



# **Anregurutta educational thoughts of KH. Muhammad Yunus Martan in developing Islamic educational institutions in Wajo District**

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## **ABSTRACT**

This study discusses how educational thinking Anregurutta KH Muhammad Yunus Martan in developing Islamic Education institutions in Wajo District. The main problem is divided into two sub-problems or research questions, namely: 1) How to do business conducted by Anregurutta KH. Muhammad Yunus Martan in developing Islamic educational institutions in Kab. Wajo ? 2) What are the supporting and inhibiting factors of Anregurutta KH. Muhammad Yunus Martan in developing Islamic educational institutions in Wajo District? This type of research is qualitative research/field research with the research approach used is historical, pedagogical, and psychological approaches. The source research data was obtained directly from Anregurutta's direct students and their families. Furthermore, the data collection method used was interview observation and documentation and a search of various literature or references. Then the data processing and analysis techniques were carried out through three stages, namely data reduction, presentation, and conclusion. The results of the research and discussion show that: educational thinking Anregurutta KH Muhammad Yunus Martan in developing Islamic educational institutions in Wajo Regency is the forerunner to the development and renewal of Islamic Education institutions in Wajo Regency with the presence of modern parietal figures who can integrate classical teaching systems into modern ones and still maintain classical teaching (reciting tudung and recitation yellow book). The development of Islamic Education Institutions in Wajo Regency continues to be developed in all regions of Indonesia. The efforts made by Anregurutta KH Muhammad Yunus Martan in developing Islamic educational institutions in Kab. Wajo, all fields continue to develop, As'adiyah which used to depend a lot on the government and donors is now starting to be independent by opening various business units such as agriculture, animal husbandry, waqf agencies, shops, and cooperatives, besides that KH

Muhammad Yunus also continued to improve the existing education at As'adiyah by opening a new level of education, adapting the curriculum to schools in general and opened more As'adiyah branches in various regions, developing indictment methods. Supporting and inhibiting factors for Anregurutta KH Muhammad Yunus Martan in developing Islamic education institutions in Wajo District, adequate quality of knowledge of the teachers while the inhibiting factors were still minimal teaching media, and teaching books at that time were still limited. It is hoped that this research will be a breath of fresh air for all parties who want to know more about Anregurutta KH Muhammad Yunus Martan in developing Islamic educational institutions in Wajo District.

**Keywords:** Educational thought; KH. Muhammad Yunus Martan; Islamic education institute

## 1. INTRODUCTION

Educational institutions that play their role in Indonesia when viewed from the internal structure of Islamic education and the educational practices implemented, there are four categories, namely Islamic boarding school education, madrasah education, general education, and Islamic religious studies.<sup>1</sup>

Islamic boarding school education, namely Islamic education which is carried out traditionally, starts by teaching in the Qur'an and Hadith and designs all its educational activities.<sup>2</sup> Madrasah education, namely Islamic education is held in institutions that use classical teaching methods, and seek to instill Islam as the foundation of life in students. General education with Islamic inspiration, namely Islamic education carried out through the development of an educational atmosphere with Islamic inspiration in educational institutions that organize educational programs of a general nature. Islamic religious lessons are held in public educational institutions as a subject or course only.

Indonesian Islamic Education can be relied upon to spearhead non-formal education system development activities in society. Meanwhile, Islamic education in madrasas and public education institutions that have an Islamic spirit are vehicles that can be used by Muslims to participate in encouraging the birth of the process of rejuvenating the formal education system.<sup>3</sup>

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<sup>1</sup>Yasmadi, *Modernization of Islamic Boarding Schools: Nurcholis Madjid's Criticism of Traditional Islamic Education* (Jakarta: Quantum Teaching, 2005), p. 58.

<sup>2</sup>In addition to the terms "Dayah" or "Rangkang" (Aceh), and "Surau" (Minangkabau). See Dawan Raharjo (ed), *Islamic Boarding Schools and Renewal*, (Cet. V: Jakarta: LP3ES Publisher, 1995), p. 2

<sup>3</sup>Bafadhol, Ibrahim, "Islamic educational institutions in Indonesia." *Islamic Education: Journal of Islamic Education*, Vol 6, No. 11 2017, page 14.

The fourth type of Islamic education, namely Islamic religious studies in public schools is an activity with a marginal position. This means that there is not much that can be done by Islamic educators through this type of education to make a meaningful contribution to the birth of the educational system's rejuvenation process.

A school or educational institution in general is a small community that is the center for the development of students where the activity in it is the process of providing services. Students come to get services, while school/madrasah principals, teachers, and other staff are professionals who will continually innovate to provide the best service for the progress of schools/madrasas. Schools or madrasas are divided into two, namely public and private schools/madrasas.

Islamic Education Institutions in Wajo have gone through a long history in line with the Islamization of society and the tradition of transmitting Islamic knowledge that has lasted from generation to generation. Islamic Education Institutions in Wajo have undergone transformation and modernization so that they emerge as modern educational institutions with an emphasis not only on Islamic sciences but also on science.<sup>4</sup> Islamic education in Wajo existed long before Indonesian society was familiar with the school system introduced by the Dutch colonial government. However, the influence of the presence of the Dutch colonial government at that time had a huge impact on changes in various aspects of Indonesian people's lives.<sup>5</sup> One of the aspects included in it is the field of education, where in the early 20th century the Dutch colonials gave different treatment to the schools they started, compared to their treatment of education in Islamic educational institutions.

State schools/madrasas are schools managed by the government, while private schools are managed by foundations, this is an approach implementation of education from centralized to decentralized which emphasizes increasing community participation in developing the quality of education.<sup>6</sup>

In Law Number 20 of 2003 concerning the National education system, it is stated that: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength of self-control, personality, intelligence, morals noble character, as well as the skills needed by himself, the community, the nation, and the state.<sup>7</sup> Meanwhile, according to Ngalim Purwanto, education is all the efforts of adults in their interactions with children to lead their physical and spiritual development toward maturity. In many

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<sup>4</sup>Sumanti, Solihah Titin. *History of Islamic Education in Indonesia* (Cet. I: Jakarta, 2021), h. 29.

<sup>5</sup>Moeflich Hasbullah, *Islam & Society Transformation of the Archipelago* (Cet. I, Jakarta: Prenada Media, 2017), p. 5

<sup>6</sup>Samsul Nizar & Muhammad Syaifudin, *Contemporary Issues on Islamic Education*, (Jakarta: Kalam Mulia, 2010, p. 212.

<sup>7</sup>Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Jakarta: PT. Kloang Klede Putra Timur, 2003), h. 3.

ways, educational problems often become a public discussion. Starting from the allocation of education funds to things that are very vital, namely the curriculum.

The curriculum is a term that must be underlined in this case. Because since the emergence of educational issues until now, curriculum polemics are still a hot but heartbreaking topic. This is none other than because too often the curriculum becomes an object that must be annulled and then replaced with a curriculum model that is considered the most relevant. The real curriculum issue is how teachers understand and master the curriculum at the school and learning levels.<sup>8</sup>

The renewal of Islamic Education Institutions in Wajo, especially at the As'adiyah Sengkang Islamic boarding school, has made many contributions to the field of Islamic Education, as well as the presence of an Islamic reformer leader known as *Anregurutta* KH Muhammad Yunus Martan.<sup>9</sup> His presence provides new nuances regarding the development of Islamic Education Institutions and teaching systems that are integrated in science.

*Anregurutta* KH Muhammad Yunus Martan in developing the As'adiyah Islamic boarding school which has grown and grown in the community continues to show proud achievements and can be useful for the community. Seeing the progress and success that *Anregurutta* and *As'adiyah* have shown, the people want As'adiyah to open more branches in areas outside the city of Sengkang. Starting from a request from the community, KH Muhammad Yunus Martan tried hard so that what the community wanted he could carry out because this was the main goal of *Anregurutta's vision and mission*. It was noted that during the leadership of KH Muhammad Yunus Martan, he managed to open 250 branches spread across various regions with various levels of education.<sup>10</sup>

## 2. METHODS

The approach used in this study is a qualitative approach, which is a research procedure that describes the behavior of certain people, events, or places in detail and depth.<sup>11</sup> This approach aims to describe something that was going on at the time the research was carried out and examine the causes of certain phenomena. In this connection, the researcher will describe the educational thinking of *Anregurutta* KH Muhammad Yunus Martan in developing Islamic educational institutions in Wajo Regency. There are two sources of data, namely, primary data and secondary data. The primary data on KH Muhammad Yunus Martan 's research on educational thinking are the data of his thoughts, efforts, and supporting and inhibiting factors in developing the original *Anregurutta Islamic educational institution* KH Muhammad Yunus Martan which is the educational material he teaches to his students, as well as direct observation of the

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<sup>8</sup>Ali Sudin, *Curriculum and learning* (Cet. I: UPI Press, 2014), p. 3.

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<sup>10</sup>Bahaking Rama, *Traces of Education Renewal at the As'adiyah Sengkang Islamic Boarding School* (Cet.I: Jakarta; PT. Parodatama Wiragemilang, 2003), h. 117.

<sup>11</sup>Juhana Nasrudin, *Educational Research Methodology: a practical textbook on how to do research* (Cet. I: Bandung: PT. Panca Terra Firma, 2019), h. 48.

educational institutions he teaches. founded by *Anregurutta* KH Muhammad Yunus Martan, including conducting interviews with sources who were seen as having authority regarding knowledge about *Anregurutta* KH Muhammad Yunus Martan came from his former students and relatives of his family. The methodology used in this research is descriptive qualitative which includes: the literature review method; observation method; participating observation method (participant observation); casual interview method; in-depth interview method; and listening methods. In the process of data analysis, three main components must be carried out, namely, data reduction, data presentation, and drawing conclusions or verification. These three components are involved in interrelated processes and determine the final result of the analysis.<sup>12</sup> Data presentation is an assembly of information organization that allows research conclusions to be carried out. The data presentation includes a series of descriptives that are woven in such a way as to show a unified whole. They are designed to assemble information in an orderly way for easy viewing and understanding in a compact form. From the beginning of data collection, the researcher must understand the meaning of the various things found by starting to record patterns, statements, possible configurations, causation, and various prepositions. These conclusions were initially unclear, but then they became increasingly explicit and had a strong foundation. The conclusion will not occur until the data collection process ends. Conclusions that need to be verified are made at the time of writing by looking back at the available field notes.<sup>13</sup>

### 3. RESULTS AND DISCUSSION

#### A. Educational Thought *Anregurutta* KH Muhammad Yunus Martan

The traces of *Anregurutta's education*, KH Muhammad Yunus Martan, started from the guidance of his father, *Anregurutta* Martan, a scholar who was respected because of his knowledge in Belawa and served as *qadhi*, a position he would later inherit. *Anregurutta* KH Muhammad Yunus Martan learned the Koran from Andi Mappangewa, a very famous Koran teacher. Gurutta entered the People's School in Belawa between 1921-1926 and was guided by his father to study the book until 1928. After it was considered that he had the ability to read the yellow book, in 1929 his father sent him to go on a pilgrimage as well as stay in Mecca to study religion. He studied at Madrasah Al-Falah for the Ibtidaiyyah level from 1929-1932 while attending the study of the yellow book at the Grand Mosque.<sup>14</sup>

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<sup>12</sup>Zuchri Abdussamad, *Qualitative research method* (Cet. I: Makassar; Syakir Media Press, 2021), p. 99.

<sup>13</sup>Lexy J. Moleong, *Qualitative Research Methodology*, (Bandung: Rosdakarya Youth. 2006), p.

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According to Husna *Anregurutta's wife*

*"He stated that Anregurutta KH Muhammad Yunus Martan together with his father named H. Yunus went on a pilgrimage and at the same time lived in Mecca and attended the recitation of the yellow book at the Grand Mosque"<sup>15</sup>*

It is recorded that he studied the yellow book for seven years at a number of scholars in Mecca. In 1933 he was determined to return to his homeland and live in Belawa to devote his knowledge. *Anregurutta* KH Muhammad Yunus Martan finally moved to Sengkang and recited the Yellow Book to *Anregurutta* KH Muh. As'ad along with other students, namely *Anregurutta* KH Daud Ismail (from Soppeng), *Anregurutta* KH Abdurrahman Ambo Dalle (from Wajo), *Anregurutta* KH Abduh Pabbajah (from Sidrap).

While he was serving himself at As'adiyah, changes continued to be made including all fields of education and the development of Islamic educational institutions. *Gurutta* is known as a writer marked by several published works. *Gurutta* is known to be very disciplined. His main activity as the general leader of the As'adiyah Islamic Boarding School in Sengkang Center, Wajo, is carried out with full responsibility with progressive thinking.

According to Muhammad Yunus Pesanreseng as Chancellor of IAI As'adiyah Sengkang

*"He stated that Anregurutta was a leader who was full of responsibility and had brilliant ideas in terms of developing Islamic educational institutions in As'adiyah. The fundamental changes he made made the As'adiyah Islamic Boarding School the leading Islamic educational institution in South Sulawesi."<sup>16</sup>*

Ahmad Sunnari proudly mentions that his grandfather was a scholar who was aware of technology, in the 1970s he had taught wirelessly to establish radio as a medium for preaching da'wah which exists today. His other innovations were publishing the Risale As'adiyah magazine and establishing As'adiyah Voice Radio which broadcasts via streaming to this day. He also developed a pesantren with a modern madrasa system. His high dedication to Islamic symbols was channeled through writing.<sup>17</sup> *Gurutta* is good at managing his time so that he remains active in writing in the midst of his busy life in fostering Islamic boarding schools.

Some of his monumental works, including a book entitled "*Asshalatu Imaduddin*". The language used is Bugis language so it is easy to understand. The book is believed to have had an influence on the people of Wajo and its surroundings. Precisely, the book was widely distributed so that the work inspired many people to learn to pray properly, so that in the 1980s, the book was sold in almost all bookstores in Wajo, Bone and several other areas, some of which were part of the large family of the As pesantren. 'adiyah.

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<sup>15</sup>Husna, (58), *Wife of Anregurutta KH Muhammad Yunus Martan*, interview 3 March 2023

<sup>16</sup>Muhammad Yunus Pesanreseng, (58), Chancellor of IAI As'adiyah, Interview 05 March 2023

<sup>17</sup>Kamaluddin Abu Nawas and Khusnul Fahimah Ilyas, *Revealing the Horizons of Change Anregurutta KH Muhammad Yunus Martan* (Cet. I: Yogyakarta; Trussmedia Graphic, 2017), h. 43

*Anregurutta* KH Muhammad Yunus Martan has written 35 books. The writing comes from writings that are spread in magazines, articles in the *Risale As'adiyah*. However, most of these books are written in book form for publication. *Gurutta's* book material covers the field of fiqhi such as the book *Al-Shiyam* published in 1974, the book *al-Janaiz* published in 1977. The book *Asshalatu Imaduddin* published in 1981. *Gurutta* also wrote on monotheism such as the book *Al-Firaq al-Islamiyah* in Bugis language published in 1966. Meanwhile, there are at least three books in the field of interpretation, including *Tafsir al-Qur'an al-Karim*, published in 1972. There are 10 books that review history, which are dominated by stories of prophets. Also the book of Sufism namely *Hikam Wa Mawaid*.

### **B. *Anregurutta's* efforts in developing Islamic Education Institutions in Wajo**

The election of *Anregurutta* KH Muhammad Yunus Martan as general chairman of *As'adiyah* Sengkang is indeed considered a natural thing because it is he who is considered capable of making major changes to *As'adiyah*, in addition to his depth of religious knowledge, he is also quite experienced and familiar with the situation and conditions. in the *As'adiyah* Islamic boarding school, because for about 9 years he accompanied *Anregurutta* KH Daud Ismail in carrying out his leadership at *As'adiyah* Sengkang, He was also given great responsibility by *Anregurutta* KH Daud, Ismail and even *Anregurutta* KH Daud considered He is his partner.

The first thing he did since he was officially elected as chairman of *As'adiyah* Sengkang was to complete the composition of the foundation's board of directors with the hope that the management would be well organized, each administrator who was given a position in the structure that was formed was adjusted to their respective capabilities and considered able to work together well, he is not so difficult in selecting people who are given a strategic position in leadership already knows well the people in *As'adiyah*.

*"According to Sulaiman Abdullah, the management of Anregurutta while he was the leader of the As'adiyah Islamic boarding school was always adjusted to abilities and prioritized cooperation every time an activity/event was carried out, as well as Anregurutta always asking for feedback from the As'adiyah management team"*<sup>18</sup>

In thinking about the developments that he will carry out, *gurutta* Yunus takes the initiative to improve internal *As'adiyah* itself, by completing the rules that he thinks still need to be added, as well as in the field of education. at that time, apart from that he also wanted to add various facilities which were considered to facilitate the future development of *As'adiyah*.

Even though he made many changes to *As'adiyah*, he still maintained what his predecessor had left behind, namely being strong in Islamic values. *Gurutta Yunus's* wish to increase the level of education at *As'adiyah* was finally carried out. In 1963 he succeeded in opening the Raodatul Atfal Kindergarten (TK) this was done because he

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<sup>18</sup>Sulaiman Abdullah, (62), Professor of *As'adiyah*, interview 11 March 2023

considered that religious education needed to be given early on. As'adiyah Elementary School (SDA) where this elementary school has a curriculum that is almost the same as elementary schools in general. Not only that, after a few months, the Raodatul Atfal Kindergarten and As'adiyah Elementary School were opened. On September 1, 1964, to be precise, he opened the As'adiyah Middle School (MMA) again. Then, on October 12, 1964, he re-opened the As'adiyah Islamic College (PTIA). As told by Mansur as a Lecturer at IAI As'adiyah

*"He stated that as long as Anregurutta was given the baton of leadership at As'adiyah he succeeded in establishing a formal school called Raodatul Atfal. for so long he also opened the As'adiyah Elementary School (SDA) level of education where this elementary school has a curriculum that is almost the same as elementary schools in general"*<sup>19</sup>

The opening of various levels of education by *Gurutta* Yunus proves that he is a person who cares and is sensitive to education, seeing what *Gurutta* Yunus is doing is not as young as we imagine because the process that goes through in opening this education level must go through various kinds of obstacles, there are many things he had to prepare beforehand. Starting from the readiness of teachers who will teach at the levels that are opened, this is of great concern to Him because this concerns the issue of the quality of education that will be provided to students who will enter later.

In addition, he must also prepare various facilities and infrastructure for the teaching and learning process, such as new classrooms and other facilities. This was a big obstacle for him because to fulfill all of that required a large amount of money, while As'adiyah was still limited in terms of financial matters. However, thanks to his strong determination and intention, he did not just give up. He used various ways to raise funds, starting from offering assistance to the government and looking for donors who he thought could contribute to this noble intention. Gurutta's hard work finally got results, good responses came from various groups, this was proven by the various assistance he received starting from material, energy and mind, this made him even more determined to continue his initial intention, apart from that he also worked hard to taking care of permits from the government, because this could have been accomplished if an official permit had been obtained from the government at that time.

After a few months after all the preparations in terms of facilities and infrastructure had been completed, the approval for the opening of the new level was issued finally out, then officially opened the new level of education. Even though at that time PTIA did not have its own building because the construction of the planned building had not been completed due to financial constraints, apart from that, out of the three faculties that were opened, it turned out that only one faculty was running normally, namely the Ushuludin Faculty.

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<sup>19</sup>Mansur (51), Lecturer at IAI As'adiyah, interview, 10 March 2023



Apart from focusing on the development and changes that will be made, *gurutta* Yunus also never forgets the needs of the teaching staff and other employees who assist him in managing As'adiyah. Gurutta is very aware of this, *gurutta* Yunus does not want to see their rights not being fulfilled, even though he is aware of this, he has to think hard so that everything can be fulfilled properly and does not disappoint anyone. Because at that time in terms of funding As'adiyah was still very dependent on the government and the helping hands of donors from outside.

After walking for several months, *Gurutta* Yunus began to think about getting out of this problem. He did not want As'adiyah to rely on help from outsiders. And one way out is that as'adiyah must have their own source of funds which will be able to meet the need for funding. It was on this basis that *gurutta* Yunus tried to open a business which he thought could provide benefits for As'adiyah.

In 1963 the business unit started by opening a farm, this business unit remained under the auspices of As'adiyah. This is done because it is not too difficult to run and it doesn't cost too much but can provide big profits. This farm is located in Tanasitolu District, the management is given to the people who have been given the trust. In addition to providing benefits for As'adiyah, this farm also provides employment to the community, because the system used in its management is a profit-sharing system, where the profits obtained from the results of this farm are shared between As'adiyah and the manager. As'adiyah is known as an organization that is engaged in the fields of education and da'wah, this image is widely known by people outside Wajo Regency, besides that As'adiyah under the leadership of *Anregurutta* KH Muhammad Yunus Martam founded efforts in the social sector, this This can be seen by the establishment of a medical center.

*"According to Mansur, he always gives brilliant ideas related to Institutional development efforts and Anregurutta always takes the time to think about micro-businesses with low capital costs but can produce extraordinary benefits, such as raising cattle, opening a drug store/medical services, co-operatives. sharia (BMT As'adiyah) etc. The efforts initiated by Anregurutta KH Muhammad Yunus Martan still exist today."*

In the effort to develop da'wah carried out by *Gurutta* Yunus, in 1968 an amateur radio studio was founded called Radio Suara As'adiyah (RSA). This radio was founded to make it easier to indict the public, even though the equipment used at that time was still very limited, but some people thought that this was a big breakthrough in the second period of his leadership because of the activeness of As'adiyah Radio in giving indictments. and information through programs that run every day, as for the Suara As'adiyah Radio program that airs every week.

According to Hj. Fatmawati, the development of As'adiyah Sound Radio, which was pioneered by *Anregurutta* KH Muahammad Yunus Martan, can be enjoyed by members of the Wajo community as well as those outside Wajo, and it exists to this day. he also said that we call him Anregurutta the pioneer of technology in Wajo, because at that time

technology was not yet developed, but *Gurutta* was able to use the media in preaching and was heard all over through Radio As'adiyah Sound.<sup>20</sup>

From year to year, As'adiyah's progress is getting bigger and the figure of *Anregurutta* KH Muhammad Yunus Martan is increasingly known and loved by the public, because it is thanks to his services that the progress that his predecessors always aspired to can be achieved. However, in the mind of *Anregurutta* KH Muhammad Yunus Martan there were still many tasks that he had not completed and the success that had been shown had not dampened his intention to continue to make new breakthroughs in this pesantren.

### **C. Supporting and Inhibiting Factors in Developing Educational Institutions in Wajo**

#### *1. Supporting Factors*

According to him, during the time he led As'adiyah, he collaborated with the government as well as with other parties in building Islamic Education Institutions. In cooperation with the regional government, the development of Islamic Education Institutions has greatly increased, as evidenced by the fact that the As'adiyah Islamic Boarding School has experienced developments starting from the establishment of the Diniyah formal school to the As'adiyah College, the achievements continue until the education curriculum is integrated with general education and still maintains the characteristics of Islamic boarding schools As'adiyah, namely recitation in the form of *khalafah* using classic books (*reciting tudang*). Seeing *Anregurutta's* achievements in terms of developing Islamic educational institutions as well as other achievements, the people of Wajo and outside the city of Sengkang are very happy and happy to see the development of Islamic Institutions and Education in As'adiyah and finally the community has high hopes for *Anregurutta* to further develop *As'adiyah*. Due to the tight schedule of lectures and the large number of people who wanted to listen to *Anregurutta's* advice regarding Islamic da'wah and other information, *Anregurutta started* looking for a way by establishing As'adiyah Voice Radio (RSA), which broadcasts to this day.

#### *2. Inhibiting Factor*

- a. In the development of Islamic educational institutions in Wajo *Anregurutta* there are still obstacles, namely the lack of teaching facilities, dormitories and community trust which is still limited in understanding Islamic education or enrolling their children in Islamic boarding schools.
- b. Socioeconomic conditions and educational goals concept. Socio-economic conditions greatly influence the availability of resources and advice and educational infrastructure as well as the fulfillment of the needs required by

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<sup>20</sup>Hj. Fatmawati (51), vice chancellor for student affairs, interview, 10 March 2023

madrasas. The concept of educational goals will affect the goals that will be developed later.

- c. The interest of the Wajo coastal community still views that As'adiyah graduates are still limited to religious education.

While he was serving himself at As'adiyah, changes continued to be made including all fields of education and the development of Islamic educational institutions. *Gurutta* is known as a writer marked by several published works. *Gurutta* is known to be very disciplined. His main activity as the general leader of the As'adiyah Islamic Boarding School in Sengkang Center, Wajo, is carried out with full responsibility with progressive thinking. The fundamental changes he made made the As'adiyah Islamic Boarding School the leading Islamic educational institution in South Sulawesi.