

ISLAMIC SCHOLARS' NETWORK IN SOUTH SULAWESI AT THE 20TH CENTURY: A NOTE IN WAJO AND SOPPENG

Hamzah Harun Al Rasyid

*Alauddin State Islamic University, Makassar
Jl. H.M. Yasin Limpo No. 36 Romangpolong Kec. Somba Opu
Kab. Gowa Sulawesi Selatan
Email: hamzah.harun@uin-alauddin.ac.id*

Husnul Fahimah Ilyas

*Research Center for Manuscripts, Literature, and Oral Traditions
National Research and Innovation Agency
Jl. Jenderal Gatot Subroto No.10 Jakarta Selatan-Indonesia
Email: husnullitbang@gmail.com*

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Abstract

This research was significant to reconstruct and introduce scholars at the local level who were almost publicized, even though they had dedicated themselves in creating, educating, and attacking the nation's children with adequate religious knowledge. The primary concerns of this study were: how was the formation of the Islamic scholars (ulama)'s network in South Sulawesi, and what were the roles of the Ulama in the formation of the network? This study aimed at reconstructing the network of Ulama over the achipleago, South Sulawesi, and Middle Eastern during the twentieth century. The results of this study revealed that the ulama's network in South Sulawesi, especially Wajo and Soppeng, highly relied on the Haramain network. Haramain alumni had a major influence on the development of traditional Islamic education in the form of halaqah. For example, the halaqah center was formed in the early twentieth century at Salemo, Ajjakang-Mangkoso, Cabalu, and Wajo. Especially in Wajo KH. Muhibuddin or popularly known as Ambo Emme, the initiator who encouraged KH. As'ad from Mecca to visit Sengkang Wajo in 1928, to teach about the Islamic values through halaqah developed by Ambo Emme. Halaqah had been changed into MAI (As'adiyah) which had produced a number of known scholars in building the halaqah and pesantren networks in the South Sulawesi region. They are, for example, KH. Daud Ismail (Yasrib Soppeng), KH. Abdurrahman Ambo Dalle (DDI), KH. Abduh Pabbaja (DDI Ujung Lare and PP Al-Furqan), KH. Abdul Kadir Khalid (MDIA Bontoala), KH. Asyri (Darul Arqam and Darul Aman).

Keywords: *islamic scholar, networking ulama, halaqah pesantren*

INTRODUCTION

Islamic leaders (popularly known as Ulama, and hereafter called Ulama,) in a general definition is believed to receive a similar sense as religious teachers coming from Brahmins in the Hindu religion, pandeta in Christianity and Muftih or Shaykh of Islam (Weber, 1964: xxxv). In the Buginese local tradition, it's called *Anregurutta*, Makassar *Anrongguru* and Mandar named as *annangguru* respectively, which all means religious learning.

Ulama as teachers learn about different religious places with the definition of teachers in a general sense. Making of

scholars (if it referred to the public perception Bugis) attached to some of the qualifications that the capacity of the science, practice, and morals (Ahmad, 2009: 177-361). Scientific capacity includes scientific background coming from the boarding school, mastery of the yellow book, extensive knowledge and worthy of being a reference in the decision. Average aspects of practice included social functions in terms of the unification of the ummah and protector, consistent and pilgrims as well as other functions for the benefit of the Ummah. On the moral aspect, the emphasis was on charisma, tawadhu, honest, trustworthy, and familiar with the tradition of

gloves and other features. Qualification was in tune with the terminology Panrita, anreguru, and sheikhs in the sense of a wise man.

The position of Ulama in the midst of the people became very special. It features seen in the practice of public relations with the congregation as the tradition of kissing the hand, sami'na wata'nah submissive to the Ulama and so on. Some scholars have privileges in the eyes of the Ummah, especially Ulama in eastern Indonesia that has been documented in the research biography of Ulama in eastern Indonesia in 1997 and 2002 carried out by the Research Institute for Religious literature (before the legal institution changed to Makassar Religion Research Institute 2004). Similar research was continued in 2012, 2013 and 2015. The results Biography Ulama in Eastern Part of Indonesia in 2015 recommended further research to unravel the network of scholars. The data obtained in the study of scholars into one (data) base on Network research scholars will be done.

The other reason that the early decades of the twentieth century was the decade of the development of Islam in Mecca upheaval marked by coups takeover of power committed by the government of the Wahhabis to Mecca at the time. This upheaval greatly influenced to the other Islamic countries. This influence has also resulted in the character of the transmission of knowledge of Islam to the archipelago conducted by scholars expert sunnah waljamaah. The Contacts between archipelago scholars with Makkah scholars understanding Sunni waljamaah were originally apolitical but later turned into a political one. So the form of Islam in the archipelago was mixed with local culture which had no connection with the suspicion of Islam Mecca. Whereas Islam in the archipelago relations with the Islamic Middle East has been going on since the early days of Islam. When Muslim traders from Arabia, Persia, and the Indian subcontinent who came to the archipelago not only traded, but also spread Islam to the local population (Azra, 2007: xix)

It must be recognized that the study of the transmission of Islamic knowledge to the archipelago in the twentieth century was a field of study rarely conducted, although this

study had to provide a snapshot of network construction Nusantara Islamic scholars.

Religious dynamics at the beginning of the twentieth century, precisely in 1926 upheaval in the land of Mecca. When the takeover of government power changed in Mecca King Hussein bin Ali Sultan bin Abdul Aziz Ibn Saud of the Middle Arab countries now known as Saudi Arabia or government of Wahabi. The implications of the scholars of the People of the temple got a closed access which then opened the recitation. Since then some of the scholars of Ahl temple-leaning group of experts sunnah waljamaah left unclean land Makah and spread, including to the archipelago, to the island of South Sulawesi. Among sheikh expansion into South Sulawesi, namely: Syed Sheikh Omar al-Yamani who taught in Pare Pare, Sheikh Sayyid Mahmud al Responsibility Al Madani who taught at the Bone, Sheikh Abd Rahman Firdaus, who taught at Pare-Pare and Pinrang Shaykh Sayyid Ali bin Abd Rahman bin Shihab who taught at Rappang and Pare Pare, as well as many other scholars of Ahlul temple. From this awakening of Islamic scholarship transmission contacts which gave birth to the archipelago of local scholars who later influenced the dynamics of Islamic thought in the archipelago.

Contact transmission of Islamic scholarship archipelago with the Islamic centers of Makkah could be mapped in two forms, first; Nusantara local scholars coming to Mecca to study religion then went back and taught knowledge to local communities. Second; scholars of Ahl-ul-ulma temple as told above, came to the archipelago as a result of a power struggle in Mecca. They taught the science of religion in Indonesia and spawned local scholars.

Despite the arrival of scholars received a socio-political influence in South Sulawesi, for example, at the same time Dutch Company had occupied the places of government and education, tight guard against the association in the form of lectures or study circles still happened. One of the strategic place in those days was Salemo island as a place where economic development was very advanced. Salemo island was the venue where the harbor and dwelling place for rich merchants and the meeting of the clergy to discuss and learn with other words. Thus, salemo was where the transmission of

religious knowledge occurred (See Hamid, 1987; Sadi, 2003).

Based on the mentioned background, the problem of this research is how the Islamic scholars' network of the 20th century in South Sulawesi is formed? and what roles of Ulama in South Sulawesi in the formation of that network? This research aimed at reconstructing the network of scholars over the archipelago, especially Islamic scholars of South Sulawesi and the Middle East in the twentieth century.

Literature Review

The research results of Azra published in 2007 on the Middle East Scholars Network and Archipelago XVII and XVIII century, revealing that there was connection among scholars, both the scholars of Haramayn and the Malay Archipelago as a chain that gave birth to the intellectual network. The circuit is very complex, as well as creating a process of transmission and diffusion of Islamic teachings and ideas of the Islamic center in Mecca and Medina to the region, which is regarded as the outskirts of the Malay Archipelago. The longest network basically has strong roots in Islamic scholarship tradition, which is often called *rihlah* (perjalanan scientific) or "travel to seek for knowledge." This is what plays a crucial role in the renewal of broadcast ideas, either through teaching or through writings, Azra concluded that the renewal of Islam over the archipelago started since the second half of seven centuries. The relationships that formed a network of scholars was actually very complex. However, if it was simplified, the kind of relationship could thus generally be categorized into two forms: the relationship was formal as the relationship of knowledge among scholars that served as a teacher and his students, and the relationship between scholars who served as a shaikh or *muesyid* congregation and the caliphs or representatives (see also Oman, 2004).

Didik Nur Haris M has done a research on Islamic Intellectual Network in West Kalimantan over the 20th Century: A Historical Analysis of Development intelektual states that Islam has brought fundamental changes into few fields of Malay community living systems. Roles and persistent effort preachers consistent in introducing Islam as a whole and

comprehensive as well as the basic nature of the Malay society that is open and accept the presence of Ulama outside a major factor in the rapid intellectual Islam in the archipelago. This process is fostering the maturity of knowledge and scientific culture among scholars among Malay scholars Malay scholar realize a network with an outer region of the archipelago. In the 20th century, in West Kalimantan, there are scholars of Islamic intellectual who became a reference not only scholars in archipelago but also scholars of the Islamic world in general, which include 'Imran, al-Sambasi (1885-1953 AD) dan Guru Haji Isma'il Mundu (1870 – 1957 AD). This study tried to deeply look into the intellectual development of Islam that has existed in the 20th century from the point of history.

Several studies that have pointed out showed few similar researches to be conducted on its network system, but have different specifications with regard to the more specific research (South Sulawesi). This study also will summarize some good figures affiliated in formal education as well as those of traditional study.

RESEARCH METHOD

The method used in this research was a historical research which reconstructed the geneological network of Ulama over South Sulawesi piece together the genealogy network in South Sulawesi in the 20th century in Wajo-Bone-Soppeng. It briefly describes the various matters relating to the history of life associated with a research focus. The Technique of Data collection used were interviews with key informants who had valuable information about the networking of scholars investigated. Informants came varied from historians, scholars, religious leaders, academics and the family or relatives, and students of several Ulama who were included in this study. Literature and documents related to the research, in addition, came from the diaries, writings and religious thought, intellectual property and non-academic, institutional legacy, other relevant aspects.

After that, observations towards lagacy left by the corpus of research scholars was performed. The locus of research was undertaken in Wajo and Soppeng, South Sulawesi. These two mentioned areas can be

said as the education center of traditional study, which later transformed into formal education. Network referred in this study, the relationship or the continuity of the transfer of knowledge among students and teachers, as well as those transmitted into discussion or traditional study. This study, in addition, discussed about the close friendship among those investigated scholars.

DISCUSSION

From Haramain Archipelago Up to South Sulawesi

There are several choices offered by Islamic scholars, for example concentrating on Fikhi, Sufism, and Islamic tradisional ideology, and so forth, but the knowledge that could be the concentration of previous scholars did not rely on a single subject. For example understanding deeply about the sufism, it did not mean that they left other subjects, for example Fikhi, monotheism, and so on. In the intellectual network of scholars, there was the center of science that came from the Haramain, and some were sourced from local Ulama network for example Salemo, Ajjakang/Mangkoso, and Cabalu formed until the beginning of the XX century.

In a prior study focusing on network of Islamic scholars in South Sulawesi in the early twentieth century, it should be noted that before the beginning of the twentieth century, there had been a contact with previously Haramain. Haramain as a place of learning and a center of religious knowledge. Religious knowledge came from Quran and Hadith that were both known derived from Mecca. Prophet Muhammad also built confidence and monotheism in Mecca for 13 years. Mecca was also the center and the foundation for the knowledge from various schools of Islam, so the diversity of perspectives still characterized the dynamics of intellectual Islam in Mecca. Almost all Islamic schools had a place in the teaching of religion in Mecca. There were many places halaqah held and madrasas as places of sheikhs from various schools teach. In addition to cultivate the science of jurisprudence, hadith, tafsir, and there were also scholars who studied mysticism institutes and so on. Sacred Mosque was as a center of religious education, both formal and non-formal. That's where the knowledge seekers

gathered. Dozens of places halaqah held, many Mosques became the markers and labels against sheikhs who transmitted their knowledge, for example of the archipelago poles had been known to label Al-Bugisy, Al-Makazzary, Al-Mandary, Al-Sumatrany, Al-Palembany Al-Jawy and others.

The mobility among Teachers and their students in the context of the Arab over the Archipelago in the 18th century until the 20th century in Mecca had had a significant role in shaping religious attitudes. So the scholars who had come to learn to Haramain did not only visit one single teacher but rather various teachers. This tradition also brought to the archipelago including in the Bugis community. Here, the inspiration motivated the traditional learning and traditional schools had been inspired by haramain.

Particularly with regard to Haramain, based on the written data found, first in the kingdom of Gowa linked with other kingdoms in other regions, such as Telumpoccoe (including Bone, Soppeng, Wajo) was an integrated and inseparable part according to the agreement that had been agreed. Especially for Wajo (1610), when the acceptance of Islam had been done institutionally, there were some influential Ulama in contact directly with the Luwu kingdom, Gowa, Wajo, Soppeng and Bone. For example, the presence of Datuk ri Bandang and Datuk Sulaiman in Wajo who both later become kadhi in the region. Both of these kadhi founded an Islamic learning center, popularly called halaqah and the Bugis community called *mangaji kittaq* or *mangaji tudang*.

As described in Lontaraq Suqkuna Wajo, when Datuk Sulaiman went to Datu Luwu Luwu to guide him along with people in religious matters, at the time of the administration of Datu Luwu La Patiware¹(approximately in 1614). Not long lived in Luwu and had better understanding of the religion of the people of Luwu, Datuk Sulaiman unfortunately died.

Arung Matowa requested a replacement to the king of Gowa, then Datuk

¹The first king who embraced Islam in South Sulawesi and Luwu-was the first Islamic kingdom, which was islamised by Datuk Sulaiman in 1603 AD, Reign years 1587-1615 in Malangke or Patimang.

ri Bandang was asked to strengthen the lessons about Islam. Once considered to be ready, Datuk ri Bandang advised to seek someone who could substitute himself as a kadhi, but the results of the indigenous council agreements revealing that no one could replace the position of Datuk ri Bandang.

According to the information gained from Datuk ri Bandang, there was a student named To Lanca, which was appointed by Datuk ri Bandang who succeeded him as kadhi, kadhi election was based on scientific considerations. After a period of kadhi of both these scholars ended in Wajo. To Lanca then was substituted and became a kadhi. A year after To Lanca was appointed as a kadhi in Wajo, he requested to Puweng Ri Wajo to leave the village to Mecca, approximately in 1619. Here, the first contact of people learning in Mecca had been established in that year (based on written data obtained from *lontaraq*).

The interaction of both networks Haramain happened when Yusuf (Sheikh Yusuf) lived in the kingdom of Gowa, and deepen their religious knowledge with an Arab scholar named Syed Alwi Abdullah Ahmad Sharif (Died 1726) popularly known as Mr. Keramat, these scholars were supporters of the congregation of Rifaiyah, and later became the son-in-law of Sultan Alauddin and taught in Bontoala Masjid, the mosque as a center of religious learning in his day (Rahman, 2007: 35-36; Assagaf, 1996; and interviews with Sheikh Sayyid Abdurahim Assagaf 04/13/2017).

After Yusuf explored the science of religion and mysticism in Sayyid Alwi Abdullah Ahmad Sharif which was said qualified, commanded by her teachers to deepen their knowledge in Mecca around the year of 1644. When Yusuf learned in Mecca, he married the daughter of Imam Shafi'i in Mecca, it was not only the network science, but also the network of friendship between Sulawesi and Mecca (Hamid, 2003: 134).

There was the student of Sheikh Yusuf named Abdul Basir Mr. Rappang, Sheikh Omar Bamahsum Tuang ri Dima, Tuang ri Bojo in Kajuara Bone, and Sheikh Bojo in Pare Pare area. Tuang ri Bojo and Sheikh Bojo were not identified by their real name, they were believed to be Arabians by origin. Abdul Basir Mr Rappang (died in

1723 in Rappang), one of Yusuf's students since in Mecca, and later was asked to sail to Sulawesi (approx arrived in 1678). He taught and spread the knowledge of Khalwatiah in Gowa and spread to South Sulawesi. The ideology of Khalwatiah of Sheikh Yusuf brought such influences in South Sulawesi, for example among the Bugis, the King of Bone La Tenri Tappu Sultan Ahmad (reigned 1775-1812) wrote a text called Nurul Hadi and translation Buginese Lao Ri Laleng Petiroangge Tajang Malempue (With the script code A.108 PNRI; Rahman, 2007: 51-52).

After the destruction of Bontoala as a basis for the development of Islam, caused by the againts movement of To Appaturu to England, there was a war known Rompegading war. Botoala government center disappeared including its Islamic scholars. The institutions of Syara' led by Sayyid Muhammad Zainuddin Assagaf then moved to Labuang Maros. He was appointed to become the first Kadhi in the area of Labuang Maros view, and this became the place as a base of graduating Islamic scholars.

The spread of Haramain network did not only rely on several points which had been mentioned earlier. La Mameng Toappamadeng Puanna Radenggallo (reigned 1821-1825) in the Lontarak Akkarungeng Wajo Wajo, mentioned as Arung Matowa Toappamadeng, which later enforced Personality in Wajo, the buildings of Mosques and brought a Sykeh from Madina to teach and enforce Islamic law (The name of Sykeh was unfortunately not mentioned in *lontarak*), it became an indication of the relationship between the Arab (Madina) with Wajo scientific network at the time (*Lontaraq Akkarungeng I*, 289).

Following this, there were also kadhi in Pammana and in Belawa. These groups of Kadhi was classified as a scholar. Among kadhi Pammana who had studied in Mecca was H.Zainal Abidin who served kadhi during the year (1886-1889), whose tomb can be found in Lagosi. However, the author had unfortunately not explored more detailed some information with regard to the existence of kadhi preceding and following the example of Muhammad Ja'far, who became kadhi during 1855-1862, 1862-1866 Lajamadi, Dg.Mattuppu 1866-1874, and so on ((Rahman, 2013: 20-21) The same case with

kadhi in Belawa with emergence of a figure named Wali Sagena who had studied in Mecca, and was recognized in the history of Belawa, a place where several great scholars grew. The same was also found with some information of Guru Teru (the mother-in-law of KH.M.As'ad died in Mecca).

The Return of Ulama of Haramain

In the next phase, the arrivals of Ulama who ever formally studied in Mecca in the 20th century in Wajo, such as KH. Muhibuddin, popularly known as Ambo Emme. His name was not really popular, compared to the fame of M. As.'ad, although Ambo emme was the initiator who encouraged KH. M.As'ad to Sengkang wajo, in order to teach at the traditional schools developed by Ambo Emme (Around mosque Jami now). This traditional school which later become the trigger of MAI (Now Islamic Boarding School of As'adiyah)

Ambo Emme which was the descendants of Islamic scholar in Belawa from a father called Muh. Said. Ambo Emme earned Islamic education in Mecca, and then married a Buginese girl who has long been living in Mecca, called St. Seng, the daughter of H. Abdul Rasyid (the sibling of M. As'ad).

In 1926, Ambo Emme did hajj, encouraging M.As'ad to Wajo. However, the request was not completely fulfilled. The willing of Ambo Emme was accepted in 1928. M.As'ad went to Wajo and continued his traditional teaching. The arrival of M.As'ad did not limitate Ambo Emme in giving religious speech, but rather gave big opportunity in doing halaqah around the town through the system of Da'wah, all over Wajo, Bone, North Borneo, even until Malaysia and Singapore.

Ambo Emme was known as Ulama with charismatic values, brave, and familiar with sufism. This can be seen in the manuscript directly written by Ambo Emme which much talked about sufism. Those books mostly talked about the process of human birth which was linked with the light of Muhammad, magic. Many people came to teach to Ambo Emme, particularly the knowledge of seeking for money, which was suitable with Buginese culture, particularly the culture of Sengkang as traders.

The friendship relationship of Ambo Emme with the scholars in South Sulawesi,

not out of the marriage relationship, KH Ambo first Emme had four wives ST. Zinc (the biological son of KH.Abdur Rasyid), Cammina (the descendants of kadhi Rappang), A. Bau Palaguna (the daughter of Datu Citta), ST. Hadiah (from Bengo Bone). The son of the first wife of Ambo Emme beareth a boy named KH Hasan Basri. Hasan Basri known to have married with the youngest daughter of KH Muh.As'ad, named ST. Rasidah (interview Nurnaningsih 19/11/2017).

The effort of Ambo Emme to call M. As'ad to visit Bugis Land at the time of doing pilgrimage to Mecca in 1926 was not maximum. However, at the age of 21 years (December 1928/1347) Muhammad As'ad left Mecca to an area in the archipelago in the old topographic maps to be away from the Arabian Peninsula in the Middle East, namely Wajo in Sulawesi island. Once he lived in Wajo, the man who was born in Mecca in the year 1907/1326 H from the pair of Abdur Rashid and Sitti Shaleha, was later more popular as *Gurutta Aji Sade*.

Once she arrived in Wajo, M.As'ad held the control of study halaqah led by Ambo Emme at his home. The halaqah now was now under the supervision of M.As'ad became more crowded, causing the place was moved to Mosque Jami Sengkang (Abdullah (Ed), 1983: 269-270).

KH.M.As'ad fame is inseparable from the exposure of his teacher, his first religious education was directly exposed by his father, K.H. Rasyid. He then learn from Syekh Muhammad Said Al-Yamani and Syekh Umar Hamdan. Also, his formal education was gained from Madrasah Al-Falah. At the year of 15, he received non-formal education through tradisional teachings held in masque Haram Mecca. Among the teachers, were Syekh Umar Hamdan Al-Magriby, Syekh Said Al-Yamani, Syekh Hasan Abdul Jabar, Syekh Abbas Abdul Jawwad, Syekh Hasan Al-Yamani (the son of Syekh Said Al-Yamani), Syekh Jamal Al-Makky, Syekh Ahmad Naziry, dan Syekh Abrar.

Other than the Ulama of Mecca, As'ad also learnt knowledge from Buginese scholars who taught in Mecce, which included Syekh Mallawa, Syekh Abdur Rasyid, Syekh Jamal Al-Makky, and Syekh Ambo Wellang Al-Bugisy. He also learnr in Javanese Scholars in the mosque of Haram,

which were Syekh Ahmad Khatib and Javanese scholars from Borneo. KH.M.As'ad was not only popular as having a qualified knowledge, but he also served as private secretary Assayid Ahmad Sharif-a great scholar in Madina (Martan, Nd: 8-9).

In 1930, As'ad established a madrasa (known as Madrasah Al-Islamiyah), many of those involved in transmitting their science and working in the madrasah (Islamic school), such as Abdullah Dahlan Garut (former Mufti of Mecca), Sheikh Mahmud al-Jawwad, Sheikh Husain Bone, Sheikh Afifi Puang Massere (1929), and Syekh Abdullah, and there was another unknown Egyptian who helped KH.M.As'ad (Interview Jawade Al-Hafid, 17/3/2017).

KH.M.As'ad, the founder of Islamic religious education agency (MAI), his quality was spread particularly in the South Sulawesi. KH.M.As'ad was not alone in building the MAI, governments and communities in Wajo participated and provided support for the construction of the MAI (Interview ST.Aminah Adnan, 25/3/2017). H. Donggala (H.Badrudin) was one regular donors in the building of the MAI. Besides getting help from Andi Cella, ex Patola Wajo (Ilyas, 1975: 10-15). The development of MAI rapidly grew year by year, because many students from various regions studied at the Islamic university center. KH.As'ad popularity grew when the big meetings held South Sulawesi scholars called "Pertemoean Oelama South Celebas" on the initiative of King Bone Andi Mappayukki in 1932 in Watampone. The meeting was conducted because the government zelfbestuur familiarly known in tighfully doing the ban to the Muhammadiyah group. The meeting was attended by 26 scholars of great South Sulawesi non-Muhammadiyah. In the meeting, KH.M.As'ad formulated the idea that is acceptable to all parties, including the king's Bone, as for the idea among others: developing Islamic education through the Madrasah and continued the traditional recitation that was raised by scholars; the funds of the development of madarasah was obtained from tithes and property of the people; madrasa was free of politics and not stressed at a school; madrasah grew freely to open branches of society; and the scholars were encouraged to away from any issues related to khilafiyah (Abdullah, 1983: 270).

Some meetings of other scholars were also attended by KH.M.As'ad, who also contributed in giving the idea of such a meeting-of Scholars in Ahlussunnah wal Jamaah in Parepere, that discussed the Friday preaching; Special meeting with Datu Soppeng review about noon prayers after the Friday prayers, and related questions on Friday pray (Ismail, Nd).

Among the students who ever attended formal education at MAI in the first generation, namely: Daud Ismail, H.Harisah Husain Bone, Abdur Razaq Sengkang, H.Benawa Tempe Sengkang Sengkang, Abd Rasyid Sengkang, H.Hasanuddin Sengkang, H.Zainal Abidin, H.Abdurahman Ambo Dalle, H. Muhammad Jafar Hamzah, Haji Mahmud Ganra, HA. Tanra Tosora Wajo. These old students did not only learn from M.As'ad, but also helped him to teach at MAI.

In addition to that, the appearance of figures in Madrasah or in Islamic boarding, which are actually not separated from the alumni of MAI, constructing and birthing the great scholars who built Islamic boarding, this networking was still related each other in understanding As'ariyah (Ahlussunnah Wal Jamaah) and using the ideology of Syafi'i in the field of Islami law as the character of Islam in his school. KH. Daud Ismail from Soppeng which established the Islamic institution of YASRIB Soppeng, such as K.H. Abdulrahman Ambo Dalle from Wajo in MAI Mangkoso (now called DDI). K.H. Abdul Pabbaja from Sidenreng Rappang in DDI Ujung Lare and PP Al-Furqan, KH. Abdul Kadir Khalid MA from Wajo, which established MDIA Bontoala. However, the Ulama who are alumni of MAI which stabled networking of Islamic boarding school, which developed the ideology of Maliki in the field of Fikhi, but still belonged to As'ariyah, such as KH. Jabar Asyri in his way of developing Darul Arqam Gombara and Darul Aman (Arief, 2007: 62-63).

The developments of MAI were so rapidly until KH.M.As'ad died on December 29, 1952 in Sengkang. However madrasah/boarding abandoned continued to run smoothly without the leadership and only continued by his students. Then on January 1st, 1953, some students of KH.M.As'ad, which resulted in the election of H. Daud Ismail as a leader and as a representative of

HM Yunus Martan as the leader of university school. At the time, MAI eventually became as Madrasah As'adiyah, whose name was attributed to its founder to commemorate his services. Based on the notarial document of Bruno Erust in Makassar No. 29, H. David Ismail led the madrasa until 1961, which was succeeded by H. Yunus Martan.

The leadership period of these two Islamic scholars, namely KH. Muh. As'ad which held novelty towards MAI, which was KH. Daud Ismail and KH. Yunus Martan. Muhammad Yunus Martan did not accidentally receive the title of *Anregurutta*, it took several steps and processes which were passed by the son of AG. H. Martan, who was both in Wattang the village of Lempangeng Belawa, the district of Wajo.

Right on Friday, on 28 Muharram 1332 H or 1914 AD. His father's name was A.G. H. Martan, an active qadhi who are wise and popular in his village. The father of Yunus was called Kadhi Coa, or the first ever Kadhi in Belawa. His mother's name is Hj. Tarinpong (Hj. Shafiah-the second wife of AG.H.Martan) which came from Soppeng. From economical perspective, Martan can be said to have such sufficient finance, which was proven by his ability to paid his own travel cost from Mecca for seven times.

Abdul Yunus Martan was not the only child, but his father named Martan originally married to Isainah and blessed with a son named I Dahalang but they soon died unfortunately. After the death of his wife, Martan married again to a woman from Soppeng Hj. Tarippung in 1920 AD, and the results of this marriage was blessed with two children, namely Muhammad Yunus Martan and Abdul Halim. Not long after that, Martan's second wife died, then he married again to a woman named Joanna from the village of Ocean Village Belawa Menge, from wedding Martan and Jamilah was born four children namely Napisah, subaedah, Abdullah Martan, dan Asmah.

The trip of Yunus did not necessarily receive the predicate of *Anregurutta* (term kiai in Bugis society). But Yunus was hit and continued until it reached the predicate. Yunus was first struck by his father. Before he finally decided to live in Mecca.

AG.H.Martan was active holding traditional teaching at his village, directly guiding his children in understanding the

religion. In addition to that, Yunus actively participated in various lectures and remembrance activity carried out by his father. In addition to his father, Yunus also learnt from other scholars who lived in Belawa like Andi Mappangewa, and learned commentary in Tosora and Soppeng. Yunus's first formal education was in Elementary school of Belawa during 1921-1927. In 1929, Yunus learnt at Madrasah Al-Falah in Mecca with the assistance of scholarly by blood origin for four years (1929-1932), and he also joined the traditional teaching of halaqah at mosque al-Haram Makkah al-Mukarramah in 1932 until 1933.

Mecca selection as a center of learning and science of religion was because all religions knowledge derived from the Qur'an and the Hadith came from Mecca. The Prophet Muhammad also built confidence and monotheism in Mecca for 13 years long. Mecca was at the time the center and the foundation for the science of religion for knowledge seekers of Islam that still characterized the diversity of perspectives intellectual dynamics of Islam in the land of Mecca. Almost all ideologies of Islam had a place in the teaching of religion in Mecca. There were madrasa/schools where the sheikhs of the various schools taught together. Besides understanding the knowledge of science, there were also scholars who deeply studied mysticism congregation. The mobility of human in the context of the Arab-archipelago in the 18th century until the 20th century Mecca has had a significant role in shaping religious attitudes.

The Pilgrimage activity was not merely worship, pilgrimage, and fulfill the pillars of Islam. But being a mirror to see the outside world. In Mecca even occur encounter, discussion and transmission science, as well as active knowledge exchange. People went to Mecca, settled there to learn and teach, then returned home with ideas of renewal, that was also experienced by Yunus, who has pilgrimage seven times following in the footsteps of his father.

The exchange of information during the Mecca among students from the archipelago and who also received news story each time about his hometown situation and development. At a time of Yunus hear the news of the pilgrims to Mecca, informed that in the stirrups was teaching in the form of

study circles and discussed various yellow book built by alumni of Al-Falah Makkatal named AG.H. Muhammad As'ad Mukarramah.

Also told to Yunus, AG.H. Muhammad As'ad Mecca birth in 1907 who had been private secretary Ahmad Al-Sayyid Sharif a great scholar in Madina, who came to Sengkang in 1930 founded the recitals in his home, then switched to Jami Sengkang, because increasingly growing student days. Halaqah recitation into an institution of Al-Madrasatul Arabiyatul Islamiyah abbreviated MAI (the former name of Pondok Pesantren As'adiyah Sengkang). From the story of the pilgrims which was drawn back to the land of Yunus Bugis and continued his religious education in Sengkang.

In 1993, Yunus left Mekkah, back to Belawa and taught few months in his hometown in traditional teaching and school led by his father. Not long after, exactly in 1935, Yunus married with Hajjah baru, popularly known as Hajjah Kartini, from the marriage was blessed by seven children: Hj. Fatimah, Hj. Faridhah, Prof. Dr. M. Rafii Yunus, MA, Hj. Ruqiyyah, Hj. Zaenab, Dra. Hj. Ummu Kalsum, and Khusniah.

After this, Yunus continued his study to Madrasatul Islamiyah (MAI) in Sengkang, in the level of Tsanawiyah four years ago, then he continued at the level of Aliyah for three years, around 1937-1939. After graduating, he then continued his study in Takhasus at MAI (1940-1943) supervised by AG.H. Muhammad As'ad, Syaikh Idrus, and Haji Muhammad Jafar.

When sitting at the level of takhasus, Yunus was appointed and mandated as qadi in District Belawa starting in 1938-1952M. After he took qadhi in Belawa teaching learning activities remained the way, although it should oppose the Japanese government regarding the ban on opened madrasahs. *Anregurutta* Yunus then built the Great Mosque called Darussalam in Belawa, the mosque is quite famous in Wajo, even in South Sulawesi because of its sacred building. Furthermore, the construction of the mosque followed by HM Sanusi, AGH KH Abd Malik and so on.

Yunus trailed more brilliant after completing the stages of education in the MAI. Yunus was recognized by As'ad

Anregurutta H. Muhammad was student who is smart, intelligent, and easy understanding the lessons, and tawadu. Before he died AG. Muhammad As'ad 1952, Yunus also helped to become a builder of MAI and trusted by his teacher delivering the Friday preaching, and answered questions on the magazine *al-Mauizah al Hasanah* headed by AGH. Muhammad As'ad. At this stage Yunus began to receive the title of *gurutta*.

Gurutta Yunus among the Buginese was often called *Gurutta* Yunusu. Yunusu was such a typical Buginese name, because the Bugis people barely knew consonant at the end of the word except 'ng' with glottal consonants 'e'. The same pronunciation when the name of *Anregurutta* HM As'ad was known as *Anregurutta* Sade, the names from Arabic, so it had to adjust and adapt to the linguistic system that existed at the Bugis community.

After coating *Anregurutta* H. Muhammad As'ad, he became matured, was suddenly on December 29, 1952 MAI college coaches died. This situation automatically MAI leadership seat vacant for some time. Two days after the death of the main character of AG.HM As'ad of alumni and teachers of MAI soon hold a meeting to substitute AG.HM As'ad's position as head of the MAI. The agreement results of these deliberations college formed a committee progressors. This committee worked to invite community leaders, government officials, the head of religious and educational organizations in Wajo area for meetings in the framework of the continuation of Universities. This meeting resulted in three decisions, namely: MAI left by important *Anregurutta* HM As'ad continued existence, continuity, and sustainability.

The committee progressors after saving some opinions, especially from this madrasah graduates decided to contact *Gurutta* H. Daud Ismail as a senior alumnus, who was touted his name by *Anregurutta*. HMA's deathbed. This Anamah was received by *Gurutta* H. Daud Ismail, even though it was *Gurutta* H. Daud Ismail stints as Qadhi Watampone state in the Ministry of Religion. However, because the mandate of the teacher *Gurutta* H. Daud Ismail willingly accept and be willing to leave the post of the country.

Furthermore *Gurutta* H.Daud Ismail invited the committee to invite *Gurutta* H.M Yunus Martan in Belawa. So he was sent by HM Yunus Tancung to Menge Belawa to meet *Gurutta* Yunus, at the same time, *Gurutta*. HM Yunus Martan served as the Qadi of countries. H. Yunus *Gurutta* Martan did the same thing, what was done by *Gurutta* H.Daud Ismail, was willing to leave his post and devoted to the MAI. The decision taken was very important both for the continuation of the MAI.

MAI leadership shifted in duet leader (1953-1961) delivered MAI develops. Any changes were made at the beginning of the senior leadership of both men *Anregurutta* Sade. Starting from this leadership a number of changes or innovations conducted in Madrasah education institutions' Arabiyah Islamiyah (MAI).

The changed name of MAI into Madrasah As'adiyah (MA), attributed to the founder *Anregurutta* HM As'ad; as a form of innovation first performed by *Anregurutta* Daud Ismail, *Anregurutta* Muhammad Yunus Martan on 25 Say'ban 1374 H/May 9th, 1953 M. This business was conducted as a form of given name to the founder of "As'ad".

This was done as a form of Institution College of As'adiyah to be easily organized for the smooth running of education and teaching. Then on October 15, 1953 it established the Education Foundation As'adiyah. This was done before a Notary establishment named "As'adiyah Education Foundation".

Along with the establishment of the Foundation of As'adiyah developments and changes to the system imposed curriculum. As'adiyah came to adjust curriculum government schools. Changes in curriculum pattern made with a percentage of 60% and 40% of religious knowledge common knowledge. These changes occurred against a background of "contiguity" with Muhammadiyah who had long engaged in Sengkang.

Muhammadiyah was known as Islam which concerned on Islamic movement, such as preaching, education, social, and etc. This organization is centered in Jogjakarta, and spread his branches all over Indonesia, including Sengkang. This organization can be established I Sengkang as pioneered by S. Ahmad Balahmar, after holding a meeting

with Mansyur Al Yamani in Ujung Pandang which gave explanation about The concept of Muhammadiyah. After that, he returned to Sengkang and held a meeting with Sayyid Syafi, H. Makka, Andi Jurangga, Andi Toppo, H. Ibrahim and some other Islamic scholars.

In July 14th 1928, he finally arrived in Sengkang as the representative of Muhammadiyah Ujung Pandang, together with Kiyai H.Abdullah, Raden hHiman, H.Nurdin Daeng Gassing, and Sangadi Kusno. From the meeting, it can be said the organization of Muhammadiyah Sengkang was established on July 15th 1928. As in line with the development of Muhammadiyah in Sengkang in 1930, it established the school of Muhammadiyah which had a complete facilities, around the wakaf land of Arung Matowa Andi Oddang in Sengkang. The advance of Muhammadiyah schools lasted until the colonization period of Japan in Indonesia. During the period, the schools of Muhammadiyah in Wajo was changed into a state school of Japan, and the organization of Muhammadiyah was stopped until the independence day.

In 1945, Muhammadiyah established few schools popularly known as SMPM, PGA 4, and PGA 6, which followed of establishing the university of Muhammadiyah. This later was considered as one factor influencing the development of As'adiyah, which have to follow the update by understanding religious knowledge as deep as general science. Muhammadiyah at the time often underestimated the students of As'adiyah who could read yellow books, and buginese language and its lontarak alphabet. Unable to speak Bahasa Indonesia and unable to understand public science. This supported *gurutta* to improve the capacity of his students, so the alumnus can obtain good score. The dreams of these two Ulama were successful. The alumnus of As'adiyah at the time can understand both yellow books and general science, local language, and Bahasa Indonesia (Interview AG.H.Abdul Gani, /6/2015 in Sengkang).

Besides the changes in government regulations in the Islamic school institutions, the education in As'adiyah was also added to the curriculum changes.

In 1954 when H. Donggala looked at the situation of women's education, especially

the education of girls among the families stopped after completing it in Ibtidaiyah. Education was halted because there was no space for women to continue their education. Based on H.Donggala's request (H.Badrudin) to *Anregurutta* H.Daud Ismail, the college of As'adiyah began accepting female students at junior secondary levels, but separated place between men and women, and learning was also not in the mosque any longer.

This consideration was decided by *Anregurutta* H.Daud Ismail along with *Anregurutta* Muhammad Yunus Martan, considerations putting women outside the mosque, because at that age they were still considered immature in maintaining personal hygiene when menstruation.

The school of Aliyah was opened in 1955 to accommodate graduate levels of Tsanawiyah, which constantly grew from year to year, at this time the students could also wear long trousers in the formal school/madrasah. But traditional students still existed when the yellow book or khalafah study was conducted at the boarding school.

Madrasah SMP (MMP) was opened in 1956, which later merged into the Teacher Education Religion of 4 years (PGA 4 years). MMP was established to accommodate students who tended to learn general knowledge, while Tsanawiyah intended for students who studied religion without a mixture of public education.

Circa 1959-1961, one employee of the Department of Religion of the center was sent, which is named Mudjihah to devote himself as a teacher in the boarding school As'adiyah coming from East Java, Mudjihah's task in As'adiyah was to teach general subjects, such as Geography, Geometry, Math Al Jabar, and others. In addition to teaching Mudjihah leave Kenagan in As'adiyah, which created songs of the Mars of As'adiyah university, and the song of As'adiyah Education Conference.

The gathered leadership of both *Anregurutta* H. Daud Yunus Ismail and ended in 1961. And left entirely to *Anregurutta* Yunus Martan during the year, because *Anregurutta* Daud Ismail returned to Soppeng to establish Madrasah Muallimin and Pesantren Yasrib. The leadership of *Anregurutta* Martan in college As'adiyah made progress again. This mandate was

upheld by *Anregurutta* HM Yunus Martan so in his leadership in Masdrash As'adiyah, some breakthrough reforms were undertaken.

In the same year (1928) Muhammadiyah organization was also established in Sengkang led by Sheikh Ahmad Balahmar, after getting an explanation to the Muhammadiyah's by Mansour al-Yamani in Ujung Pandang. The formation of Muhammadiyah in Sengkang was firstly met with Sayyid whom Shafi, H.Makka, the King Andi, Andi Toppo, and H. Ibrahim. These figures were the forerunners to Muhammadiyah in Sengkang. On July 14, 1928 the group of Muhammadiyah Makassar came in Sengkang consisting of KM Abdullah, Raden Himan, H. Nurdin Dg. Gasing and Sangadi Kusno. On July 15, 1928 they formed the board of Muhammadiyah Sengkang, chaired by H. Andi Muri. On July 16, 1928 Muhammadiyah Sengkang established education and learning section chaired by Abdullatif-Wakil.

Since the Muhammadiyah in Sengkang, since it was also the education/teaching begins. In 1930 Muhammadiyah established schools, completed buildings, on waqf land from White Matowa Andi Oddang in Sengkang, until the Japanese occupation of Indonesia. In the Japanese era, Muhammadiyah schools in Wajo used Japanese public schools, and the organization was dissolved/suspended, until the time of independence. In 1945 began to set up and followed Junior High School High School, either in the form of SMPM, PGA 4 and 6 years and then the latter they established the University of Muhammadiyah (Unismuh).

Undeniably although a different network state Islamic religious education grew rapidly, due to the existence of two famous religious educational institutions, which were University of Muhammadiyah and MAI (As'adiyah). Although the orientation of these two Islamic universities were different, the more directed Muhammadiyah modernists and delivered network scholars, while MAI (As'adiyah) on the network scored Panrita traditionalist Islam (ulama).

The establishment of MAI in Sengkang instituted a number of scholars and hafiz. Alumni was then opened and then building a network of schools in South

Sulawesi, as well as a number of scholars who remained dedicated to the MAI (PP As'adiyah) was KH.Hamzah Manguluang, KH. Hamzah Badawi, KH.Yunus Martan, KH. Abd.Rasyid, KH. Mubarak and others. While opening Islamic modern namely:

- a. Mohammad Hashim Hasan, born in 1918 in Watampone Amiriyah Al-Islamiyan in Watampone, then followed through education in Sengkang. In 1936 to Cimpu and pioneering Madrasah named Madrasah Fachriyah.
- b. AG.Daud Ismail, was born in 1908 in Soppeng, his first student was AG. Sade and had never attended school in Mecca, he had studied the Koran at Sengkang Imam (Imam was known) and studied religion at H.Daeng in Ajakkang Barru for 4 year. Once the Kadhi in Soppeng and established Yasrib Beowe in Soppeng.
- c. AG.Muin Yusuf, kadi Sidenreng Sidrap ever studied in MAI and established a boarding school
- d. AG.Ambo Dalle who founded MAI in Mangkoso (now DDI) assisted by Amberi Said, who was also the alumnus of MAI Sengkang.
- e. Ag.Muhammad Abduh Al-Furqan Pabbaja established school in Pare Pare.
- f. AG. Lanre Said in boarding 77
- g. AG. Marzuki Hasan the founder of Darul Istiqamah Maccopa
- h. Ustaz Husaifah, akthiugh he did not establish Darul Huffaz Islamic boarding Ma'had al-Junaidiyah Biru, but he was the right hand of KH.Djunaid Sulaiman to run Darul Huffaznya.

Ulama's network can also be seen at several meetings of scholars conducted on them:

- a. A large gathering of scholars of South Sulawesi in Bone around the year around the 19th centruy, The meeting was chaired by Sayyid Abdullah Dahlan, in this forum discusses halwatiah congregation, from the arguments put forward by KH. As'ad that impacted on statement of resign dai Halwatiah congregation.
- b. The meeting of Ahlu Sunna waljamaah in Pare Pare, and was attended by Daud Ismail, discussed the Friday pray in Arabic language.
- c. A special meeting with the representatives of Datu Soppeng, and questioned about the

law after conducting Friday prayers and midday Pray. It occurred between the years of 1930-40's (Ismail, Nd: 18-20).

The dedication of KH.Muh. As'ad in the development of Islamic education, gave birth to the famous scholars in Soppeng named Daud Ismail, which was born in 1908 in the village of the District Cenrana Ganra Soppeng. Daud Ismail started mangaji, and continued to study at a teacher named H. Daeng Sumange in Ajakkang Soppeng Riaja, Master of Kittab (Kadhi Soppeng Riaja), at the age of 22 years, he studied at madrasah Sengkang to MAI recently opened by *Anregurutta* Muh. As'ad. Daud Ismail, in addition, entrusted with teaching in MAI between the years 1930-1942, this was the most decisive point of the character and style of scientific Daud Ismail supporting at KH.M.As'ad thought.

As explained above, after the death of KH. M.As'ad, the leadership transformed to KH. Daud Ismail from 1953-1961. At the time, MAI was not stagnant, but experienced many changes, for instance the name MAI of As'adiyah in May 1953 (more popular as PP As'adiyah). KH. Daud Ismail then continued the system of Islamic boarding education which was applied by KH. M. As'ad by preparing general science and knowledge of Yellow Books. Some of halaqah books were Jalal al-Din al-Mahally and Jalal al-Din al-Suyuti, Hadis Al-Bukhari Riyad as-Salihin written by Abu Abdillah Muhammad Muhy al-Din Abi Zakariyah Yahya bin Syarif al-Nawawiy, Tanwir al-Qulub by Muhammad Amin al-Qadry, Fath al-Mu'in Irsyad al-'Ibad by Zayn al-Din bin Abd. Azis, Maui'zah al-Mu'minin by Jamal al-Din al-Qasimiy, dan kitab Tasawuf Syarh al-Hikam by Muhammad bin Ibrahim. The routine teaching was led by *Anregurutta* KH.Daud Ismail who keep adopting the system of Mangaji kitta such what has been done by *Anregurutta* K.H. As'ad. The netrowking of the development of As'adiyah which was done by KH. Daud Ismail through asking all alumni to open schools in various places as branches of As'adiyah. All teachers employed in those schools were sourced from the alumni of As'adiyah boarding school.

On 30 April 1961, KH.Daud Ismail was succeeded by KH.Yunus Martan. Furthermore, KH.Daud Ismail returned to

their home areas Soppeng and established Islamic College Foundation of Soppeng (Yasrib). In addition to the cottage pesantren Yasrib, KH.Daud Ismail founded Watansoppeng Amiriyatul Islamiyah in 1943, pioneered pengajian halaqah at Masjid Raya Soppeng together with KH Abdurrahman Muhammad Siri and Mattammeng together with KH Abd. Rahman Ambo Dalle. In the 1960s and 1970s, it was the era of Yasrib expanded to various areas in Soppeng, such as Madrasah Bustanul Athfal Yasrib Cangadi District of Liliraja (1968), MTs/SMP Islam Yasrib in Stones (1963), Madrasah Tsanawiyah/SMP Islam Yasrib in Tajuncu (1967), MTs/SMP Islam Yasrib in the District Limpomajang Marioriawa (1969). It was considered as a solution in the face of incessant politics in this country (Kadir, 2009: 25).

In the same year initiated by *Anregurutta* in creating Darul Da'wah Wal Irsyad (DDI) at the conference of the first scholars in Soppeng. Not only in the field of propaganda, KH.Daud Ismail was also productive in the work among others Ashshalatu Miftahu kulli Khaer (Bugis), Carana Puasae and Tafsir and touchable Qur'an 30 Juz in Bugis. The latter represented his greatest works. *Gurutta* Haji Daud Ismail died on August 21, 2006.

CLOSING

The formation of Ulama's networks in South Sulawesi in the early twentieth century was inseparable from the archipelago and the Middle East Islamic networks. This formation began when the Wahabi raised in 1926 in Mecca. At that time there was a takeover of the power of the Government of King Syarif Husain by Sultan Abdul Azis bin Ibn Saud. As a result of the takeover of power, many great scholars from the group of Ahlul Bait were arrested and imprisoned because they were deemed unwilling to submit to the Wahhabi government. *Ulama* from the group of lords who led the Sunnah scholarly leave the Haram of Mecca. They spread all over the world, including to the archipelago and to the island of South Sulawesi including Sayyid Sheikh Umar al-Yamani, he taught in Pare-pare (MAI), Assayyid Shaykh Muhammad Al Akhdal taught in Pinrang and Mandar, Sayyid Shaykh Mahmud al-Jawad al-Madani taught in

Palopo-Wajo-Bone, Syekh Abd Rahman Firdaus taught in Parepare and Pinrang, Shaykh Sayyid Ali ibn Abd Rahman bin Shihab taught in Rappang and Parepare, and many other scholars from other Ahlul Bait. Especially the formation of intellectual networks in Wajo was started by KH. Ambo Emme and KH. Muh. As'ad Al-Bugisy, these two scholars opened a study on *halaqah*. Then KH. Muh As'ad developed *halaqah* into the form of the Islamic Arabian Islamic School (MAI) known as the As'adiyah Islamic boarding school now.

These scholars participated in educating the nation's children through the development of traditional Islamic education in the form of *halaqah*. Islamic science which was studied in depth and specific, gave birth to students who were experts in their fields such as in the fields of Pikhi, Sharaf, Hadith, Interpretation, Quran, Mantik, and Falak. The students who were reported later experienced certain phases by becoming the assistant of Kiyai, established Halaqah in their home region, or continued their Halaqah to other *Ulama* until their faith was declared qualified and recognized by the community as *ulama*. Another role carried out by the Ulama in South Sulawesi formed a network of to discuss and decide on a religious case that developed in the community.

This study generated some recommendations: first, the institutions and regions that are the center of Islamic studies and regeneration of Ulama need to be maintained and developed. Development related to the empowerment of Ulama, institutional strengthening in terms of economics, development of insight management, and cooperation between educational institutions. Both the independence of alumni of religious education institutions need to be developed continuously. The profession as a merchant and Ulama, which was carried out by a number of religious scholars and broadcasters in the past, seems unlikely to be developed in the present. Therefore, prospective Ulama need to be equipped with special knowledge and skills in accordance with the conditions of the times.

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