

## Educational thought KH. Abdurrahman Ambo Dalle in the World of Education

Muhammad Ilham<sup>1</sup>, Corry Iriani R<sup>2</sup>, Nur Aeni Marta<sup>3</sup>

<sup>1,2,3</sup>Universitas Negeri Jakarta, Indonesia

Corresponding authoremail: [MuhammadIlham\\_9915820011@mhs.unj.ac.id](mailto:MuhammadIlham_9915820011@mhs.unj.ac.id)

### Abstract

*The research objective is to analyze educational thought KH. Abdurrahman Ambo Dalle in the world of education. This type of research and analysis method in this study uses a qualitative approach in understanding educational thought KH. Abdurrahman Ambo Dalle in the world of education. The results show that educational thinking in the view of KH. Abdurrahman Ambo Dalle several factors including education is a way to get closer to Allah subhanahu wata'ala, education is a way to raise ignorance in society, and education as a form of concern for the condition of the indigenous people who were in conflict with the Dutch colonials.*

### Keywords

education; world; people



### I. Introduction

In fact, the education that we are carrying out today is inseparable from the efforts of educational leaders who previously pioneered it with a very heavy and tireless struggle. Therefore, when we talk about education that is currently taking place, it is not wise if we don't talk about the figures and figures of education, by only accepting their hard work and work. Basically, there are quite a lot of historical actors who are very instrumental in the world of education in Indonesia.

Education is all efforts and efforts to make people develop human potential so that they have religious spiritual strength, self-control, personality, intelligence, noble character, and have the skills needed as members of society and citizens. Education is an investment in human resources that is expected to change the life of a nation for the better. Education that takes place is of course not only expected to succeed in transferring knowledge and values to the next generation, but also can improve the fate and quality of civilization of its people (Kurniawan, 2011:5).

Education is an effort to form human beings who are complete physically and mentally, intelligent, healthy, and have virtuous character. Education is also to create human beings who are mature and authoritative both physically and mentally, regarding faith, piety, noble character, healthy, knowledgeable, capable, creative, independent, and responsible. Education has an important meaning for human life, both for human maturation outwardly and inwardly as well as maturation for attitudes and behaviors that lead to "ideal" human ideals or "main" humans.

Education is a shared responsibility, which consists of three pillars of education, including: family education, school education, and community or environmental education. Thus parents, society, and schools have the same duties and responsibilities. Although different, they complement each other in their role in educating the nation's children. For this

reason, all parties must be able to work together so that the educational products produced are in accordance with the expected goals. One of the institutions that have an important role in educating children is a boarding school led by a kyai or ulama (Hanipudin, 2013:250).

KH. Abdurrahman Ambo Dalle is a scholar who cares about education. He has qualified knowledge and high dedication in the world of education. He also does not only focus on religious education, he can be said to be a tolerant or moderate scholar in education, because he adapts education to the times. The concept of education KH. Abdurrahman Ambo Dalle started from the notion that humans are servants of Allah SWT and caliphs on earth. To realize and succeed in the implementation of these two tasks, humans must be able to actualize all the potential they have in a balanced way, such as ratios, energy, emotions and so on. His concept of education was greatly influenced by his environment and education, as well as the socio-cultural and political conditions of the time he lived.

KH. Abdurrahman Ambo Dalle is one of the founders of Islamic boarding schools in addition to being a figure who has thoughts in various disciplines, including theology, hadith, literature, fiqh, and education. Based on the background above, there are two formulations of the problem that will be discussed in this paper, namely how the life treatise of KH. Abdurrahman Ambo Dalle, and how the concept of reforming the educational thinking of KH. Abdurrahman Ambo Dalle? The purposes of this writing are, first; to know the history of the life journey of KH. Abdurrahman Ambo Dalle, and the second; to understand further the concept of renewing educational thinking K.H. Abdurrahman Ambo Dalle.

Anregurutta K.H. Abdurrahman Ambo Dalle is a Ulama figure who is very familiar with Muslims, especially in Indonesia, because he is Darud Da'wah Wal Irsyad (DDI) one of the largest Islamic organizations in Indonesia. The character and fame of his name is not only because of his preaching activities as the founder of DDI, but he is also one of the thinkers and reformers of Islamic education. K.H. Abdurrahman Ambo Dalle himself in his thoughts in the field of education is colored with expertise in the fields of hadith and fiqhi. And it was also encouraged by education at that time, which began to change and develop which was increasing, from an established traditional to a modern form, influencing the Dutch Imperialist education system implemented in Indonesia.

The research objective is to analyze educational thought KH. Abdurrahman Ambo Dalle in the world of education.

## **II. Research Method**

The research method is the steps taken by researchers to collect data or information to be processed and analyzed scientifically (Octiva et al., 2018; Pandiangan, 2018). Research methods are strategies, processes, or techniques used by researchers in an effort to collect data or evidence so that further analysis can be carried out in order to reveal new information or create a better understanding of a topic or problem theme (Asyraini et al., 2022; Octiva, 2002). 2018; Pandiangan, 2015). The purpose of the research method is to obtain a formulation of the results of a study through the process of seeking, discovering, developing, and testing knowledge (Jibril et al., 2022; Pandiangan et al., 2018; Pandiangan, 2022).

This type of research and analysis method in this study uses a qualitative approach in understanding educational thought KH. Abdurrahman Ambo Dalle in the world of education. This type of qualitative research is one of the research methods that is often used without calculation. This type of qualitative research uses data based on arguments (Octiva et al., 2021; Pandiangan et al., 2021; Pandia et al., 2018). Arguments in qualitative data can be represented in the form of words and sentences, not numbers so they cannot be counted.

The process of data analysis that does not involve or is in the form of numbers. Qualitative analysis method is the data obtained for research using technical analysis of qualitative data is generally subjective. In qualitative research, researchers obtain data from many sources and use many methods (Pandiangan et al., 2022; Tobing et al., 2018).

### **III. Discussion**

#### **3.1 Biography of KH. Abdurrahman Ambo Dalle**

Abdurrahman Ambo Dalle was born on a Tuesday afternoon in 1900 in Ujungnge Village (east of Lake Tempe) Tanasitolo District, which is 7 km north of Sengkang City, Wajo Regency. His descendants come from Bugis aristocrats, his father named Andi Ngati Dg Patobo (called Puang Ngati Dg) an elder in Uungnge Village, he became a leader and community leader not because he was noble, but more than that because Dg Patobo himself was a person who had charisma. who is glorified by his community, because he often serves people who come to complain about various life problems he faces, such as economic problems and other problems concerning household harmony. His mother's name was Candara Dewi, who was still a cousin three times with General Yusuf of Bone descent.

In his childhood, he was given the name by his parents "Ambo Dalle" a name that has its own meaning. In Bugis language, Ambo means father or father, while Dalle means sustenance. So, Ambo Dalle means the father of sustenance (source of sustenance). The name was deliberately given to him in the hope that in the future it will bring a change in fate, not only for his family, but also for his community.

At the time of entering the religious school his name was changed to Abdurrahman Ambo Dalle until he was named a scholar with the nickname Gurutta, or in full he was called Anre Gurutta H. Abdurrahman Ambo Dalle. The word Gurutta comes from the Bugis language which means the great teacher or our education or our teacher, which is a title or designation commonly given to educator figures or prominent educators and scholars in South Sulawesi. The awarding of this special title is given to great scholars who are old and increasingly respected in their position in society. Semitra with the term senior Kiai in Java or Pour Guru in Sumatra.

As an only child, he is loved and given special attention by his family because he is different from other children his age. Ambo Dalle grew up to be a smart kid.

In the 1930s, he married Andi Tenri for the first time, but the marriage did not last long and he divorced him, as did his second wife (Puang Sohra), and his third wife (Andi Selo). Of these three marriages, no one gave Ambo Dalle any offspring until he remarried the fourth time with his own family, namely Sitti Marhawa who is usually called "Puang Hawa". From this marriage, Ambo Dalle produced 3 sons. Each named Muhammad Ali Rusydi, Abdul Halim Mubarak, and Muhammad Rasyid Rida. And now he has 14 grandchildren each from Abdul Halim Mubarak and Muh. Rashid Rida. However, among Ambo Dalle's children who are still alive today, Muh. Rasyid Ridha, he is also the leader of the Kaballangang Pinrang Islamic boarding school. One of the pesantren ever founded by Ambo Dalle.

#### **3.2 Educational History KH. Abdurrahman Ambo Dalle**

Abdurrahman Ambo Dalle as a child and teenager was raised by his aunt named I Midi, then to his grandfather, La Caco (Puang Caco), an Imam in the village of Ujunge, and studied and memorized his Al-Qur'an with an ustadz named H. Muhammad Ishaq. Then Abdurrahman Ambo Dalle continued his education in the city of Sengkang, besides attending the Volk School (people's school) he also took a Dutch language course at (HIS) Hollandsch Inlandsch Sengkang.

Abdurrahman Ambo Dalle's teenage years were different from his peers. When his peers are busy playing, Ambo Dalle is busy learning and memorizing. Even if there was time left, he would play football, one of Ambo Dalle's favorite sports.

Abdurrahman Ambo Dalle is a student who is not satisfied with studying religion alone. He did rihlah in seeking knowledge as the oldest Salaf scholars, who left their homeland to seek knowledge. Of course, with the aim that the knowledge he gains can be useful for the community.

Abdurrahman Ambo Dalle continued his education at the Guru Syarikat Islam (SI) school. At that school, for the first time Ambo Dalle got a new method of learning and teaching, using the classical learning system, not the halaqah system that was previously obtained in his homeland, Wajo Regency.

The existence of Ambo Dalle in Makassar at that time, of course, got a new learning atmosphere that was different from what he got in his homeland. Ambo Dalle as a person who is thirsty for knowledge and is not satisfied when getting knowledge, really takes advantage of the opportunity and time while in Makassar to study formally at the Syarikat Islam School and also study non-formally with scholars and figures of the Syarikat Islam in Makassar.

After he finished his education at the Syarikat Islam Teachers' School, Ambo Dalle returned to Sengkang to continue and deepen his religious knowledge. At the same time, in the land of Wajo, many scholars from Wajo completed their studies in Mecca and returned to their country to open recitations. It is at these educational institutions that Ambo Dalle continues to gain knowledge. He entered the Darul 'Ulum school led by Sayyid Muhammad Al-Mahdaly, then also attended book studies at Shaykh H. Syamsuddin, Shaykh H. Ambo Amme, Shaykh Abd. Rashid Mahmud Al-Jawwad, and Sayyid Abdullah Dahlan, and Sayyid Hasan Al-Yamani. The subject matter received at these institutions is Tafsir, Fiqh, Nahwu, and Sharaf. The number of ulama in Wajo land is the impact of the well-established relationship between Umaro' and the Ulama or the government of the Wajo Kingdom (Arung Matoa and Arung Enneng) with the ulama in their country, able to produce good relations and marked by frequent parties of the Wajo kingdom. received visits from great scholars from the Middle East as mentioned above.

In 1928 Anregurutta K.H. Muhammad As'ad (1907-1952), who was familiarly called his santri "Anregurutta Sa'de" at that time was 21 years old, still very young but had a capable and extensive religious knowledge because he was born and raised in the city of Mecca. He moved to Sengkang City, where his parents came from. His arrival in Wajo Regency was also used to establish an institution called Madrasah Al-Arabiyah Sengkang or shortened to MAI Sengkang. MAI Sengkang was founded in 1930.

The arrival of anregurutta Sa'de was used by Ambo Dalle to study religion even though he was 7 years younger than his teacher. Ambo Dalle's enthusiasm for religious studies and the religious knowledge he got from several of his sheikhs made him stand out among other Anregurutta Sa'de students, so he was appointed assistant to Anregurutta Sa'de.

In 1935, Ambo Dalle performed the first pilgrimage, and stayed for several months in Mecca to deepen his religious knowledge with the sheikhs in Mecca such as Shaykh Abbas Al-Maliki, Shaykh Alawi Al-Maliki, Shaykh Ahmad Al-Qusasiy. However, at the insistence of his teacher (Anregurutta Sa'de) to return to Madrasah Arabiyah Islamiyah (MAI), which was experiencing some problems in terms of administration and education management, Ambo Dalle left the holy land of Mecca. Abdul Sadiq Kawu said that the 9-month study period in Mecca gave a strong enough color to the figure of Anregurutta K.H. Abdurrahman Ambo Dalle as a charismatic cleric in the Bugis area.

The educational process and journey of Anregurutta K.H. Abdurrahman Ambo Dalle, which started in Sengkang Wajo, then continued to Makassar to Mecca, was a special episode

in his career as a future Muslim scholar. He once carried out his duties as a teaching staff at Madrasah Arabiyah Islamiyah (MAI) Sengkang on the mandate of Anregurutta Muhammad As'ad, then developed his educational results in Mangkoso, Pare-Pare, and Pinrang and established an institution engaged in the world of education and da'wah "Darud Da'wah Wal Ershad (DDI)" until his death in 1996.

### **3.3 Educational Thought KH. Abdurrahman Ambo Dalle in the World of Education**

Educational thinking in the view of KH. Abdurrahman Ambo Dalle several factors including:

1. Education is a way to get closer to Allah subhanahu wata'ala.
2. Education is a way to raise ignorance in society.
3. Education as a form of concern for the condition of the indigenous people who were in conflict with the Dutch colonials.

In the 20th century, intellectuals began to appear in the country, one of them was KH. Abdurrahman Ambo Dalle, he studied even to the Middle East. Armed with the knowledge he got from studying, KH. Abdurrahman Ambo Dalle built a school, or better known as "Anggajian" or recitation. Inside the school was built with a religious nuance that not only studied the Koran but, there were other sciences taught.

KH. Abdurrahman Ambo Dalle has a clean heart, is sincere, sincere, and struggles in the path of education and da'wah because he only hopes for the face and pleasure of Allah. With such a soul, KH. Ambo Dalle founded a boarding school and led Daruda Da'wah Wal Irsyad (DDI). With all of its efforts, DDI does intend to educate the nation, especially Muslims, to be able to think using a healthy ratio and leave the frozen mind that is very detrimental to the development of the nation, but still underlies the development of that progress with religious teachings and noble character. Therefore, education holds an important position in DDI activities.

The education system that developed at that time, first was the indigenous traditional education system which was held in Islamic boarding schools with a curriculum that contained religious material. The educational process in this system is generally still carried out in a traditional manner, and privately by teachers or kiai using the sorogan method (students individually face the kiai one by one by bringing the book they are going to read, the kiai reads the lesson, then translates and explains the meaning) and weton (teaching method in groups with students sitting cross-legged around the kiai also sitting cross-legged and the kiai explaining the lesson and students listening to each other's books or in Arabic called the halaqah method) in teaching.

Education conducted by KH. Abdurrahman Ambo Dalle does not want to focus on just one place. Santri who are considered competent to preach, are then sent to various areas on the island of Sulawesi to open schools or recitations and teach the community. The number of schools that are formed in various regions certainly requires a forum that can control so that the education process in those areas runs well. So, on that initiative KH. Abdurrahman Ambo Dalle then founded an educational and da'wah institution on December 27, 1949 which was named Darud Da'wah Wal Irsyad (DDI).

KH. Abdurrahman Ambo Dalle founded the DDI in the midst of the Dutch colonial aggression that tried to return to power in Indonesia. At that time the Dutch colonial committed the murder of 40 thousand people of Sulawesi.



## IV. Conclusion

The results show that educational thinking in the view of KH. Abdurrahman Ambo Dalle several factors including education is a way to get closer to Allah subhanahu wata'ala, education is a way to raise ignorance in society, and education as a form of concern for the condition of the indigenous people who were in conflict with the Dutch colonials.

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