

AL-Qalam

VOLUME 26 NOMOR 2 NOVEMBER 2020

**MEMBANGUN SEMANGAT KEBANGSAAN
MELALUI AGAMA PADA MASYARAKAT
PERBATASAN DI SEBATIK TENGAH**
Sabara

**AL-ISLAM KEMUHAMMADIYAHAN
BAGI NON MUSLIM: STUDI EMPIRIK KEBIJAKAN
DAN MODEL PEMBELAJARAN
DI UNIVERSITAS MUHAMMADIYAH PALOPO**
Hadi Pajarianto dan Muhaemin

**SIKAP DAN PERILAKU BERAGAMA
ALUMNI PONDOK PESANTREN MADRASAH
WATHONIYAH ISLAMİYAH (PPMWI)
KEBARONGAN BANYUMAS**
Supriyanto dan Hendri Purbo Waseso

**DINAMIKA KALENDER HIJRIAH DALAM
QANUN SYARIAT ISLAM PROVINSI ACEH**
Ismail dan Bastiar

**PEMBELAJARAN JARAK JAUH
SEBAGAI HABITUS BARU DALAM EKOSISTEM
PENDIDIKAN DI UIN ALAUDDIN MAKASSAR**
Muhammad Rais

**DINAMIKA KEBANGSAAN MASYARAKAT
PERBATASAN INDONESIA-PAPUA NUGINI
DI MUARA TAMI JAYAPURA**
Muh. Irfan Syuhudi

**POTRET ORGANISASI TAREKAT
DAN DINAMIKANYA DI SULAWESI BARAT**
Mukhlis Latif dan Muh. Ilham Usman

**AWA ITABA LA AWAI ASSANGOATTA:
APLIKASI MODERASI BERAGAMA
DALAM BINGKAI KEARIFAN LOKAL TO WOTU**
Muhammad Sadli Mustafa

**THE BIOGRAPHY
OF PUANG MASSER AND HIS PAPERS**
Idham

**RELASI TAUHID DAN POLITIK
PADA MASYARAKAT BONE**
Abul Khair, A. Qadir Gassing, HT., Usman Jafar, dan Andi Aderus

**KOMPARASI MODERASI KEBERAGAMAAN
MAHASISWA UNIVERSITAS TADULAKO
DAN IAIN PALU**
Nurhayati dan Suhardin

**TULANG PUNGGUNG DIPUNGGUNGI:
PECAH KONGSI NU-MASYUMI
JELANG PEMILU 1955**
Idwar Anwar

**MENJAHIT BENANG MERAH
NARASI SEJARAH ISLAM DOMPU**
Ni Putu Eka Juliawati, Abu Muslim, Luh Suwita Utami

**NILAI-NILAI PENDIDIKAN ISLAM DALAM
RITUAL MADDOJA BINE
PADA KOMUNITAS MASYARAKAT BUGIS
DI SULAWESI SELATAN**
Sarifa Suhra dan Rosita

**STRATEGI DI KOMUNITAS BARU:
KECERDASAN BUDAYA KIAI MOJO
MENDIRIKAN KAMPUNG JAWA TONDANO**
Kamajaya Al-Katuuk

**ANREGURUTTA HM. YUNUS MARTAN:
SOSOK PANRITA PEMBAHARU**
Husnul Fahimah Ilyas

**KEMENTERIAN AGAMA RI
BALAI PENELITIAN DAN PENGEMBANGAN AGAMA MAKASSAR**



Jurnal
AL-Qalam

VOLUME 26

NOMOR 2

Halaman
221 - 424

Makassar
November 2020

ISSN
0854 - 1221

E-ISSN
2443 - 2288

TERAKREDITASI - SINTA 2
Berdasarkan Surat Keputusan Direktur Jenderal Penguatan Riset,
dan Pengembangan Kemenristek Dikti RI
Nomor 10/E/KPT/2019 Tanggal 4 April 2019

AL-Qalam

Volume 26 Nomor 2 November 2020

PERINGKAT AKREDITASI SINTA 2

Berdasarkan Surat Keputusan Direktur Jenderal Penguatan Riset,
dan Pengembangan Kemenristek Dikti RI
Nomor 10/E/KPT/2019 Tanggal 4 April 2019
Tentang Peringkat Akreditasi Jurnal Ilmiah Periode II Tahun 2019



BALAI PENELITIAN DAN PENGEMBANGAN AGAMA
MAKASSAR
2020

AL-Qalam

Volume 26 Nomor 2 November 2020

Jurnal Al-Qalam adalah jurnal yang diterbitkan Balai Penelitian dan Pengembangan Agama Makassar, dengan tujuan menyebarluaskan informasi tentang perkembangan ilmiah keagamaan di Indonesia, khususnya Kawasan Timur Indonesia, meliputi; Kehidupan Keagamaan, Pendidikan Agama dan Keagamaan, serta Lektur dan Khazanah Keagamaan. Naskah yang dimuat dalam jurnal ini berasal dari hasil penelitian dan kajian ilmiah yang dilakukan oleh Peneliti, Akademisi, maupun Pemerhati keagamaan. Terbit pertama kali tahun 1990 dengan frekuensi dua kali dalam setahun pada bulan Juni dan November.

Penanggung Jawab:

Dr. H. Saprillah, S. Ag., M.Si.

Redaktur Ahli:

Prof. Dr. H. Hamdar Arraiyyah, M.Ag.

Pemimpin Redaksi:

Prof. Dr. H. Idham, M.Pd.

Sekretaris Redaksi:

Abu Muslim, SH.I., MH.I.

Anggota/Editor:

Dr. Muhammad Rais, M.Si.

Dr. Syamsurijal, S.Ag., M.Si.

Husnul Fahimah Ilyas, S.Pd., MA.Hum.

Baso Marannu, S.Pd., MM.

Muh. Irfan Syuhudi, S.Sos., M.Si.

Muh. Subair, SS, MA.

Asnandar Abubakar, ST.

Sitti Arafah, S.Ag., M.Pd.

Dra. Hj. Nelly, MM.

Mitra Bestari:

Prof. Dr. Mudjahirin Thohir, MA.

(UNDIP Semarang).

Prof. Dr. H. Imam Tholhah, MA.

(Badan Litbang dan Diklat Kementerian Agama RI).

Prof. Dr. H. Koeswinarno

(Badan Litbang dan Diklat Kementerian Agama RI).

Prof. Dr. H. Marzani Anwar

(Balai Litbang Agama Jakarta)

Prof. Dr. Waseno

(Universitas Negeri Semarang)

Prof. Dr. Dwi Purwoko
(LIPI).
Prof. Dr. Oman Fathurahman
(UIN Syarif Hidayatullah Jakarta).
Nurman Said, Ph.D, MA
(UIN Alauddin Makassar).
Prof. Dr. Muhammad Adlin Sila, Ph.D.
(Badan Litbang dan Diklat Kementerian Agama RI).
Dr. Hj. Ulfiani Rahman, Ph.D.
(UIN Alauddin Makassar).
Wahyuddin Halim, MA., Ph.D.
(UIN Alauddin Makassar)
Dr. Muhaimin, M.Th.I.
(UIN Alauddin Makassar)
Dr. Muhammad Yaumi, M. Ag.
(UIN Alauddin Makassar)

Kesekretariatan/Administrasi:

Nasrun Karami Alboneh, S.Ag.
Amir Alboneh, S.Ag.
Asnianti, S.Sos.
H. Nazaruddin Nawir, S.Kom
Amru Ichwan Alwy, S.IPI.
Azruhyati Alwy, SS.
Nasri, S.Sos.
Zakiyah, SE

Lay Out & Cover Desain:

Fauzan Ariwibowo, SH.

Redaksi Jurnal Al-Qalam: Balai Penelitian dan Pengembangan Agama Makassar
Alamat: Jl. AP. Pettarani No. 72 Makassar
Telepon/Fax: (0411) 452952 – (0411) 452982
Email: alqalamjurnal@gmail.com
Website: <http://jurnalalqalam.or.id/index.php/Alqalam>

1. MEMBANGUN SEMANGAT KEBANGSAAN MELALUI AGAMA PADA MASYARAKAT PERBATASAN DI SEBATIK TENGAH	
Sabara.....	221-236
2. AL-ISLAM KEMUHAMMADIYAHAN BAGI NON MUSLIM: STUDI EMPIRIK KEBIJAKAN DAN MODEL PEMBELAJARAN DI UNIVERSITAS MUHAMMADIYAH PALOPO	
Hadi Pajarianto dan Muhaemin.....	237-244
3. SIKAP DAN PERILAKU BERAGAMA ALUMNI PONDOK PESANTREN MADRASAH WATHONIYAH ISLAMIYAH (PPMWI) KEBARONGAN BANYUMAS	
Supriyanto dan Hendri Purbo Waseso.....	245-254
4. DINAMIKA KALENDER HIJRIAH DALAM QANUN SYARIAT ISLAM PROVINSI ACEH	
Ismail dan Bastiar.....	255-266
5. PEMBELAJARAN JARAK JAUH SEBAGAI HABITUS BARU DALAM EKOSISTEM PENDIDIKAN DI UIN ALAUDDIN MAKASSAR	
Muhammad Rais.....	267-280
6. DINAMIKA KEBANGSAAN MASYARAKAT PERBATASAN INDONESIA-PAPUA NUGINI DI MUARA TAMI JAYAPURA	
Muh. Irfan Syuhudi.....	281-294
7. POTRET ORGANISASI TAREKAT DAN DINAMIKANYA DI SULAWESI BARAT	
Mukhlis Latif dan Muh. Ilham Usman.....	295-306
8. AWA ITABA LA AWAI ASSANGOATTA: APLIKASI MODERASI BERAGAMA DALAM BINGKAI KEARIFAN LOKAL TO WOTU	
Muhammad Sadli Mustafa.....	307-318
9. THE BIOGRAPHY OF PUANG MASSER AND HIS PAPERS	
Idham.....	319-326
10. RELASI TAUHID DAN POLITIK PADA MASYARAKAT BONE	
Abul Khair, A. Qadir Gassing, HT., Usman Jafar, dan Andi Aderus.....	327-338
11. KOMPARASI MODERASI KEBERAGAMAAN MAHASISWA UNIVERSITAS TADULAKO DAN IAIN PALU	
Nurhayati dan Suhardin.....	339-352
12. TULANG PUNGGUNG DIPUNGGUNGI: PECAH KONGSI NU-MASYUMI JELANG PEMILU 1955	
Idwar Anwar.....	353-368
13. MENJAHIT BENANG MERAH NARASI SEJARAH ISLAM DOMPU	
Ni Putu Eka Juliawati, Abu Muslim, Luh Suwita Utami.....	369-386
14. NILAI-NILAI PENDIDIKAN ISLAM DALAM RITUAL MADDOJA BINE PADA KOMUNITAS MASYARAKAT BUGIS DI SULAWESI SELATAN	
Sarifa Suhra dan Rosita.....	387-400
15. STRATEGI DI KOMUNITAS BARU: KECERDASAN BUDAYA KIAI MOJO MENDIRIKAN KAMPUNG JAWA TONDANO	
Kamajaya Al-Katuuk.....	401-410
16. ANREGURUTTA HM. YUNUS MARTAN: SOSOK PANRITA PEMBAHARU	
Husnul Fahimah Ilyas.....	411-424

PENGANTAR REDAKSI

Salam Kebajikan,

Puji Syukur Kehadirat Allah Tuhan Yang Maha Kuasa. Al-Qalam Jurnal Penelitian Agama dan Sosial Budaya Balai Penelitian dan Pengembangan Agama Makassar Volume 26 Nomor 2 Tahun 2020 akhirnya kembali hadir di tengah-tengah para Pembaca Jurnal Al-Qalam yang budiman. Kehadiran 16 tulisan ini tentunya telah menjadi bagian dari komitmen kami untuk senantiasa menghadirkan tulisan-tulisan bermutu dengan senantiasa memerhatikan kedalaman substansial dalam kaitannya dengan topik-topik keberagaman yang kontekstual dan peka zaman.

Meski Bangsa Indonesia di tahun 2020 ini masih dalam suasana Covid-19, namun bukan berarti hal tersebut menjadi halangan anak bangsa untuk menghasilkan karya-karya terbaru dan terbaiknya untuk mengisi tatanan kehidupan baru sebagai bagian dari nutrisi keilmuan, yang dalam konteks yang lebih luas dapat menjadi bagian dari penambah imunitas keilmuan kita semua.

Segmen yang kami hadirkan semoga dapat menjadi referensi ilmiah pada tahun pandemi ini. Kami juga menyadari bahwa dalam setiap sistem korespondensi dan proses sirkulasi Jurnal Al-Qalam Volume 26 Nomor 2 ini, tentu di sana-sini masih terdapat kekurangan, tapi kami mengedepankan prinsip pengabdian tanpa batas berbasis Ikhlas Beramal, Alhamdulillah semua tantangan dapat dilewati.

Ada ragam penyesuaian yang akhirnya dijalankan demi terbitnya edisi ini, tentu dengan senantiasa menjalankan dan mematuhi seluruh aspek protokol Covid-19. Olehnya itu, kami berharap bahwa tulisan yang kami sajikan ini bisa diterima dengan baik dan dapat turut andil dalam menambah khazanah keilmuan kita semua, khususnya di bidang kajian keagamaan.

Semoga Persembahan Tulisan ini dapat bermanfaat bagi kita semua.

Rahayu Rahayu Rahayu.

Selamat membaca!

Makassar, 1 November 2020

Pemimpin Redaksi

THE BIOGRAPHY OF PUANG MASSER AND HIS PAPERS

BIOGRAFI PUANG MASSER DAN KARYA TULISNYA

Idham

Balai Penelitian dan Pengembangan Agama
Jl. AP. Pettarani, No. 72 Makassar
Email: idhambodi73@gmail.com

Naskah diterima 26 Juli 2020, Naskah direvisi 29 September 2020, Naskah disetujui 4 Oktober 2020

Abstract

Since long time ago, Indonesia contributes to one of the largest Muslim scholar graduates in the world, these scholars are not only recognized in their countries, but are recognized throughout the world. They are Nuruddin Ar Raniri (Aceh), Sheikh Nawawi al Bantani (Banten), Khalil Bangkalan (Madura), Sheikh Muhammad Arsyad al Banjari (South Kalimantan), Sheikh Yusuf al Makassar (South Sulawesi), Sheikh Ahmad Khatib al Minangkabawi and Muhammad Jamil Jambek (West Sumatra), Sheikh Mahfudz Tremas (Java), following Hadhratus Sheikh KH. Hasyim Asy'ari (founder of Nahdatul Ulama), KH. Ahmad Dahlan (founder of Muhammadiyah), Prof. Dr. Hasbi ash-Shidiqey (initiator of Indonesian jurisprudence), Prof. Buya Hamka, and so on. The number of scholars in Indonesia will never be exhausted to be studied, because scholars always grow and develop in the community. Some of the scholars have written their biographies, but many of them have not yet been written. The absence of written sources (reading) about the scholar makes the public not familiar with it. So the purpose of writing this short biography is to find out a short biography of one of the scholars, namely Dr. Muhammad Nawawi Yahya Abudrazak Al Majene, from Mandar, West Sulawesi. Nawawi Yahya is known by the local people by the name of Puang Masser, because most of his life was spent in Egypt in the context of studying. From the undergraduate program until the doctoral program was completed in Egypt. Nawawi Yahya or Puang Masser managed to write a dissertation entitled "Az Zakah wa an Nadzum al Ijtima'iyah al Mu'ashirah", Zakat and the Order of the Contemporary Society. What's interesting about the dissertation is its thickness reaches 3,593 pages, which is divided into six chapters. The work has now been published by the Research Center for Literature and the Religious Khazanah of the Indonesian Ministry of Religion's Research and Development Agency. This study used interviews, observations, and documentation in collecting data as well as qualitative research in general.

Keywords: *mandar scholar, muslim intellectuals, contemporary zakat*

Abstrak

Sejak dahulu, Indonesia dikenal sebagai pencetak ulama-ulama besar, ulama-ulama tersebut bukan hanya diakui di negaranya, tapi diakui ke-ulamaannya di seluruh dunia. Tersebutlah Nuruddin Ar Raniri (Aceh), Syekh Nawawi al Bantani (Banten), Khalil Bangkalan (Madura), syekh Muhammad Arsyad al Banjari (Kalimantan Selatan), Syekh Yusuf al Makassar (Sulawesi Selatan), syekh Ahmad Khatib al Minangkabawi dan Muhammad Jamil Jambek (Sumatera Barat), Syekh Mahfudz Tremas (Jawa), menyusul Hadhratus syekh K.H.Hasyim Asy'ari (pendiri Nahdatul Ulama), K.H.Ahmad Dahlan (pendiri Muhammadiyah), Prof. Dr. Hasbi ash-Shidiqey (penggagas fiqh Indonesia), Prof. Buya Hamka, dan lain sebagainya. Banyaknya ulama di Indonesia tidak akan pernah habis untuk dikaji, karena ulama selalu tumbuh dan berkembang di tengah masyarakat. Ulama-ulama tersebut ada yang sudah ditulis biografinya, namun masih banyak yang belum ditulis. Ketiadaan sumber tulisan (bacaan) tentang ulama tersebut membuat masyarakat tidak mengenalnya. Maka tujuan penulisan biografi singkat ini adalah untuk mengetahui biografi singkat salah seorang ulama, yakni Dr. Muhammad Nawawi Yahya Abudrazak Al Majene berasal dari dari Mandar, Sulawesi Barat. Nawawi Yahya dikenal oleh masyarakat setempat dengan nama Puang Masser, karena sebahagian besar umurnya dihabiskan di Mesir dalam rangka menuntut ilmu. Mulai program sarjana sampai program doktoratnya diselesaikan di Mesir. Nawawi Yahya atau Puang Masser berhasil menulis disertasi yang berjudul "Az Zakah wa an Nadzum al Ijtima'iyah al Mu'ashirah", Zakat dan Tatahan Masyarakat Kontemporer. Yang menarik dari disertasi tersebut adalah ketebalannya mencapai 3.593 halaman, yang dibagi dalam enam bab. Karya tersebut, kini telah

diterbitkan oleh Puslitbang Lektur dan Khazanah Keagamaan Badan Litbang dan Diklat Kementerian Agama RI. Penelitian ini menggunakan wawancara, observasi, dan dokumentasi dalam pengumpulan data sebagaimana penelitian kualitatif pada umumnya.

Kata kunci: *ulama mandar, intelektual muslim, zakat kontemporer*

INTRODUCTION

Writing biographies of scholars in Islam has begun along with the development of this religion, or at least since the 8th century AD. For example, writing the form al-sīrah, which means travel, or "journey of life". Writing Syrah in Islam is considered the most important because it is related to the life history of the Messenger of Allah (Saefullah 2015). The word sirah without any other appendage in front of it means al-sīrah al-nabawiyyah (history or journey of the Prophet's life), such as Sīrah Ibn Ishāq and Sīrah Ibn Hisyām. If intended for others, then after the word sirah is added another word or sentence, or use the plural word (plural), namely siyar or as-siyar, for example Siyar A'lām an-Nubalā' (Collection of Biographies of Noble People) (Orphans 1997).

Another form is ṭabaqāt, meaning layer, which is "a collection of biographical figures based on generational layering" or simply called "collection of biographies", such as Muhammad Ibn Sa'ad's Kubabaqāt al-Kubra, Muhammad Ibn Sa'ad's Ṭabaqāt al-Fuqahā'a, such as Abu Ibnu Sa'ad's ṭabaqāt al-Kubra asy-Shirazi, and Ibn Juljul's or Ibn Usaibah's Ṭabaqāt al-Aṭibbā'. Included in the type of biography in Islam is tarājim (plural of tarjamah) which means life history, siyar (plural of sīrah), and mu'jam, both of which also mean history or life history. Then the other type is nasab or ansāb, which means genealogy, namely the writing of geneology or family lineages that originally originated from the oral traditions of pre-Islamic Arabs (Umar 1988, Idham 2018).

Actually, writing a biography of the scholars is one form of appreciation for the role of the scholars in the development and fostering of Muslims in particular, and for the nation in general. From 2011 to 2015, the Research Center for Literature and the Religious Khazanah of the Ministry of Religion's Research and Development Agency and the Ministry of Religion collected

biographies of scholars throughout the province. The results of the writing were posted in the form of the Archipelago Scholars Encyclopedia which contained hundreds of scholars, the book was printed in 10 volumes (Yusuf 2016). In addition to the biographies of the scholar, various aspects were also discussed including a kind of "socio-political biography" as well as a collection of biographies of the Ministers of Religion (Azra 1998).

The biography of South Sulawesi scholars was also reviewed by Waspada Santing et al. "Scholar Pioneer: Mini Biography of South Sulawesi Scholars" in this book discusses five famous scholars in South Sulawesi, namely Muhammad As'ad, Abdurraan Ambo Dalle, Abdul Djabbar Asyiry, Ahmad Marzuki Hasan, and Abdul Muin Yusuf (Idham 2019, Santing 2010).

In the historical records in the Mandar area there were many figures who were later recognized as scholars. They are present as a character. Scholars who are considered to be religious leaders are often used as patrons in every social life activity. They are used as a place of escape when there are problems in their daily lives. Especially those in contact with religious matters (Burhanuddin 2012).

Overall, the Mandar area, or what is now better known as West Sulawesi Province (Idham 2017, Bodi 2010), has many scholar figures, with different scholars. Some are recognized as scholars because he is an expert in mastering the old books (Kitab Kuning) (Muslim, 2017). Some are called Annangguru or Panrita because they are proficient in certain sciences such as Tajweed, Hadith and so on (Musaddad 2010). And not a few people are said to be scholar because he was a murshid figure who taught certain tariqats (Ismail 2012, Idham 2019). We can find the tendency of this classification in the Polewali Mandar area to Mamuju. From Paku to Suremana. Their presence is in accordance with their respective phases. Starting from the arrival of Islam in Mandar until now.

One of the most important parts of the history of the development of Islam in Mandar is Polewali Mandar and Majene Regencies which were formerly known as Mandar parts (Muslim, 2016). The two regencies which could be said to be the granary of the birth of scholar with the title of Annangguru or Panrita in the land of Mandar. From time to time we can take a name such as K.H Muhammad Tahir or more familiarly called Imam Lapeo (Idham 2018, Latif 2018). Likewise with K.H. Muhammad Saleh, known as Annangguru Saleh (Idham 2011). K.H Maddappungan who came from Campalagian (Syarifuddin 2014), and many more have not been revealed.

The studies mentioned above, local scholars are relatively still rarely revealed. That is why the Makassar Research and Development Center for Religion, has also conducted research on local religious leaders or scholars in the eastern region of Indonesia several times. The results of this research have been published in the book "Buah Pena Sang Ulama" (As'd 2011) and Lectures in Harmony (Idham 2013). The number of local scholars who have not been revealed, encourages to continue the research, and in this study examines Dr. Muhammad Nawawi Yahya Abrurrazak Al Majene, better known by the name Puang Masser.

The existence of these scholars has a series of history each. However, the historical lines cannot be separated from previous scholars. Although different regions, but could have historical ties such as the relationship between teacher and student, or annangguru with ana'guru.

The main problem in this research is how a brief biography and writing of the character written.

In order to reveal the brief biography and the writings of Puang Masser, this writing uses the basics of qualitative research with descriptive-qualitative analysis. The data collection by interview, observation, and documentation (Creswell 2014).

DISCUSSION

Who is Nawawi Yahya?

Nawawi Yahya or Puang Masser was born from a small village called Manjopai. People around are more comfortable calling Manjopai. This region is part of the coast in

Polewali Mandar district, West Sulawesi province. Manjopai is part of the Karama Village, Tinambung sub-district. The majority of the population works as fishermen. The work that is the livelihood of some Mandar people. Especially those who live in coastal areas.

Family's Background

Everyone is born on earth, not on their own accord. But a destiny that God gave. No one can choose the wombs from whom he was conceived and where he was born. Likewise with Nawawi Yahya. He couldn't choose to be born in a certain family. However, destiny led him to be born into a family that could be said to be a respected family in the Mandar community. Because he was born from that family then the plus or minus would be a destiny record that must be accepted.

The family becomes an important part in the process of one's development. Family background is one of the factors that influence one's future. For example, if a person has a background in the priesthood of his ancestors or his parents, it is likely that the droplets of his lineage will also flow. Even if not all, maybe some will be internalized in him. Likewise with Puang Masser.

Puang Masser is known to have a family background that is close to the line of scholars. His father was an annangguru and imam. His mother was coming from a royal blood family. So in him flowed two background marriages, namely nobles and clerics.

Cross of Nobles and Clergy

It is undeniable that in the Mandar community, the kinship between the kingdom (aristocratic family) and religious leaders is so close. We are not difficult to find a figure who has these two bloodlines, both aristocratic and religious. As Reid stressed in the writings of Jajat Burhanuddin (2012) that Islam had a contribution to the formation of the pre-colonial archipelagic absolutist kingdoms, and the scholars gave religious legitimacy to increase absolutism. At a time when Islam emerged as an established political ideology in the kingdom, and scholars were symbolized in the kadi and shaykh of Islam, the king's

absolutism gained momentum in Indonesian history.

From this description, we can see in Puang Masser. He has a gene crossing in him. The nobility was internalized in him through the path of his mother who was a descendant of the 'Puang Limboro' lineage. While genetic prominence has declined from his father and grandfather and great-grandparents who are close to Balanipa, even to Sidenreng Rappang.

In lineage it can be said that Puang Masser had the above strata of society in general. Sometimes people classify someone's figure. Some are referred to as religious leaders. There are also those whose strata make them as traditional figures / aristocrats. In fact, when the person has a high education, then the position will also be elevated by the community. All of these elements are in him.

It is estimated that Puang Masser was born around the 1930s. The days when the Indonesian nation was still in the colonial era. He is a derivative of the kings in Bone. One time his grandfather went to Mecca. He met Majene people who also had education in Mecca. The Majene asked him to go to Majene to preach. His grandfather's name is H. Adam. His Bugis name is Andi Wellenrengi. However, when he focused on the development of religion he was even known as a scholar. So he left the royal title. Then become the name of Adam as the identity that is inherent in him.

He was born from the womb of a woman named Hj. Fatimah bin Abdullah. The mother is a descendant of nobility in Mandar. The father named H. Muhammad Yahya bin Abd. Razak. The father was established in the community, believed to be a religious figure who acted as the imam in Manjopai, Karama Village. Even up to his descendants.

Little Puang Masser was born in a family environment that was considered a big family. He is the third of seven siblings from father side, and the second child from mother side. His father, Muhammad Yahya, married Zubaedah who gave birth to a child named Hasurah. Because Zubaedah did not live long, Muhammad Yahya married his wife's younger sister, Fatimah (known in the language of Mandar as natolai). From Fatimah, Muhammad Yahya gave birth to the sons of

Zawawi, Nawawi, Alawiyah, Ma'awiyah, Nahrawi and Jawiyah.

Puang Masser was born in Saleppa, Majene before his father moved to Manjopai because he was called to be an Imam. Puang Masser childhood was spent in Manjopai. Non-formal lessons such as basic religious studies and Koran were guided directly by the father, Muhammad Yahya. His formal education was completed at the Muhammadiyah Ba'barura school in Tinambung. Then he completed Aliyah Mu'allimin's formal education in Pinrang Regency.

To Meccah

Around the 1950s, he went to Mecca with his mother to perform the pilgrimage. But because his motivation for learning was very high, he decided to stay in Mecca to study. Nawawi Yahya studied in Mecca for four years, then wandered to Egypt. In Egypt he continued his formal education from bachelor degree to doctoral.

In Egypt, he only studied, did not work or find work. For him, the scholarship he received was enough to cover daily expenses. In Egypt he also married a widow named Na'imah. From his marriage, he had no children.

Arrival to Mandar

His departure to Mecca to perform the pilgrimage and study was not for good. Even though for years and even decades in overseas, Nawawi did not forget his hometown. In fact, he is still very fluent in Mandar. He said that no matter how long a person goes abroad, the language will never disappear, even if it has never been used since overseas.

While in the Middle East, he had come to Mandar twice. First in 196, while for the second time in 1984. The arrival of the two and even then became the last and did not take him back to Egypt because of his death.

His arrival in Mandar was awaited by many groups, especially in his area, Manjapai (Manjopai). He is often used as a place to ask questions related to religious knowledge. This was added by a resident of Manjopai, Hafsa, who was Nawawi Yahya or who was called Annangguru Masser or Puang Masser (Egypt).

He often became a place of refuge when there was a problem, either by just asking to pray for him.

Character and Personality

Puang Masser was famous for his sincerity, even though he was a doctor of deep scientific knowledge at the time, he always fulfilled public summons, as long as he had time. In addition, he is also known as a person who is not stingy about knowledge. He was a scholar who likes to share knowledge and goodness. His books are partly represented in the Library of the Islamic Faculty of IAIN Filial Majene (Now a STAI DDI Majene).

In religious life, Nawawi Yahya can be said to be a moderate person. According to Jawiyah who was his youngest sibling, when for example there was a religious problem asked by someone, he did not necessarily answer the question. Puang Masser preferred to open relevant books. Only when there was a definite answer then he answered them. That is, it can also be said that he was a meticulous person in providing answers. He answered based on the arguments in the Al-Quran and Al-Hadith (Interview with Hj. Jawiyah Yahya, 12/2/2019).

Other traits that can be obtained from his lifetime were perseverance and patience. For many years he was in an Arab country. By relying on scholarships, he supported himself. There was no work to do. Pure activity in studying. In fact he wrote a very thick dissertation. From his research work drove him to become a doctor of Mandar in Egypt. He became the first Doctor in Egypt from Mandar.

Physically, Puang Masser was not too big, not too small. He was not tall, not too short. "Sirua-ruai kaiyangna", said Hafsa who emphasized that the Puang Masser had a simple body stature (Interview with Hafsa, 02/13/2019).

Puang Masser Died

Human being, certainly will not be able to avoid the name of death. Likewise with Nawawi Yahya, the Masser, because he was an alumni from Egypt. He died which certainly caused deep sorrow for his family and relatives. His return from Egypt in 1984 was the last time. He no longer returned to the

Muslim intellectual countries. In fact, he also had to part with his wife forever.

He died of a heart attack. Not long after attending a seminar on a campus in Majene Regency. His return to the khalik was a loss for the people of Mandar. An educated figure who chose to migrate for the advancement of his Islamic knowledge. However, the loss does not mean that his name is lost.

The arrival which was at once a parting forever with his wife. The longtime companion only found out about his death. Until one of the relatives sent a letter to the Indonesian embassy in Egypt, then it was delivered to his wife. Puang Masser is gone forever.

Puang Masser died making deep sorrow for the families. This was evident during the process at home before he was buried. Laughter and happiness when he turned back to the time of his death. Tears and tears decorated the funeral home at that time. Manjopai was a witness and many people arrived.

Even though Puang Masser is gone, but his knowledge that makes him remembered. With the results of research he had done so far in Egypt. Research that led to the work of monumental. A book that was published after about 34 years he was gone. Finally, thanks to the Research and Development Services Ministry of Religion of the Republic of Indonesia, the results of his research were also recorded. The book that discusses the zakat, is even considered as a comprehensive one that discusses zakat itself. Puang Masser died at a not too old age. Around 54 years old.

Age 54 years is the estimated age, because Puang Masser was estimated to be born in 1930, to Mecca in 1948 at the age of 18, first came in 1967 in the year of his father's death, Puang Masser, and came a second time in 1984 and died at the same time. The photo in the nizan tomb of Nawawi Yahya shows that he died on February 9, 1984. The tomb is behind the Tanwirul Masajid mosque complex in Manjopai.

The work of Puang Masser

Nawawi Yahya's (Puang Masser) educational history starting from the level of

the People's School / Elementary School to the Secondary School were completed in Majene and Pinrang before continuing Education in Cairo, Egypt. He also had an Education in Makkah al-Mukarramah. He completed his education from S1 (LC degree), S2 (Masters), to S3 (Doctor) completed at Al-Azhar University in Cairo. His doctoral program was completed in 1980 in the faculty of Sharia wa al-qanun at Al-Azhar University with a specialist study of zakat.

Puang Masser earned his doctorate at Al-Azhar Cairo University in 1980 he wrote a dissertation for 10 years from 1969-1979 as many as 3,593 (3,577 + xvi) pages in 6 (six) volumes under the guidance of Prof. Dr. Anies Ubbadah, therefore, was the first doctor of Southeast Asia on zakat field.

Puang Masser wandered for 36 years, four years in Mecca and Medina, and the rest in Cairo, Egypt. While in Medina he stayed at the house of Sheikh Zainal Abidin who was a respected Mandar figure in Medina. Mandar people when they went on hajj usually stayed and stopped by to stay at the house of Sheikh Zainal Abidin. Zainal Abidin's Sheikh was one of the charismatic scholars in Medina and after his death was buried in Baqi.

To the knowledge of the author, the person who wrote about zakat is so broad in scope that the only one is Nawawi Yahya both in terms of the scope of insight and in the thickness of his dissertation, much thicker than the work of Dr. Yusuf al-Qaradawy who also wrote about zakat. Even more amazing, because in writing accompanied, Nawawi Yahya read and cited around 3000 titles. Almost all of his age was spent just to write the things of zakat. Imagine in 1969 he had written and counted boarding houses zakat and zakat procedures for crazy people. Another interesting thing is that in every sheet of his dissertation, he always wrote al-Mukhtar (chosen opinion) after describing the views of sholars both salaf and khalaf scholars, namely the view he chose from a number of views of these scholars. Then he explained 1,219 questions and answers briefly on zakat in chapter VI (additional dissertation).

Alhamdulillah heir Puang Masser named Ir. Hj. Djawiah Yahya (younger sibling) donated his book to be published by the Research Center for Literature, Religious

Khaznaha and Organizational Management of the Ministry of Religion. As proof of the commitment of the family and the letter of surrender was signed on a stamp of Rp. 6,000 (as attached in the LKKMO issue).

The composition of Nawawi Yahya's or Puang Masser dissertation, namely:

The Muqadimah which consists of 16 pages discusses the terminology of zakat and alms and normative foundation of religion, both the Qur'an and the hadith regarding the stipulation of zakat obligations in early Islam in the determination of zakat obligations as well as the periodicization of Abu Bakar Ash Shiddiq's policies regarding zakat and its influence in the order of the state community and the development of Islamic propaganda.

The first part, consisting of 1-626 pages, discusses zakat as worship and social obligation as the basic capital in the formation of a state order, the position of zakat in social development in Islam as a material and spiritual power of property and ownership system in the perspective of Islamic legal framework and positive law. Which contains universal goodness through the zakat system, the social system, and material wealth in the contemporary era and its comparison with the zakat system.

The second part, consisting of 627-1045 pages, discusses the criteria for zakat including: the global requirements for the obligatory zakat such as; Muslims, mukallaf, have a perfect, free from debt, Nisab, and haul position of intention in the transaction and distribution; is zakat obligatory or should it be deferred? zakat and its classification; does the obligation of zakat fall due to the death of its owner?

The third part, consisting of 1046-1667 pages, discusses the terminology of assets and limits that must be tackled along with the levels of distribution accompanied by their respective propositions, the problem of gold and silver, agricultural and fruit products, animals and trading assets.

The fourth part, consisting of 1668-2109 pages, discusses in detail the eight groups that are entitled to receive the distribution of zakat, will eight groups be given in the same amount or given on the basis of priority considerations?

The fifth part, consisting of 2110-2779 pages, discusses in detail the comparison of opinions from the friends and *tabi'in* of Islamic jurists as well as four Sunni Imams and those from the *Zahiriyah*, Shiite and *Zaidiyah* Imams.

The sixth part, consisting of 2780-3577 pages, discusses *tarjih*. Nawawi Yahya sought to dialogue or discussed a number of opinions from several arguments put forward then sorted out and chose opinions which he considered to be superior (strong) and appropriate.

Nawawi Yahya's dissertation is a monumental work of Indonesian Muslim scholars and intellectuals which is very important and deemed necessary to be a reference in the study of Islamic law, especially the study of *zakat* in relation to empowering the potential of society in the future. In 2018, the dissertation was printed by the Center for Research and Development of Literature, Religious Khazanah, and Organizational Management (Puslitbang LKKMO) at its *Kapus* initiative, Muhammad Zain. The original dissertation paper which originally consisted of six volumes, was printed by 10 volumes LKKMO.

Before being published in Indonesia, the LKKMO Research and Development Center requested the family's willingness, in this case Ir. Hj. Djawiah Yahya (younger sibling) to donate his book for publication by the LKKMO Research Center. As proof of the commitment of the family and the letter of delivery has been signed on a 6,000 stamp, this is important considering that it is related to intellectual rights. The family affidavit is attached to the LKKMO issue, in addition to the family affidavit, also includes a Nawawi Yahya request to teach in Dubai. From the request letter also known the full name, Muhammad Nawawi Yahya Abdurrazak al Majene or Puang Masser.

CLOSING

Nawawi Yahya whose full name is Muhammad Nawawi Yahya Abdurrazak Al Majenne or Puang Masser, born and spent adolescence in his hometown, he was born in a hamlet called Manjopai Karama Village Tinambung District, Polewali Mandar Regency. He received formal education at

Majene. Majene during the Dutch colonial period and at the beginning of independence was known as the center of education in Mandar. Because of the chaos 710 better known as the massacre of Westerling or Victims of 40,000 lives. The tragedy claimed many lives including the siblings of Puang Masser named Zawawi Yahya. In a precarious atmosphere, Puang Masser and her mother went to the holy land to perform the pilgrimage at the age of 18 at that time.

Because the motivation for demanding his knowledge was very high, he did not return to Mandar while on the pilgrimage, he stayed in Mecca and Medina for four years to study, and continued his journey to Egypt. In Egypt he studied at Azhar Cairo from S1 to S3. Nawawi Yahya or Puang Masser lived overseas for around 36 years, at the age of 54 he returned to his hometown, but only after three weeks at Mandar, he was called by the Supreme Lord, died and was buried near the tomb of his father and mother at the Manjopai Mosque.

His departure was very heart-wrenching, why not, a generation of Mandar scholars who had a lot of religious education in the Middle East passed away before they could share their knowledge. However, the gratitude, even though Puang Masser has died, he left behind a work that is second to none in the field of *fiqhi*. He wrote a fairly complete dissertation with the title "*Az Zakah wa an nudzum al ijtimah 'iyah al mu'asyirah*" which, if translated "*Zakat and the order of contemporary society*". No half-hearted dissertation is quite thick, namely 3577 + xvi p., Which is divided into six parts. The importance of the dissertation to read, then by the Head of Research Center for Literature, Religious Khazanah, and Organizational Management published the dissertation in 2018. This LKKMO issue is divided into 10 volumes.

Writing a biography of the scholars needs to be encouraged, considering that there are still many scholars who have not yet written a biography. By writing the scholars' biography, the public will know more about the roles and works of the scholars. Puang Masser writings need to be translated and published so that the public can better understand the contents of these works.

ACKNOWLEDGEMENT

Author deliver to many thanks especially to the informant research, to all those who are willing to serve the writer in providing data and information, and thanks also to the team of Al-Qalam Journal Editor who is willing to accommodate this article.

BIBLIOGRAPHY

- As'ad, Muhammad. 2011. *Buah Pena Sang Ulama*. Jakarta: Orbit Publishing.
- Azra, Azyumardi dan Saiful Umam (eds). 1998. *Menteri-Menteri Agama. Biografi Sosial-Politik*. Jakarta: Badan Litbang dan Diklat Departemen Agama RI bekerjasama dengan PPIM-IAIN.
- Bodi, Muh. Idham Khalid. 2010. *Makna Lambang Provinsi Sulawesi Barat-The Mearning of Logogram of West Sulawesi*. 1st ed. Yogyakarta: Zada Hanifa Publishing.
- Burhanuddin, Jajat. 2012. *Ulama Dan Kekuasaan (Pergumulan Elite Muslim Dalam Kekuasaan)*. Jakarta: Mizan.
- Creswell, John W. 2014. *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*. Yogyakarta: Pustaka Pelajar.
- Idham. 2019. Relevansi Sejarah dan Budaya Mandar dalam Pembangunan Sulawesi Barat. *Jurnal Pusaka*. 7(1): 111-126.
- Idham. 2019. Orang Arab dan Pengembangan Pendidikan Keagamaan di Kota Manado. *Jurnal Penamas*. 2019; 32(1): 603-620
- Idham. The Role of the Arab Descendants in Islamic reaching and the Development of Religious Education in West Sulawesi: Tracing the Significance of the Role and the Their Impacts on the Development in Polewali Mandar. *Heritage of Nusantara (International Journal of Religious Literature and Heritage)*. 2018; 7(2): 198-235. ISSN P-ISSN 2303-243X, E-ISSN 2442-9031.
- Idham. 2018. Pengajian Kitab Kuning di Pondok Pesantren Salafiah Ittaqullah Kebun Cengkeh Kota Ambon. *Jurnal Al Qalam*. 24 (2): 226-234.
- Idham. 2011. "Annangguru Muhammad Shaleh Pembawa Tarekat Qadiriyyah Di Tanah Mandar." In *Buah Pena Sang Ulama*, 11–67. Jakarta: Orbit Publishing.
- Idham. 2013. *Lectures in Harmony Potret Khazanah Islam Nusantara*. Makassar: LEPHAS: Lembaga Penerbitan Universitas Hasanuddin.
- Ismail, Arifuddin. 2012. *Agama Nelayan*. Yogyakarta: Pustaka Pelajar.
- Latif, Muchlis. 2018. *Sakralitas Imam Lapeo (Perilaku Dan Simbol Sakral Masyarakat Mandar)*. Yogyakarta: Inti Bumi Intaran.
- Musaddad A. 2010. *Annangguru dan Perubahan Sosial di Polewali Mandar*. Polewali Mandar: Bappeda Polewali Mandar.
- Muslim, Abu. 2016. Simbol pada Makam Syekh Bil Ma'ruf dan Sosio-Religi Pulau Tangnga Sulawesi Barat. *Jurnal Lektur Keagamaan*, 14(2), 257-280.
- Muslim, Abu. 2017. Peran Perempuan Dalam Merawat Eksistensi Mangngaji Tudang Sebagai Bagian Integral Pengembangan Pendidikan Islam Di Desa Bonde Polewali Mandar (Studi Biografi Annangguru Hudaedah) *Eucandum*, 3(1), 131-144.
- Saefullah, Asep. 2015. "K.H. Abdul Halim Dan Gagasan Pendidikan Ekonomi Berbasis Pesantren." *Makalah Dipersentasikan Pada Temu Nasional Peneliti Keagamaan Di Hotel Sofyan Jakarta Pada Tanggal 20 November 2015*.
- Santing, Waspada. 2010. *Ulama Perintis: Biografi Mini Ulama Susel*. Makassar: Pustaka Al-Zikra.
- Syarifuddin. 2014. "Arsyad Maddappungan: Puang Panrita Pencetak Para Panrita." *Al-Qalam* 20 (1): 24–31.
- Umar, A. Muin. 1988. *Historiografi Islam*. Jakarta: Rajawali.
- Majene, Muhammad Nawawi Yahya Abdul Razzak. 2018. *Az Zakah wa an-Nuzum al-Ijtima'iyah al-Mu'ashirah*. Kairo: Jami'ah al-Azhar Kulliyah al-Syari'ah wa al Qanun.
- Yusuf, Chairul Fu'ad. 2016. *Ensiklopedi Ulama Nusantara*. Jakarta: Puslitbang Lektur dan Khazanah Keagamaan Badan Litbang dan Diklat Kementerian Agama RI.