

AS'ADIYAH ULAMA Network of the 20TH Century in the Development of Islamic Education Institutions in South Sulawesi

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ABSTRACT

The purpose of this research is to analyze the role of Ulama in the twentieth century in the development of Islamic educational institutions in South Sulawesi. To find out the description of the contribution of Ulama in the development of Islamic educational institutions in South Sulawesi. The research method used in this study is qualitative research, which was carried out in Kab. Sengkang in South Sulawesi Province. As'adiyah Islamic Boarding School is one of the pesantren that has developed very rapidly since the early 20th century. Which has spread throughout southern Sulawesi, As'adiyah's students, such as As'adiyah's contribution to advancing education by opening various branches in the regions, actively sending workers and teachers in the field of religion to various regions, and actively indictments both in Wajo Regency and outside Wajo Regency to make people aware of the importance of religious knowledge. The presence of the As'adiyah Islamic Boarding School has realized and improved the spiritual morals of the community through various efforts in the fields of education and da'wah.

Keywords: Ulama Network, As'adiyah, Islamic Boarding School

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I. INTRODUCTION

The role of the ulama, especially the 20th century South Sulawesi ulama network, is a network of scholars whose main agenda is trying to introduce Islam in a new face that is in line with the spirit of modern progress. Modern schools and institutions, journals, newspapers and religious books became the main features of the reformist Muslim movement, replacing the traditional pesantren education system and the yellow book.^[1] (Oman Fathurahman, 2019)

The role of Ulama and santri is quite central in the social life of Muslim society. The authority of Kiai (ulama) as important figures in Islam has a theological basis because it has been legitimized by the Prophet's hadith. placing the Kiai indirectly in a respected elite position. Kiai (ulama) to a certain extent become a mirror as well as an interpreter of religious teachings among Muslims. In a broader context, the kiai will play the function of religion as in Emile Durkheim's reasoning as; social solidarity, 2] sources of meaning 3] social control, 4] agents and inspirations of social change, 5] psychological support Borrowing Emile Durkheim's functional theory, religion is universal in human life because religion has a very important function in maintaining social systems as a whole. Overall, of course, the significance of Clifford Geertz and Hiroko Horikoshi's claims is increasing tested. Muhammad Irfan Hasanuddin, MA

The role and influence of the ulama have long been carried out since Islam entered South Sulawesi in the 20th century.^[2] The role of the ulama as mufti sultan, fatwas issued by scholars is quite influential in policy-making and direction is separated from sharia. Shari'a is the lifeblood of the Muslim Ummah, it cannot be denied, so the ulema is people who understand, understand and practice the Shari'a.

The network of scholars who have historical, juridical, and cultural legitimacy played a fairly central role in the implementation of Islamic law among Muslims, especially in the Islamic community of South

Sulawesi in the 20th century. The roles played were: giving consideration to regional policies, and developing religious, economic, and social resources. socio-cultural, and social. Then provide advice and guidance to the community based on Islamic teachings. Furthermore, conducting, publishing, and documenting manuscripts relating to Islamic law, as well as conducting cadre of scholars.^[3]

The South Sulawesi Ulema Network in the 20th century had an important role in the community as a form of evidence for Islamic renewal in the field of education. This is indicated by the many educational institutions in the form of Islamic boarding schools in South Sulawesi which were founded by the scholars of South Sulawesi, especially in the 20th century. Some of these South Sulawesi scholars were agents of Islamic reform in Indonesia in the early 20th century. Almost all of them later established pesantren. who became a pioneer in the area. The ulema network in the 20th century was brought under the auspices of the MUI (Indonesian Ulema Council) which gained community legitimacy. The legitimacy of the community referred to here is the trust and hope of the community in the MUI as a clerical institution that has strong roots. The central role of the ulama in society continues to be played continuously making it one of the elite groups of Islamic reform. The character of the people of South Sulawesi, which is thick with Islamic values, also supports them by making ulama role models like the Prophets and Apostles. The people of South Sulawesi believe that the ulama are the inheritors of the Prophets and Apostles. This is recognized by Misri A. Muhsin.^[4]

Although the Ulama network in South Sulawesi has a scientific chain going back to Walisongo, studies on Ulama and Islamic boarding schools in South Sulawesi do not seem to be as intensive as the kiai-pesantren in Java-Madura. Until the end of the 20th century, the attractiveness of the study of ulama in South Sulawesi had not attracted many foreign and local scholars, except for a few local researchers.^[5]

One of the roles played by the Ulama network in South Sulawesi is the development of Islamic boarding schools. The dominance of educational institutions - Muhammadiyah and Nahlatul Ulama Islamic boarding schools in South Sulawesi is very visible, especially in Barru, Bone, and Soppeng districts. Of course, from the profile of the pesantren as an Islamic educational institution, the profile of students who have different religious understandings is born according to the orientation of the pesantren.

The network ties later developed into a network of ahlu sunnah waljama'ah ideologies, one of which was represented by the Islamic organization Nahdlatul Ulama (NU) which was founded in 1926. The ulama played an active role in providing a moderate Islamic colour and identity for Muslims.

The existence of Ulama and Islamic boarding schools in South Sulawesi shows something relatively different from that in Java-Madura. There are at least three things that are unique in the world of Islamic boarding schools in South Sulawesi. *First*, pesantren are generally not built as private property but on behalf of the Muslims. Therefore, it is almost rare to find pesantren which were built by certain families or which were not passed on to the descendants of the ulama who founded the pesantren. This is why the cult of Ulama in South Sulawesi is not common. *Second*, pesantren in South Sulawesi is generally not focused on specific scientific specifications as in Java-Madura. It is rare to find a pesantren with a special name, such as a hadith-tafsir pesantren, a tahfizpesantren, a fiqhpesantren, or a tasawufpesantren. At least, this condition is not as crowded as it is practised in Java. *Third*, alumni of pesantren in South Sulawesi generally avoid extreme attitudes toward religion and choose the middle way in the context of religion. This situation can be traced to the lack of pesantren alumni who are members of radical movements in Indonesia.^[6]

Historically, pesantren and Ulama institutions have functioned as agents of social change in the formation of culture in society. Ulama and pesantren have an ongoing responsibility in maintaining Islamic teachings and forming national identities under the umbrella of Islamic traditions.

Studies on the ulama network have been studied by several researchers and academics before, such as what Azyumardi Azra did in his book *Network of the Middle East and Archipelago Ulamas in the XVII and XVIII centuries*, which discussed the scientific networks formed between scholars in the Middle East and Malay students. Indonesia., involving very complex historical processes.^{TheHaramain} written by SyamsuddinArief who studied the figure of *Anregurutta* Muhammad As'ad, the pioneer of the As'adiyah Islamic Boarding School in Sengkang^[8]

Researching the network of ulama formed on the island of Sulawesi, in fact, the journey of these scholars played a significant role. The network must be seen from the various angles in which they lived in their day and connect what they have done to the next generation. The life span of the scholars in the 20th century with social and cultural networks, where they live in their era with all the stories of social facts that surround

them need to be revealed. The island of Sulawesi as an area undergoing the process of Islamization in the archipelago cannot be separated from the hard work of the scholars who they introduced Islam as a doctrine that demands belief and belief in the ultimate transcendental truth, with all its imperatives and prohibitions, must be "translated" such complex teachings are: the most fundamental thing. But how and under what circumstances, on the other hand, Islam that comes or is imported from outside will not be possible to develop, even accepted if the religion is still perceived as something strange and foreign. Therefore, this is where the role of these scholars introduces Islam into every aspect of people's lives in the archipelago.^[9]

The network of scholars in this study is a network of teachers and students created between Muslims, both among students of knowledge and scholars as well as ordinary Muslims in general between the two regions of the Muslim world. Since the interaction of the Muslims with Haramain, there have been changes that have occurred in the interaction process, initially the relationship was more in the form of economic and trade relations, then followed by religious political relations, and then followed by intellectual relations.^[10] This scientific capacity gains legitimacy from the community by calling them ulama, ustadz, or anreguru/anroguru.

II. RESEARCH METHODS

The method used in this research is descriptive qualitative research, with the aim of providing an overview of the role of the ulama network in developing education in South Sulawesi, especially the development of Islamic education. Research activities require a certain place or location so that it is clear where the research is carried out. In qualitative research, "a place or location related to the target or research problem is also one type of data source that can be utilized by researchers"^[11]. The opinion above shows that the information used to draw research conclusions can be taken from the place or location of the research. In connection with this research, the object of research is the people who are in a certain location. This research was conducted in Kab. Sengkang in South Sulawesi Province. The focus of this research has never been targeted before and is based on the consideration that the areas mentioned have been centres of cadre of the ulama.

III. DISCUSSION

Network of the 20th Century As'adiyah Ulama Network in the Development of Islamic Educational Institutions in South Sulawesi

As'adiyah is the dedication of the name given to KHMuhammadAs'ad as a form of respect for his services who have pioneered and founded As'adiyah. As'ad founded As'adiyah starting as soon as he returned from the holy land of Mecca. His return from the holy land of Mecca was none other than the news he heard from his family and village who came to Mecca to perform the Hajj that the Wajo people at that time had many actions and actions that deviated from Islamic religious norms or were on a deviant path and needed enlightenment. and additional religious knowledge.

Madrasah As'adiyah is the incarnation of MadrasatulArabitaul Islamiyah (MAI), officially founded by Al-Allamah Asyasyek HM As'ad in May 1930, although recitation activities began in 1928. The name As'adiyah was taken from the name of its founder KH. M As'ad, is the son of H. Abd Rasyid and SittiShalehah, a cleric with Bugis Wajo blood who lives in the holy land of Mecca.

Small M. As'ad himself was born and raised in the land of Mecca. When he first set foot in the land of his parents' birth, KH.M. As'ad was only about 22 years old, because he was educated in the ulama's environment in Mecca so his mastery of science in the field of religion was very capable, he even memorized 30 juz of the Koran at a very young age. , 14 years.

Deputy chairman of the Sengkang As'adiyah Executive Board, KH Abunawas Bintang some time ago told me that before becoming MadrasatulArabiatullIslamiyah (MAI) initially only regular recitations at Gurutta's residence (KH.M As'ad's greeting by his student's ed) but as the day progressed, more and more students dropped down. to the mosque which is now called Becoming Jami Mosque in Tokampu Sengkang.

The mosque currently stands majestically with two floors. The second floor is a place to study for MTS I PuteriAs'adiyah Sengkang and on the first floor there is also MTS II Puteri Sengkang. To commemorate as a tribute to his services in. The development of Islam in Wajo hence the name KH.M. As'ad is immortalized as the name of the road that extends around the Jami Sengkang Mosque. This is where the beginning of the formation

of a school called MAI whose place was facilitated by Wajo's whitewater matoa at that time there were five grade levels/

According to the man who was born in Kajuara-bone in 1946, the development of MAI is getting faster day by day. People from various corners of the region flocked to come to learn about the fame of KH.M As'ad, not only known in Wajo or in Sulawesi as an intelligent ulama figure but also from outside the region. So it is not surprising that many come from outside the province such as Sumatra and Kalimantan.

Long story short after KH.M. As'ad died in 1952 when he was only 48 years old. After that MAI was appointed as Madrasah As'adiyah, and the leadership shifted to KH Daud Ismail he was a direct student of the first batch of KH.M. As'ad with KH Abdul Rahman Ambo Dalle who was also a former member of the MPR RI 1982-1987 and the founder of the DarudDa'wan Wal Irsyad (DDI) college in Pare-Pare, Pinrang, PongpesMangkoso in Barru.

In 1973 the town of Sengkang was burned, including the As'adiyah Madrasah School, so after that, the As'adiyah Islamic boarding school moved to Jalan Veteran Sengkang, Lapongkoda Village in 1966 from then until now. Currently, As'adiyah Islamic Boarding School has formal education levels for every level, from kindergarten to university. In fact, As'adiyah developed itself for the spread of Islamic symbols throughout Indonesia, it is recorded that it already has about 500 branches spread across a number of other areas, such as Sumatra, Kalimantan, and West Sulawesi, Central Sulawesi, NTT to Papua. (lin)

The As'adiyah Sengkang Islamic Boarding School not only galvanizes the students in the field of religion through normal education but also fosters the memorizers of the Qur'an who are prepared to become imams and Mahad' Aly (a cadre of scholars) to become missionaries. Thus, As'adiyah has indeed been recognized as a printing machine for scholars.

Since its establishment, it has spawned thousands of alumni, some from preachers to imams of mosques. Not even a few alumni have established new Islamic boarding schools in other areas or at least become pesantren supervisors and many alumni are also professors in a number of Islamic universities such as UIN Alauddin Makassar.

In addition, a number of lecturers and professors at UIN Alauddin Makassar, one of which is Prof. Kamaruddin Amin, and Anre-Gurutta, Prof. Dr. H. Raffi YunusMartang, who is also the general chairman of PB As'adiyah, Prof. Dr. Karim Hafid, Dr. KamaluddinAbunawas, Dr. Abustani Ilyas.

KH. Abunawas Bintang admitted that the average quality of As'adiyah alumni was recognized by the public, such as reading the Koran when he was a prayer priest, as well as when he became a preacher from one area to another, especially during the holy month of Ramadan. , the missionaries and imams of the tarawih prayer from As'adiyah were distributed to all regions in Indonesia on demand, some were even sent abroad such as Malaysia.

"In the past, there were no scholars who were not born from As'adiyah's womb, even if they never studied formally at As'adiyah' but at least had studied at the alumni of As'adiyah," he said.

As in previous years, at every momentum of the holy month of Ramadan, As'adiyah always spreads its tarawih and muballigh imams who come from various levels, starting from tsanawiyah/junior high school equivalents, Madrasah Aliyah, students, Mahad ali who are fostered by As'adiyah, some even from alumni. Especially for those who memorized the Qur'an, were coordinated by their respective supervisors at the Sengkang Jami Mosque.

The number that is spread depends on demand, not only in Wajo, but many from outside the province. So, for a full month, there is no activity in the Islamic boarding school, only the mosque in the complex is used for the five daily prayers.

The Head of the Ramadan Committee for the As'adiyah Islamic Boarding School, Muhiddin Tahir, said that for this year there were 510 preachers distributed and 75 tarawih imams. Apart from Wajo, they are also distributed in Southeast Sulawesi, East Kalimantan, Kupang, to Irian Jaya.However, there is something unique possessed by As'adiyah that is not owned by other Islamic boarding schools, in the teaching and learning process in formal education using a special curriculum. The name, the halaqah recitation, is carried out after the Maghrib prayer and after the Fajr prayer which is taught in the Bugis language. It is taught from Madrasah Tsanawiyah, Aliyah to Ma'had Aly levels.

According to Dr. KM. Muhiddin Tahir, the curriculum has existed since the As'adiyah Islamic boarding school, the teaching model, there is a special book that is read by the teacher and the same book must be in front

of all the students. Usually, the Halaqah recitation is held in a specially designated mosque, there are six mosques, namely: the grand mosque, the Jamimosque, the Macanang mosque and 3 mosques in the Lapongkoda.

Profile of the Founder of As'adiyah Islamic Boarding School

As'adiyah's role in the development of Islamic da'wah through Bugis clerics in South Sulawesi is very fundamental. Almost all well-known Bugis scholars today all have a scientific relationship with Anregurutta Sade through the MAI college. As explained earlier, when Anregurutta opened the halaqah recitation at her home, a number of Bugis clerics came from various regions to gain knowledge from him. After being with Anregurutta Sade for a long time and deemed to have received the mandate and blessing of Anregurutta, they returned to their respective regions and built a pesantren with the spirit of MAI college, even though the name was different. Among the students of Anregurutta Sade who have opened a college in South Sulawesi which is currently growing rapidly are:

The following is a brief profile of the leaders of PonpesAs'adiyah from time to time:

1. AGH Muhammad As'ad al Bugisi (1930-1952).

He is the son of Sheikh H Abdul Rashid with Hj St Salehabint Abdul Rahman, born in Makkah 12 Rabiul Akhir 1326 H/1907 M. Muhammad As'ad's childhood and youth were spent in Makkah, Saudi Arabia to study religious knowledge. Around 1928, Gurutta returned to his ancestral land, because of the many requests from pilgrims from Wajo who asked him to go to Wajo," said Deputy Chairperson of PP As'adiyah, KH Muhyiddin Tahir.

He was 21 years old when he set foot on his ancestral land. At that time, At his residence west of the Jami Mosque (the forerunner of PonpesAs'adiyah), Muhammad As'ad held regular halaqahs. Two years later, in May 1930, halaqah was moved to the Jami' Mosque and KH Muhammad As'ad officially established an educational institution called Madrasah. Arabiyah Islamiyah (MIA). His early students, namely Muhammad Daud Ismail, Muhammad YunusMartan, and Abdurrahman Ambo Dalle, were well-known clerics in South Sulawesi.

The first two names later continued the leadership relay at the pesantren, while the last name was the founder of Islamic boarding school DDI Magkoso in Barru Regency KH Muhammad As'ad, better known as GuruttaPuang Haji Sade, died on Monday 12 Rabiul Akhir 1372 H or 29 December 1952.

2. AG H Muhammad David Ismail. (1952-1961)

He was one of the early disciples of GuruttaPuang Haji Sade. Born in CenranaeLalabata, Soppeng Regency, 1907, the son of H Ismaili and HjPompola. At the time when Daud Ismail was asked to lead Madrasah Arabiyah Islamiyah (MIA) after the death of his teacher, that's when MIA changed its name to PondokPesantrenAs'adiyah, in memory of KH Muhammad As'ad.

He is a kadhi or judge in Soppeng Regency. fact, when he was asked to return to Wajo, as KH Muhammad As'ad willed to lead a pesantren, Daud Ismail had the status of a civil servant at the Department of Religion, Bone Regency. "His employment status was released because he had to lead a boarding school," said KH Muhyiddin Tahir.

After leading the As'adiyah Islamic Boarding School in 1961, Daud Ismail returned to Soppeng Regency. In 1967, he founded the Beowe Islamic Education Foundation or better known as Yasrib.

Daud Ismail is one of the Bugis clerics who wrote an interpretation of the Koran in Bugis. Had served as Chairman of the MUI Soppeng from 1993-2005, until he died at the age of 99 years on Monday, August 21, 2006

3. AGH Muhammad YunusMartan (1961-1988)

It is an agreement that Anregurutta Sade is al-Muallim al-Awwal (First Teacher) ulama Bugis, then al-Muallim al-Tsani (second teacher) is AG. YunusMartan. Without denying the other Anregurutta who is in the same class as the one above, the role of AG. YunusMartan, especially in the development of the As'adiyah school, after Anregurutta Sade died, was very big. He not only continued the leadership of Anregurutta Sade, but beyond that. AG, YunusMartan as the second generation gave birth to the third generation of Bugis clerics. The names of charismatic scholars such as AG. Muhammad Sarena, AG.

Abunawas Bintang, AG. Harithah and a number of other Bugis clerics were direct students of AG. YunusMartan. Under his guidance, a number of scholars have also been born, which in turn have formed separate colleges. In addition, AG. YunusMartan made many new breakthroughs so that As'adiyah grew rapidly, not only in South Sulawesi but across the islands of Kalimantan and Sumatra. As'adiyah branch under his leadership reached. 500 branches spread throughout the archipelago. At that time, As'adiyah College began to develop general programs. Santri not only study religion but also general sciences such as mathematics, geography, etc. The comparison between general and religious subjects is 60 per cent of religious subjects and 40 per cent of general subjects.

In addition to the development of As'adiyah which is more modern and widespread, during the leadership of AG. YunusMartan, As'adiyah officially owns Radio SuaraAs'adiyah which officially operated in 1968. A brilliant idea that was born from a charismatic cleric. Even the idea had not occurred to anyone at that time. This shows that AG. YunusMartan is a visionary scholar and has a very advanced outlook. So, some say that Beliu was born before his time. Thanks to the radio that he founded, the missionary role of the As'adiyah Islamic boarding school became wider in scope. All of his preaching and recitation activities were recorded and broadcast live on air.

Its reach is not only limited to Wajo district, but also in Southeast Sulawesi. Thus, As'adiyah's da'wah increasingly touched all levels of Bugis society outside Sengkang. SuaraAs'adiyah as a means of da'wah is still operating to this day. Although the development of technology is increasingly sophisticated, the presence of SuaraAs'adiyah is still irreplaceable to this day. The existence of As'adiyah's voice as a mouthpiece of da'wah continues to be awaited and missed by the general public. The halaqahba'ad maghrib and dawn recitations, as well as the ba'daDhuhur or Asr cults delivered by Anregurutta or gurutta in Sengkang are still very effective in spreading Islamic treasures and increasing the faith of the wider community. Not only radio, in his era As'adiyah's monthly magazine, RisalahAs'adiyah, developed rapidly. Written, financed and distributed to all levels of society on his initiative. This is an indicator of how great his enthusiasm for spreading the religion of Allah is. Without ulterior motives. He has given an example of how a cleric has a moral responsibility to the conditions of the people around him. He actually continued the prophetic mission that had been initiated by his predecessor, Anregurutta Sade.

The charismatic cleric has led the As'adiyah Islamic boarding school the longest. Approximately 27 years. YunusMartan was born in Belawa, 28 Muharram 1332 H /1914 AD. His father, namely a scholar in Belawa, Anregurutta H Martan and HjShafiah. He completed his education at Madrasah Al-Falah in Makkah before returning to his hometown.

Called the most visionary scholar of his time. In the era of YunusMartan, SuaraAs'adiyah Radio was founded in 1967. SuaraAs'adiyah Radio is the oldest private radio station in South Sulawesi which is still broadcasting. Using radio as the medium, YunusMartan conveys the symbols of Islam and teaches his students.

Twice married. In his first marriage with HjKartini, he was blessed with 7 children. Among them was Muhammad RafiiYunusMartan who would later lead the As'adiyah Islamic Boarding School and also HjRuqayyah, who later married Abdul Rahman Musa who also led the As'adiyah Islamic Boarding School. In his second marriage with Hj Husna, he was blessed with 5 children.

It is an agreement that Anregurutta Sade is al-Muallim al-Awwal (First Teacher) of Bugis clerics, so al-Muallim al-Tsani (second teacher) is AG. YunusMartan. Without denying the other Anregurutta who is in the same class as the one above, the role of AG. YunusMartan, especially in the development of the As'adiyah school, after Anregurutta Sade died, was very big. He not only continued the leadership of Anregurutta Sade, but beyond that. AG. YunusMartan as the second generation gave birth to the third generation of Bugis clerics. The names of charismatic scholars such as AG. Muhammad Sagena, AG. Abunawas Bintang, AG. Harithah and a number of other Bugis clerics were direct students of AG. YunusMartan. Under his guidance, a number of scholars have also been born, which in turn have formed their own colleges. In addition, AG. YunusMartan made many new breakthroughs so that As'adiyah grew rapidly, not only in South Sulawesi but across the islands of Kalimantan and Sumatra. As'adiyah branch under his leadership reached

4. Hamzah Badawi (1988)

He was born in Impa-impa, Tanasitolo District in 1920. He taught at Madrasah As'adiyahJalang, in Sajoanging District in 1943. He also served as Chairman of the Religious Courts /Wajo Shariah Court from 1965 to 1978.

Hamzah Badawi was the leader of PonpesAs'adiyah for a minimum of 7 months. He has 10 children from his marriage with Hj Andi Banong.

5. AGH Abdul Malik Muhammad (1988-2000)

Ulama born in Belawa in 1922 AD, is the son of H Muhammad and HjMuhana. Abdul Malik's intelligence was seen from an early age by GuruttaPuang Haji Sade. When he was still a student at Madrasah Arabiyah Islamiyah from 1940 to 1942, he was entrusted with teaching new students.

In fact, in the period 1942-1947, he was already the head of the Madrasah at the Jami Belawa Mosque. In addition to memorizing the Koran 30 juz, he is also active in politics. It was noted that Abdul Malik had been the Head of the Sub-Branch of MasjumiBelawa from 1950 to 1959. He was also the Chairman of MWC Nahdatul Ulama (NU) Belawa from 1963 to 1987 and Mustyar NU Wajo in 1988. He died on June 14, 2000, and was replaced by Prof. Abdul Rahman Musa.

6. AG Prof H Abdul Rahman Musa (2000-2002)

Not much information can be extracted about the son-in-law of AGH Muhammad YunusMartan. He studied at IAIN SunanKalijaga Yogyakarta. Lecturer at STAI As'adiyah (now IAI As'adiyah) and had led the college.

7. AG Prof H Muhammad RafiiYunus Marta

He is one of the charismatic clerics in South Sulawesi who was born in Belawa District. Belawa himself gave birth to many great scholars in the Bugis lands to be dubbed the Veranda of Mecca Wajo. The son of AnreguruttaYunusMartan learned the yellow book and Arabic directly from his parents. Meanwhile, he memorized the Koran under the guidance of Anregurutta Abdul Malik. He is a professor in the field of Ulumul Quran, Faculty of Ushuluddin and Philosophy at UIN Alauddin Makassar.

Had studied at Hasanuddin University Makassar, but did not finish. Then he returned to study at IAIN SunanKalijaga Yogyakarta and obtained a BA baccalaureate degree in 1968 and a Drs Pepper degree in 1971. Then he continued his master's education at the Institute of Islamic Studies at McGill University Montreal, Canada. Then, he continued his doctoral education at the Department of Near Eastern Studies, University of Michigan, Ann Arbor, Michigan, United States. He died in 2018 and was succeeded by AGH Muhammad Sagena.

8. AGH Muhammad Sagena (2018-present)

He replaced AnreguruttaRafiiYunus in 2018. One thing that is unique about the leadership at PonpesAs'adiyah, is that the lineage is not based on lineage. "The leadership here is different from other Islamic boarding schools. normal lineage, for example, if the leader dies and then passed on to his son or his family, As'adiyah is different. We are scientific lineages. Based on the facts above, it is not an exaggeration to conclude that Anregurutta Sade is al-Muallim al-Awwal, the great teacher of all Bugis ulama. Likewise with pesantren in South Sulawesi, all of which have the same spiritual network and direction, namely Madrasah Arabiyah Islamiyah (MAI) Sengkang which is currently known as the As'adiyah school. This was confirmed by AG YunusMartan.

He once gave an example that at that time MAI was the Islamic Center in South Sulawesi and Sengkang was the Ka"batul ilmi.¹⁰ This conclusion is also corroborated by the statement of AG. Abunawas Bintang bahwa "De" gaga topanritakomeye, panrita-panritamariolo, sangadinna pole manengmangajiriAnregurutta Aji Sade" (There were no senior scholars in the past unless they had studied with AG. Muhammad As'ad). In another phrase in Bugis, "De" gaga tau ri Sulawesi missengngiagamae ko de napolemangaji ki Anregurutta Aji Sae" (No one understands religion in Sulawesi unless they have studied with Anregurutta Muhammad As'ad).¹¹

Network Ass Ulama'diyah

Ulama are the heirs of the Prophet. Therefore, the main task of the ulama is to refer to the main task of the prophets namely conveying / *tabligh* the teachings of God (QS. Al-Ma'idah/5: 67), explaining / *tibyan* His teachings (QS. Al-Nahl /16:44), decide cases / *tahkimon* problems faced by the community (QS. Al-Baqarah / 2: 213), and provide examples / *uswahhasanah* of practice and morality based on the hadith narrated by Bukhari from Aisyahra. which states that the behavior of the Prophet. is the practice of the Qur'an. ¹ⁿ short, the synergy of science, charity, and morals in a scholar must always be in line in his life and social environment.¹⁴⁷

Many studies admit that ulama are figures who have strategic and central positions in society. Geertz, for example, views ulama as *cultural brokers*.¹⁴⁸ Not only that, ulama are also seen as traditional leaders who are able to move people in a community as well as their recognition of the status and role of the ulama as community leaders.¹⁴⁹ In addition, ulama are also seen as teachers where people can learn about religion.¹⁵⁰

In South Sulawesi as well as in several areas in eastern Indonesia, there are a number of scholars who have been documented at the Makassar Religious Research and Development Center from the results of scholarly biographical research conducted in stages from 1997 to 2015. In research related to scholars in 2015 it is recommended to conduct research acontinued in order reveal the network of scholars (XX century). Based on this, a research was conducted on this network of scholars.

In addition, at the beginning of the twentieth century, it was a turbulent decade for the development of Islam in Mecca. At that time, there was a takeover of power by the Wahhabi group against the government of King Syarif Husain in Mecca in 1926. This upheaval had a major impact on other Islamic countries, including the transmission of Islamic knowledge to the archipelago at that time carried out by scholars of Sunnah walpilgrims. Since then, the ahlussunnahwaljama'ah scholars who are not affiliated or are not Wahhabi groups have closed access to open recitations in the Grand Mosque. They then left Mecca and migrated to all corners of the world, including to the archipelago, including South Sulawesi.

Therefore, the transmission of Islamic scholarship in the archipelago with the Islamic center in Mecca can be mapped in two circumstances, namely first, local scholars of the archipelago who go to Mecca to study religion and then return to their homeland and then teach their knowledge to the community. Second, the ahlussunnah or ahlulbait scholars who migrated to the archipelago as a result of the events mentioned earlier. Arriving in the archipelago then devoting themselves and teaching religious knowledge to the community so that it gave birth to local scholars.

Research on the ulama network was carried out in 2017. This study found that there was a scientific transmission relationship or intellectual network between local scholars and Meccan scholars. This research was conducted on As'adiyah ulama. Because there are still areas that have not been targeted in research on the ulama network in 2017. This year, research on the ulama network is carried out again, especially in areas that have not previously been targeted. One of them is a network of scholars in the Sengkang area within the province of South Sulawesi.

Although the genealogy of the world of kiai-pesantren in South Sulawesi has scientific links to Walisongo,¹ the study of kiai and pesantren in South Sulawesi does not seem to be as intensive as that of kiai-Islamic boarding schools in Java-Madura. Until the end of the 20th century, the attractiveness of the study of kiai-pesantren in South Sulawesi had not attracted many foreign and local scholars, except for a few names such as Wahyuddin Halim (2015), M.Sabit AT (2015),² AfifuddinHarisa (2013), AzyumardiAsra (1994),³ Martin van Bruinessen (1995),⁴ Andi Faisal Bakti (2005),⁵ Muhammad Irfan Hasanuddin (2003),⁶ Abdul Karim Hafid (1997),⁷ and Abu Hamid (1983).⁸ This paper is the most I will not explain one of the key figures in the rise of 20th century Islamic boarding school intellectualism that escaped the attention of Indonesianists, especially outside the islands of Java-Sumatra.

The existence of Kiai and the pesantren community in South Sulawesi is relatively different from that in Java-Madura. There are at least three things that are unique in the world of Islamic boarding schools in South Sulawesi. First, pesantren are generally not built as private property but on behalf of the Muslims. Because of this, it is almost rare to find pesantren which were built by certain families or which were not passed on to the descendants of the kiai who founded the pesantren. This is why the cult of the kiai in South Sulawesi is not common. Second, pesantren in South Sulawesi is generally not focused on specific scientific specifications as in Java-Madura. It is rare to find a pesantren with a special name, such as a hadith-tafsir pesantren, a tahfizpesantren, a fiqhpesantren, or a tasawufpesantren. At least, this condition is not as crowded as it is practiced in Java. Third, alumni of pesantren in South Sulawesi generally avoid extreme attitudes in religion and choose the middle way in the context of religion. This situation can be traced because there are no alumni of the As'adiyahpesantren who are members of radical movements in Indonesia.

According to Hairus Salim (2001), there are at least three factors that contribute to the importance of the world of kiai and pesantren. First, pesantren is a means and instrument for the development of Muslim traditions. Pesantren have traditionally legitimized village communities and are recognized as cultural symbols and effective media in influencing social change. Second, studies on pesantren have not been widely carried out,

especially by Western scholars. In this case, Abdurrahman Wahid (Gusdur) believes that there is a misunderstanding in interpreting the role of pesantren due to the lack of serious study. Therefore, scientific research on the one hand must strive to provide a clear picture of the strengths and potential of pesantren in initiating change and offer constructive criticism of the role of kiai and pesantren on the other. Third, the pesantren tradition is not static but dynamic because it has maintained the continuity of the tradition and accepts change.

As'adiyah, which was founded in 1930, still has a very simple education system, namely the halaqah and madrasa systems (where students sit cross-legged listening to the teachings of their teachers), using the yellow book as the subject of teaching, pesantren at that time were very focused on booking religious knowledge which becomes the hallmark of pesantren as an Islamic educational institution. The students who study at this pesantren are expected to become role models when they return to the community, besides that alumni who have completed their studies are prioritized to become accusers or educators. However, over time, after as'adiyah was in the hands of KH Muhammad Yunus Martan, improvements in the field of education continued to be made, the pesantren which used to only focus on teaching religious knowledge, in the hands of the gurutta Yunus had begun to adjust the curriculum to include general knowledge.

% general science at all levels of education⁴⁰. Changes in education in each Islamic boarding school are influenced by the development of education in the country as well as the demands of the community in the boarding school environment itself.⁴⁴ In the leadership of KH Muhammad Yunus Martan As'adiyah increasingly showing his role in community development through education, Wajo who at that time was not as developed as now, was very constrained in terms of facilities and infrastructure, people who were scattered in various regions and lived in remote areas were very difficult to get an education. because the schools that were built at that time were still limited and not commensurate with the level of needs that existed in the Wajo community.

KH Muhammad Yunus is very concerned about those who live far away in the area due to lack of education and moral spiritual guidance due to the lack of educational facilities provided, after seeing this condition, Gurutta Yunus took the initiative to open more branches in areas with various levels of education.⁴⁵

The opening of this branch is done so that all people in various regions get moral-spiritual orders so that the development of human resources (human resources) and economic growth can run quickly, because getting formal education is easy because they already exist in their respective regions. -respectively, and in the implementation of this education is not too burdened with a lot of costs like other schools. The opening of this branch has a very positive impact because it can reduce the number of children dropping out of school in remote areas in Wajo Regency.⁴

Branches opened by gurutta Yunus according to information obtained are approximately two hundred and fifty (250) branches in various areas, both within Wajo district and outside Wajo district⁴⁷. Especially in Wajo district, this branch is spread over 10 sub-districts, the details are as follows:

1. Tempe District has 9 branches of Madrasah As'adiyah
2. Majauleng Subdistrict as many as 12 branches of Madrasah As'adiyah
3. Pammana Subdistrict as many as 11 branches of Madrasah As'adiyah
4. Belawa District has 13 branches of Madrasah As'adiyah
5. Sajoanging sub-district as many as 13 branches of Madrasah As'adiyah
6. Takkalla District has 11 branches of Madrasah As'adiyah
7. Sabbangparu sub-district as many as 15 branches of Madrasah As'adiyah
8. Tanasitolo District as many as 6 branches of Madrasah As'adiyah
9. Maniangpajo Subdistrict as many as 5 branches of Madrasah As'adiyah
10. Pitumpanua District has 5 branches of Madrasah As'adiyah

This is the big contribution of as'adiyah to the community in Wajo Regency, because with the existence of as'adiyah children were previously still limited in their religious knowledge, now they are starting to get forged knowledge and the formation of good moral-spiritual, through various levels of education at the Sengkang as'adiyah pesantren. In this case As'adiyah has a very important role in the effort to advance education in the Wajo community.

IV. Conclusion

As, Adiyah's role as an Islamic educational institution is very helpful in the development of the Wajo community and communities outside Wajo Regency, this is manifested in the form of improving the spiritual morals of the community through various efforts in the field of education and da'wah, such as As'adiyah's contribution in advancing education by opened various branches in the regions, actively sent teaching staff for the field of religion to various regions, and actively carried out indictments both in Wajo Regency and outside Wajo Regency to make people aware of the importance of religious knowledge. The network of As'adiyah ulama has developed rapidly since the early 20th century. Fundamental changes in the global and local socio-political challenges have led to the emergence of more solid ulama networks. The events of the Arab revolution and the opening of transportation routes connecting the archipelago with the Arabs encouraged the creation of a more solid and dynamic network of scholars. Fundamental changes at the regional level, especially when the Dutch East Indies Government implemented a political policy of fascination which led to the conquest of all the kingdoms of the archipelago, in the end, created more solid relations as a colonized country. In this period, Islamic education also experienced very rapid development and produced new elites who were in contact with the Islamic world globally. Local mosques become centres of transmission of Islam.

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