



The Role of K.H. Abdurrahman Ambo Dalle in the Field of Education and *Da'wah* at the DDI Mangkoso Islamic Boarding School Barru

Muhammad Ilham

muhammadilham_9915820011@mhs.ac.id

Jakarta State University

Corry Iriani R.

corryiriani@unj.ac.id

Jakarta State University

Abdul Syukur

abdulsyukur38@unj.ac.id

Jakarta State University

Abstract: As an educator and preacher, the role of K.H. Abdurrahman Ambo Dalle is very central in the development of Islam in Indonesia, especially in the island of Sulawesi and the Eastern part of the archipelago. This research aims to provide information to the public about the biography of K.H. Abdurrahman Ambo Dalle and his role in education and *da'wah* (Islamic preaching). This type of research is descriptive qualitative by conducting data literature collection techniques. The results showed that *Anregurutta* K.H. Abdurrahman Ambo Dalle is an influential figure, especially in education. Ambo Dalle founded the “Darud Da'wah Wal Irsyad” (DDI) schools and educational institutions that play significant religious and social development for society. The purpose of education and *da'wah* is to enlighten the people and empower them from the backwardness, lack of science, and religious values, as well as encourage them to study and understand more Qur'an and Sunnah. Ambo Dalle uses three methods in educating and preaching: *Al-Hikmah*, *Manidatul Hasbanah*, and *Al-Mujlah*. Some core values that are enviable from Ambo Dalle's personality are passion and persistence in educating the nation's younger generation.

Keywords: Education, *Da'wah*, DDI



Introduction

The tendency of society to seek solutions to Islamic teachings in dealing with the problems of life and contemporary problems is a challenge for education and *da'wah* today. Education is a primary need, especially for *da'i* or the scholar who performed *da'wah*. Looking at the current development of an increasingly erratic era, where everyone is fighting for interests, education is one key that increases someone's chance to survive. This role is in line with what is stated in the Qur'an that Allah will uplift somebody's position in life and hereafter who have *iman* (belief) and have knowledge (educated) (Abdurrahman, 2017).

People who are educated and have knowledge become a capital to enter the world of *da'wah*. Because education is the only way to develop civilization through science and knowledge, it is continuously in line with humanity's vision and mission. Education provides its share for solving various contemporary social problems by training the younger generation to think healthy with a solid scientific method. Therefore, education is an essential issue for all circles of humanity because it can be the foundation of hope for developing individuals and society. In other words, education is a vehicle, means, and process and a means to transfer the heritage of humankind, from one generation to another (Abdurrahman, 2017).

The purpose of education and having extensive religious knowledge for *da'wah* actors is to display Islamic teachings rationally (Pradesa, 2019) by providing a critical interpretation to respond to the values that enter through various channels of information from all over the world whose influence is increasingly global. That is, *da'wah* must be packaged in such a way as to respond to social realities that occur in the community and influence people's perceptions that the values of Islamic teachings are higher in value than other values. Because if someone forces himself to do *da'wah* without mastering or understanding science, the process and results are not good, and the consequences can be dangerous, both the image of Islam, *da'wah*, and religious life in general. Over time, education that is considered capable of teaching, repairing damage, and fortifying morals is religious education. By holding fast to religious teachings, humans have values and demands that are permanent and universal in life. Although it cannot be denied that religious education (Islam) is also a result of ideological and political struggles in Indonesian history (Abdurrahman, 2017).



Education is an essential issue for all people and, at the same time, the most crucial part of life. Education has always been the foundation of hope to develop the potential of individuals and society. Indeed, education is a tool to advance civilization, develop society, and make generations able to do much for the nation's benefit (Pradesa, 2019).

Da'wah is the effort of scholars and people who know about the Islamic religion to teach the general public according to their abilities about the things they need in the world and religious affairs (Rosi, 2019; Marwantika, 2015). Da'wah is crucial in spreading Islam that should not be interrupted to create a society with good morals and an understanding of Islamic law. Education and *da'wah* can fortify people's morals because education, in this case, is pesantren - pesantren and madrasa - madrasa is a pure education system that comes from our own nation's culture. Karel A. Steenbrink views that pesantren education is pure education with an indigenous character and religious nuances. After exploring the historical traces of Islamic education in Indonesia, he concluded that pesantren education is the original type of education of Indonesians (Syarif, 2019; Yusuf, 2017; Mukhibat, 2016).

K.H. Abdurrahman Ambo Dalle is no exception. He is part of the people-people who graduated from Islamic boarding schools who donate themselves as a preacher and an educator-applying the unification of *da'wah* and science in addressing the social realities of the local community. *Gurutta* Ambo Dalle was born into a noble family on Tuesday 1900 in Ujung E village, Tana Sitolo sub-district, located 7 km north of Sengkang City, the capital city of Wajo Regency, and died in 1996 to be exact on November 29. *Gurutta* Ambo Dalle is the only son of the couple Puang Ngati Daeng Patobo and Puang Cendra Dewi. *Anregurutta* K.H. Abdurrahman Ambo Dalle founded a *da'wah* and social institution in 1935, namely Darud Da'wah Wal Irsyad, in the context of admonishing *ma'ruf nabi munkar*. The movement of DDI has a broad meaning, including, among other things, inviting people to convert to Islam, straightening the Islam of Muslims, and improving the quality of life, both in the fields of education, *da'wah*, and social/society (Arsyad, 2017).

This aspect of education and da'wah began before establishing the Darud Da'wah Wal Irsyad institution, which was the idea of *Anregurutta* K.H. Abdurrahman Ambo Dalle, even became an embryo and one of the impetuses for the establishment of DDI. So it can be said that DDI is an organization



that cares about fighting for education to improve intelligence and welfare for Muslims and the Indonesian nation. At the beginning of the establishment of DDI, there was a dichotomy between western education and the Islamic education system. This contradiction, at least seems so, was found in the teaching and learning system, both learning activities and the science being taught. Until now, the concept of education is still alive. Society widely identifies DDI with educational institutions. The educational institutions founded by DDI continue to grow and spread throughout almost all parts of Indonesia, from Sabang to Merauke, with very diverse levels, from kindergarten to university.

Methods

The steps of historical research have a sequence, according to Grigg: 1) identification, 2) analysis, 3) synthesis (Kurniawan, Bahri, and Asmunandar 2021). The historical method, according to Gottschalk, is the process of analysing the relics of the past, which can be reconstructed imaginatively based on the data obtained (Bahri, Bustan, and Tati, 2020). Reiner argued that history should be presented chronologically (Lolo, Ridha, and Jumadi, 2021) (Bahri et al., 2020). By the characteristics of the object of research in the form of various events in the past, the author's research method to compile this scientific work, the method used is the study of literature. The data collected is sourced from articles, books, and other relevant literature studies. The steps taken by the author in compiling the article include the stages of heuristics, criticism, interpretation, and stages of historiography.

Findings

For the Bugis people teaching their children the Arabic reading of the Qur'an and the letters of *lontara* (Bugis) is a must. If they cannot teach them, they will go to a teacher or *annagguru* and ask them to teach their child. *Anregurutta* K.H. Abdurrahman Ambo Dalle got an excellent education from his family. He was born from an educated family who also appreciated knowledge so high. This environment can be seen when he was able to memorize the Qur'an at the very young age of 7 years. To get a more comprehensive knowledge or insight into modernity, he migrated to Makassar and studied in schools founded by the Islamic trade association. In 1935, at the age of 35, he went to the holy lands of Mecca and Medina to study religious knowledge. After returning from a long



overseas journey in the holy land, he returned to Indonesia as a teacher and founded a pesantren. He is an educational figure, a preacher, an activist, and even a political party administrator (Muin 2021).

One of his favourite students, called *Anregurutta*, a brilliant and respected public figure, the more his track record was dug up, and the more things he found that brought his name to life. He mentioned *Anregurutta* as a symbol of the children of the age with extraordinary and profound patience, intellectual intelligence, social piety, and spiritual wisdom following the Prophet Muhammad *Sallallahu' Alayhi Wasallam* and his companions. For the people of South Sulawesi, *Anregurutta* is a waliyullah who carries the torch of enlightenment from a dark valley into a bright realm. For *Anregurutta* K.H. Abdurrahman Ambo Dalle, the da'wah developed by *Anregurutta* through education, social, and cultural programs is part of *Jihad*, *Ijtihad*, and *mujahadah* to build and propagate *Tanbid* in Indonesia (Muin, 2021; Purnawati, 2019).

All services of *Anregurutta* K.H. Abdurrahman Ambo Dalle are for the nation and Darud Da'wah Wal Irsyad. He has a Bugis philosophy: *Anukku Anunna DDI Tania Anukku*, meaning that everything I own (including property) belongs to Darud Da'wah Wal Irsyad, and everything that belongs to Darud Da'wah Wal Ershad does not belong to him. This motto indicates how sincere he is as an educator who wants Muslims to know experts in world science and religious sciences. If Hasyim Asy'ari is known as the founder of Nahdatul Ulama (N.U.), Agus Salim founded Muhammadiyah, HOS Tjokroaminoto established the Syarikat Islam School, and Ki Hajar Dewantara with his Taman Siswa, then *Anregurutta* K.H. Abdurrahman Ambo Dalle is the founder of the Islamic boarding school Madrasah Arabiyah Islamiyah (MAI) and a social organization, namely Darud Da'wah Wal Irsyad. It is an Islamic organization that is quite influential in Indonesia outside Java (Muin, Ridha, and Najamuddin, 2021). Here are some track records of the services of *anregurutta* K.H. Abdurrahman Ambo Dalle in education.

Establishing MAI Mangkoso (now Pesantren DDI Mangkoso). The early career of K.H. Abdurrahman Ambo Dalle began when he was trusted to be an assistant to K.H. Muhammad As'ad in Sengkang. He was then appointed as head of a Madrasah Arabiyah Islamiyah (MAI) branch in Mangkoso when he was 38 years old. He was appointed in the position on Wednesday, 29 Shawwal 1357 or 21 December 1938. Dalle moved from Sengkang to Mangkoso with the



permission of K.H. Muhammad As'ad at the request of King Soppeng. The first thing *Anregurutta* did was open a learning system with a halaqah (recitation of tudang) system. After walking for about 20 days, to be exact, on Wednesday 20 Dzulkaidah 1357 or January 11, 1939, he opened madrasas at the Tahdiriyyah, Ibtidayah, I'dadiyyah, and Tsanawiyah levels (Shamad 2013).

The activities of MAI under the Dutch colonial government were not disturbed because the government of the Soppeng Riaja Kingdom was recognised the Dutch administration. Not so much intervention from the European to religious affairs during the period. However, the situation changed when the Japanese controlled the Mangkoso area and disrupted MAI's activities. Due to the occupation, *Anregurutta* Ambo Dalle transferred the teaching activities to mosques and sent back teachers' homes. Meanwhile, during the rebellion of Westerling in the revolution of independence era, MAI experienced another challenge. Many teachers and students were involved in the resistance against the Dutch and the Allied (NICA). The terrible event occurred, resulted in the massacre of 40,000 victims in South Sulawesi.

Initially, the MAI Madrasa in Mangkoso prioritized Al-Quran, *Tafsir*, *Hadith*, *Tawhid*, *Fiqhi*, *Usul Fiqhi*, and *Tasyri'* Dates (Islamic history). Apart from being taught theory presented in class, the *akhlaq* or ethical and moral lesson is also directly applied in the form of rules for daily life in the school environment. In addition, the knowledge of *Tarbiyah* and *Da'wah* is also taught. Islamic boarding school recitations are implemented after *Maghrib*, *Isba*, and *Fajr* prayers, with the following materials: *Tafsir*, *Hadith*, *Fiqhi*, Morals, Arabic with *Nabwu Shorof*.

For *muballigh* coaching, *tabligh* training is carried out every Thursday, while *Jamiatul Huffadz*'s coaching efforts are handled by special personnel. Moreover, it is targeted to memorize one *juʿ* every year. The teaching and learning process is carried out with four systems: pulpit lectures in class studies through the assembly in the mosque, speech competitions, and practice of lectures in Ramadan. In the first years of MAI Mangkoso, the students mostly came from around the Mangkoso and Barru. After about two years, students arrived from outside Barru, even some outside Sulawesi, such as Kalimantan and Sumatra.

Establishing Educational, Da'wah, and Social Institutions. K.H. Abdurrahman Ambo Dalle was not only active as a teacher, but he also founded the Darud Da'wah Wal Irsyad (DDI) organization. At that time, *Anregurutta* held a meeting of the



scholars of *Ablusunnab Wal Jamaah*, South Sulawesi, which was chaired by *Anregurutta* K.H. Abdurrahman Ambo Dalle and several others. The meeting was held on Wednesday, February 15, 1947 A.D. or 16 Rabiul Awal 1366 H until Friday, February 17, 1947 A.D. or 16 Rabiul Awal 1366 H. This meeting was attended by scholars from various regions in South Sulawesi. The result was forming an organization engaged in education, da'wah, and social affairs, named Darud Da'wah Wal Irsyad (DDI). *Anregurutta* K.H. Abdurrahman Ambo Dalle was unanimously elected as general chairman with one consideration that he already had many networks in the regions as the leader of MAI Mangkoso. The establishment of the DDI institution will structure Islamic education and preaching in the community and MAI Mangkoso branches in various regions (Darmawati, 2018).

Darud Da'wah Wal Irsyad, with branches covering many areas in Indonesia, grew faster because the organization was in line with the government. In this case, the government assists DDI schools or Islamic boarding schools in Indonesia. *Anregurutta* K.H. Abdurrahman Ambo Dalle, who started his work and dedication to the nation and country, apart from establishing a school or Islamic boarding school, also carried out his da'wah mission with his students. In addition to pioneering Islamic boarding schools in several regions and provinces, it cannot be separated from the passage of his da'wah where Darud Da'wah Wal Irsyad is where the development of *Anregurutta* K.H. Abdurrahman Ambo Dalle (Syuhada, 2016).

To achieve *DDI*'s goals, several efforts and endeavors were taken. In Article 1 of the *DDI* by-laws, these efforts and efforts are explained in the form:

1. Organizing/Establishing schools, Islamic boarding schools, recitations, courses, colleges, and managing the perfection of recitation and education in general.
2. Broadcasting Da'wah Islamiyah using tabliq, publication of books/magazines, and other media.
3. Practice ta'awun (cooperation) widely in social business work.
4. It is cooperating with groups that agree on the principles and objectives and establishing good relations with groups that do not oppose the principles and objectives of *DDI*.



Apart from establishing Islamic boarding schools and educational organizations, *Anregurutta* also has written books, Yusuf Khalid said that all of his essays were 30, which discussed the *Aqidah*, *Sharia*, Morals, Arabic, History, and several types of writings.

Figures and Methods of Da'wah K.H. Abdurrahman Ambo Dalle. *Da'wah* is an invitation made to liberate individuals and society from the external influence of ignorance or darkness towards the internalization of enlightening religious values. Besides, *da'wah* also aims to increase religious understanding in various aspects of its teachings so that they are actualized in attitude, thinking, and acting. The *da'wah* method used by *Anregurutta* K.H. Abdurrahman Ambo Dalle is the *Al-Hikmah* method, namely through education. The *al-Manidatul Hasanah* method is conveyed through *da'wah*/tabligh in the community, and the *Al Mujadilah billati hiya absan* method is through question and answer, discussion, and debate. The *da'wah* method carried out by *Anregurutta* K.H. Abdurrahman Ambo Dalle is a *da'wah* method undertaken by the Prophet Muhammad *Sallallaahu 'alaihi Wasallam* which is summed up in the command of Allah *Subhanahu wata'ala* in the Al-Quran Surah An - Nahl verse 125 which means (Purnawati,2019):

"Call people to the way of your Lord with wisdom and good advice and refute them in the best way. Indeed, your Lord, He knows best who has strayed from His Way, and it is He who knows better those who are guided."

This verse clearly states that the three forms of the method are: the *Al-Hikmah* method, the *Manidatul Hasanah* method, and the *Al Mujadilah bil Hiya Absan* method. With this method, *Anregurutta* K.H. Abdurrahman Ambo Dalle applies his teachings by establishing educational institutions such as schools, madrasas, Islamic boarding schools, and universities in the regions. This method aligns with the DDI Trilogy promoted by *Anregurutta* K.H. Ambo Dalle in education, *da'wah*, and social enterprise funds.

In his preaching during a pluralistic society, Ambo Dalle adapted the *da'wah* material he delivered to the level of understanding of the people in the area, taking into account the situation and condition of the people at that time. This strategy is part of the *Al-Hikmah* method. In delivering his preaching material, *Anregurutta* K.H. Abdurrahman Ambo Dalle uses soft language and does not offend the listeners. He implements his *da'wah* through behaviour and actions that align with what he conveys. *Anregurutta* K.H. Abdurrahman Ambo Dalle is



often called to preach in mosques and also religious events, and then preach in the villages in addition to the da'wah method above, *Anregurutta* K.H. We can also see Abdurrahman Ambo Dalle in terms of oral & written *da'wah*, as well as example (Purnawati, 2019).

Conclusion

This study aimed to find out how the life history of K.H. Abdurrahman Ambo Dalle as an educational figure and his role in the world of education in Indonesia. Some of the things discussed:

1. *Anregurutta* K.H. Abdurrahman Ambo Dalle is an education figure from South Sulawesi. His services in education are by establishing three Islamic boarding schools, one of which is the *DDI* Mangkoso Islamic Boarding School. *Anregurutta's* students have built many schools or madrasas from Kindergarten (TK) to Higher Education (PT) level.
2. The *da'wah* method used by K.H. Abdurrahman Ambo Dalle is imitating the *da'wah* of the Prophet Muhammad as stated in the Qur'an Surah An-Nahl verse 125. There are three methods: the *Al - Hikmah* Method, the *Mauidatul Hasanah* Method, and the *Al Mujlah* Method.
3. *Anregurutta* K.H. Abdurrahman Ambo Dalle roles in education and da'wah will always inspire many people and imitate him in preaching and building schools to educate the nation's children.

Suggestion

This research is expected to increase the scientific knowledge of those interested in Islamic history, especially the history of the role of *Anregurutta* K.H. Abdurrahman Ambo Dalle. Then it is hoped that the results of this research will become a mirror and valuable lesson for people in Indonesia to be eager to develop and establish learning centers to educate the nation and bring the Indonesian nation to a better direction in the future. Some suggestions from the author are:

1. Dig deeper into the role of educational leaders, especially *Anregurutta* K.H. Abdurrahman Ambo Dalle
2. Enthusiastic in establishing institutions and schools that are pillars of the nation and state development
3. Taking values from the teachings of K.H. Abdurrahman Ambo Dalle in his enthusiasm for spreading knowledge.

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