

**MANGAJI TUDANG:
AGH. AS'AD AL-BUGISI'S LEARNING METHOD IN
STRENGTHENING WASATHIYAH ISLAM BASED
ON PESANTREN IN EASTERN INDONESIA**

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ABSTRACT

This article discusses *mangaji tudang* (Arabic: halaqah) initiated by AGH. As'ad at the *pesantren* of As'adiyah, which later developed and became a typical learning method for many *pesantren* in Eastern Indonesia. The phenomenon of *mangaji tudang* is used as a foothold in producing a *pesantren*-based model of Wasathiyah. This article uses a type of literature processed based on the descriptive-analytical method concerning the socio-historical approach to related data to explore this goal. This article concludes that *mangaji tudang* not only brought students and the Bugis community to understand Islamic teachings but also created a *wasathiyah* Islamic model. Thus, this article finds that *mangaji tudang* was initiated by AGH. As'ad is a learning method that integrates Islamic values into local culture, creating a *Wasathiyah* Islamic model. Therefore, it is important to maintain, develop, and strengthen the existence of the *mangaji tudang* learning method to create a learning tradition that emphasizes *Wasathiyah's* Islamic teachings.

Keyword: AGH. As'ad, Mangaji Tudang, Pesantren, Wasathiyah Islam, Eastern Indonesia.

ABSTRAK

Artikel ini bertujuan mendiskusikan *mangaji tudang* (Arab: halaqah) yang dicetuskan oleh AGH. As'ad di Pondok Pesantren As'adiyah, yang kemudian berkembang dan menjadi metode pembelajaran khas banyak pesantren di Indonesia Timur. Fenomena *mangaji tudang* ini dijadikan pijakan dalam menghasilkan model Islam Wasathiyah berbasis pesantren. Untuk mengeksplorasi tujuan tersebut, artikel ini menggunakan jenis kepustakaan yang diolah berdasarkan metode deskripsi-analitis dengan mengacu kepada pendekatan sosial-historis terhadap data-data terkait. Artikel ini menyimpulkan bahwa *Mangaji tudang* tidak hanya mengantarkan santri dan masyarakat Bugis kepada pemahaman atas ajaran Islam, tetapi juga menciptakan model keislaman yang wasathiyah. Dengan demikian, artikel ini menemukan bahwa *mangaji tudang* yang dicetuskan oleh AGH. As'ad menjadi satu metode pembelajaran yang mengintegrasikan nilai-nilai keislaman ke dalam kebudayaan lokal, yang darinya tercipta menghasilkan model Islam Wasathiyah. Karena itu, metode pembelajaran *mangaji tudang* penting dijaga, dikembangkan, dan diperkuat eksistensinya dalam rangka menciptakan tradisi pembelajaran yang mengedepankan ajaran Islam Wasathiyah.

Kata Kunci: AGH. As'ad, Mangaji Tudang, Pesantren, Islam Wasathiyah, Indonesia Timur.

INTRODUCTION

As'adiyah Sengkang is the oldest *pesantren* in Eastern Indonesia -referring to Sulawesi and Papua (see Alwi HS et al., 2021), which makes it have a broad and significant influence on the spread and teaching of Islam to the people in the region. Its founder, namely Anre Gurutta Haji Muhammad As'ad Al-Bugisi (from now on AGH. As'ad), became a prominent scholar with the title Al-Alimu Al-Allamah Asy-Syekh Anre Gurutta Haji Muhammad As'ad Al-Bugisi, who showed himself as the 'Maha Guru' (Supreme Teacher) of teachers/ulama in Eastern Indonesia (Kalsum, 2008). Even on a global scale, AGH. As'ad has scientific maturity equivalent to K.H. Hasyim Asy'ari, founder of Nahdlatul Ulama, who had studied together in Mecca (Interview with Nur, 2022). In this context, the As'adiyah Pesantren that he founded came as a solutive response to the reality of the Bugis community embracing Islam but lacking an understanding of their new religion (Alwi HS et al., 2022). Furthermore, Basse Wahida revealed that AGH. As'ad led to the spread of *Wasathiyah* Islam, especially through the form of *tudang mangaji* (Arabic: halaqah), the model of recitation which became the forerunner of the As'adiyah Pesantren (Wahida, 2018). *Wasathiyah* Islam refers to efforts to harmonize local and Islamic cultures (Scientific & Sujannah, 2020; Hasan, 2018).

Mangaji tudang, pioneered by the Supreme Master of East Indonesia, has become an important phenomenon in the spread and teaching of Islam, especially for two main reasons. First, all Pesantrens in Eastern Indonesia carries out this recitation model, especially those who are the structural and cultural branch of As'adiyah Sengkang (Sabit, 2012; Arif, 2007). Here, what is meant by the structural branch is the *pesantren* which was established under the auspices of the

As'adiyah Pesantren Executive Board structure, while what is meant by the cultural branch is the *pesantren* which was founded by As'adiyah Sengkang alumni but stood alone. Second, this recitation model emerged and continues to be carried out today, showing its survival in the journey, development, and changes in Islamic teaching. This persistence shows the existence of a model of recitation that teaches *Wasathiyah* Islam in Eastern Indonesia based on *pesantren*. For these two reasons, it is important to study AGH As'ad's study method primarily in developing the contribution of *pesantren* from teaching to strengthening *Wasathiyah* Islam.

Strengthening *Wasathiyah* Islam through the As'adiyah recitation method is important considering that *pesantren*, until now, is always believed to make a major contribution to education and the formation of human resources in Indonesia, both quality and quantity long before the establishment of public schools (Idham et al., 2015). In addition, *pesantren* is Indonesia's oldest Islamic educational institution and plays a major role in spreading and teaching Islam in Indonesia. At the same time, *pesantren* is an Islamic subculture rooted in Indonesia's Islamic culture, which instills several values and norms. This value results from a dynamic dialectic between religious values originating in texts taught, such as the yellow book, and the robustness of the principles of the *pesantren* caregivers (Dhofier, 1990). Thus, studying *mangaji tudang* leads to following up on the existence of teaching models in Pesantrens as a basis for strengthening *Wasathiyah* Islam.

The study of figures/ulama AGH As'ad and his teaching method, namely *mangaji tudang*, find significance because these two topics have received much attention among scholars. However, the specific issue of

strengthening *Wasathiyah's* Islam from him is still being studied. In the context of AGH As'ad's character, studies on him can be divided into several topics, namely as a missionary figure (Aguswandi, 2018; Sabit, 2012), as a Thinker (Hamka, 2009; Idris, 2019), and as an educational figure (Ilham, 2017). Meanwhile, in the context of *mangaji tudung*, studies on it can also be mapped to several topics, namely its relation to improving the quality of scholarship (Syamsuri & Yamin, 2023; Kartini, 2018; Kamal et al., 2019), as a means of preaching (Wahida, 2018; Iskandar & Arsyad, 2016), and its relation to gender issues (Muslim, 2017). These studies have become an important basis for conducting further studies regarding AGH As'ad's *mangaji tudung*, in particular, made the recitation method a strengthening of *pesantren*-based *Wasathiyah*.

RESEARCH METHODS

This article wants to answer how AGH As'ad's learning method in strengthening *Wasathiyah* Islam in Eastern Indonesia is based on *pesantren*. To answer this question, this article uses literature and field research simultaneously, namely, understanding historical literature related to recitation by AGH. As'ad then collaborated with the latest field data, such as interviews and observations at the As'adiyah Pesantren. These data were processed using a descriptive-analytical method based on a socio-historical approach. As for the methodical steps in this article, first, presenting AGH. As'ad's biography and his contribution to pioneering the As'adiyah Pesantren. Second, put forward the *mangaji tudung* method as learning based on *pesantren*. Third, discussing *mangaji tudung* within the framework of producing a *pesantren*-based Islamic *Wasathiyah* discourse in Eastern Indonesia.

RESULTS AND DISCUSSION

AGH. As'ad and Learning Methods in As'adiyah

AGH As'ad's full name is H. Muhammad As'ad, who later on the decision of the XIII Conference of the Executive Board of the As'adiyah Pesantren for the 2012-2017 period, the name was given the title *Al-Alimu Al-Allamah Al-Haj* Muhammad As'ad Al-Bugisi (Kalsum, 2008). He was born in Mecca in 1907 AD and died in 1952 in Wajo. His parents named H. Abd. Rashid bin Abd. Rahman and Hj. Shalehah bint H. Teru is a descendant of a Bugis ethnic scholar. AGH. As'ad returned to his parent's hometown (Wajo-Indonesia) at 21 after receiving news that many people had embraced Islam in that area. However, there were still many deviant practices that later were not by true Islamic teachings. Under these conditions, AGH. As'ad decided to return home and improve these conditions among AGH's main and first steps. As'ad is to form recitation and preach persuasively (Wahida, 2018).

At first, the study was conducted by AGH. As'ad was in his house. However, after receiving a good response from the local community and many people from outside the area who came to study religion with him, the recitation was moved to the Jami Mosque because it was AGH. As'ad's house is needed to accommodate students who arrive from various regions. This recitation later became the forerunner of the birth of al-Madrasah al-Arabiyah al-Islamiyah (MAI) Sengkang in the month of Zulkaidah 1348 H coinciding with May 1930 AD (Rama, 2003). After he died in 1952, MAI was later changed to Madrasah As'adiyah, then transformed again into the As'adiyah Sengkang Pesantren under the leadership of AGH. Daud Ismail and AGH. Yunus Maratan, two AGH As'ad's students, in 1953 M. The name change was an

agreement between the leadership and management and was supported by the local community to commemorate AGH—As'ad's great contribution to the religious education institution (Halim, 2015).

At As'adiyah Sengkang, several well-known learning methods exist, including the lecture, question-answer, *muthola'ah*, and *mangaji tudang* methods. Briefly, the following is an explanation of some of these methods: *First*, Lecture Method. In learning, lectures can be understood as presenting lessons through oral narratives or direct explanations to students. The lecture method can also be interpreted as a teaching method by conveying information and knowledge orally to several students who generally follow passively. In As'adiyah, the lecture method is given to provide an explanation or solution to a problem. Lectures are intended for guidance material (*taujibah*), including explaining classic books taught directly by the teacher. This method is the most widely applied method at various levels, especially Madrasah Tsanawiyah (MTs)--Junior High School, Aliyah (Senior High School) to Ma'had Aly As'adiyah Sengkang from the past to the present. Even though this lecture method seems simple, it can leave deep impressions on students; this is supported by the style of language and the method of delivery and is often interspersed with advice and motivation (Interview with Nurdin Maratang, 2017).

Second, Question and Answer Method. The question-answer method presents lessons in the form of questions and answers, either from the teacher to the students or from the students to the teacher. In a general context, debriefing is a method used for learning, especially to activate discussion during the teaching and learning process (Djamarah & Zain, 1996). While specifically,

the question-and-answer method in As'adiyah is one of the most successful methods used in activating the learning process. This is as revealed by AGH. Syuaeb Nawang, deputy leader of Ma'had Aly As'adiyah, that:

According to my experience, if I teach a lot of questions and answers, it is to eliminate student boredom, and that is what I follow, considering that the method starts from the previous Anre Gurutta so that when one question is found, it will be easy to answer it because all the answers are already written in the book. So that is what I am implementing now; even though some think that the method is very outdated, in my experience, it is the method that I have been most successful at doing, namely, lots of questions and answers (Interviews with AGH. Syuaeb, 2017).

The question-and-answer method can also stimulate students to train and develop thinking power, including memory, courage, and skills in answering and expressing opinions.

Third, *Muthola'ah* method. The *muthola'ah* method can be understood as a method that leads to giving assignments to students (*santri* or *mahasantri*) to study the book. In Bugis culture, the *muthola'ah* method is known as *matter kitta'*, which will be discussed at the next meeting. In this context, the *muthola'ah* of the book in As'adiyah is not necessarily given directly to students but has been done by the teacher first. This is as stated in Ilham Nur's statement:

Anre Gurutta, who was teaching, needed to jump right in. Instead, he studied the discussion in the book many times in such a way and then taught it to us (Interview with Ilham Nur, 2017).

There are several steps in the *muthola'ah* method; namely, at first, Anre Gurutta reads, translates, and explains himself reading from a book to be studied; at the next level, the *mahasantri* are assigned to read, and Anre Gurutta translates and explains it; at the next

stage the santri are assigned to reading and translating the reading, Anre Gurutta just explained the material, and at the last stage, the student was assigned to read, translate, and explain what was understood from the reading. After that, Anre Gurutta straightened out the understanding needed to be straightened out and completed his explanation (Interview with Nurdin Maratang, 2017). Wasilah, Alumni of Ma'had Aly As'adiyah Sengkang, revealed that the purpose of learning through the *mutbola'ah* method is for students to be independent in learning (Interview with Wasilah, 2017).

Fourth, The Mangaji Tudang method. Among the various learning methods at As'adiyah Sengkang, *mangaji tudang* is a very important and distinctive method and, therefore, the main topic of this research. Therefore, in order not to take many portions of the explanation of the method, this section only explains briefly and will be fully explained and discussed separately in the next sub-chapter. In this learning method, the teacher sits surrounded by his students, then reads the contents of the yellow book as study material. At the same time, the students listened, took notes, and understood the explanation given by the teacher (Interview with Hasmulyadi Hasan, 2017). Even though it is commonly used at various levels in As'adiyah, this method tends to be more typical and is found in the studies by Anre Gurutta.

Mangaji Tudang at As'adiyah Sengkang

As revealed in the previous sub-chapter, *mangaji tudang* is a unique learning method at As'adiyah Sengkang, and because of that, it is the main topic of this article. Its unique position is because this method has been passed down from generation to generation since the establishment of this *pesantren*, as was the first practice by AGH. As'ad even

inspired learning in *pesantren* more broadly (Interview with Waris Ahmad, 2017). As previously disclosed, this learning method was originally carried out at AGH. As'ad's residence, where at that time, this method was originally used to explain and preach Islamic teachings to the Bugis community in Wajo (Central Head of As'adiyah, Tth). Furthermore, historically, this method has roots in learning in the form of *halaqah* in Mecca, as seen from the history of AGH—Asad's religious-educational journey.

Furthermore, as previously revealed that the presence of AGH. As'ad in Wajo is motivated by the socio-religious context of the Bugis community, who embrace Islam but do not understand its teachings. This happened because the Bugis people embraced Islam not of their own free will but following their king's decision. The sense that when the king in Bugis embraces Islam, all Bugis people immediately (automatically) also embrace Islam, which in this case is known as top-down Islamization, that is, from the palace to the people (Akhmar, 2018). At the same time, the local people are very attached to their culture, so even if they have embraced Islam, their culture does not necessarily leave them alone (Mattulada, 1967). Under these conditions, learning or teaching Islam will only be partially and partially successful. However, it must be done by adapting to the existing culture, starting from terminology to its form, including in the case of *mangaji tudang*.

As a term, *mangaji tudang* consists of two words: *mangaji*, which means recitation, and *tudang*, which means sitting. In a social context, *mangaji tudang* contains an understanding of the process of reciting (learning-teaching), which is done by sitting cross-legged in a circle. The study material discussed is usually in the form of *Kitab Kuning*

(Yellow Book), namely Arabic-language books whose paper is yellow (see Bruinessen, 1995). With this understanding, *mangaji tudang* then tends to be known as teaching and learning in *pesantren*, so it is also commonly called *mappasantren*. Furthermore, Syamsuri and Yamin provide several definitions regarding *mangaji tudang*, namely (Syamsuri & Yamin, 2023): *First, Mangaji tudang* can be understood as a teaching and learning activity, especially in the Kitab Kuning, which is carried out in groups by students in circles around their teacher so that each student sits facing the teacher. This circle model aims to facilitate student-teacher interaction, especially so that students listen carefully to the teacher's explanation of the material presented.

Second, Mangaji tudang can be understood as a teaching and learning process carried out by sitting in a circle on a mat. *Third, Mangaji tudang* can be understood as a teaching-learning process passed down since the time of the Prophet Muhammad, his companions, and the Salafus Shalih scholars. In the process of this activity, what is put forward is the learning process or student moral education.

In applying the *tudang mangaji* method, Anre Gurutta (or Guru) initially directs his students to read and explain the material in the Kitab Kuning being studied, then Anre Gurutta explains the material. Anre Gurutta's explanation includes correcting the students' reading and understanding, adding and expanding the material explanations delivered by the students, or giving different explanations regarding the material discussed in the Kitab Kuning. Furthermore, important points in *mangaji tudang* are felt by the As'adiyah Sengkang students, for example, the example of Anre Gurutta and *barakka'* (blessings of life) in this activity. Nasirah, Alumni of Ma'had Aly As'adiyah Sengkang,

Wajo Regency, said that much of the material presented by Anre Gurutta had been practiced by himself, as was discovered from the figure of Anre Gurutta Abdul Rauf (Interview with Nasirah, 2017). In addition, Siti Fatimah, Alumni of Ma'had Aly As'adiyah Sengkang, Wajo Regency, said that *mangaji tudang* is the most common means of getting *barakka'* from Anre Gurutta, because of which he (*mangaji tudang*) represents all learning activities—teachers at the As'adiyah *pesantren* (Interview with Fatimah, 2017).

Wasathiyah Islam in Eastern Indonesia: From Spread to Strengthening

Previously, it was discussed about *mangaji tudang* was a unique learning method at the As'adiyah Pesantren. In its activities as a teaching and learning process, *mangaji tudang* contains perspectives on AGH. As'ad's efforts adopted learning from Mecca and then adapted it according to the social context of the Bugis community, where this method was implemented. So, even though *mangaji tudang* is a learning method, the Islamic values of *Wasathiyah* can be traced in it, both as a form of activity and in terms of its reception of local culture. This section discusses *Wasathiyah's* Islamic values in the *mangaji tudang* method, especially it is strengthening in Eastern Indonesia. In order to explain the strengthening of *Wasathiyah* Islam through *mangaji tudang*, it is important first to reveal the spread of *Wasathiyah* Islam through AGH. As'ad preaching, including the *mangaji tudang* method, has been revealed by previous researchers. It is intended that the strengthened concept of *Wasathiyah* Islam is in harmony with the spread of *Wasathiyah* Islam studied by previous researchers. In other words, the authors rely on *Wasathiyah's* Islamic conception in previous research.

The research referred to for spreading *Wasathiyah* Islam is dissertation research from

M. Sabut, entitled *Gerakan Dakwah H. Muhammad As'ad al-Bugisi* (2012). This dissertation research is important to see in order to understand the spread of AGH. As'ad's *Wasathiyah* Islam, because apart from this dissertation, it is the only scientific work that specifically discusses AGH As'ad's preaching; the author, namely M. Sabit, is also an alumnus of As'adiyah who has held the position of General Manager of the As'adiyah Pesantren. Thus, the understanding of *Wasathiyah* Islam echoed in this article gains strong legitimacy because it was obtained from the scientific work of those directly involved in the As'adiyah Sengkang journey, who had special attention to AGH. As'ad's missionary journey.

In his dissertation research, M. Sabit revealed that AGH took several approaches to spread and teach Islam with a Wasathiyah nuance. As'ad, namely planning, social, cultural, and political approaches, as well as purification of faith. The following is an explanation of each point: *First*, Managerial/ planning approach Planning in question is a decision to determine the goals to be pursued in the future and the efforts made to achieve these goals. It is the same as the plan carried out by AGH. As'ad returned to his ancestral land to do da'wah through education and *pesantren*. The plan emerged after Anre Gurutta received information from the Hajj Pilgrims who came to Mecca that their ancestral lands were experiencing widespread deviations in religion, such as shirk, superstition, and *kufarat*. AGH. As'ad's dream never subsided even when he arrived at his ancestral land, namely in Wajo. Seeing the current situation, AGH. As'ad then compiled the steps to be taken to realize these ideals. The central planning that has been determined includes the formation of preacher choirs, *tadris*, and *ta'lim*, the appointment of assistant teachers by

conducting cadres of scholars, and *the tahfiz* of the Qur'an (Sabit, 2012).

Second, Social, Cultural, and Political Approaches. In order to carry out his da'wah mission, AGH. As'ad first approached his family and relatives in Wajo land; this was done to strengthen friendship ties and was also intended to obtain moral support. AGH. As'ad also took an approach usually taken by a figure, a leader, or even a scholar, namely the marriage approach. AGH carries out the approach by way of marriage. As'ad for the movement's success and the mission he pursued, this was well received by the community because of the presence of AGH. As'ad among the people is considered to have many benefits in guiding and improving education and the community's social and religious conditions (Sabit, 2012). AGH carries out the cultural approach.

As'ad, namely the culture of *sipakatan* (mutual respect), *sipakalebbi* (love each other), and *sipakaraja* (glorify each other). This can be seen with the attitude of AGH. As'ad always respects the clergy, respects local officials, and respects his santri children. AGH. As'ad also preserves the culture of the Bugis language by explaining the books studied with an introduction to the Bugis language, and this is still being applied at the As'adiyah Sengkang Islamic Boarding School to this day (Sabit, 2012). The last is the political approach, AGH. As'ad, in carrying out his da'wah mission, also took this approach; he communicated and discussed a lot with Arung Matoa Wajo at that time and was even always invited to conduct recitations in the kingdom so that when Anre Gurutta wanted to carry out the destruction of the idols that were sacred by the Wajo people, he did not get difficulties and resistance (Sabit, 2012).

Third, Purification of Aqidah. AGH. As'ad, based on his confession in the book he

wrote, stated that he had *Ahlussunnah wal Jama'ah* views. Because of his firmness in defending the Islamic faith by *Ahlussunnah wal Jama'ah*, he purified his faith strictly, strictly, and indiscriminately as for the evidence that AGH. As'ad purifying his faith in Tanah Wajo is AGH. Muhammad Radhi's testimony, one of the students who studied directly with him, stated that he was one of the historical students assigned by AGH. As'ad to carry out cleaning and demolition of places that are considered sacred by the community. AGH revealed the same thing. Daud Ismail that approximately 200 idols and places of worship were successfully demolished by the students assigned by AGH. As'ad (Sabit, 2012).

Fourth, Sharia Purification. As for the understanding and practice of AGH As'ad's sharia is based on the Shafi'i school of thought, and to find out the truth, it is best to refer to the book he has written entitled *Nail al-Ma'muk*, this book is a book of *ushul fiqhi*, whose editorials are formed with Arabic poetry which is then given *syarah* by one of his students is AGH. Abdul Kadir Khalid. AGH. As'ad, in the book, clearly admits that Imam Syafi'i pioneered the science of *ushul fiqhi*, from which the source of his knowledge was then poured and developed in his writings based on Imam Syafi'i's understanding. AGH. As'ad's view regarding *bid'ah* is also the same as that of Imam Syafi'i, who considers there are two types of *bid'ah*, namely *bid'ah hasanah* and *bid'ah dhalalah*. The first is anything that has just been recited (carried out) and does not conflict with the Qur'an, Sunnah, Ijma, and Qiyas, so it is *bid'ah mahmudah* and everything that has just been implemented (worked out) and violates the Qur'an, Sunnah, Ijma, and Qiyas then it is heresy *dhalalah* (Sabit, 2012).

Fifth, Purification of Sufism. AGH. As'ad has his way of dealing with Sufism, according to Muhammad Thabit, AGH. As'ad carried out a purification movement in the field of Sufism, which can be divided into two things: First, AGH. In understanding Sufism, As'ad adhered to Sunni Sufism. Second, in its purification movement, it has its way of addressing Sufism which is different from its predecessors (Sabit, 2012). AGH. As'ad confronted them with a discussion about the Sufism movement, which was considered deviant; for example, one time, Datu Soppeng gave AGH As'ad a visit in his area, there was a congregation that misleads them because they did not want to pray to AGH. As'ad was then asked to guide them to the right path. AGH. As'ad then implemented a strategy to deal with them by forming a special team he chose from several of his students who were considered capable and good at diplomacy to hold meetings/discussions with the *tarekat* group. AGH. As'ad purifies Sufism by teaching and developing Sunni Sufism, or Moral Sufism, through institutions and Islamic boarding schools, targeting students and the local community (Sabit, 2012).

At this point, various explanations regarding the spread of da'wah by AGH. As'ad, as well as its strategy and approach, contain the understanding that religious spirit and the spread of Islamic teachings by AGH. As'ad should have paid attention to efforts to harmonize Islamic teachings with local culture. The various approaches taken can be summed up as humanist approaches, as evidenced by the widespread acceptance of Islam by the Bugis community, and later spread to various regions in Eastern Indonesia. In the context of its strengthening, *mangaji tudang* gets the right position because it is a direct program created by AGH. As'ad. Strengthening *Wasathiyah* Islam in *mangaji*

tudang is directly related to AGH—As'ad's da'wah strategy through the approaches he did.

Various approaches have been taken to support the realization and development of the *mangaji tudang* method made by AGH. As'ad is a means of learning or teaching Islam. This can be seen from the beginning of implementing the *mangaji tudang* method at home, which of course, really needs support from the family. This support certainly cannot be obtained if AGH. As'ad did not take a humanist approach, especially from his family. In a broader context, the *mangaji tudang* method, which continues to grow so that it moves from the house where it lives to the mosque, shows one stage or big step in the success of the AGH. As'ad's approach to related parties, in this case, the local government or (at that time) the kingdom. Regarding the current conditions, supporting related parties, especially the community and the government, is an important measure, even as a characteristic of *Wasathiyah* Islam (Parninsih & Fatimah HS, 2022). From here, *mangaji tudang*, as a learning method, shows a contextual and humanist relationship, ultimately strengthening *Wasathiyah* Islam.

Wasathiyah Islamic reinforcement, on the other hand, from *mangaji tudang*, it can be seen that the change from *halaqah* (an Arabic term) to *mangaji tudang* shows a shift in perspective towards this learning model, especially at the level of adoption and adaptation to the local context. At the adoption level, *mangaji tudang* is historical evidence of AGH—As'ad's efforts in adopting learning methods that are accepted and often carried out in Mecca. In a broader context, the *halaqah* method is said to have been going on since the era of the Prophet Muhammad SAW, the era of the Companions, continuing to keep up with the times (Soraya, 2016; Jumala, 2019). In Mecca

itself, learning using this method is very common in various mosques (Parninsih & Fatimah HS, 2022). This shows that this method is commonly encountered—nonetheless, AGH. As'ad did not use the term *halaqah* but chose to use the term *mangaji tudang* in teaching Islam to the Wajo-Indonesian community. Under these conditions, AGH. As'ad continues beyond the level of adopting learning methods but also adapts from *halaqah* to *mangaji tudang*. This adaptation can be understood as a cultural approach by AGH—As'ad in teaching Islam to the Bugis community as the object of his da'wah.

In addition, the material presented can also be seen in strengthening *Wasathiyah* Islam. In this case, *Kitab Kuning*, as material for *mangaji tudang*, not only conveys Islamic teachings but also attempts to transform these understandings into the context of Bugis culture. The transformation of this understanding can be seen from the existence of local elements that are included in or discussed when discussing Islamic teachings in the Yellow Book. By incorporating elements of Bugis locality, *mangaji tudang* is a method of connecting (or, more precisely: dialectician) the teachings of religious texts with the local cultural context. The sense that *mangaji tudang* is a dialectic tool that harmonizes the Islamic teachings in the Yellow Book with the socio-cultural context of the Bugis. With this phenomenon, *mangaji tudang* can be positioned as an interplay of Islam and local wisdom, which in turn becomes a character in strengthening *Wasathiyah* Islam. Because of this, studying *mangaji tudang* in many Islamic boarding schools, especially under the structural and cultural auspices of As'adiyah, is an effort to strengthen Pesantren-based *Wasathiyah*.

Another important thing to reveal about *mangaji tudang* about strengthening *Wasathiyah* Islam is the teaching and learning process. In applying the *mangaji tudang* method, there is discussion, mutuality, proportionality, and especially the example of Sang Anre Gurutta, all containing *Wasathiyah* Islamic values. In the discussion process, *mangaji tudang* becomes a learning method that opens up space (and because of that, he accepts) questions and answers as a symbol of openness between Anre Gurutta and Santri. At the same time, mutuality can be seen when Anre Gurutta allows a Santri to read and convey his understanding of his reading, which is then supplemented or corrected by Anre Gurutta to strengthen or perfect his understanding of the material being discussed. Meanwhile, *mangaji tudang* is also a learning method that shows proportion. Anre Gurutta understands his position as a teacher who educates and gives his students the to convey understanding according to their abilities. However, at the same time as a teacher, Anre Gurutta has the authority to improve and perfect his students' understanding—likewise, the students who understand their portion in the teaching and learning process in the *tudang mangaji*. For example, in *mangaji tudang*, it is very easy to position it as a *Wasathiyah* Islamic value because, in that example, there is a *barakka* (blessing) that shows the blessing of Allah SWT - as real proof of *Wasathiyah* Islam itself.

CONCLUSION

From various previous explanations, *mangaji tudang* has a significant presence in strengthening *Wasathiyah* Islam in *pesantren*-based Eastern Indonesia. Its existence as a learning method applied by *pesantren* in Eastern Indonesia, especially under the structural and cultural As'adiyah Sengkang, makes *pesantren* a separate base that reinforces

its position as a typical Indonesian religious education institution in strengthening the nuances of *Wasathiyah* Islam. AGH strengthens this *Wasathiyah* Islam. As'ad's social position has a great role in preaching, spreading, and teaching Islam in a humanist *pesantren*-based manner rooted in Bugis cultures. *Mangaji tudang* not only brings students and the Bugis community to understand Islamic teachings but also creates a *Wasathiyah* Islamic model. Thus, this article finds that *mangaji tudang* was initiated by AGH. As'ad is a learning method that integrates Islamic values into local culture, creating a *Wasathiyah* Islamic model. Therefore, it is important to maintain, develop, and strengthen its existence by creating a learning tradition that emphasizes the teachings of *Wasathiyah* Islam. [] *Wallahu A'lam*.

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