

# Tritological Education in the Perspective of K. H Abdurrahman Ambo Dalle

Nurhayati

Palu State Institute of Islamic Religion, Indonesia  
nurhayatiabdrasyid2[at]gmail.com

**Abstract:** *One of the problems of education today is that the internalization of morals and Islam is not optimal for students. This can be seen in various cases of moral and religious decadence that occur around us. For this reason, strengthening moral education in the perspective of KH Abdurrahman Ambo Dalle is important. This study aims to explain the concept of moral education in the tritology of KH Abdurrahman Ambo Dalle. The research was conducted with documentation data sources in the form of scientific articles discussing KH Abdurrahman Ambo Dalle and books by KH Abdurrahman Ambo Dalle. The data in the form of information is then reviewed and analyzed in the context of the content so that it can be presented in the findings and discussion. The result of his research is that moral education in this Tritology combines three concepts simultaneously: (1) education which refers to the implementation of education based on Islamic knowledge, values, and way of life; (2) da'wah which refers to giving religious teachings to the general public (people); and (3) the social business aspect refers to the efforts made to create a more civil society order.*

**Keywords:** Moral Education, Tritology, Da'wah, and Social Enterprises

## 1. Introduction

Character education (morals) is an important issue in the world of education, not least in Islamic education. The formation of character and morals is the main goal in Islamic education [28]. Islamic education emphasizes the importance of individual formation based on Islamic teachings revealed by Allah SWT. to the Prophet Muhammad. Through such an educational process, students are formed so that they can achieve high degrees so that they are able to fulfill their function as caliphs on earth and succeed in realizing happiness in the world and in the hereafter [27]. The goals of Islamic education are in line with the goals of national education. In the current context, many parties demand an increase in the intensity and quality of the implementation of character education in educational institutions. These demands are based on developing social phenomena such as moral decadence that occurs in society. Many occurrences of crime, injustice, corruption, violence against children, violations of Human Rights (HAM) are evidence that there has been a crisis of identity and characteristics in the Indonesian nation [30]. This fact is the impact of globalization, information, across geographies, and cultures that are increasingly happening today and affect people's lives. In this condition, it is very natural and needs to be supported by all parties if the National Education Program (Propernas) in 2000,

Unfortunately, the role of education today is not maximized in the formation of noble character for generations. Education today still plays a dominant role in improving the cognitive aspects of students, not yet touching the affective and psychomotor aspects [21]. As a result, intellectual intelligence is not accompanied by adequate spiritual intelligence as the mainstream in the formation of noble behavior and character. From here, this research will examine the tritology of moral education thought by KH Abdurrahman Ambo Dalle (1900-1996 AD), in which his works discussing moral education are described in the book *al-Hilyah as-Syabab*. KH Abdurrahman Ambo Dalle is a

charismatic cleric who has become a role model with a great contribution to religion, nation and state. In a religious context, KH Abdurrahman Ambo Dalle is a scholar figure who became the famous Supreme Guru or topanrita in South Sulawesi. KH Abdurrahman Ambo Dalle has educated and nurtured Many ulama became his successors in building religious life in society. Meanwhile, in the context of the nation and state. KH Abdurrahman Ambo Dalle contributed greatly in maintaining the independence of this country [25]. On the other hand, K. H Abdurrahman Ambo Dalle He is also a prominent figure in Islamic education in Eastern Indonesia. As emphasized by one of his students, K. H Ali Yafie, that what has been done by K. H Abdurrahman Ambo Dalle for decades in Bugis in particular and in Sulawesi in general is a reform movement to build a fortress of monotheism [22]. In other words, developed K. H Abdurrahman Ambo Dalle through da'wah, education, social and cultural programs. This is actually a part of jihad, ijtihad, and mujahadah to build a 'culture of monotheism' [25] and at the same time to build a soul with good character [23]. Akhlak karimah is the most important part in forming a spiritual-based education.

The selection of the field of education as a field of jihad, ijtihad, and mujahadah shows that K. H Abdurrahman Ambo Dalle has a vision of a modern educator. K. H Abdurrahman Ambo Dalle also realizes that education is a long-term human resource investment, which has strategic value for the survival of human civilization in the world. This awareness is proven by the birth of an educational institution, Darul Dakwah wa Al-Isryad (DDI), which K. H Abdurrahman Ambo Dalle founded together with other ulama figures [20]. This fact is inseparable from the attention and responsibility to take a role in building the character of the people through Islamic education. The important role of KH Abdurrahman Ambo Dalle in developing formal education, as evidenced by the establishment of Islamic boarding schools as a forum for teaching and learning activities in the classical form and the form of the halaqah recitation which is commonly referred

to in the Bugis community as reciting tudang (sitting cross-legged system). Halaqah recitation is carried out after the Maghrib prayer until the Isha prayer time and after the Fajr prayer. This is carried out, except as a guide to the Qur'an, including karimah character, which is human nature in achieving inner and emotional peace [19].

K. H. Abdurrahman Ambo Dalle, besides being active in spreading da'wah and moral education through formal education, he is also known as a very productive scholar in writing books. He has written approximately 30 work, has been described in the book Reasoning Sufism, a study of the book al-Qaulu al-Sadiq fi ma'rifat al-Khaliq [3]. Abdu Rahman, the author of the book, categorizes his work into five fields: the field of aqidah, the field of sharia, history, Arabic, and the field of morality. Moral learning is taught in the form of theory taught in the classroom as well as practiced in the cottage environment [1].

To support the learning process, one of his works related to moral education is the Kitab Hilyat al-Syabab fi 'Ilm al-Akhlaq wa al-Adab, written on August 17, 1975. This book contains the thoughts of KH Abdurrahman Ambo Dalle about morality that must be owned by every human being, especially students or students. Study material in building the moral education of students. The thoughts of a KH Abdurrahman Ambo Dalle who has given birth to thousands Successful students can be an inspiration in fostering and educating the morals of millennial students who are full of various kinds of challenges. The works of KH Abdurrahman Ambo Dalle. From here, researchers are interested in studying more deeply about trithological thinking in the moral education of KH Abdurrahman Ambo Dalle [2].

## 2. Research Methods

This research is included in the character study research, which focuses on the thoughts of KH Abdurrahman Ambo Dalle as the central figure as well as the formal object of this research. Meanwhile, works KH Abdurrahman Ambo Dalle in the form of a book Alhiyyah-Asyabab as a material object that has been read and observed. This type of research is an individual life history (character study), which is a systematic study of the thoughts and ideas of a Muslim thinker [11]. This character study aims to gain an understanding of the character of an individual in a particular community, through his views that reflect the views of the citizens in the community concerned [8].

While the approach used in the study of this character is a thematic approach (typical approach), namely a person's activities are described based on a number of themes (topics) using concepts that are usually used to study a particular scientific field [7]. This approach was chosen because the data from the analysis of the first character's research will be compared with other data. This study uses a qualitative method with a research design, namely the researcher will collect scientific papers, both journals and books that discuss the thoughts of K. H Abdurrahman Ambo Dalle as a source of supporting material to enrich the author's knowledge about the thoughts of K. H Abdurrahman Ambo Dalle. While the book Alhiyyah-

Asyabab the work of Ambo Dalle as the main source of research [16].

The presentation of data and research results is carried out using interpretive narrative techniques, namely a method in which the author will elaborate on various sources, especially for the main sources in this research which will then be narrated using the framework of presenting the sociology of knowledge. The researcher's interpretation plays a major role in the presentation of this research, considering that the book that is used as the main source of this research is interpreted by a second person (not the original author, in this case K. H Abdurrahman Ambo Dalle) but that does not mean that the entire presentation is a fully interpretative result. To maintain the credibility of the research results, the authors use triangulation of sources [24].

## 3. Results and Discussion

KH Abdurrahman Ambo Dalle developed a moral education system whose characteristics were to prioritize the values of harmony, harmony, and most importantly the values of piety to Allah SWT. This characteristic is the hallmark of moral education [4]. The thought of KH Abdurrahman Ambo Dalle carries an idea known as the concept of Tritology, which contains the meaning of an inseparable unity. Tritology in the original language is known as "Tellu Temmassarangna Anre Gurutta". This tritology later became the spirit of K. H Abdurrahman Ambo Dalle's thought which was developed in his da'wah activities, including in terms of moral education [5].

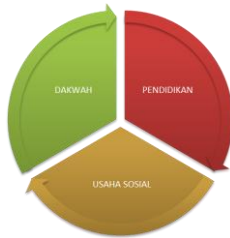
The concept of Tritology is known as one of the greatest minds which has been popularized by K. H Abdurrahman Ambo Dalle. Tritology is a school of thought that tries to combine three concepts at once. It's like da'wah, education and social effort united in one breath without breaking. All three are different but the same. In that sense, the concept of tritology sees that da'wah, education, as well as social effort are a must that are carried out together without having to be separated and divided. Understanding, unification, in the concept of tritology which was later popularized by K. H Abdurrahman Ambo Dalle as an attempt to spread Islam [12].

Tritology gives an implicit message that in preaching the content and elements of education are important to be seen as part of da'wah. Vice versa, education is like two sides of a coin with da'wah. If one of them is not fulfilled, then the value will substantially lose its meaning. Likewise in the concept of tritology, the three have different elements but are united in one big container, solely to deepen aqidah and spread Islam.

Meanwhile, for the idea of usocial enterprise, K. H Abdurrahman Ambo Dalledan, and in general, DDI had a few problems. The reason is, in the course of K. H Abdurrahman Ambo Dalle spreading the teachings of Islam became a top priority. K. H Abdurrahman Ambo Dalle relies more on two aspects, namely da'wah and education. Meanwhile, social enterprises do not receive much attention. This is not to say that social enterprise is not important.

However, there are social conditions that make K. H Abdurrahman Ambo Dalle's attention more focused on da'wah and education than on social enterprises. One of the social conditions in question was the condition of the people who at that time needed da'wah and education more than social enterprises [17].

Da'wah and education carried by KH Abdurrahman Ambo Dalle was shaped by a social setting that was economically and politically still very poor. Understanding of religion, and education are still things that are rarely found in society. This situation could not be separated from the general condition of Indonesia, which at that time was still struggling due to a long period of colonization. The ongoing colonization, both from the aspect of belief, religion as well as about aspects of knowledge and education. This situation, indirectly has implications for the content of da'wah and education carried out by KH Abdurrahman Ambo Dalle in spreading Islamic teachings [18]. Tritology teachings have an influence on the balance of teachings popularized by KH Abdurrahman Ambo Dalle and DDI. Social enterprises do not get a bigger space, meanwhile da'wah and education have a big enough place. Thoughts KH ABD. Rahman Ambo Dalle contained in the tritology can be illustrated through the following diagram.



The diagram above shows the tritology of DII thought that was popularized by KH Abdurrahman Ambo Dalle, which implicitly implies that the three aspects, namely da'wah, education, and social enterprise, are closely related, and cannot be separated. In its development, the three teachings were then popularized by KH Abdurrahman Ambo Dalle in various ways. Among them, through educational instruments both formal and non-formal. Through education, KH Abdurrahman Ambo Dalle brought the tritology's teachings to life to the public. A very serious effort was made by KH Abdurrahman Ambo Dalle by establishing an educational institution [2].

More explicitly, KH Abdurrahman Ambo Dalle's thought to broadcast Islam with the aim of creating harmony, balance, and harmony was pursued through da'wah, education, and social efforts. These three efforts are contained in Tritology, which was also popularized by KH Abdurrahman Ambo Dalle.

### Education

The first aspect that became the attention of K. H Abdurrahman Ambo Dalle in the teachings of Tritology or in Bugis known as Tellu Temmassarangna, namely education. Education in Tritology developed by K. H Abdurrahman Ambo Dalle became one of the paths taken to spread Islam. Given that education is an important issue for all people and at the same time the most important part of life. Education has always been the foundation of hope to develop the potential of individuals and society. Indeed,

education is a tool to advance civilization, develop society, and make generations able to do much for the benefit of the nation [6].

K. H Abdurrahman Ambo Dalle's efforts to popularize education were very intense in the 1980s. At that time KH Abdurrahman Ambo Dalle popularized education through educational institutions under the auspices of DDI. More precisely, since 1987 K. H Abdurrahman Ambo Dalle founded madrasas, which were later used as a forum for broadcasting Islamic symbols by K. H Abdurrahman Ambo Dalle through DDI. K. H Abdurrahman Ambo Dalle's seriousness in developing the education sector through DDI has paid off. It didn't take long for the madrasas founded by K. H Abdurrahman Ambo Dalle to develop quite rapidly [9].

The enthusiasm of the community in responding to the K. H Abdurrahman Ambo Dalle madrasa is very high. Seeing developments that are trending increasingly positive, not long ago K. H Abdurrahman Ambo Dalle then developed an education system that was not only involved in madrasas, but began to develop an education system in higher education. In addition, K. H Abdurrahman Ambo Dalle also established various Islamic boarding schools to support the tritology, especially in the field of education. One of the Islamic boarding schools founded by K. H Abdurrahman Ambo Dalle is the Manahilil Ulum Addariyah DDI Kaballangan boarding school which is located in the village of Kaballangan.

It seems that the progress made by KH Abdurrahman Ambo Dalle can be seen immediately. It didn't take long for the schools and madrasas owned by DDI to continue to develop very rapidly. This rapid development can be seen from the Raudatul Athfal (RA) level to the Aliyah level. Not only that, this success also strengthened the position of K. H Abdurrahman Ambo Dalle as one of the most influential figures, especially in disseminating education, which was also combined with da'wah [10].

There is a unique education developed by K. H Abdurrahman Ambo Dalle, namely in terms of teaching, there are several differences between schools that are madrasas [13]. The teaching is emphasized on religious knowledge and is equipped with general lessons, the curriculum concerning the religious field is adjusted to the madrasah diniyah curriculum, with the scope of lessons covering the Qur'an Hadith, fiqh, Islamic dates, sharaf, interpretation, tajwid, monotheism, moral creed, nahwu, Arabic, mahfuzat, khat, Insha'a, and Imia. Meanwhile, those concerning the field of general science are adapted to general science lessons at the Madrasah of the Department of Religion [14].

In addition, so that the educational content carried remains in accordance with what then K. H Abdurrahman Ambo Dalle called it the harmony and harmony of education. K. H Abdurrahman Ambo Dalle develops education both in universities and at various levels of education such as middle school and junior high school, so the curriculum development taught at DDI is also in accordance with the curriculum that has been mandated by the government

through the Ministry of Education and Culture in at that time. This is intended so that the educational outcomes that have been produced by DDI remain in accordance with the large corridors of the state. Meanwhile, for the field of religious education, the content of the material developed by K. H Abdurrahman Ambo Dalle through the educational institution at DDI refers to the provisions mandated by the Ministry of Religion. From here, both in terms of content and substance of education taught at DDI cannot be separated from the interests of the state. This is what makes K. H Abdurrahman Ambo Dalle and DDI generally get appreciation from the government. Especially in the years 1988 when K. H Abdurrahman Ambo Dalle early developed the education system at DDI.

In line with the developments that have been successfully achieved by madrasas and schools, the DDI organization has also developed pesantren. There are three Islamic boarding schools owned by DDI that can be relied upon. The three Islamic boarding schools include the first, the Mangkoso Islamic Boarding School, Soppen Riaja, which is located in the Barru Regency area. This boarding school is the first Islamic boarding school owned by DDI which was originally named Al-Madrasah Al-Arabiyah al-Islamiyah (MAI) a pesantren which occupies an area of about two thousand square meters and is under the leadership and care of Gurutta H. farid wajdi, MA [12].

#### Da'wah

The second aspect that becomes the tritological thought of KH Abdurrahman Ambo Dalle is da'wah. Da'wah is touted as an activity carried out by people or religious leaders, scholars who in certain contexts have a higher level of knowledge about Islam compared to society in general. Da'wah activity is the giving of religious teachings to the general public (people). The content of da'wah itself contains at least two main elements, namely instructions for living life in this world and instructions for life in the hereafter. Da'wah is a very important thing in the process of spreading Islam that should not be interrupted for the sake of creating a society with good morals and understanding of Islamic law [15].

The da'wah model developed by KH Abdurrahman Ambo Dalle prioritizes ahlusunnah wal-jamaah, making K. H Abdurrahman Ambo Dalle sympathetic in the community. He is always accepted by the community. One form of da'wah that puts forward ahlusunna wal-jamaah is shown by K. H Abdurrahman Ambo Dalle, for example, by making people's habits as an entry point to spread Islam, without harming the values of the originality of the Islamic creed. In realizing this, K. H Abdurrahman Ambo Dalle developed a method of da'wah so that it could be accepted by the community. There are three methods of da'wah developed by K. H Abdurrahman Ambo Dalle, namely first, the al-hikmah method can be seen from the way the teacher adjusts his da'wah material according to conditions, level of knowledge, character and culture as well as the economic and social status of the community. Second, the al-Maw. Method idhah al-hasanah by means of delivering da'wah that is gentle and in harmony what is said by gurutta with the actions taken. The three methods of al-Mujdalam,

namely every K. H Abdurrahman Ambo Dalle always open a dialogue even to the debate stage [6].

On several occasions, the form of da'wah carried out by K. H Abdurrahman Ambo Dalle was to provide solutions to the problems faced by the community at that time. K. H Abdurrahman Ambo Dalle often gives views on a problem that occurs in society. The view of KH Abdurrahman Ambo Dalle for the community is very meaningful. The depth of knowledge possessed by K. H Abdurrahman Ambo Dalle is able to see the problems faced by the community very sharply. This is what makes K. H Abdurrahman Ambo Dalle always acceptable in society. While providing views on the problems faced by the community, K. H Abdurrahman Ambo Dalle also provided an explanation of the meaning of each event that occurred so that every incident that befell the community would always be an entry point for K. H. Abdurrahman Ambo Dalle to do da'wah. This makes da'wah not dry, it is always contextual with what is happening in society.

#### Social Enterprise

The third aspect that became the core of K. H Abdurrahman Ambo Dalle's thought as contained in the DDI Tritology was social enterprise. In terms of epistemology, social terms commonly used in the social sciences refer to things that are social. Social is something whose object is related to civil society, society, and generally discusses people's lives at large. That is, if you look at the third aspect developed by K. H Abdurrahman Ambo Dalle, then social enterprise is an inseparable part of the two previous ideas. It's just that in this aspect, social enterprises focus more on the issue of social formation [29]. More specifically, social effort is an effort made to create a more civil society order.

For the aspect of social enterprise, K. H Abdurrahman Ambo Dalle has a very important role. K. H Abdurrahman Ambo Dalle as a pioneer as well as a catalyst who helped encourage the community to be involved in social enterprises. The roles performed by K. H Abdurrahman Ambo Dalle include providing awareness to the community so that people can socially live independently, sustainably, and not depend on others (K. H Abdurrahman Ambo Dalle's idea was realized through the establishment of cooperatives. The purpose of establishing a cooperative is to realize K. H Abdurrahman Ambo Dalle's idea of social enterprise with the hope that this cooperative will be able to improve the economic standard of people's lives.

In addition to his charismatic personality, K. H Abdurrahman Ambo Dalle is also known for his very efficacious prayers (karamah). This advantage is very important, especially in developing the mission of the trithology, especially for social enterprises. The reason is, people often use the advantages possessed by K. H Abdurrahman Ambo Dalle to solve various problems, including, there are often people who face problems in their daily life, such as business in the fields of ponds, agriculture, and other commercial activities. When such problems occur, K. H Abdurrahman Ambo Dalle is always asked to offer prayers. Indirectly there is a kind of dependence that exists on the community, which seems to place that the prayer offered by K. H Abdurrahman Ambo



Dalle will be more easily answered by Allah SWT. The result, from several cases that occurred, the presence of prayers that had been said by K. H Abdurrahman Ambo Dalle was able to restore the community's business for the better. Of course, with Allah's blessing, people often come in turn hoping that their business will be free from crucial problems.

In addition to the blessings that the community gets with the prayers offered, K. H Abdurrahman Ambo Dalle also goes directly to the community to set a good example in terms of trading. The community also really felt the presence of K. H Abdurrahman Ambo Dalle had an impact on the economic development of the area. When there are problems experienced by the community, they immediately consult with K. H Abdurrahman Ambo Dalle to find solutions together.

K. H Abdurrahman Ambo Dalle, apart from broadcasting his missionary success, with the establishment of a pesantren, was also successful in the field of social business with the establishment of a cooperative. Where the cooperative teaches the community to manage the results obtained from ponds, agriculture, and other commercial activities. Efforts made by the community to advance the regional economy began to emerge with the presence of K. H Abdurrahman Ambo Dalle. K. H Abdurrahman Ambo Dalle also never stopped giving motivation and lectures to the public to be grateful for the blessings that Allah SWT had bestowed on him by diligently worshipping.

#### 4. Conclusion

Moral education in the perspective of K. H Abdurrahman Ambo Dalle emphasizes the values of harmony, harmony, and piety to Allah SWT. These three things underlie the idea of the Tritology of K. H Abdurrahman Ambo Dalle, which is an inseparable unit. Moral education in this Tritology combines three concepts simultaneously, namely da'wah, education, and social enterprise. The education aspect refers to the implementation of education based on Islamic knowledge, values, and way of life. The religious field is also included in the education space so that education is based on Islam which is integrated with general knowledge and skills. The da'wah aspect refers to giving religious teachings to the general public (the crowd). The content of his da'wah rests on two main elements, about instructions in living life in this world and instructions for life in the hereafter. This da'wah is an important thing in the process of spreading Islam that should not be interrupted for the sake of creating a society with good morals and understanding of Islamic law. Meanwhile, the social business aspect refers to the efforts made to create a more civil society order. The goal is to create a relationship of harmony, balance, and harmony between humans and Allah SWT and His Messenger, humans and fellow humans, and between humans and their environment in economic fulfillment. This da'wah is an important thing in the process of spreading Islam that should not be interrupted for the sake of creating a society with good morals and understanding of Islamic law. Meanwhile, the social business aspect refers to the efforts made to create a more civil society order. The goal is to create a relationship of harmony, balance, and harmony

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