have a dialogue with the paradigm and worldview that has been passed down by generations of Islamic enlightenment. Because it is hoped that from this healthy dialogue new synthesis will emerge that is fresher and more exciting (Veonica 2020).

Islam as a religion that is always believed to bring a mission of mercy to all nature, requires the means to implement it effectively and efficiently. One of these means is education. Thus, the education applied must depart from the framework and vision of Islamic teachings themselves. On this basis, all aspects related to education, starting from objectives, curriculum, teachers, methods and so on, must remain based on the mission of Islamic teachings. In its long journey, the Islamic Ummah has developed its educational activities from the elementary level to the higher education level (Akrom 2019).

From this effort many encyclopedic scientists have been born whose works we can still find today in various sciences, both religious and non-religious sciences with their various branches. The birth of such scientists can be ascertained because of the concept and education system that operates within it, specifically Islamic education (Pesantren) (Chodijah 2011).

Islamic boarding schools in the Islamic discourse are institutions that grow as a manifestation of the strategy of the Islamic ummah⁴ to maintain their existence against the influence of western colonialism and/or as a result of surau or mosques where religious education is held which can no longer accommodate the number of children who want to recite the Koran. Besides that, it is also driven by the desire to further intensify religious education in children. As the name implies, pondok means a place to stay (dormitory), and pesantren means a place for students to study Islam. So the Islamic boarding school is a place for students (santri) to recite the Islamic religion and at the same time be housed in that place (Aufin 2016)

B. RESEARCH METHODS

This type of research is library research, namely the data studied from various books sourced from the literature. Using a descriptive analysis approach, namely searching in the form of facts, results and ideas of one's thoughts by searching, analyzing, making interpretations and generalizing the results of the research conducted.

1. Data Collection Techniques

To obtain data, the authors make use of various reference books, documents, history, and others that are considered appropriate to the problem under study. It is very difficult to map K.H Muhammad As'ad's concept of thought, because there are no written documents from him. But at least there are books related to the research theme. The data collection method used by researchers is the documentation method. Esterbeg said that the document method is everything material in written form made by humans. Documents are useful if the researcher wants to get information about an event but has difficulty interviewing the perpetrators directly. This condition might occur if researchers conduct studies on past events where the perpetrators have died.

2. Data Analysis

This research includes library research which aims to collect data and information with the help of various references in the library, such as: books, documents, records and other historical stories..

C. RESULTS AND DISCUSSION

1. The figure of Anregurutta K.H.Muhammad As'ad AL-Bugisi.

a. His ancestry and birth. The formation, of a good lineage, usually very influenced by family factors, because the family is the first and foremost educator of a child, therefore a child's future will be determined by the family that shapes his personality and education. If usually, a family with an educated family background is a good family, then it usually gives birth to a good generation too. Likewise Aregurutta, K.H. Muhammad As'ad al-Bugisi. It can also be seen from his family background, that is, a person named Guru Terru came from Tosora1 (now a village in Majauleng District, Wajo Regency), the capital of the Wajo Kingdom which existed since the 19th century. 15. Like the other kingdoms in South Sulawesi, the Wajo kingdom often brought in scholars from outside, especially from the Middle East. Around 1859-1885 AD. mid-20th century. The 19 who occupy the throne of the Wajo kingdom are the forty-third Arung Matoa Wajo, whose names are La Ringing Akil Ali, Karaeng Mangeppe, Datu Pammana, Pilla Wajo, Matinroe ri

Cappagalung. During his reign, Wajo was engulfed in chaos. The chaos in question is the civil war that occurred almost simultaneously with the civil war that also occurred between Ranreng Bentengpola La Gau and his own first cousin, La Mangkona Petta Pajung Pungae, regarding the issue of inheriting the Position of Ranreng Bentengpola. On the other hand, there was also a civil war between La Mangkona Petta Pajung Pungae and Arung Peneki, La Tonggo Senggoe, regarding the boundary between Peneki and Penrang. 2 The civil war claimed a lot of victims, both lives and property, all of which resulted in the suffering of the people. As a result of the civil war there was almost no security at all so that immoral acts occurred everywhere, for example robbery, rape and even murder. Apart from that, trials from Allah also occurred here and there, namely outbreaks of infectious diseases raging in villages in the Wajo Region. All of the things mentioned above caused many Wajo residents to leave their areas in search of new, safer and more secure settlements. 3 Among the families who left Wajo at that time was Guru Terru, grandfather Anregurutta K.H. Muhammad As'ad al- Bugisi, he and his family chose Mecca as a place of refuge. Before Guru Terru arrived in Mecca, he stopped in Johor, Malaysia because there were already Bugis people living there. Arriving there, Guru Terru opened a plantation area to plant coconuts with the hope that the results would later be used as an additional fee for going to Mecca. In Mecca, there are also Wajo people living, including H. Abd. Rahman, a cousin of the Terru Guru, Abd. Rahman who was known by a Bugis scholar who lived in Mecca. Upon arrival in Mecca, Guru Terru received a warm welcome from Abd Rahman, even Abd Rahman's daughter, Sitti Shalihah, was married to Guru Terru's son, Abd. Rasyid, and this couple were blessed by Allah SWT with nine children, namely five daughters and four sons, which included (little Muhammad As'ad) (Sabit 2012) (Patunru 1964).

From the description above, it can be understood that Anregurutta, K.H. Muhammad As'ad is a Bugis cleric who was born and raised in Mecca, from a descendant of a cleric family. From his father's side, (Abd Rasyid), his grandfather named Guru Terru was a great scholar from Tana Wajo, who was also born to a famous scholar named H. Muhammad Ali who migrated to Mecca in the mid-19th century, while from his mother's side, (Sitti Shalihah), his grandfather whose name is Abd Rahman belongs to one of the Bugis clerics known in Mecca, this is where Anregurutta's lineage began, which has been hereditary as a cleric. Then Anregurutta K.H. Muhammad. As'ad Al-Bugisi, was born on Monday, 12 Rabi' al-Tsani 1326 H, in the holy city of Mecca, and also died on Monday, 12 Rabi'al Tsani 1372 in the city of Sengkang.

2. His Education.

As was the case with Anregurutta's parents, where their son, As'ad (small) spent almost all of his time studying, at all levels and types of education and Islamic boarding schools, whether formal, non-formal or informal. his parents. He was educated and raised by his own parents, then entered the "Al-Falah" school (Madrasah Al-Falah), one of the well-known educational institutions in Mecca at that time. As is well known, education is divided into three types:

- a) Informal Education
- b) Non-Formal Education
- c) Formal Education.

The three types of education that Anregurutta has worked on and experienced well, from one level to another and from one type of education to another, as follows:

a) Informal education

This education was obtained through the family, like Anregurutta, his family was a family of scholars, especially his parents, so he received his initial education from his parents. namely: First, in 1921, M. at the age of 14 he had finished memorizing the Qur'an 30 chapters, fluently, perfectly and mastered the procedure for reading it. After he memorized it since the age of 7 years. Both, at the age of 15-19, (1922-1926, M) years, studied by mastering several fields of Religion, 11 of which he memorized, including: Safinah al-Najah, Zabdatul Aqaid, Jurmiyah, Sharaf Sciences, and Syarh Dahlan.

With his mastery of memorizing the Qur'an, at the age of 14, he received recognition from the scholars and authorities at that time, finally he was entrusted to be the imam of the Tarawih prayers at the Masjid al-Haram for three consecutive years, each in 1340. H, 1341 H, & 1342 H. 13. Third, at the age of 16, 1923M, he had memorized al-Fiyah (one hundred verses), Nahwu and Sharaf through special education from his parents, and even at his parents' recitation which was open to the public also he is always present, and at other Islamic boarding schools in Mecca. Among the books studied include: Syarh Azhariyah, Syarh ibn Aqil, and Tafsir Jalalain. 14

b) Non-formal Education.

Non-formal education, starting at the age of 17 in 1924 AD), he studied with one of the Bugis scholars, K.H. Ambo Wellang by memorizing several books, including: Sullam Manlhiq, Manzhumat Ibn Syahniah, and al'Nuhbah al-Ashariyah. In that year his father also accompanied him to study with two of the great Meccan scholars, namely Sheikh Abbas and Sheikh Abdul Jabbar by means of attending lectures at the Masjid al-Haram, also by visiting his teacher's house. The subject matter obtained is: Tafsir Jalalain, Syarh Ibn Aqil, Syarh alFawaqihah, Syarh al-Baiqauniy, and the book of Mallawi's Science Mantiq).

In the same year Anregurutta married a girl named Sitti Hawan, at that time she was 17 years old, from that marriage she was blessed with two children, but the two children preceded her parents when she was still a baby. The death of her two children was a mental blow to his wife, who became the cause of her falling ill and dying. During his life he married four times. For the second time he married after returning to Sengkang-Wajo, (in 1930) with a girl named Syahri Banon, then had a son named Muhamammad Yahya, this wife he later gave away, and in 1933, he married again with a woman who came from Pancana Barro, named Daeng Haya, from his wife he was blessed with ten children, five

sons and five daughters. And finally he married a woman named Sitti Nuriyah, and from the last wife he had no children.

At the age of 18 in 1925 AD), he continued his studies to. Mallawi (a Bugis Ulama) by studying the books: al-Fawaldhah, Syarh Mutammimah, Path al-Muin, Syarh Hikam, and Tanwtr al-Qulub. In that same year, he studied with Syekh Umar Hamdani (a hadith scholar), by studying the book Subul al-Salam and Syarh Nukbah. In the same year, he studied the book al-Mahalli (from an Arab scholar) named Sheikh Ahmad Nadzirin. In that same year, he studied the books of Mutammimah, Mukhtashar al-Ma'ani, and Assamuni from Sheikh Jamal al-Makki. Because he was not satisfied, in the same year, he asked to be taught specifically (takhshush) by Sheikh Abram in Mantiq science with the book Isagujji, Qala Aqulu, Hidayah al-Nahw, Syarh Damhuriy and Jauhar al-Mankuni.

He gained a lot of knowledge in the city of Mecca through non-formal education from other great scholars in this city. studied with Sheikh Umar Hamdan, Sheikh Sayyid Al-Yamani, Sheikh Jamal Al-Malaky, Sheikh Hasan

Al Yamani, Sheikh Abbas Abdul Jabbar, Sheikh Ambo Wellang Al-Buqisy 18. Besides that, he also actively participated in the Islamic boarding school (halaqah recitation) held at the Mecca Mosque, with great diligence, also spending his time visiting Meccan scholars to receive their knowledge by keeping as little time as possible. In fact, not satisfied with the knowledge he had acquired so far in Mecca, he made another visit to Medina. This visit has a dual purpose, besides visiting the Prophet's grave, worshipping at the Nabawi mosque, in Raudhah, relieving the grief he has just experienced, with the death of his wife and child, he also studied with a great scholar, and Sufi expert, in Medina named Sayyid Ahmad Syarif Sanusi, as well as being the personal secretary to the cleric. In a relatively short period of time (only a few months) Anregurutta H. Muhammad As'ad was ordered to return to Mecca and obtain permission to issue fatwas (become mufti) in that city (Hamka 2009)(Sabit 2012).

c) Formal Education

As stated above, he was involved in informal and non-formal education, on the same day, he paired it with formal education. India is aware of the backwardness of Muslims in Mecca in the field of science and technology. Therefore, in Madrasah al-Falah general sciences are taught such as Earth Sciences, Life Sciences, Natural Sciences, Chemistry, Handasah Sciences, Animal Sciences, and so on. So tight is the time spent studying, be it obtained through informal, non-formal and formal education, so that almost all of his time is spent reading and studying, it is not surprising because he is always studying day and night. day and night from Meccan clerics, both Arab and Indonesian clerics domiciled in Mecca, such as the sheikhs mentioned above. (Anshory 2009)

From the information mentioned above, it can be understood that, indeed Anregurutta, besides being a great scholar, is also a scientist, with various kinds of knowledge that he has acquired in the formal, informal and non-formal education mentioned above when compared, the knowledge that Antergurutta obtained, through of these three types of education, it can be seen that the knowledge gained is mostly absorbed through non-formal education, followed by informal and formal. With that earnest effort, and in a relatively short time of about seven years studying in Mecca, with these three types of education, plus in Medina he obtained a lot of knowledge and high awards that exceeded the knowledge and awards obtained by his contemporaries. His intelligence and strong memory were known when he studied in Mecca and often spent part of his time teaching his contemporaries who needed it. more specifically, when he felt he had learned the rules of the Arabic language, his Arabic books were distributed free of charge to his friends, which numbered approximately eighty books (Sabit 2012).

3. Migrated to Indonesia.

After Anregurutta, completed all levels of education as mentioned above, then he intends to develop and practice his knowledge through the missionary and renewal movement in the land of his ancestors, Tana Wajo because indeed during Anregurutta K. H. Muhammad As'ad AL-Bugisi, was in the city of Mecca studying knowledge , he always monitors the situation and conditions. The diversity of the

Wajo people through Indonesian pilgrims, namely H. Abdurrahman Khatib Wattang Belawa (uncle Anregurutta H. Muhammad As'ad). The information obtained is that the people of Wajo are beset by ignorance, polytheism, heresy and superstition. Such conditions prompted him to return to Indonesia to set up educational institutions and intensify da'wah activities. 25 In addition to Anregurutta's pure wish, also because of the community's invitation to him, to return to his ancestral country to devote his knowledge so that at the age of twenty-one (1347 H/1928 AD) he left Mecca for his ancestral land, Sengkang Wajo. On his way to Indonesia, he made stops in Singapore, Johor Malaysia, and Pontianak, then arrived in Sengkang Wajo in Rabiul Akhir 1347H/September 1928M (Sabit 2012).

When Anregurutta, K.H. Muhammad As'ad arrived at Sengkang Wajo, he did not go to Tosora, the village of his parents, but he went straight to Sengkang Wajo which became the center of the Wajo Kingdom. He lived in the house of his brother-in-law, H. Sahabuddin (I943) who was known as Ambo Emme (his wife's name was Hj. Sitti, sister of Anregurutta H. Muhammad As'ad). Ambo Emme, a cleric who replaced his teacher, H. Singkang, after he died, and his students came from outside the Wajo area, who later became clerics in his area, such as H. Muhammad Thahir (Kadhi Balangnipa Sinjai), H. Hasan (Kadhi Sinjai w.) 1968), K.H. Abd Rahman Ambo Dalle. H. Ambo Emme also called his brother-in-law, Anreguruta H. Muhammad As'ad back and at the same time he replaced his teaching duties in Sengkang. Anregurutta chose the city of Sengkang, as her domicile to live there, and did not choose Tosora, as the ancestral land of her ancestors, according to the author, this is very appropriate, based on an analysis of da'wah strategies and communication, namely (Sabit 2012):

a. To accelerate communication and information relations with the outside world, because the city of Sengkang is located on a communication route in the middle that connects several neighboring areas, namely, Soppeng, Bone, Sidrap, Luwu, including Sinjai, Enrekang, Pare-Pare, Pinrang, and Barru, and it turned out later that after the pesantren was opened, until the birth of M.A.I, information spread quickly throughout the area, so that in a short time, children of santeri who came from the area could no longer be accommodated.

b. Sengkang City, as the center of government, has the position of a King (Arung Matoa). In the history of the da'wah movement that was successful, because it was supported or supported by Rulers, or political forces, this was proven when students of students who came from various regions were no longer accommodated, the Arung Matoa Wajo government, easily directly intervened to provide assistance in the form of a set of mosque buildings including school/madrasah buildings.

c. Sengkang City, as the center of economic, cultural and educational activities for the smooth running of the da'wah movement cannot stand alone, but must be supported by strong economic resources, as well as a participatory and educated community culture.

d. In Sengkang City, there has been traditional education based on Islamic Boarding Schools, for a long time, one of which was managed by Anregurutta's brother-in-law, H. Ambo Emme, a cleric who already lives in Sengkang City. So when Anregurutta arrived from Mecca, he immediately taught at the pesantren. This also means that the existence of a pesantren in Sengkang City is no longer a new thing for the community, so there is no need to socialize the existence of the pesantren as a basis for the da'wah movement. Regarding educational background Anregurutta is truly very varied and diverse, starting from the informal education received directly from his own parents at home, which includes basic lessons on religion, morals and the Qur'an. Furthermore, he received formal education at Madrasah al-Falah at the age of 14 from various clerics, as well as non-formal education, both from Bugis clerics who lived in Mecca and from several Middle Eastern clerics who adhered to various schools of thought and sects. However, for Anregurutta, this was not a barrier, because what she prioritized was knowledge. Such a principle shapes his attitude and behavior so that he is very moderate. This can be seen in the ideas he put forward at the South Sulawesi Ulama Conference relating to education in madrasahs. One of the many ideas is that Madrasahs are free from all political currents and do not emphasize ties to one school of thought. Regarding his seriousness in studying, he received lessons in a day and night in approximately 14 fields of study, which included religious and general

education. Apart from that, he also received lessons from recitation or Islamic boarding schools, both from Islamic boarding schools fostered by his parents as well as from Islamic boarding schools from several Islamic boarding schools in Mecca. With that seriousness, in a relatively short time, namely 7 years of studying in Mecca.

d. His Written Works Anregurutta K. H. Muhammad As'ad is a very well-known figure in society, especially at the regional level. This was marked by his success in realizing the programs he launched in various aspects including: Aspects of da'wah, education and tahfiz of the Qur'an, he gave a very large influence on society. In the sense that all thoughts and activities can be used as a reference and role model by the community. Also, society gives a positive appreciation and idolizes him as someone who deserves to be portrayed. More importantly, he left a monumental work in the form of a number of written books that could be read by his students and by society in general. About the beginning of writing the works of scholars in South Sulawesi, is not known with certainty. However, it is strongly suspected that it was around 1930. And the scholar who was seen as a pioneer in writing activities was Anregurutta who had succeeded in establishing Madrasah Arabiyah Islamiyah in Sengkang in 1931.³² His pioneering work in writing was evidenced by obtaining data that, among 27 clerics who wrote writings from South Sulawesi including Anregurutta himself, there were 16 clerics who were direct and indirect scholars (students of their santeris) who became cleric writers, or (62%) In knowing how much, Anregurutta's writings, in quantity it varies greatly in number Books Anregurutta has authored:

a. According to one of his heirs, H. Abd. Rahman As'ad, mentioned only 6 books.

b. According to one of his senior students,

K. H. Daud Ismail, found his writings of 14 books.

c. According to Nasaruddin Anshory CH, in his book entitled, "Anregurutta Ambo Dalle Mahaguru from Bumi Bugis, mentions as many as 14 pieces. Both in the book written by K. H. Daud Ismail "Life History of the Late K. H.

M. As'ad", as well as those written by Nasaruddin, CH. Each of the two revealed that there were 14 books that had been authored by Anregurutta. While in the book of Ulama South Sulawesi Biography of Education and da'wah it is mentioned that there are 4 books.³⁶ as additional books other than those written from the two sources mentioned above. Thus there are 18 books written by Anregurutta based on the three sources mentioned above. According to K. H. Muhammad Yunus Martan, who is also his senior student, he stated that Anregurutta H. Muhammad As'ad was the pioneer or pioneer of writing scientific papers in South Sulawesi, and his work there are 22 two books³⁷ of which can be annotated (recorded), by, Zainuddin Hamka only 20 books (Scythe 2012).

b. Contribution of KH. Muhammad As'ad in Education Development in Sulawesi.

Contribution of Anregurutta KH. Muhammad As'ad in establishing Islamic boarding schools, namely by establishing Islamic boarding schools as one of the axes. The main elements of the social, cultural and religious dynamics of traditional society have been able to form a sub-culture, which is sociologically said to be a pesantren community. This means that what is called a pesantren is not merely a physical place to study religion with building tools, yellow books, students and clerics. However, it also includes the community in a broad sense who live around them and form patterns of cultural, social and religious life whose patterns are more or less the same as those developed in pesantren. It is undeniable that the culture of the people around the pesantren is indeed influenced and derived from the pesantren. In this context. The surrounding community is also part of the pesantren community. The social culture that characterizes the social life that runs in the pesantren environment tends to be more collective in nature. Perhaps the tradition of collectivity in the pesantren community is a reflection of the spirit and traditions and institutions of gotong royong that are common in rural areas. Religious values such as ukhuwwah (brotherhood), ta'awun (cooperation), jihad (fighting), obedience, modesty, independence, sincerity, tawadlu' (humble), and various explicit values from other Islamic teachings which are a tradition in Islamic boarding schools also support sustainability. These personality values

fulfill the life ethics of the santri and are the keywords in personality education in most Islamic boarding schools (Velasufah 2020).

The life of the santri (students) at Islamic boarding schools is communalistic, where the social order among the santri is not bound by individualistic traditions of life. Communalistic life in Islamic boarding schools which can be seen for example in the habit of eating and drinking together, sleeping and studying together is an act that forms social bonds where the influence on each individual is very strong. The style of the social life of the santri is a representation of the general symptoms of pesantren in Indonesia. Some of the characteristics that characterize Islamic boarding schools are: the existence of an intimate relationship between the students and the kyai because they live in the hut, the submission of the students to the kyai, the life of frugality and simplicity is actually carried out by the pesantren, the spirit of self-help is felt and evident among the students, the spirit of mutual help and an atmosphere of brotherhood really characterize the social order in Islamic boarding schools, disciplined life is emphasized in Islamic boarding school life, daring to suffer to achieve a goal is one of the goals of Islamic boarding school education and truly practices religious life (Rahayu 2018).

Pesantren as an alternative to Islamic education, it is undeniable that pesantren as a religious education institution is a reality in Islamic and Indonesian treasures. Throughout history, Abd. A'la said that Islamic boarding schools continue to pursue their education and make it the focus of activities. In developing education, Islamic boarding schools have also shown quite strong resilience so that they are able to go through various times with the various problems they face. In the same history, Islamic boarding schools have contributed something that is not small for Islam in this country. Even so, pesantren cannot be proud and satisfied with just being able to survive or for the contributions made in the past. The significance of pesantren lies not only in these two things, but in its real contribution to the Muslim community, in particular and society in general, in the present and in the future. Abd. A'la⁷ also said that it was almost agreed that pesantren were the oldest Islamic educational institutions in Java. Where the emergence of pesantren in Java coincided with the arrival of the wali sanga who spread Islam in their respective areas. In historical records, the figure who first founded the pesantren was Shaykh Maulana Malik Ibrahim. This pattern was then developed and continued by other trustees (FANSURI 2015)

Arrival of Gurutta KH. Muhammad As'ad in Sengkang-Wajo in 1928 immediately opened education with the traditional system. So historically, efforts to produce cadres of scholars at the As'adiyah Islamic Boarding School have actually started since KH. Muhammad As'ad. arrived in Sengkang from Mecca in 1928. Apart from actively preaching in a number of places in Wajo and its surroundings, since arriving in Sengkang KH. Muhammad As'ad opened a book study (halaqah or mangaji kitta/maji tudang in Bugis) at his home for a small number of students (or ana' mangaji in Bugis). The news about the arrival of KH. Muhammad As'ad in Sengkang and the halaqah held at his house quickly spread beyond Wajo, even outside South Sulawesi. Immediately the number of ana' mangaji KH. Muhammad As'ad, who was originally only a dozen people, increased to dozens of people. After about two years in Wajo, namely in May 1930, KH. Muhammad As'ad founded an Islamic educational institution called Madrasal al Arabiyah al Islamiyah (abbreviated as MAI) (Muhammad and Martan 2015) (Idham 2017).

Apart from madrasas, recitations in the form of halaqah are still running at KH. Muhammad As'ad, halaqah at KH. Muhammad As'ad no longer accommodated all students and finally had to be moved to the Jami Mosque which was located not far from KH's house. Muhammad As'ad (now the street on the north side of the mosque is called Jalan KH. M. As'ad Sengkang). The Jami' Mosque was built for KH. Muhammad As'ad by the local ruler at that time, La Oddangpero (44th Arung Matoa Wajo). After the number of students who came to attend the halaqah was growing with age levels and knowledge bases that were increasingly diverse, KH. Muhammad As'ad later founded a madrasah called Al-Madrasah Al - 'Arabiyah Al-Islamiyah Wajo (abbreviated as MAI). The MAI teaching and learning process provided additional buildings on the left, right and front of the Jami Mosque which were built

thanks to financial support from members of the highest ruling council of the Kingdom of Wajo (Petta Ennengge).

Apart from the activities mentioned above, what is even more important is that KH. Muhammad As'ad also held limited lectures for his most senior and talented students. They were prepared not only to help KH. Muhammad As'ad teaches at MAI, but is also expected to become an independent scholar in the future. Among his students who received special education from KH. Muhammad As'ad who later became a well-known scholar and founded a pesantren is AGH. Abdurrahman Ambo Dalle and AGH. David Ismail. Meanwhile, the second batch of students from KH. Muhammad As'ad, among others: AGH. Muhammad Yunus Martan, (Belawa-Wajo), AGH. Muhammad Abduh Pabbaja (Sidenreng) H. Muhammad Yusuf (Bone), H. Muhammad Tahir (Jalang-Wajo), H. Abbas (Sidenreng), H. Abd. Greetings (Sidenreng). The third batch of students include: AGH. Muhammad Amin Nashir (Sengkang), H. Muhammad Said (Soppeng), H. M. Yusuf Surur (Pompanua-Bone), H. Galib (Sengkang), H. Harun Rasyid (Sidenreng), and AGH. Abd. Malik Muhammad (Later became Chairman of the As'adiyah Executive Board for the period 1988-2002). After the death of KH. Muhammad As'ad in 1952, the MAI leadership was continued by AGH. David Ismail (1952-1960). one of his most senior students, accompanied by AGH. Muhammad Yunus Martan. In a meeting of teachers and administrators, MAI was changed to Madrasah As'adiyah to commemorate the services of its founder. In 1961, with the reason to develop Islamic boarding schools in his native area in Soppeng, AGH. David Ismail

Resigned as chairman of the Madrasa As'adiyah. AGH. Muhammad Yunus Martan appeared to continue the leadership of the As'adiyah Madrasah until he died in 1996. During the leadership of AGH. Muhammad Yunus Martan, formed Haiatut Takaful li Munadhamah al-Tarbiyah al-Islamiyah. "Haiatut Takaful", as this forum is called, is a kind of forum or coordinating body between four Islamic boarding schools established by MAI Sengkang alumni, namely the As'adiyah Sengkang-Wajo Islamic Boarding School, the DDI Islamic Boarding School in Pare-Pare, the Yasrib Islamic Boarding School in Soppeng, and Ma 'had Hadith Biru Bone. The main goal is to improve Islamic education and da'wah in South Sulawesi (Muhammad and Martan 2015).

One of the concrete programs of Haiatut Takaful was the establishment of the first ulema cadre institution in South Sulawesi named Ma'had al-Dirasah al-Islamiyah al-Ulya, abbreviated as Ma'had Aly in 1966. The aim of this institution was to foster talented students to become young clerics with the official title "Kiyai Muda" (abbreviated KM) or Gurutta Maloloe in Bugis (Muhammad and Martan 2015)

D. CONCLUSION

- a. As'adiyah Sengkang was founded by K.H. Muhammad As'ad in 1928, as a form of concern to see the condition of the Wajo people who at that time were far from the teachings of Islam, this pesantren was initially very simple, namely still in the form of small recitations with very few students, but from year to year this pesantren
- b. Name Madrasatul Arabiah Islamiah (M.A.I). K.H Muhammad As'ad's leadership at this pesantren did not last long because he passed away in 1952 so that the leadership of this pesantren passed into the hands of Daud Ismail at As'ad's request before he died. In the hands of K.H Daud the name M.A.I was changed to As'adiyah as a form of respect for As'ad who had contributed to establishing this pesantren, which was then developed little by little but
- c. the Wajo people and the people outside Wajo Regency, this is manifested in the form of community spiritual moral improvement through various efforts in the field of education and preaching, such as As'adiyah's contribution in advancing education by opening various branches in the regions, actively sending teaching staff for the field of religion to various regions, and actively conduct da'wah both in Wajo Regency and outside Wajo Regency to make people aware of the importance of religious knowledge.

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