

## THE ROLE OF AG. H. ABDUL RAHMAN AMBO DALLE IN MOSLEM SOCIETY DEVELOPMENT IN 1978-1996 AD

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### Abstrak

The article is a study of the role of AG. H. Abdul Rahman Ambo Dalle in the Development of Moslem Society in Kaballangang Village 1978-1996 AD. The aim of this research is to describe the religious Life of the Community in Kaballangang Village, review the biography of Anregurutta Abdul Rahman Ambo Dalle, and find out the role of Anregurutta Abdul Rahman Ambo Dalle in Developing the Moslem Community in Kaballangang. The research used qualitative methods with descriptive analysis, data was obtained through observation, interviews and literature. The approaches used were sociological, anthropological, religious and political approaches, with data analysis techniques through the stages of heuristics, source criticism, interpretation and historiography. The research results show that AG. H. Abdul Rahman Ambo Dalle has an important role in building a moslem society both in terms of education, religiosity and social aspects.

**Keywords:** Role, Anregurutta Ambo Dalle, Moslem Society, Islamic Development.

Received: November 15, 2023

Accepted: Desember 14, 2023

## INTRODUCTION

In the 17th century in South Sulawesi, Islam was accepted as the official religion of the kingdom when King Tallo, who also served as ruler of the Gowa kingdom, was I Mallingkaang Daeng Manyonri and was given the title Sultan Abdullah Awalul Islam. Then a few moments later the King of Gowa, named I Mangrangi Daeng Manrabbi, also accepted Islam and was given the title Sultan Alauddin.<sup>1</sup> So the call for Islam in several small kingdoms was well received and it developed peacefully in those places.

The three figures who led the king of Gowa Tallo converted to Islam were a triumvirate of datoks who came from Minangkabau, West Sumatra, each of whom was the Sulung preacher with the title Datok ri Patimang who carried out the kalam science approach and taught monotheism in the Luwu community. Khatib Makmur with the title Datok ri Bandang who teaches understanding of sharak (fiqh) laws to the Bugis community of Makassar. The last Datok, namely Khatib Bungsu with the title Datok ri Tiro, took a Sufism approach in capturing the hearts of the people in Bulukumba.<sup>2</sup> Furthermore, the development of Islam in South Sulawesi cannot be separated from the struggle of ulama figures in the process of spreading the values of Islamic teachings, one of which is AG. H. Abdul Rahman Ambo Dalle who never tires of broadcasting to various places.

AG. H. Abdul Rahman Ambo Dalle or also often called Anregurutta was an Islamic intellectual figure who lived at the same time as Muhammad Nasir and Hamkah. AG. H. Abdul Rahman Ambo Dalle was born in Sengkang, Wajo district in 1900 and died in 1996. Apart from having great charisma as a religious figure, Anregurutta Ambo Dalle was also the leader of the Darud Da'wah wal-Irsyad (DDI) educational institution spread across Sulawesi, Irian Jaya, Kalimantan, Jakarta and Sumatra, with branches even reaching Johor, Malaysia.<sup>3</sup>

AG. H. Abdul Rahman Ambo Dalle was a Sunni<sup>4</sup> both in matters of worship, moral beliefs and Sufism. Apart from that, Anregurutta has very high enthusiasm and

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<sup>1</sup>Syamsuez Salihima, "Peta Politik di Sulawesi Selatan Pada Awal Islamisasi", *Rihlah: Jurnal Sejarah dan Kebudayaan*, Vol 2, no 01, (2015), h. 39.

<sup>2</sup>Nurlaelah Abbas, *Gerakan Paham Ahli Sunnah Wal- Jamaah di Sulawesi Selatan Studi tentang Peranan Sosial Keagamaan Darud Dakwah Wal- Irsyad (DDI)*. (Jakarta: Pustaka Mapan, 2006). h 19.

<sup>3</sup>Nurlaela Abbas. *Eksistensi Ahli Sunnah Waljama'ah dalam Pemikiran Islam: sorotan Pemikiran AG. H. Abdul Rahman ambo Dalle* (samata: alauddin University Press, 2020).h 11.

<sup>4</sup>*Sunni* is a sect or ideology that follows the traditions of the Prophet Muhammad SAW, apart from being based on the Al-Qur'an as the basis and first source of Islamic law, it is often also termed as Ahli Sunnah wal Jamaah which means people who follow the Sunnah of the Prophet and the majority of companions in the context of sharia or aqidah. See Miftakur Ridlo and Moch Yunus, "Dialektika Sunni dan Syiah dalam Pemikiran Politik Islam", *Asy-Syari'ah: Jurnal Hukum Islam*, vol 8, No 2,(2022), h 52.

solidarity, which makes it popular among the people, especially in South Sulawesi. In spreading Islamic teachings, he always took into account the culture and traditions of the Bugis people, and succeeded in interpreting the principles of the Islamic religion by creating new symbols that could be accepted by various levels of society.<sup>5</sup>

This is one of the attitudes in an effort to uphold the values of Islamic faith without eliminating local cultural treasures as one of the values that has been held by society in order to maintain the unity of the Muslim community as long as it does not conflict with Islamic religious law. He has passed on his thoughts through education, da'wah and social activities to a number of Islamic communities in South Sulawesi.<sup>6</sup>

On December 21, 1938 Anregurutta was in Mangkoso to start his first recitation by taking place at the MAI Mangkoso mosque. The recitation is carried out using the khalaqah (wetonan) system which lasts for 20 days after which the gurutta implements the madrasa (classical) system,<sup>7</sup> This is done because there are differences in the level of understanding of the students due to the students' different backgrounds, so the students must be placed based on their respective levels of understanding through tests/fitness tests carried out directly by the AG. H. Abdul Rahman Ambo Dalle.

The establishment of the Arabiyah Islamiyah Madrasah in Mangkoso is a sign that AG is there. H. Abdul Rahman Ambo Dalle started his career in the world of Islamic education separately from his teacher AG. H. Muhammad As'ad in Sengkang, his achievements in education have not only taken a significant step forward but also experienced extensive growth, not only in South Sulawesi, but also in several regions such as Central, Southeast Sulawesi, Kalimantan and Sumatra.

In an effort to strengthen the potential of Muslims in South Sulawesi by involving the role of MAI Mangkoso, a meeting or deliberation of Sunnah Wal-Jamaah experts throughout South Sulawesi was held at Watan Soppeng on Friday 17 February 1947 AD to coincide with 16 Rabiul Awal 1366 AH. The Muzakarah aims at the need to establish an Islamic organization as a binding force that drives education, da'wah and social work

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<sup>5</sup>Nasruddin Ansory ch, *Anregurutta Ambo Dalle Mahaguru dari Tanah Bugis*. (Yogyakarta: Tiara Wacana, 2009), h 62.

<sup>6</sup>Nurlaela Abbas. *Eksistensi Ahli Sunnah Waljama'ah dalam Pemikiran Islam: sorotan Pemikiran AG. H. Abdul Rahman ambo Dall*). (Samata: Alauddin University Press, 2020).h 11-12.

<sup>7</sup>Ahmad Rasyid A Said. *Darud dakwah Wal Irsyad Abdurrahman Ambo Dalle Mangkoso: dalam perspektif Sejarah, Organisasi, dan Sistem*, (Mangkoso: Pondok Pesantren DDI Abdurrahman Ambo Dalle, 2009 )h 22.

to maintain and develop the Ummah following the views of the teachings of Ahli Sunnah wal-Jamaah.<sup>8</sup>

As a result of the muzakarah, an agreement emerged, namely the official founding of an organization operating in the fields of education, da'wah and social affairs. Which in the end was named Darud Dakwah wa-Irsyad (DDI). Next AG. H. Abdul Rahman Ambo Dalle was given the mandate as general chairman of the new organization with AG. H. Muhammad Abduh Pabbajah as secretary. with the establishment of Mangkoso as the center of the DDI Organization.<sup>9</sup> In 1950, to improve coordination of existing DDI branches and to develop them in areas where there were none, the DDI center was moved to Pare-pare when Anregurutta was appointed Qadi and chairman of the Department of Religion.

Anregurutta's life journey in developing the DDI Organization experienced various waves and trials, including the kidnapping of Anregurutta by the Darul Islam movement/Indonesian Islamic Army (DI/TII) led by Kahar Muzakkar in 1950 for 8 years, and also the tragedy at the beginning of 1977. where when Anregurutta stated that he was joining the Golongan Karya (GOLKAR) party, this gave rise to the pros and cons of Anregurutta's joining the party, various accusations were leveled at him, and he was accused of having deviated from DDI's initial struggle. The impact of this incident policy was that Anregurutta's Islamic boarding school experienced a drastic decline because many students left the Islamic boarding school.

This incident almost made AG. H. Abdul Rahmman Ambo Dalle moved to East Kalimantan. However, because the Regent Head of the Pinrang region who was in office at that time, H A. Patonangi, offered his good services to use a place in his area to become an Islamic boarding school. That was the beginning of the establishment of the Manahilil al-Ulum DDI Kaballangang Pinrang Islamic Boarding School.<sup>10</sup>

This research will focus on the development of Islamic society after the arrival of AG.H Abdul Rahman Ambo Dalle in Kaballangang village. Kaballangang Village is one of the villages in Duampanua District, Pinrang Regency, where it is said that many people do idolatrous things which are prohibited in Islamic law, such as bringing offerings and slaughtering animals on a mountain called Bulu' Nene' with the aim of

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<sup>8</sup>Nurlaelah Abbas, *Gerakan Paham Ahli Sunnah Wal- Jamaah di Sulawesi Selatan Studi tentang Peranan Sosial Keagamaan Darud Dakwag Wal- Irsyad (DDI)*. (Jakarta: Pustaka Mapan2006). h 58.

<sup>9</sup>Nurlaela Abbas. *Eksistensi Ahli Sunnah Waljama'ah dalam Pemikiran Islam: sorotan Pemikiran AG. H. Abdul Rahman ambo Dalle*. (Samata: Alauddin University Press, 2020).h 125.

<sup>10</sup>Nurlaela Abbas. *Eksistensi Ahli Sunnah Waljama'ah dalam Pemikiran Islam: sorotan Pemikiran AG. H. Abdul Rahman ambo Dalle*. (Samata: Alauddin University Press, 2020).h 129.

having desire. After the arrival of Anregurutta to this area, polytheist activities began to decrease.

## **METHODS**

This research uses qualitative research with descriptive analysis, the data used is field data in the form of interview observations related to AG families and Islamic boarding schools. H. Abdul Rahman Ambo Dalle wakes up in Kaballangang. The author also uses library research data as supporting data. The approaches used in this research are: sociological approach, anthropological approach, religious approach, and political approach.

Premier data was obtained through field research or an interview process. In this research, the author obtained it from various sources who are familiar with AG. H. Abdurrahman Ambo Dalle, such as children, students, and the local community. This is also supported by secondary data obtained through documents or related research results to complete the required information. The data obtained was analyzed through the stages of heuristics, source criticism, interpretation and historiography.

## **RELIGIOUSITY OF THE COMMUNITY OF KABALLANGANG VILLAGE**

Historically, the majority of the population in South Sulawesi adheres to Islam. Likewise, in Kaballangang Village, which is one of several villages with a majority Muslim population, the population in Kaballangang Village is around 2,356 people, of which 2,271 adhere to Islam, while only 85 people follow Christianity.<sup>11</sup> Regarding the existence of Christians among the Islamic community in Kaballangang Village, it is known that it started with the opening of the village, where they came only as workers and then created a settlement for their group of workers.

Judging from the number of religious people in Kaballangang Village, it can be ascertained that Islam in Kaballangang Village is the majority religion, but on the other hand, religious life in the people of Kaballangang Village is still strongly influenced by animist beliefs, where they strongly believe in supernatural things. One of them is that there are still some ordinary people who carry out practices that deviate from Islamic teachings, one example is the practice of believing that the grave of "Bulu Nene" can fulfill their desires, that after visiting the grave (Bulu Nene) there is a feeling of the

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<sup>11</sup>Muslimin, Suatu Kajian Tentang Peringatan Isra' mi'raj dan Pengaruhnya Terhadap Pembentukan Jiwa Keagamaan di Desa Kaballangang Kab. Pinrang, *Skripsi: Sekolah Tinggi Agama Islam Negeri (STAIN) Pare-pare*, 1998, h 23.

satisfaction that people feel and what's more, sometimes what they wish for comes true as expected.<sup>12</sup>

On the other hand, according to Hasan, a community leader in Kaballangang Village, he added that people who come to Bulu Nene believe that whatever their wishes will definitely come true, because it is believed that the figure of Nene (ancestor)<sup>13</sup> is a religious scholar who used to spread Islam in the village, so they believe that by praying there it will quickly be answered. When their wish was granted, the visitors (his followers) returned there (called Bulu' Nene') to fulfill their promise

The mountain is called Bulu' Nene' which means the mountain where Nene' or their ancestors are buried. Lapang Ambo Sa'diah is considered instrumental in spreading Islam and being close to Allah SWT. This has caused some Pinrang people to make graves in Bulu' Nene' as intermediaries in conveying their intentions to Allah swt.<sup>14</sup>

The existence of Bulu' Nene' in Kaballangang Village, Duampanua District, Pinrang Regency has a big influence on people's lives, they believe that it is a natural place to pray to God because Bulu' Nene' is a holy person. Bulu' Nene' has been a busy place visited by several areas in Pinrang Regency since the 17th century.

When DI/TII came to power in Pinrang, visits to Bulu' Nene' were stopped. DI/TII even dismantled his grave and his tombstones were thrown away. After DI/TII's rule ended, people started visiting there again. Every Monday and Thursday visitors come from various districts, starting from Gowa, Bone, Soppeng, Majene and Polmas.<sup>15</sup> Bulu 'Nene' is increasingly visited by people. This caused Muslims living in the surrounding area to demolish the Bulu' Nene' grave. This was done by a group of students from Ma'had Manahilil Ulum Kaballangan. They invaded Bulu' Nene' and burned the entire building of Bulu' Nene's tomb. Apparently this action was approved by Gurutta K.H. Abd. Rahman Ambo. Dalle.<sup>16</sup>

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<sup>12</sup>Sudirman S (59 Tahun), Masyarakat, *Wawancara* Desa Kaballangang 04 Juli 2023.

<sup>13</sup>Lapang Ambo Sa'dia (*Bulu Nene*) adalah seorang penyebar agama Islam di Desa Kaballangan di Kabupaten Pinrang dan Tanah Duri di Kabupaten Enrekang, dan Ia sangat berperan dalam menyebarkan agama Islam. Lihat juga di muliati Sesady dkk, Belief System In *Bulu Nene: Relation To Ziarah Ritual Tradition In Pinrang District, Indonesia*. *Jurnal PalArch's Journal of Archaeology of Egypt/Egyptology*, No 18 Vol 4, 2021. H. 1888.

<sup>14</sup>Muslimin, Suatu Kajian Tentang Peringatan Isra' mi'raj dan Pengaruhnya Terhadap Pembentukan Jiwa Keagamaan di Desa Kaballangang Kab. Pinrang, *Skripsi: Sekolah Tinggi Agama Islam Negeri (STAIN) Pare-pare*, 1998, h 23.

<sup>15</sup> M. Yunus Jamadi, Bulu'Nene' Suatu Studi Tentang Kepercayaan Masyarakat di Desa Kaballangang Kec Duampanua Kabupaten Pinrang, *Skripsi: Fakultas Ushuluddin IAIN Alauddin Ujung Pandang*, 1985, h, 35.

<sup>16</sup> Bakri Haming (67 Tahun), Murid Anregurutta Ambo Dalle, *Wawancara* Desa Kaballangang 04 Juli 2023.

On the other hand, the author obtained information from interviews, the general public said that the demolition was without the consent of Anregurutta, according to him those buried on the mountain were their ancestors who should be respected.

## BIOGRAPHY

### 1. Family Background

Abdul Rahman Ambo Dalle was born on a Tuesday afternoon in 1900 in Ujungnge Village, which is located east of Lake Tempe, Tanasitolo sub-district, Wajo Regency.<sup>17</sup> his father is known as Puang Ngati Dg Patobo, and his mother is Andi Candara Dewi.

His parents gave him the name "Ambo Dalle" which means in Bugis, Ambo means father, while Dalle means fortune. So Ambo Dalle means father of fortune (source of fortune). This name was deliberately given to him in the hope that it would bring changes in fate, not only for his family, but also for the wider community. Meanwhile, the name Abdul Rahman was given by a cleric, K.H. Muhammad Ishaq, when he was already managed to memorize the Koran at the age of 7 years.<sup>18</sup>

Anregurutta Abdul Rahman Ambo Dalle died in 1996, precisely on November 29, and was buried in the DDI Mangkoso Islamic boarding school complex, precisely in front of the Mangkoso mosque, next to the graves of Gurutta Amberi Said and Arung Soppeng Riaja.

### 2. Education

Anregurutta Ambo Dalle's childhood was spent in spiritual activities with spiritual deepening. Besides his parents' education, I Midi (his aunt) taught Ambo Dalle to recite the Koran. To become more fluent in reading the Koran, Anregurutta Ambo Dalle studied recitation from his grandfather, Puang Caco, a mosque imam in Ujungge Village. Anregurutta Ambo Dalle started his non-formal education by attending recitations with learning tajwid, nahwu and memorizing the Koran from a teacher named H. Muhammad Ishaq.<sup>19</sup>

In formal education, Anregurutta attended the Volk School (people's school) in Sengkang, a Dutch language course at the Hollands Inlands School (HIS), and studied at

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<sup>17</sup> Nurlaelah Abbas, *Eksistensi Ahli Sunnah Wal-jama'ah dalam Pemikiran Islam (Sorotan Pemikiran AG. H.. Abdul Rahman Ambo Dalle)*, (Samata: Alauddin University Press, 2020), h 35.

<sup>18</sup> M. Rasyid Ridha AD (59 Tahun), *Anak Anregurutta Ambo Dalle, Wawancara Desa Kaballangang 10 Juli 2023*.

<sup>19</sup> Salehuddin Yasin, *Kepemimpinan Kharismatik Anregurutta Ambo Dalle*, (Samata: Alauddin University Press, 2011) h 53.

a teacher's school organized by Syarikat Islam (SI) in Makassar.<sup>20</sup> After graduating from the Makassar Islamic Teachers' School, Ambo Dalle returned to Wajo, and continued his formal education at the Darl Al-Ulum Sengkang school led by Sayyid Muhammad al Akhdaliy. Until 1928, Anregurutta Ambo Dalle began attending religious studies led by H. Muhammad As'ad bin Abdul Rasyid Al-Bugisy. Abdul Rahman Ambo Dalle's experience showed that Anregurutta was an ulm who had character and personality that should be used as an example by society. Anregurutta succeeded in writing many works in various religious sciences such as the fields of Aqidah, fiqh, history, morals, language, Arabic and other sciences. Therefore, Anregurutta continues to receive welcome, appreciation and trust from the community, government and DDI residents. Therefore, AG. H. Abdul Rahman Ambo Dalle has been awarded several honors and awards from the Government and educational institutions, both during his lifetime and after his death. These awards can be seen as follows:

- a) Award as an educational figure in the field of religion in Eastern Indonesia, given by the Rector of the Indonesian Muslim University (UMI) in 1986
- b) Award as an outstanding regional figure given by the Tk II Wajo Regional Government (Regent & DPRD) in 1998
- c) A token of appreciation as an outstanding regional figure given by the President of the Republic of Indonesia B.J Habibi in 1999
- d) The award as a national hero of the Republic of Indonesia was given by President Megawati Soekarnoputri in 2003
- e) Ulama who have contributed to education, da'wah and social affairs in South Sulawesi, awarded by the Governor of the South Sulawesi Provincial Government, in 2011.<sup>21</sup>

This shows that AG. H.. Abdul Rahman Ambo Dalle is a scholar who has quite valuable values and achievements, not only from the perspective of society but also in the eyes of the government both during his lifetime and after his death.

## **STRATEGY FOR DEVELOPING THE SYIAR OF ISLAM IN KABALLANGANG VILLAGE**

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<sup>20</sup>Muhammad Ruslan, *Ulama Sulawesi Selatan: Biografi Pendidikan dan Syiar* (Cet. I; Makassar: Komisi Informasi dan Komunikasi MUI Sul-Sel, 2007), h. 6.

<sup>21</sup>Nurlaelah Abbas, *Eksistensi Ahli Sunnah Wal-jama'ah dalam Pemikiran Islam (Sorotan Pemikiran AG. H.. Abdul Rahman Ambo Dalle)*, (Samata: Alauddin University Press, 2020), h 65-66.



AG. H. Abdurrahman Ambo Dalle has a very important role in developing Islamic Syiar, especially in Kaballangan Village. As for Ambo Dalle's role in developing Islamic broadcasts in Kaballangan including:

#### 1. Educational Field

The Manahilil Ulum Addariyah DDI Islamic Boarding School is located in Kaballangan Village, Duampanua subdistrict, Pinrang Regency. This Islamic boarding school was founded in 1978 and is managed and supervised directly by AG. H..Abdurrahman Ambo Dalle along with several teaching staff such as Dr.H. Abdurrahim Arsyad, H. Syamsul Bahri. M.A, and H. Mahmud Yunus, Lc. The Islamic boarding school has an area of 50 hectares and has two teaching staff or lecturers from Egypt, graduates of Al-Azhar, who help maintain and develop this Islamic boarding school, in addition to a volunteer from Australia who helps teach English to the students.<sup>22</sup>

Teaching at the Manhilil Ulum Addariyah Islamic Boarding School has a main focus on religious knowledge, which includes subjects such as the Koran, hadith, fiqh, Islamic history, biography of ulama, tafsir, tajwid, tauhid, aqidah, akhlak, nahwu, Arabic, mahfuzat (lessons about religious protection and security), and khat (the art of calligraphy). Apart from that, education at this Islamic boarding school also involves general science subjects which are adapted to the Madrasah curriculum of the Religion department, which covers the field of general science.<sup>23</sup> As for the study of the book that is carried out, it has its own different curriculum regarding matters of interpretation, hadith, fiqhi, Sufism morals. These recitation activities are carried out regularly every evening and early morning. Except on Friday nights because it is intended for Da'wah Training and Barazanji reading.<sup>24</sup>

At the DDI Kaballangang Islamic Boarding School, it combines three very strategic educational elements to be developed in Islamic boarding schools, namely: the aspect of worship, the central point of which is the cultivation of faith in Allah SWT., Da'wah/tabligh is used as a means of spreading and developing Islamic teachings, and

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<sup>22</sup>Nasruddin Anshory Ch, *Anregurutta Ambo Dalle Maha Guru dari Bumi Bugis*, (Yogyakarta: Tiara Wacana, 2009), h 152.

<sup>23</sup>Abdul Hamid (40 Tahun), Murid Anregurutta Ambo Dalle, *Wawancara Desa Kaballangang* 10 Juli 2023.

<sup>24</sup>Murni, "suatu Analisa Tentang Metode Penerapan Pendidikan Islam di Pondok Pesantren DDI Kaballangang Kabupaten Pinrang (Suatu Tinjauan Paedagogik)", *Skripsi: Sekolah Tinggi Agama Islam Negeri (STAIN) Pare-pare*, 1998, h 37.

finally, practice as a manifestation or realization of activities that have been carried out both in social life and in everyday life.<sup>25</sup>

The main objective in establishing Islamic boarding schools is to produce ulama and preachers who are able to continue the struggle in spreading the message of Islam. Manahilil Ulum Addariyah DDI Kaballangang Islamic Boarding School. Islamic boarding school alumni are expected to be able to become leaders who are able to provide guidance and guidance to the people, as well as fighting for Islamic values in various areas of life. As Alamsyah said:

DDI is an abbreviation of Darud Dakwah wal Irsyad, which means a place to be prepared to be a person who preaches and provides irsyad or guidance. When talking about alumni, there are so many that we can't count them, like Dr. Kiyai Hannani M.Ag who is now Rector at IAIN Pare-pare who has also established a zubdatul Asrar Madrasa specifically for tahfidz in Pare-pare, Dr. Suf Kasman, who is now the secretary of Hajj and Umrah management at the Faculty of Da'wah, so when we talk about alumni who are active in da'wah, there are a lot.<sup>26</sup>

The DDI Islamic Boarding School in Kaballangang has produced alumni who later became influential scholars, many of whose alumni were born as preachers and some even entered the field of.<sup>27</sup>

## 2. Preaching Field

Anregurutta Abdurrahman Ambo Dalle tries to ensure that Islamic messages can be easily accepted by the public. To achieve this goal, he developed several methods or systems of da'wah that were considered relevant and in accordance with the established instructions of the Qur'an such as:

- a. *Home visit door to door* means visits from house to house at certain moments such as:<sup>28</sup> Ta'ziyah, visiting community members affected by disease, fulfilling the invitation of the walimah, the silaturrahim method, namely visits to community members who are rarely found in mosques or in certain places, or for community members who have problems.

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<sup>25</sup>Murni, Suatu Analisa Tentang Metode Penerapan Pendidikan Islam di Pondok Pesantren DDI Kaballangang Kabupaten Pinrang (Suatu Tinjauan Paedagogik), *Skripsi: Sekolah Tinggi Agama Islam Negeri (STAIN) Pare-pare*, 1998, h 54.

<sup>26</sup>Alamsyah (51 Tahun), Dosen UIN Alauddin Makassar, Wawancara Samata 31 Agustus 2023

<sup>27</sup>Abdul Hamid (40 Tahun), Murid Anregurutta Ambo Dalle, *Wawancara Desa Kaballangang* 10 Juli 2023.

<sup>28</sup>Nurlaelah Abbas, *Eksistensi Ahli Sunnah Wal-jama'ah dalam Pemikiran Islam (Sorotan Pemikiran AG. H.. Abdul Rahman Ambo Dalle)*, (Samata: Alauddin University Press, 2020), h 258-259.

- b. Speech method. The method of preaching in the form of lectures is through the following channels: Khutbah, the method is carried out by equipping all male students with sermon practice, and every student is required to khuruj (go out) on Fridays to give sermons in mosques in the DDI area or in Islamic community mosques that request or invite DDI to give sermons.
- c. Question and answer method (dialogue) The question and answer method is one of the methods developed by AGH. Abdul Rahman Ambo Dalle in order to develop his preaching to the community.<sup>29</sup>
- d. Group Work Method: Preaching in the form of group work in the form of community service, collecting zakat, slaughtering sacrifices, activities for Islamic holidays, prayer practice activities and social service by collecting secondhand clothes which will be donated to the poor.
- e. Imitation Method. This method is a da'wah activity developed by DDI, which is patterned on modeling akhlakul karimah, Islamic sound art, the art of reading the Koran so that people are interested in DDI.<sup>30</sup>

Da'wah activities carried out by AGH. Abdul Rahman Ambo Dalle covers various methods, not only verbally such as sermons and recitations, but also through written media such as book publishing, and other methods. The aim is to anticipate various influences, especially those that could disturb the purity of the Muslim faith

The implementation of Anregurutta's preaching in Kaballangang Village has greatly influenced the increase in the quality of community trust. Now the people of Kaballangang no longer believe in slaughtering animals at Bulu' Nene', this proves that there has been a change in habits after AG. H. Abdurraman Ambo Dalle was present among the people in Kaballangan. As Abdul Hamid said:

*At that time, people could not abandon their traditions, but with the existence of Anregurutta, more or less they understood, then gradually they abandoned them, although there were still those who did not accept them.*

Abdul Hamid further said, that

*Here there used to be a bulu'nene' which had a strong influence on the community. After the arrival of AG. H. gives lectures in the community to provide an understanding of this and many people in the community have died but it is not easy to leave it behind, but at*

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<sup>29</sup>Nurlaelah Abbas, *Eksistensi Ahli Sunnah Wal-jama'ah dalam Pemikiran Islam (Sorotan Pemikiran AG. H.. Abdul Rahman Ambo Dalle)*, (Samata: Alauddin University Press, 2020), h 259.

<sup>30</sup>Nurlaelah Abbas, *Eksistensi Ahli Sunnah Wal-jama'ah dalam Pemikiran Islam (Sorotan Pemikiran AG. H.. Abdul Rahman Ambo Dalle)*, (Samata: Alauddin University Press, 2020), h 258-260.

*least it is starting to decrease until the next generations, people already understand this, until now people rarely go there.*<sup>31</sup>

AG. H. Abdurrahman Ambo Dalle in his preaching uses a community-based approach. Anregurutta adapts his preaching material according to the conditions, level of knowledge, habits, culture, and economic and social status of the target community. He conveys his da'wah in a gentle and harmonious manner, so that what he conveys is in accordance with the actions he takes. Apart from that, he always opens dialogue in order to establish good communication.

### 3. Political Field

Although AG. H. Abdurrahman Ambo Dalle maintained good relations with the government, these relations were never used for personal interests. Anregurutta always supports government programs and carries out DDI programs in accordance with government programs. Anregurutta Abdurrahman Ambo Dalle believes that ulama and umara (leaders) have a very important role in building national and state life. Close cooperation with the government is established to achieve common goals, without sacrificing independence and charisma as a ulama.

## CONCLUSION

Kaballangang Village in South Sulawesi reflects religious diversity as a result of its history of civilization and culture. Although the majority of the population adheres to Islam, the presence of Christians is linked to the history of village openings and road construction projects. Animism still influences religious life, with an example being the cult of the "Nene Feather" grave. Conflicts and controversies arose around the tomb of the "Fur Nene," reflecting the dynamics between official religion and local religious practices. This research describes the complex relationship between religion, culture and history in the context of the Kaballangang Village community.

Abdul Rahman Ambo Dalle was a prominent scholar and educator from a Bugis noble family background who had a diverse educational journey, including formal education in various places, including Mecca. He wrote many works in various fields of religious knowledge, founded madrasas, and was involved in da'wah and social activities.

Ambo Dalle is known as a charismatic figure who has had a big influence in advancing religious and social education in South Sulawesi.

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<sup>31</sup>Abd Hamid (40 Tahun), Murid Anregurutta Ambo Dalle, *Wawancara* Desa Kaballanang 04 Juli 2023.

AG. H. Abdurrahman Ambo Dalle plays a key role in developing Islamic Syiar in Kaballangan Village. By establishing the Manahilil Ulum Addariyah DDI Islamic Boarding School, Anregurutta provides comprehensive religious education to the community, teaches correct Islamic values, and provides a deep understanding of religious teachings. Through various inclusive da'wah methods, such as house-to-house visits, sermons, recitations, dialogue, and group work, Anregurutta Ambo Dalle succeeded in changing several local traditions that were contrary to Islam. Apart from that, Anregurutta Ambo Dalle also makes a positive contribution to improving the economy and welfare of society and maintains good relations with the government without using it for personal gain. Overall, AG. H. Abdurrahman Ambo Dalle is a figure who has brought positive changes to the Kaballangan Village community, increased understanding of religion, and produced quality scholars to continue the propagation of Islam.

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