
The Role of As'adiyah Islamic Boarding School in The Implementation of The Understanding of Religious Moderation in Religious Education and Preaching

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Abstract

This article elaborates the role of the As'adiyah Islamic Boarding School (Pondok Pesantren - Ponpes) in creating religious moderation in education and preaching in Sulawesi. This research is descriptive. The subject of this research is the As'adiyah Islamic Boarding School in East Sulawesi, Indonesia. The findings of the As'adiyah Islamic Boarding School have implemented religious moderation in the field of education, seen in the objectives of education, educational materials, and educational methods. In contrast, in the field of preaching, it is also seen in the objectives of preaching, preaching materials, and methods of preaching. The preaching of religious moderation includes the emergence of an attitude of openness from the As'adiyah academia and community to accept the differences that occur, the avoidance of the As'adiyah residents from the ideas of the radicalism of terrorism, and the emergence in the lives of the As'adiyah residents a friendly, wise and wise attitude in their life, society, nation, and state.

Keywords: Asadiyah, religious moderation, education, preaching, Pesantren

. Peran Pondok Pesantren As'adiyah dalam Menanamkan Paham Moderasi Beragama di Bidang Pendidikan dan Dakwah

Abstrak

Artikel ini mengelaborasi peran Pondok Pesantren As'adiyah dalam menanamkan paham moderasi beragama di bidang pendidikan dan dakwah di Sulawesi. Penelitian ini merupakan penelitian Deskriptif. Subjek penelitian ini pada pondok pesantren as'adiyah di Sulawesi Indonesia bagian timur. Hasil temuan Pondok Pesantren As'adiyah telah menerapkan moderasi beragama pada bidang pendidikan terlihat pada tujuan pendidikan, materi pendidikan dan metode pendidikan sedangkan pada bidang dakwah juga terlihat pada tujuan dakwah, materi dakwah dan metode dakwah. Adapun dakwah moderasi beragama antara lain: munculnya sikap keterbukaan dari warga As'adiyah dari menerima perbedaan-perbedaan yang terjadi, terhindarnya warga As'adiyah dari paham-paham radikalisme terorisme, dan munculnya dalam kehidupan warga As'adiyah sikap ramah, arif dan bijaksana dalam kehidupan bermasyarakat, berbangsa dan bernegara.

Kata kunci: As'adiyah, moderasi beragama, Pendidikan, Dakwah, Pesantren

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A. Introduction

Islam is a religion that teaches moderation to all its adherents.¹ The Qur'an confirms that the Muslim ummah is moderate (*wasatan*), i.e., an ummah in the middle position.² The middle position in the Muslim community is defined as a community that is not too hard and complicated (*ifrath*) and also a community that is not too weak and easy (*tafrith*). Muslims are in the middle position indicating that Islam requires moderation in religion.

Religious moderation is a phenomenal issue in contemporary Indonesia. With religious moderation, universal values of religious teachings will emerge. The universal values of Islamic teachings include the value of humanity, the value of unity, the value of justice, and the value of freedom. These universal values are common values found in all religious teachings. Religious moderation is increasingly important to study with the emergence of various religious notions that reveal the face of Islam which is less modest and merciful. The emergence of a religious sect that is too violent (radicalism and extremism) and a religious sect that is too free (secularism and liberalism) is a challenge for Muslims today.

Strengthening the notion of religious moderation is a must in the unitary state of the Republic of Indonesia. To strengthen the understanding of Islamic moderation, *Pesantren* (Islamic boarding schools) is considered one of the defenses of educational institutions that have always played a significant role in the spread of Islamic education in Indonesia. Beside being an educational institution, *Pesantren* also functions as a laboratory for religious understanding that shows an unpretentious and gracious face and attitude (*berkerahmatan*). It is by the historical roots and philosophy of the existence of *pesantren* to take a more prominent role in the development of modern Indonesia.³

Therefore, discussing the cultivation of religious moderation cannot be separated from the role of the *pesantren* world. Meanwhile, Islamic boarding schools appear as representative institutions in instilling the notion of religious

¹ For the purpose of this article, we use *italic* for Indonesian, Arabic and local languages terms.

² Kementerian Agama RI, *Al-Qur'an dan Terjemahannya* (Makassar: MUI Sulawesi Selatan, 2017), p. 22.

³ Zamakhsyari Dhofier, *Tradisi Pesantren: Memadu Modernitas untuk Kemajuan Bangsa* (Yogyakarta: Pesantren Nawesea Press, 2009), p. 9.

moderation and functioning as a laboratory for moderate scholars and defense institutions for moderation in the swift currents of Islamic thought such as radicalism and liberalism.⁴

This study attempts to explain and analyze the role of the Islamic Boarding School (*Pondok Pesantren - Ponpes*), As'adiyah Sengkang's oldest Islamic boarding school in South Sulawesi, in strengthening the notion of religious moderation among Bugis in the province. The understanding of religious moderation owned by the As'adiyah Sengkang Islamic Boarding School is at least found in the fields of education and preaching as its goals and activities. As'adiyah Sengkang Islamic Boarding School is an educational and preaching institution. This study employed a field study with primary and secondary data sources. Data sources were obtained from informants from the *anregurutta*, central management, madrasa heads and level heads, alumni, students, and the community. Methodologically, the author's experience as one of the alumni and coaches is a reinforcement of information from the data obtained.

This research is essential for the community and the government, especially the ministry of religion, to strengthen the understanding of Islamic moderation, which is starting to be threatened due to several extreme currents. This study can at least provide a reference and role model for understanding Islamic moderation developed by Pondok Pesantren As'adiyah and its role in building a Bugis society with the character of religious understanding following the culture of the archipelago, among others: tolerant, moderate, and wise.

B. Discussion

1. As'adiyah as an Educational and Preaching Institution

As'adiyah Sengkang Islamic Boarding School is one of the Islamic educational institutions engaged in Islamic education and *preaching*, pioneered by 'Alim Allamah Kiyai Haji Muhammad As'ad al-Bugisy is more locally known as

⁴Darlis, *Pesantren dan Studi Islam* (Yogyakarta: Lembaga Ladang Kata Kerjasama Balai Litbang Agama Makassar, 2015), p. 3.

*Anregurutta Pung Haji Sade*⁵ (that is, AGH Muhammad Asad). AGH Muhammad As'ad al-Bugisy was born in Mecca on Monday 12 Rabiul Akhir 1236 H/1907. Then, AGH Muhammad As'ad al-Bugisy is the son of H. Abd. Rashid bin Abd. Rahman and Hj. Salehah bint H. Teru is a descendant of the Bugis and Makassar cleric.⁶

AGH Muhammad As'ad al-Bugisy, at the age of 21, was moved to return to his hometown, namely the land of Bugis Wajo, after hearing much news about the condition of the Wajo people who had embraced Islam. However, in reality, many of them practice far from the true Islamic creed. Many Wajo people still believe in idols, superstition, and *taklid* that mislead them. In addition, gambling and robbery are rampant, society is still far from religious knowledge. Preaching Islamiyah was very gloomy, mosques and prayer rooms are quiet and lacking, and madrasas did not yet exist. This condition moved his heart to return to repairing society to straighten the damaged Islamic creed and return to the Qur'an and the Sunnah of the Prophet Muhammad.

When AGH Muhammad As'ad al-Bugisy was already in Sengkang Wajo; the first step he took in Islamic preaching was holding recitations and lectures and not forgetting to approach community and religious leaders and the government. At first, he carried out *halaqah* recitations at his home. Many Muslim communities in the area came to the *halaqah* at his house to study religion. This atmosphere lasted so long that his house could no longer accommodate the students studying. So, he moved his study to the Jami' Mosque. The Islamic studies (that is, locally called "*mangaji tudang*", or *halaqah* in Indonesian Ponpes) took place, therefore, the students came from various regions, inside and outside South Sulawesi province. This *mangaji tudang* later became the forerunner to the birth of *al-Madrasah al-Arabiyyah al-Islamiyyah* (M.A.I) Sengkang in the month of Zulqaidah in 1348 H, which coincided in May 1930.⁷

Since the establishment of MAI Sengkang in 1930, KH. Muhammad As'ad al-Bugisy has also begun to focus on educating a small number of students, who

⁵ In this article, we use AGH to refer to *Anregurutta Haji*. So, *Anregurutta Haji* Muhammad Asad will be AGH Muhammad Asad, as widely Bugis call respectfully their ulama.

⁶Ummu Kalsum, *K.H Muhammad As'ad: Pendiri Pondok Pesantren As'adiyah Sengkang* (Makassar: Alauddin Press, 2008), p. 14

⁷Pimpinan Pusat As'adiyah, *Setengah Abad As'adiyah 1930-1980* (Sengkang: Pimpinan Pusat As'adiyah, n.d.), p. 9.

already have religious knowledge. Furthermore, they were the senior students and assisted him in teaching at *Al-Madrasah al-Arabiyyah al-Islamiyyah* (MAI). After approximately four years, AGH Muhammad As'ad al-Bugisy held a boarding school study by sitting in a *mangaji tudang* (circle) or *halaqah*, he also showed the format and pattern of modern education by applying the classical system with the levels of education, namely: (1) *al-Awaliyyah* for one year (as an educational institution). trials for prospective students who are considered to have received recitations elsewhere), (2) *Tahdiriyyah* for three years, (3) *Ibtidayyah* for four years, (4) *I'dadiyah* for one year, (5) *Tsanawiyah* for three years, (6) *Takhassus* (Ulama cadre). At that time there was no Madrasah Aliyah yet.

After KH. Muhammad As'ad al-Bugisy passed away on 26 December 1952, and the leadership of *Al-Madrasah al-Arabiyyah al-Islamiyyah* (MAI) was subsequently entrusted to KH Daud Ismail and KH Muhammad Yunus Martan (1953-1961). When the leadership was in the hands of the two of them, through deliberation between the coaches, the name *Al-Madrasah al-Arabiyyah al-Islamiyyah* (MAI) was changed to *Madrasah As'adiyah* (MA) as the name attributed to its founder, and this happened precisely on 25 Sha'ban 1372 H (9 May 1953).

Until very recently, the As'adiyah Islamic Boarding School has proliferated by carrying out education ranging from early childhood education (RA) to tertiary education (IAI) and *Pengkaderan Ulama* (cadre of ulama) (namely, Ma'had Aly). As'adiyah Islamic Boarding School has its center in the city of Sengkang in the Wajo district and has had many branches in South Sulawesi to outside the island of Sulawesi such as in Kalimantan and Papua. In 2018, 537 As'adiyah Islamic Boarding School branches spread throughout the archipelago.

Historically, the emergence of the As'adiyah Islamic Boarding School as a pesantren was born from the preaching needs of the people of Sengkang of Wajo at that time, so its existence in the community makes the As'adiyah Islamic Boarding School not only an educational institution. However, it can also be said to be an Islamic preaching institution that is the basis for preachers and preachers in Sengkang Kab. Wajo in particular and South Sulawesi in general.

As'adiyah Islamic Boarding School has its khithah as the basic goal of forming the institution. The khithah of the As'adiyah Islamic Boarding School is seen as the

essential part of this institution engaged in education and Islamic preaching. As'adiyah Islamic Boarding School only concentrates on development and progress in Islamic education and preaching. Therefore, the As'adiyah Islamic Boarding School is available at all levels of education, ranging from elementary school to tertiary education, and Ma'had Aly levels. Likewise, in the As'adiyah Islamic Boarding School, all Islamic preaching activities are carried out starting from Friday sermons, preaching of the holy month of Ramadan, wedding preaching, Maulid preaching, Isra Miraj preaching, Islamic New Year's preaching, and others.

Since the beginning, the As'adiyah Islamic Boarding School is an inseparable part of the community. The development of this pesantren occurred because of the outstanding participation of the community, both the public's interest in attending education to him and in participating materially. On the one hand, the Sengkang people, known to be tenacious in their efforts, have made many material contributions. However, there are no recorded students who stand out and who, in turn, become famous ulama. The well-known clerics from the As'adiyah Islamic Boarding School are from Wajo and outside the district.

As'adiyah Islamic Boarding School developed a preaching network long ago. As'adiyah, institutionally and individually, carried out preaching activities by *anregurutta*, teachers, and students. They serve the needs of the community's preaching at the execution of Friday sermons and religious lectures on the commemoration of Islamic holidays and weddings, and other events. It is mainly during the holy month of Ramadan that the preaching team from the As'adiyah students at the request of the Islamic community in various regions carried out preaching activities in fulling for a month in these areas.

Preaching activities through mass media have been carried out since KH. Muhammad As'ad with the publication of print media in the form of *al-Mauizah al-Hasanah* magazine, although the publishing time is minimal. The formation of this preaching network with the print media continued around 1965 with the publication of the *Risalah As'adiyah* magazine, whose publication took a very long time, reaching tens of years, but also stopped. Preaching networks through print media can last for a long time and can reach a wider area. The publication of books by As'adiyah clerics completes this print media network. Books and magazines

build networks with their readers by transferring their knowledge, so they are also educational media.

The role of the *Radio Suara As'adiyah* (RSA), which first took on air in 1968 and still exists to this day, is vital in maintaining As'adiyah's network with the community or ummah. The recitations conducted by the As'adiyah *anregurutta* both at the Sengkang Grand Mosque and in the studio were broadcast widely through this radio transmitter. Routinely after every evening prayer and dawn prayer, the recitation or preaching is transmitted through the As'adiyah Voice Radio transmitter.

The role of the As'adiyah Islamic Boarding School in developing Islamic preaching through Bugis clerics in South Sulawesi is fundamental. Almost all well-known Bugis scholars have a scientific sanad with KH Muhammad As'ad al-Bugisy through the *Al-Madrasah al-Arabiyyah al-Islamiyyah* (MAI). As explained earlier, when *anregurutta* opened the *halaqah* recitation at his home, many Bugis ulama came from various regions to gain knowledge from him. After a long time with KH. Muhammad As'ad al-Bugisy and deemed to have received the mandate and blessing of the *anregurutta*, they returned to their respective regions and built pesantren with the spirit of the *Al-Madrasah al-Arabiyyah al-Islamiyyah* (MAI), although with a different name.

A more critical role for the As'adiyah Islamic Boarding School in the development of education, especially in South Sulawesi and the eastern region, is the function of a printer for scholars and preservers of Islamic traditions. At the As'adiyah Islamic Boarding School, students are required to master various religious disciplines to become a scholar. Therefore, for example, to achieve the title of *Kiai Muda* (KM), not all students can achieve it. A senior *santri* must first take the memorization test from *anregurutta*. The result of this test determines whether *anregurutta* admits it or not. If it has been acknowledged by *anregurutta* that the student concerned is worthy of becoming a young *kiai*, then he is a competent and qualified *kiai*.⁸

⁸Bahaking Rama, *Jejak Pembaruan Pendidikan Pesantren: Kajian Pesantren As'adiyah Sengkang Sulawesi Selatan* (Jakarta: Parodatama Wiragemilang), p. 166.

As for how the exam is carried out, a senior santri faces several *anregurutta* people who are ready in a particular room with their respective robes. The santri face the *anregurutta* with the santri clothes, namely sarongs, white clothes, and skullcaps, while sitting cross-legged (*mangaji tudang*). Santri was asked to memorize and explain the contents of certain books from the kiai. Very few of the students took the exam once. It seems that to get the title of young kiai, students usually take the final exam more than once.⁹

As'adiyah Islamic Boarding School adheres to the *wasathiyah* principle (moderate way) in the fields of faith, sharia, and morals. As'adiyah Islamic Boarding School has the principle of openness to all kinds of developments that occur in society. As'adiyah preaching is carried out by using soft language and smooth *balagah* (a branch of Arabic linguistics), therefore, it is not harsh and does not offend all parties. In terms of education, As'adiyah never contradicted the policies of the government and the local area, so in As'adiyah starting from the lowest level to the university level, Pancasila and local contents were obtained. As'adiyah education combines the government curriculum with the As'adiyah curriculum and the local curriculum of each region.¹⁰

As'adiyah Islamic Boarding School has the principle of implementing Islamic law correctly and well. As'adiyah is in the middle of every problem in government and society. The four pillars of the state include Pancasila, the 1945 Constitution (UUD), Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia (*Negara Kesatuan Republik Indonesia* - NKRI), which are fixed and final and cannot be disputed anymore. Because what makes the four pillars of the country is the result of deliberation including the presence of scholars in it and various figures. As'adiyah's preaching is polite and democratic preaching. Democracy means being moderate in its preaching activities. As'adiyah's tolerance of all government regulations, As'adiyah's tolerance of the local community's culture, and As'adiyah's tolerance of adherents of other religions have been very well maintained.

⁹Amiruddin Mustam, Pesantren Dalam Dinamika: Studi Pada Peranan As'adiyah dalam Pengembangan Pendidikan, *Jurnal al-Ishlah* 15, no. 1 (2017), p. 24.

¹⁰M. Syaib Nawang (73 year), an Ulama of As'adiyah, Interview in Sengkang, 3 September 2021.

According to As'adiyah's teachers, every element of society, including pesantren, cannot exist and develop without the presence of the government. Every regulation issued by the government should be obeyed as long as it does not conflict with the principles of Islamic boarding schools. As'adiyah has a vision and mission of education that must pay attention to the education pattern adopted by the government. As'adiyah preaching should not contain things that can cause hatred and do not seem to bring down the government. As'adiyah's missionary content should maintain the integrity of the Unitary State of the Republic of Indonesia. Likewise, in the economic field, we must also pay attention to any regulations issued by the government.¹¹

As'adiyah Islamic Boarding School is in a moderate (*wasathiyah*) position in understanding the relationship between religion and the state. It means that As'adiyah tries to be in the middle by adopting religious values and not putting aside the principles of the state. That is why in the As'adiyah curriculum, although initially, religious education was dominant, it was never separated from the government's mission of maintaining the unity of the Republic of Indonesia. It is proven by general and national subjects taught at every level of education at the As'adiyah Islamic Boarding School. As'adiyah Islamic Boarding School although its main focus is on religious education, always tries to instill the values of patriotism and nationalism in its students.

A prominent ulama in South Sulawesi, Hamzah Haruna al-Rasyid, said that the As'adiyah Islamic Boarding School is a unique and traditional religious institution. This character is the hallmark of As'adiyah, which is almost a century old and still exists today. The authentic character of the As'adiyah Islamic Boarding School from the early days of its establishment has displayed a tolerant and peaceful face. It has even succeeded in conducting many dialogues with the culture of the community. As'adiyah residents display an accommodative attitude that is balanced with local culture. So that the people of As'adiyah experience assimilation with the community well. Achievements like this then become a model of religious tolerance in Islamic boarding schools, which can then transmit the seeds of a

¹¹M. Tahir (52 year), Vice Chairman of Central (PB) Ponpes As'adiyah, Interview, Sengkang, 5 September 2021.

tolerant religion among Muslims in general if the character of Islam in Wajo Regency is often perceived as a friendly and peaceful Muslim.¹²

The Islamic religious views of the As'adiyah Islamic Boarding School are rooted in its theological teachings, namely *Ahlussunnah wal Jama'ah*. The *ahlussunnah wal Jama'ah* has been becoming a religious understanding that upholds the principles of moderation in thinking, acting, and behaving. These principles are *al-tawasut* (moderate), *al-tawazun* (balance), and *al-tasamuh* (tolerant). With this basis, pesantren can accept the development of science-based on rationality from wherever it comes but also respect conservative religious understanding as long as it benefits society's progress and welfare.

As'adiyah Islamic Boarding School adheres to the Shafi'i school of thought (*mazhab*) which in its history has never contradicted the government. The rules of jurisprudence (*ushul*) in the Shafi'i school direct humans to unite with the government. For example, the rule: "*Dar'ul mafasid muqaddamun ala jalbi mashalih*" ("Preventing harm takes precedence over taking benefits"). Those *muballigh* (preachers) As'adiyah are obliged to convey the values of Syafi'i fiqh to the community in their da'wah activities. The Shafi'i school is very moderate (middle way) because it balances the *naqli* (nash) proposition with the *aqli* (reason) argument. Therefore, the *qiyas* argument is a method of determining the law that is very popular among the Shafi'i schools because it uses the role of the *naqli* argument and the *aqli* argument.

2. *Application of Religious Moderation Understanding of As'adiyah Islamic Boarding Schools in the Field of Education and Preaching*

As'adiyah Islamic Boarding School is a boarding school that is one of the significant Islamic educational institutions among the people of South Sulawesi, even for the people of central and eastern Indonesia in particular. As an Islamic educational institution, it becomes a place for the teaching and learning process to

¹²Hamzah Haruna al-Rasyid, a Counselor Board of As'adiyah, Interview in Makassar, 22 October 2021.

take place so that in a fairly long time interval this pesantren has developed an important role in educating the nation's life as educational institutions in general.¹³

In the view of the local governments and the community, the As'adiyah Islamic Boarding School plays a crucial role in maintaining the existence of the state and culture that develops in the community through the fields of education and preaching. Through the field of education, As'adiyah Islamic boarding school teaches its students the attitude of nationalism and patriotism through civic education, Pancasila education, civic education, scouts, youth red-cross (PMR), basic leadership training (LDK), local learning contents, local languages (*Bahasa Daerah*), and other extracurricular activities. Through preaching, the Islamic boarding school As'adiyah calls for preaching in the midst of society through a moderation preaching approach that teaches the values of state commitment, tolerance, and anti-radicalism.

The forerunner of the presence of the As'adiyah Islamic boarding school has always maintained good relations with the local governments. The education brought by *anregurutta* consistently juxtaposes with the country and culture, as for the forms of As'adiyah's participation in guarding the state, among others. For example, in the field of education, many As'adiyah alumni take part in the field of education and participate in state politics such as becoming Council Members (Local People Representative - DPRD) and Regional Heads (*Kepala Daerah*). In the field of preaching, the As'adiyah missionary has received recognition from the national and even international community.

As'adiyah Islamic Boarding School plays a significant role in instilling the values of tolerance in the community due to the large number of As'adiyah alumni who play a role in all lines of life and in all aspects of community life, especially the As'adiyah preaching team which was sent to all corners of the archipelago on the holy month of Ramadan and the Friday sermon team every week. As'adiyah's structural role in government is evident in the efforts of As'adiyah alumni who are directly involved in the governmental structures to strengthen community

¹³Bahaking Rama, *Jejak Pembaharuan Pendidikan Pesantren: Kajian Pesantren As'adiyah Sengkang Sulawesi Selatan*, p. 166.

religious understanding, regional regulations (*Peraturan Daerah - Perda*) such as the prohibition of alcohol, gambling, pornography, and anti-radicalism.

As'adiyah Islamic Boarding School carries out coaching and training for students, such as fostering the younger generation to love the nation and state at every level of education, from elementary to tertiary education. For instance, socialization of the dangers of drugs and HIV and AIDS at every level of education starting from elementary schools to tertiary education. For example, national studies conducted at the higher education and *ma'had aly* level to counteract radicalism that has developed in the millennial era. The seminar, which was held at the As'adiyah, had the main objective of counteracting radicalism and strengthening the role of alumni to counteract the growing understanding of radicalism.

As'adiyah preaching is carried out in the form of oral preaching, *bil hal* preaching, *bil mal* preaching, and *bil mauizah hasanah* preaching. The characteristics of As'adiyah preaching are inseparable from the four schools of thought that are always practiced and traditions that do not conflict with Islamic law. Preaching (*amar ma'ruf nahi munkar*) is obligatory for every Muslim. To protect the Indonesian state, which is the result of the struggle of previous scholars, there must be other ways, including becoming a loyal citizen to maintain the existence of the nation-state, maintaining the plurality of state life, and maintaining the nature of tolerance.¹⁴

As'adiyah always organizes a yearly preaching training before the coming month of Ramadan. In this preaching training, there is always recommended to preach according to the needs of the community, not showing differences (*khilafiyah*), let alone wanting to preach something contrary to government policies and regulations, does not bring up anything that can oppose government programs, because As'adiyah Adiyah had anticipated things that could lead to conflict in the life of the nation and state.

As a result, there has never been a preacher (*muballigh*) As'adiyah who was expelled and summoned by the authority, such as the police, due to the content of

¹⁴Muh. Yunus Pasanreseng Andi Padi (61 year), Rektor IAI As'adiyah, *interview* in Rektorat IAI As'adiyah, 7 December 2021.

his preaching. Preaching in As'adiyah's way strongly supports government programs and is in accordance with the community's needs, which has relevance to government regulations. Even the district government. Wajo strongly supports As'adiyah's preaching activities by providing assistance to As'adiyah missionaries who work in the Wajo district. Even the mandate of the As'adiyah preacher was issued and signed by the Wajo regent. The local government and As'adiyah missionaries cooperate with each other in religious activities in the Wajo district.

In the process of the cadre of a preacher (*muballigh*), alumni of As'adiyah from the lowest level to the highest level every year hold a cadre as a form of preparation and stabilization of the missionaries before being sent to various places in all corners of the village, both in South Sulawesi and Sumatra, Kalimantan, and Papua. The missionaries were also divided into two forms: some came out as a missionary team, and some came out as a team of *imam tarawih* (imam of the night-Ramadhan prayer). It is not frequent; some double as lecturers and tarawih imams for one month in mosques.

Another essential role in the form of preaching apart from the holy month of Ramadan is the Friday sermon. The As'adiyah preacher team delivers sermons every Friday at many mosques throughout the village, starting from the district. Wajo, Sidrap, Bone and Soppeng. According to information from teachers of As'adiyah that there are approximately 250 Friday preachers (*khatib*) of As'adiyah on duty every Friday. In addition, As'adiyah also played an essential role in filling out the taklim recitations held by the community.

In the context of today's preaching, As'adiyah pesantren is one of the pesantren that is committed to the principles of Islamic moderation. Historically, the As'adiyah Islamic boarding school has always adhered to the principles of washatiah in preaching. Departing from the basic principles as exemplified by the Messenger of Allah, As'adiyah pesantren was able to quickly provide enlightenment to the people of the Wajo district in particular and Eastern Indonesia in general.

The method used by As'adiyah in conveying the message of preaching is very moderate. The preaching spirit of the As'adiyah Islamic boarding school is based on the motto "Help each other in goodness." This motto animates the entire

movement of As'adiyah's preaching, whether preaching in the form of education or personal preaching on the pulpit. The motto implies the principles of As'adiyah in preaching, which is to invite wisdom. Non-judgmental and non-judgmental. Nor do they criticize people who have different views of As'adiyah's religious concept. As'adiyah prioritizes dialogue and a persuasive-cultural approach so that it is very young to be accepted in society. Moreover, what is no less important is that As'adiyah respects differences and has never resorted to violent preaching.¹⁵

The application of religious moderation understanding of As'adiyah Islamic Boarding School in the field of education can be proven, among others:

1. Educational goals

Broadly, the purpose of education contained in Article 3 of Law no. 20 of 2003 that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

According to Muhammad Hatta Walinga, that education was developed by KH. Muhammad As'ad al-Bugisy combines pesantren and madrasa education. Adhering to the middle way education system (*washatiyyah*), the efforts of KH. Muhammad As'ad al-Bugisy in the field of education can be seen in several ways, including:

- a. Developing Islamic education using the madrasa system and also using the traditional Islamic boarding school (Pesantren) educational system;
- b. Supporting the development of Islamic education, the funds must be taken from the zakat of wealth and zakat fitrah of the community;
- c. Madrasah must be free from political sects and not bound to one school of thought;
- d. Madrasah that is already established can develop themselves by opening branches anywhere at the request of the local community;

¹⁵Darlis, Peran Pesantren As'adiyah Sengkang Dalam Membangun Moderasi Islam di Tanah Bugis: Sebuah Penelitian Awal, *Jurnal al-Misbah*, Vol. 12, no. 1 (2016), p. 135.

- e. The purpose of Islamic education prioritizes the benefit of society in general; the scholars, as far as possible stay away from the problem of *khilafiah*.¹⁶

2. Teaching and learning materials

Teaching and teaching materials or curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials, as well as the methods used as guidelines for the implementation of learning activities to achieve specific educational goals. The curriculum as a guide for the implementation of learning activities means that in a curriculum there is a guide for interaction between educators and students to achieve better educational goals.

The curriculum applied in the As'adiyah Islamic boarding school is a combination and integration of the Islamic boarding school curriculum with the national curriculum. At every level of education at the As'adiyah Islamic Boarding School, nationality and Pancasila are included. Therefore, in the end, it will give birth to graduates who are religious nationalists. As'adiyah curriculum at the Madrasah Tsanawiyah and Madrasah Aliyah levels found PKN (Citizenship Education) subjects, and the Higher Education and Ma'had Aly levels found the subjects such as Pancasila and Civic Education.

Furthermore, in educational material, at the tertiary level and Ma'had Aly, they are taught about comparative schools of thought (*Fiqh Muqaran*) and comparative interpretations (*Tafsir Muqaran*) which gives students an understanding that in Islam differences of opinion are a necessity. So as to produce graduates who are able to appreciate differences and have a tolerant attitude. As'adiyah's educational material does not limit students to only studying one opinion or school but provides comparisons against several opinions or schools of thought (*mazhab*).

3. Educational methods

As an educator, *Anregurutta* Muhammad As'ad always pays attention to the methods used in educating his students. He is not bound to one method but always

¹⁶Muh. Hatta Walinga, *Warisan Intelektual Sang Maha Guru: Biografi KH. Muhammad As'ad* (Solo: Zadahaniwa Publishing, 2017), p. 90-91.

chooses the right and suitable method for use in one subject. Some educational methods educators use at the As'adiyah Islamic boarding school include the lecture method, the question and answer method, the discussion method, and the assignment method.

Preaching is the most widely used in his educational method. The preaching method never binds the students with what the teacher conveys. However, the students themselves must understand the lesson and the knowledge they receive can be developed by themselves according to the editorial. The question and answer method are intended to evaluate the absorption of students in receiving lessons, as well as knowing certain facts that have been taught or to determine the level of thinking of each student. The discussion method is to stimulate students to think and express their opinions and contribute their thoughts on a problem together. The discussion method aims to determine the ability of students to use literature and wants students to have a broad view of a problem so that they can express their own opinions. Furthermore, the method of giving assignments to students is to be done at home or school, and the next step is to account for what they have learned to the teacher.

The application of religious moderation in As'adiyah Islamic Boarding School in the field of preaching can be seen in the following ways, among others:

1. The purpose of preaching

The purpose of preaching KH. Muhammad As'ad al-Bugisy cannot be separated from the state of the Bugis society including the crisis of faith and social crisis. Broadly, it can be divided into three parts: ignorance, poverty, and disbelief.

The formulation of the purpose of da'wah according to *Anregurutta* Muhammad As'ad al-Bugisy was based on the state of the Bugis society at that time. As a result of their stupidity so that others easily manipulate them, their property has become a bone of contention so that it is completely depleted and they live in poverty. When humans have reached the pinnacle of poverty, nothing is cared about, only focusing on overcoming their poverty. The situation is worse; if previously classified as wealthy people, then experiencing poverty, they do not think twice about stealing and robbing because it is not a problem for them. So it was poverty that plunged him into disbelief.

2. Preaching materials

Regarding preaching material, *Anregurutta* Muhammad As'ad al-Bugisy is inseparable from the purpose of his preaching. Because the purpose of preaching to be achieved must be in line with the material of the preaching. *Anregurutta*'s preaching material focuses on eradicating ignorance, so her preaching material concerns the virtues of science and what is the attitude of Muslims about sciences.

From all the activities and efforts carried out, it can be said that *Anregurutta* attaches great importance to and prioritizes knowledge. It can be seen in his efforts to establish pesantren and madrasas. *Anregurutta* Muhammad As'ad al-Bugisy conveys how lost an ignorant society is. The way to convey the message of preaching is through lectures, writing books, and publishing magazines. From the writings of *Anregurutta*, it can be seen that he always emphasized the importance of science.

3. Preaching methods

To achieve the objectives of preaching properly, it is necessary to have preaching components such as preaching methods, preaching tools, preaching materials and so on. In general, the missionaries use the preaching method as contained in the QS al-Nahl/16:125

“Call (humans) to the way of your Lord with wisdom and good lessons. Verily, it is your Lord who knows best who has strayed from His path, and He who knows best those who are guided”.

This verse states the method of preaching and the object, purpose, and goals of preaching. As it is said that preaching for the way of Allah is to invite people back to the way of Allah, which is the goal of preaching, by means of wisdom, *mauizah*, and *mujlah* that is the method of preaching in by *bi al-muhtadin*, namely, people who have received guidance.

In its further development, the forms of preaching methods applied by the As'adiyah missionary include.

First, it is moderation in preaching Islam. Moderation in preaching Islam is an attitude of preaching that gives each value or aspect that contradicts a certain part no more than the proper portion, does not judge, humanizes and glorifies humans, and lives in harmony and peace in diversity. The middle way preaching used by the

As'adiyah preachers aims to explain the ummah that Islamic teachings teach an open nature to accept existing differences. Islamic teachings are also dynamic with the aim of providing convenience to the ummah with the presence of several different schools of thought.

Second, it is community empowerment preaching. Community empowerment preaching is a concrete step for preachers to bring change in the midst of society by involving the community in describing their problems and with them in solving every community problem. Community empowerment preaching is more of an assistance to the community to direct them in solving social crises and overcoming poverty. Community empowerment preaching seeks to realize the problems of the ummah in the world and the hereafter. The primary theme in the preaching method is community empowerment, such as community empowerment through zakat, infaq, waqf, and alms.

3. The Impact of Religious Moderation Understanding As'adiyah Islamic Boarding Schools in the Field of Education and Preaching

As'adiyah Islamic boarding school to the government and the people of Wajo district have high hopes for this pesantren to become one of the agents of change and community development. Therefore, it is also a demand for this *pesantren* to be more responsive to the needs and challenges of the times. It is in line with Azyumardi Azra's opinion that the renewal of pesantren is also directed at the functionalization of pesantren as one of the important centers for community development on a macro basis. With its unique position and position, pesantren is expected to be an alternative to community-centered development and at the same time, a value-oriented development center.¹⁷ Similarly, Amran Mahmud (Wajo Regent) explained that the As'adiyah Islamic Boarding School had contributed much to creating a friendly and peaceful face of Islam. As'adiyah Islamic Boarding School can spread its preaching and coexist with various existing religious groups. In addition, the As'adiyah Islamic Boarding School has provided

¹⁷Azyumardi Azra, *Pesantren Kontinuitas dan Perubahan*, dalam Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), p. xxi.

awareness to the public about the importance of the national spirit, which is in line with Islamic values.¹⁸

As'adiyah, in his movement, never confronted and contradicted the government's policy. At this point, there are three philosophies built at the As'adiyah Islamic boarding school, among others: *syara'* (religious leaders), rulers (government), and *parewa ade'* (Bugis traditional leaders). *Anregurutta* Muhammad As'ad al-Bugisy advised that "if you want to sit side by side with *parewa ade'* (traditional leaders), then become *parewa syara'* (ulama)." As'adiyah always coexists with the government in official public events. The method used by As'adiyah in criticizing is through a gentle preaching approach and with the principle of "*rahmatan lil alamin*" (blessing for the whole world) as part of the benefit of the citizens. As'adiyah became the leading proponent of mediating the community with the government through its preaching activities. As'adiyah never fought the government in an extreme way, such as taking to the streets to hold demonstrations against government policies.¹⁹

Meanwhile, the challenge of the As'adiyah concept of the contemporary era is the emergence of some religious understandings that are different from the As'adiyah tradition. As'adiyah's moderation challenges can be broadly mapped into two movements and understandings: the salafi and fundamentalist movement and the Shia-liberalist movement. Empirically, data from the field shows that the two religious ideologies have developed rapidly in South Sulawesi, including in the Wajo district, the place where As'adiyah is based.

Consequently, the phenomenon is a new challenge for the As'adiyah Islamic boarding school to maintain the understanding of Islamic moderation in Muslim society. Understanding that it has been tested can provide coolness and peace in the community. The notion of Islamic moderation developed by As'adiyah is also the spirit of preaching taught by the Prophet Muhammad and his generation of companions and *tabi'in*. They understand that the best religious understanding for humans is a religious understanding based on human nature. Understanding that

¹⁸Amran Mahmud (49 year), Bupati Wajo, interview in Sengkang, 18 September 2021.

¹⁹Amiruddin Aminullah, a lecturer of UIN Alauddin Makassar & an alumnus of As'adiyah, interview, 27 October 2021.

understands the universality of Islam at the same time recognizes the element of the locality. So that in practical terms, Islam does not appear in black and white, but is very colorful and diverse and forms a stunning and soothing form of scenery. That is the essence of Islamic moderation, which is the cornerstone and branding of As'adiyah throughout the ages.

The impact of the religious moderation understanding of the As'adiyah Islamic Boarding School in the field of education and preaching, among others:

1. There is an attitude of openness

Openness is one of the essential attitudes in dealing with societal differences. Without an open attitude, someone will become radical and easily blame someone with different views. An open attitude to existing differences explains that a person has much knowledge by mastering religious comparisons in an opinion.

As'adiyah Islamic Boarding School tries to educate its students about the differences in fiqh, interpretation, hadith, and other religious sources. The students are taught books containing many schools of thought to bring up an attitude of openness to existing differences. In addition, the As'adiyah Islamic Boarding School also tries to educate its missionaries to convey tolerant preaching by not bringing up *khilafiyah* (Islamic difference on the school of thought – *mazhab*) problems which are often debated.

2. Avoid radicalism

By strengthening the notion of moderation to its students (*santri*), the students will be protected from radical and fundamental nature. Radicalism is a big problem that is very dangerous and threatens the religious life of the nation and state. Radicalism is the forerunner of terrorism that threatens the stability of the life of the nation and state. All parties pay great attention to the problem of radicalism that occurs in the unitary state of the Republic of Indonesia.

The notion of religious moderation is the best solution to prevent the younger generation, including the *santri*, from radicalism. As'adiyah Islamic boarding school tries to provide a profound understanding of moderation to every level of education by designing a religious moderation curriculum as the concept of

the ministry of religion. As'adiyah teachers are always directed to educate students to be moderate when there are problems or differences of opinion.

3. Avoid fanaticism

Fanaticism is a person's belief that is too strong and does not use reason so that he does not accept other ideas, aiming to pursue something that is manifested in emotional and extreme intensity. Fanatical behavior is shown in using irrational thinking by thinking exclusively, having a narrow view, and wanting to pursue specific goals. However, these individuals or groups have excessive behavior or understanding of something.

As'adiyah Islamic boarding school frequently tries to avoid excessive fanaticism towards its students. In studying fiqh, the students are first taught that the four well-known schools have emotional academic attachments to each other. The four priests of these schools realized and advised that in their opinion or fatwa, there is a possibility that their opinion is different from others. Then, a return to the Qur'an and hadith is followed. Likewise, their advice is that their opinion can be correct, and there is also the possibility of being wrong.

4. Appears in a friendly, knowledgeable, and wise attitude

Through a moderate understanding of Islam, a friendly Islam will be realized in society. A friendly and peaceful Islam is the ideal of all Islamic teachings. Friendly Islam is a solution to the problems of fanaticism and radicalism that occur in this country. As'adiyah Islamic boarding school seeks to realize a friendly and peaceful Islam in all its educational and preaching activities.

In educational and preaching activities, students are taught to spread Islamic teachings that are *rahmatan lil alamin*. Spread the teachings of Islam not only to fellow Muslims but also to other religions. The ties of brotherhood are not only limited to *ukhwah Islamiyah* but also to *ukhwah wahaniyyah* (brotherhood of nation) and *ukhwah insaniyyah* or *basyariyyah* (brotherhood of fellow human beings). The realization of a friendly and peaceful Islam will gradually eliminate radical and fanatical understandings.

Studying and mastering "the yellow book" (*kitab kuning*, that is, Islamic and Arabic classic literature) can shape the soul and character of students in Islamic boarding schools. The yellow book is rich with insights into Islamic studies,

methodologies of thought, opinions of legal experts in various fields, the views of theologians in various beliefs, and the teachings of the Sufis, which are full of sacred values. Therefore, a moderate understanding of Islamic teachings cannot be separated from the *kitab kuning*.

In the process, the content of the *kitab kuning* taught in Islamic boarding schools forms students into better individuals with noble characters. For example, being sincere, grateful, tenacious, seeking worship values, pursuing blessings, respect for teachers and seniors, attaching importance to togetherness, maintaining outer and inner cleanliness, instilling humility, tolerance, and respecting differences. The noble character is based on religious values.

The *kitab kuning* as a proponent of moderate Islamic religious understanding can be seen from three aspects. First, the text and the contents of the book. From this aspect, the yellow book contains the views and thoughts of the heterogeneous scholars with various debates that occur in it, which makes the insight of the santri not confined to a single understanding. They found that the commentary books were rich in differences in understanding the text of the Qur'an, and the syarah books contained various explanations for understanding the content (*matan*) of the hadith.

Second, learning the yellow book. From this aspect, pesantren still use the traditional method called in South Sulawesi by reciting tudang (Bugis: sitting cross-legged studying the yellow book), where the teacher and santri sit face to face. This method is also known as the *khalaqah (mangaji tudang)* system, where students sit in a circle in front of the teacher and the teacher sits in a particular place that is higher than the student's seat. In this traditional method, the *kitab kuning* text material is well-read, translated word by word, then explained by the teacher using the local language. The activity of the *santri* is mainly to give vows to the text, and the teacher sticks to the rules in Arabic so that the translation does not differ from the intent of the text. In this regard, the teacher's explanation in understanding the book's text is essential, especially in transmitting moderate understanding, which is the hallmark of the standard *kitab kuning*.

Third, ulama who teach the *kitab kuning*. Ulama who teach the *kitab kuning* in Islamic boarding schools are scholars who have clear and authoritative scientific

links. This chain connects a santri with his previous teachers to the Prophet Muhammad as the first teacher to teach Islam. This link maintains the originality and accuracy of science that comes from the Qur'an and Hadith. Therefore, the scientific chain also strengthens moderate religious understanding, far from violence and radical understanding.

C. Conclusion

As'adiyah Islamic Boarding School is one of the educational institutions and Islamic preaching that has made a real contribution to the development of the world of Islamic education in South Sulawesi since the 20th century. More importantly, the As'adiyah Islamic Boarding School has played an important role in instilling religious moderation values in education and preaching through educational activities from kindergarten to the university level. The application of the notion of religious moderation carried out by the As'adiyah Islamic Boarding School in the field of education can be seen in the educational objectives, educational materials, and educational methods.

As'adiyah Islamic Boarding School in the process of education and preaching tries to instill the values of tolerance and wasatiyyah values. The impact of the notion of religious moderation that occurred in the As'adiyah Islamic boarding school, among others: the emergence of an attitude of openness from the As'adiyah residents in accepting the differences that occurred, the As'adiyah residents were spared from terrorist radical ideas, the As'adiyah residents avoided the idea of religious fundamentalist and fanaticism, and the emergence in the lives of As'adiyah residents of a friendly, wise, and wise attitude in the life of society, nation, and state.

Finally, this study has shown that the impacts of religious moderation in As'adiyah Islamic boarding schools include the emergence of an open attitude to wider communities in accepting the differences that occur, avoiding As'adiyah residents from radicalism and terrorism ideas, avoiding community members As'adiyah from fanatical and fundamentalist notions. As'adiyah is a friendly and moderate Islamic boarding school in society, nation, and state life.

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