

# Genealogy of Moderate Islam at DDI Pattojo Islamic Boarding School of Soppeng

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## ABSTRACT

This research aims at describing the genealogy and dynamics of Pondok Pesantren DDI Pattojo Soppeng (DDI Pattojo Islamic Boarding School of Soppeng) in developing moderate Islam. The Pesantren have been developing religious moderation for more than eighty years. The research explains important periods passed by the Islamic institution in developing religious moderation. The research uses a qualitative approach. It applies three methods to collect data. They are deep interviews, observation, and documentation studies. Data and information taken from the three methods are combined and integrated. Then, they are analysed and put into descriptions. The analyses are guided by a principle that teachers of religion have a large impact on their students' way of understanding and implementing religious teachings. The research found that the ulama who established the institution in 1932 had a wide and deep knowledge about Islam. Then, the institution became a part of another educational institution founded by a prominent ulama in 1941. The institution uses Islamic books written in Arabic (Kitab Kuning) as a base of religious moderation. It also sends some students to continue their studies at Al-Azhar University that develops moderate Islam.

**Keywords:** religious, moderation, genealogy, and Pesantren.

## 1. INTRODUCTION

Pesantren (Islamic Boarding School) is a traditional institution providing Islamic education for Muslim students in Indonesia. The institution develops the Islamic religion as grace for all people and creatures (*Rahmatan lil 'alamin*). It also proves its continuous efforts to instill and maintain nationalism spirits among the inhabitants of this country which is identified now as the Republic of Indonesia. These show that the Islamic Boarding School spreads moderate Islamic teachings.

The pesantren plays an important role in cultivating Indonesian nationalism among its students. But nowadays the institution is once in a while associated with radicalism issues. The perception arose due to some limited cases. It was said in mass media that 'twenty Islamic Boarding Schools were deemed to spread Radicalism' (news.okezone.com, 2016). The same case was published by other media under the title 'Several Islamic Boarding Schools have been Indicated to Spread Radicalism Ideas' (Nasional.kompas.com, 2017). The news may cause a negative image of the pesantren.

The followers of radical religious ideas show powerful resurgence to oppose certain deep-rooted religious traditions in Indonesian Muslim societies. They establish Islamic schools and pesantren as done by moderate Islamic organizations. They cultivate their opponent religious ideas through their educational institutions. Their objective can be seen when they condemn certain religious activities, like festivals of commemoration of the birthday of Prophet Muhammad PBUH (Peace Be Upon Him). Potentially, their religious attitudes tend to cause a rift within the related societies.

Followers of different religious schools (*madzhab*) among Muslims usually participate in certain religious activities in the same house of worship. Though, in few cases, followers of the different schools are not able to cooperate with others. Some members of a minor group feel uncomfortable when their suggestions are not responded to. As the result, they build another mosque near the existing one.

As in other regions of Indonesia, Muslims in South Sulawesi had tackled with a strong confrontation between the traditional group and the reformist one. Moderate Muslim scholars in South Sulawesi face

challenges continuously from extreme groups in maintaining their Islamic Boarding Schools. The foremost challenge in 1954-1963 stemmed from Darul Islam/Islamic Soldiers of Indonesia (DI/TII). It was said that their purpose was to establish an Indonesian Islamic state, and South Sulawesi was one of the areas they strive for (Anshory Ch., 2009: 105). Their goal was incompatible with the aims of the foundation of the Republic of Indonesia.

Based on the above description, it is necessary to analyze how the DDI (Darud Da'wah wal Irsyad) Pattojo Islamic Boarding School maintains moderate Islam for several decades. The reasons are as follow. **First**, South Sulawesi used to become a fighting region of DI/TII. Their supporters strived to instill their ideology by recruiting religious figures and administrators of Islamic Boarding Schools. **Second**, alumni of Islamic Boarding School in South Sulawesi generally avoid extreme religious attitudes. On the contrary, they choose moderate religious ones (Taqwa and Hasanuddin, 2020).

## 2. LITERATURE REVIEW

Some writers about the pesantren found out some similar findings. One of them said that the pesantren belonged to moderate Islamic educational institutions. Yumnah did research entitled *Construction of Islamic Boarding School in Developing Moderate Islam* (Yumnah, 2020). The research explains that moderate Islam in Islamic boarding schools is inseparable from *Wali Songo's* way of spreading Islam. They maintained a balance between the logical thinking of *fiqh* (Islamic Law) and *tasawuf* (Islamic Mysticism). They maintained social religious traditions. They belonged to *Ahlussunah* (Sunni) School (*Mazhab*). It means that the researcher admitted Walisongo (Javanese: nine pious ulama) as founders of moderate Islamic teachings in the Nusantara regions which are currently called Indonesia; (b) Ni'am (2015) wrote *Pesantren: The Miniature of Moderate Islam in Indonesia*. The writer said that moderate Islamic trends in Indonesia discover their momentum in the reformation era. The trend roots are found in Islamic Boarding School. The writer found that the pesantren becomes more active to promote moderate teachings of Islam. The trends seemed to arise due to the intensive spread of extreme and liberal religious ideas in Indonesia. The original pesantren has a high commitment to develop moderate Islam in Indonesia.

Moreover, Malik (2019) who wrote *The Influence of Al-azhar Cairo Alumnus on Development of Islamic Education in South Sulawesi* discovered significant influence. The implementation variables and evaluation variables are positive and it's a strong contribution to the influence development of Islamic education in South Sulawesi.

Bahri et. al. (2020) wrote the history of the DDI Pattojo Islamic Boarding School (the DDI Pattojo). They mentioned that it was established in 1932. They

also mentioned two persons who played an important role in establishing the educational institution. One of the founders was an ulama who had studied in Mecca and the other one belonged to the family members of the local ruler. His wife was known as Datu Pattojo (Bugis: Queen of Pattojo). The writers also talked about the latest conditions of the institution in 2018. These include the number of students and their residential background. So far, the writing hasn't made any descriptions relating to religious thoughts taught by the teachers in the pesantren.

Based on the above descriptions, it is necessary to explain the genealogy of moderate Islam taught by teachers in the DDI Pattojo. The explanation includes some decisive chronological periods passed by the pesantren, the roles of religious figures, the support of the local community members and government officials in the area, and the use of standard Islamic books in the learning and teaching process.

## 3. RESEARCH METHOD

This is a descriptive qualitative study. This research used three methods for collecting and verifying data. The first one was the observation. This was addressed for religious activities in the mosque managed by the pesantren. In those pandemic days, the students of the boarding school attended virtual learning activities.

The second method was the depth- interviews. In this context, the researchers met some informants directly in the school and their homes. They also talked to few others through the cellular telephone. The informants include some teachers, students, old grads, and local villagers who used to send their children to the pesantren.

The other method was documentary studies. The researchers identified Arabic handbooks used by the teachers in conducting additional learning activities in the mosque. They had a look at the titles, the writers, and the outlines of the books. Besides, they also noticed some relating contents leading to a moderate understanding of Islam.

Data and information collected through the three methods were integrated and categorized under certain topics. Afterwards, the data were analyzed and put into in a brief description. The analyses were guided by an assumption that the teachers belonged to a certain religious school (*madzhab*). They strived to maintain and spread the school. They were sure that the pesantren spread moderate Islam and peaceful messages to society members.

## 4. RESULTS AND DISCUSSION

### 4.1. The Origin of the DDI Pattojo

Madrasah an-Najahiyah was the origin of The Pattojo DDI Islamic Boarding School. The madrasah

was established in 1932. Most of the local inhabitants of Pattojo village were farmers. In the past time, the farmer families had various traditions and rituals relating to agricultural lives. Though the educational institution has passed a long period of time, it has good cooperation and has gained continuous supports from the local community members until now. One of the contributing factors was the religious understanding developed by the pesantren.

In 1941 the *Madrasah An-Najahiyah* changed its name into *Madrasah Arabiyah Islamiyah (MAI)*. The madrasah became a part of the madrasah which was founded by a prominent ulama named Anre Gurutta (AG) Haji Abdur Rahman Ambo Dalle (AD) at Mangkoso in 1939. The change was intended to improve the quality of the teaching and learning process in the madrasah. Following the change, some teachers were sent from Mangkoso to Pattojo. One of them was Anre Gurutta Abd. Rasyid.

In 1947 AG Abd. Rahman AD was elected as the first chairman of the *Darud Da'wah wal Irsyad (DDI)* organization. The organization was founded by a number of ulama who attended a meeting at Watan Soppeng town. The ulama came from different parts of South Sulawesi.

Due to the establishment of the DDI organization, all madrasahs under MAI management aligned with the new organization. The alignment was also done by the MAI Madrasah of Pattojo. The same step was followed by some other madrasahs in South Sulawesi.

AG. Abd. Rahman AD was kidnapped by several members of DI/TII on 18 July 1955. The incident occurred at Belang-belang Village. It was about 6.5 km in the northern direction of Maros town. At that time, the ulama was on his way from Pare-pare to Makassar. He was forced to join the DI/TII organization. He was released by some members of the Indonesian National Army (TNI) after he had spent eight years in the jungle (Anshory Ch., 2009: 97 and 117).

Teachers of the Pattojo DDI were also put into trouble by members of the DI/TII. Pattojo was not a safe place for teachers to run teaching and learning activities. One of the teachers, AG. H. Arsyad Lannu (1930-2011), refused an offer from the armed organization to join it. He chose to move to another place called Walimpong. It was about twenty kilometres from Pattojo. He stayed there for some years. In 1959, he and his students returned to Pattojo. ([islamkepulauan.id/ahmadmutaqin](http://islamkepulauan.id/ahmadmutaqin), 13/07/2020).

#### **4. 2. A Brief History of the DDI Pattojo**

Before the independence era of Indonesia, Pattojo seemed to be a large village. In 1932, the area was led by a female queen. Her name was We Panangngareng. She was the thirteenth ruler of Pattojo (*Datu Pattojo*). Her husband belonged to royal family members. His name was Datu Sumangerukka.

The names of the rulers (Datu) of Pattojo are displayed at the palace of Pattojo. The palace is called 'saoraja' in the local language. The first ruler was To Bampa and the last one was We Pancaitanya (*Datu XIV*). The palace is located at Maccini area.

Maccini lies in the centre of Pattojo. But nowadays Maccini becomes part of Rompegading Village. Pattojo has been divided into three villages. They are Pattojo, Rompegading, and Timusu. Rompegading is in the centre.

The DDI Pattojo has some permanent buildings. One of them is just beside the palace of Pattojo. The building is used for the learning activities of Pattojo Islamic Junior High School (*Madrasah Tsanawiyah* or MTs). Another building for MTs is located on the main road of the village. It is erected on a piece of land granted by Datu Pattojo XIII. Some other buildings for *Madrasah Aliyah* (*Islamic Senior High School* or MA) are situated around one hundred and fifty kilometres from the palace.

There are some dormitories for students. One of them is in the yard of Raudhatul Muflihin Mosque of Rompegading that is located on the main road. The mosque is visited by students and local inhabitants.

#### **4.3. Condition of DDI Pattojo Islamic Boarding School**

The DDI Pattojo manages two levels of madrasah, namely *Madrasah Tsanawiyah (MTs)* and *Madrasah Aliyah (MA)*. In 2020 the MTs had 400 students. In the same year, the MA had 180 students. The students of the MA are divided into three departments. They are Natural Science Department, Social Science Department, and Religion Department.

It is not easy for the DDI Pattojo to gain a large number of students. Because Timusu Village that is located in the neighbouring area also conducts a DDI MTs. Besides, a *Yunior High School (SMP)* managed by the government is only two kilometres away from the DDI MTs of Pattojo.

The DDI MTs uses the same curriculum as the SMP does. Besides, the MTs gives more lesson hours for Religion Education Subject. The subject comprises ten lesson hours every week, but the same subject at the SMP takes only two lesson hours. Therefore, some parents prefer to send their children to the MTs. The reason was approved by one of the grads of the MTs, named Andi Mardiyawaty. She finished her study there in 1985. Her father, Muhammad Yunus Marewangeng was the Head of Pattojo Village in 1984-1994 (Mardiyawaty, 11/08/2020).

One of the villagers, called Haji Mappa, talked about the DDI MTs. He used to send his two sons to this madrasah. He regards himself as a part of the DDI Pattojo institution. He performs daily congregational prayers together with them in the same mosque. (08/08/2020)

MTs and MA students do not have to pay any school tuition. But those who live in the school dormitory should pay their living cost. They consist of 40 boys and 60 girls. Most of them take *tahfiz* (memorizing Al-Qur'an) program. The target of MA students is to memorize the whole parts (juz) of the Qur'an. Some students of the first year of MA memorize six to seven of the thirty parts of the Holy Qur'an

Most of the students who live in the dormitory come from other villages or kampongs in Soppeng Regency. These include Jennae, Timusu, Tikkao, Barae, Jolle, Soga and so on. Some others come from other regencies or cities. Among others are Pinrang Regency, Toli-toli Regency, and Kendari City.

Almost all of the students of the DDI Pattojo belong to the Buginese ethnic group. Some of them are descendants of Buginese migrants who migrated to various regions in Indonesia and overseas. Their parents want them to know their parents' homeland. They want them to study the Buginese culture intensively and make them closer with their relatives in this area.

At present, there are few students from Malaysia. In the past, a villager of Serangan, Bali, sent his son to the MA DDI Pattojo. The man was able to communicate in the Buginese language. According to Segara, Bugis people who live in Serangan village speak the Buginese language fluently (Segara, 2018: 96).

Success stories of many graduates of the DDI Pattojo motivate many teenagers to study there. The graduates do different jobs. Some of them work as teachers, policemen, and preachers. Some of them have gained their doctoral degree. These include the alumni of Al-Azhar University, Cairo, Egypt.

#### **4.4. Mentors of the DDI Pattojo Islamic Boarding School**

An ulama usually holds *halaqah* activities in the mosque. The word *halaqah* literally means 'a circle'. It is a kind of non-formal education. The ulama guides followers of Islam to understand Islamic teachings. The teaching materials are based on a certain popular book among Muslims. The activities usually take place after congregational prayers. The participants sit in front of their teacher in a half-circle formation.

An ulama usually starts his teaching activities in the form of *halaqah*. This step was done by AG.H. Muhammad As'ad in Sengkang in 1929. A year later, he established an Islamic school (Walinga, 2017: 91-93). The same strategy was implemented by AG Abd Rahman AD when he moved to Mangkoso, Barru Regency, in December 1938. Some weeks later in January 1939, he opened a new Islamic school there (Arsyad, 2020: 39).

*Halaqah* activities at the Pattojo mosque were begun at the beginning of the 1930s. They were

conducted by K. Haji Makka. The activities made Pattojo one of the religious teaching centres in the Regency of Soppeng in the first half of the twentieth century. The other teaching spot was Tanete kampung situated in the northern part of the regency.

The religious learning activities were supported by Datu Pattojo XIII. In 1944, she invited AG H. Daud Ismail (d. 2006), a renowned ulama of Soppeng, to stay at Pattojo. The ulama was expected to become a mentor for the royal family members and other society members as well. The ulama held *halaqah* in the Pattojo mosque. He used *Jalalain Qur'anic Commentary Book* as a handbook. He also used *Syarah Alfiyah* in teaching Arabic grammar (As'ad, 2011: 40).

In 1948 K.H. Muhammad Saleh Taha became the Grand Imam of Pattojo. He did the task until 1949. Then, the prominent ulama was appointed as a judge in the Court of Religion of Gowa. He served as the Head of Court of Religion of the East Area of Indonesia at the end of his career as a judge.

He was identified as a moderate ulama. He sometimes made a judgment based on the Buginese customary law. He referred to a principle of the Islamic methodology (*ushul fiqh*), saying that *al-'adatu muhakkamah*. It means that local customs can be used as an argument in making a judgment (Arraiyyah, 2019: 246).

A local ulama who dedicated his life for a long time and gave a large contribution to the development of the DDI Pattojo was AG. H. Arsyad Lannu (b. 1930 - d. 2011). The ulama had learned at As'adiyah Islamic Boarding School of Sengkang before. He was taught by A.G. H Muhammad As'ad (d. 1952), the founder of the educational institution.

AG. H. Arsyad Lannu served as the top leader of the DDI Pattojo until the end of his life. He was acknowledged by his students as a moderate mentor. He was an expert in Islamic studies and the Arabic language. He taught some books, like *Irsyadul Ibad*, *Tanwir al-Qulub*, and *Raiyadhus Salihin*. The first book is about Islamic law. The second one explains Islamic believes, Islamic law, and Islamic mysticism. The contents are comprehensive. The last one contains some Qur'anic verses and sayings of Prophet Muhammad relating to good deeds in daily lives of Muslims. All of them belonged to handbooks of the followers of Syafi'i School.

The ulama was also known as a serious worker and a sincere mentor. He was buried in the southern direction of the Pattojo Mosque. The cemetery is inside the area of the DDI Pattojo complex.

Some grades of the DDI Pattojo continued their education at Al-Azhar University of Cairo. One of them was Dr. Andi Aderus. His present job is the Deputy Director of the Postgraduate Program of Alauddin State Islamic University of Makassar (UIN Alauddin). The other graduate was Dr. H. Abdul Wahid Haddade, M.

H.I. He spent several years in Cairo. He is also a lecturer in the Postgraduate Program of UIN Alauddin.

Nowadays, there are two alumni of the DDI Pattojo in Cairo. They study at Al-Azhar University at their own expense. They left for the country after they had passed an examination held by the Ministry of Religious Affairs of the Republic of Indonesia in Jakarta.

One of the teachers who live inside the complex of the DDI Pattojo had studied at the DDI Pattojo before he graduated from al-Azhar University. His name is Haji Supriadi, L.c. He is in charge of non-formal educational activities. He teaches Islamic textbooks. One of the members of his teaching team is Ibnu Suriady. He is a non-permanent teacher. He has a good mastery of Arabic. He spent ten years in Cairo.

One of the alumni of the DDI Pattojo lives in the dormitory. His name is Ustaz Tamrin. He improved his capacity in memorizing the entire Qur'anic verses in Yogyakarta. Then, he returned to Pattojo. He functions as the main mentor for memorizing the Qur'an in the pesantren.

Most of the teachers of the DDI Pattojo do their jobs as non-permanent ones. Though they gain little salaries, they show their high spirits of dedication. They were deeply influenced by their former mentors, especially A.G. H. Arsyad Lannu.

#### **4.5. Relationship between the DDI Pattojo Islamic Boarding School and Local People**

The local government of Pattojo and the people as well support the DDI Islamic educational institution in their village. In the past, some villagers made rooms under the main floor of their wooden houses. The rooms were intended for students who came from other areas.

On the contrary, the role of the DDI Pattojo is needed by local inhabitants in the surrounding area. Teachers and students are invited to deliver lectures on Islamic teachings during the month of Ramadan. Besides giving lectures, students who have a good mastery in memorizing the Holy Qur'an do their tasks to lead congregational prayers in the mosque, too. The lectures take place in the evening after Isya (dusk) and Subuh (dawn) prayers. Some of the students become permanent imams in the relating mosques after finishing their studies.

Some mosques in the surrounding area cooperate with the DDI Pattojo to make schedules of Friday preachers. The pesantren is trusted to assign its teachers and students to deliver Friday sermons all year long. In this context, the pesantren gives extra training for selected students to carry out the tasks.

Teachers and students are usually needed to attend different rituals. As a part of the local customs, one of the popular rituals is the reading of *Kitab al-Barazanji* (a religious book written by Ja'far al-Barazanji). The book contains a short biography of Prophet Muhammad

PBUH and texts of invocation. This ritual is mostly carried out due to happy moments.

Villagers invite some teachers to read the religious book in some moments. These include a wedding ceremony, birth of a baby, entering a new house, and having a new car. The ritual is intended to say invocation. It is done to thank Allah Almighty and share happiness to others.

Several teachers and students are also invited due to grief moments. They are invited to read the Holy Qur'an following the death of a villager. The recital of the Scripture takes place in the evening. They read the entire Scripture on three consecutive nights. For the students, they make the event to prove and upgrade their skills in reading the Holy Scripture. It is also a kind of religious service of the pesantren that strengthen the relationship between the two sides.

In the former, the late AG. H. Arsyad Lannu, was invited by one of the top leaders of Soppeng Regency. He came regularly to the official residence of the formal leader to read the *Barazanji Book*. He did the religious activity every Thursday night for several years.

The DDI Pattojo becomes a patron for the neighbouring villages. Some of the villages establish MTs belonging to the DDI organization. Some of them are Soga, Wotu, and Gattareng villages. They support moderate Islam developed by the DDI Pattojo. The inhabitants of the surrounding areas enjoy living a peaceful religious life and good cooperation.

One of the contemporary problems faced by the private madrasas concerns the budget. The DDI Pattojo also faces difficulties to gain financial supports. Students' parents have low motivation to pay the school fee. They notice that public schools operated by the government implement a free of charge educational policy. Their students have no duties to pay the school fee.

## **5. CONCLUSION**

The teachers and also mentors of the DDI Pattojo Islamic Boarding School in its early years had a wide and deep knowledge of Islam. One of its founders had studied in Mecca as the favourite centre of Islamic studies in the past. Some others had studied at prominent Islamic boarding schools in South Sulawesi before. Then, the pesantren became part of a prominent Islamic organization. The spirit for developing moderate religiosity was continued by choosing Al-Azhar University of Egypt as a patron.

The DDI Pattojo Islamic Boarding School fosters good relationships with the local people and government officials. All sides cooperate to conduct other DDI madrasas in the neighbouring villages. Besides, the DDI Pattojo Boarding School grows gradually to a better condition.

Several standard Islamic books in Arabic are taught to the students of the DDI Pattojo Islamic Boarding School. The students use the books as a reference to learn Islamic teachings deeply and comprehensively. These comprise the Qur'anic interpretation, Islamic belief principles, Islamic law, Islamic mysticism, prophetic sayings, Islamic ethics and morals, and so on.

Free of charge education policy implemented by the government put some private educational institutions into financial problems. It reduces the spirit of many people to donate to educational activities. As a result, it is not easy for the pesantren to increase the economic welfare of the teachers.

Private Islamic Boarding Schools that develop moderate religious ideology need continuous supports from the government. Additional financial supports are needed to do more educational activities. They are also needed to increase the capacity of the teachers through periodical pieces of training and further steps of education.

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