

## **The Purification of Islam by Anregurutta H. Muhammad As'ad in Wajo 1928-1952 AD (Historical Analysis)**

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*Submitted: 20-04-2023 | Accepted: 12-05-2023*

**Abstract:** The aim of this study was to determine the influence of the purification of Islam by *Anregurutta* H. Muhammad As'ad on the religious attitudes of Wajo citizens. The researchers used a sociological and historical approach. This study is classified as library research; the data was collected by quoting, adapting, and analyzing using content analysis on literature that is representative and has relevance to the problem, then reviewing and concluding it. The results of the study showed that *Anregurutta* H. Muhammad As'ad's Islamic purification movement in Wajo has two concepts, namely 1) Islamic education and 2) Islamic da'wah. He applied the concept of Islamic education through *Mengaji Tudang* as non-formal education and Tahfidz of Al-Qur'an and Madrasah of Arabah Islamiyah (MAI) as formal education. Meanwhile, the concept of Islamic da'wah was applied to the formation of muballigh cadres as a program of non-formal Islamic da'wah and to al-Dzikra Magazine as formal da'wah.

**Keywords:** Anregurutta; Purification of Islam

### **BACKGROUND**

The conversion and spread of Islamic teachings in Wajo have been handled by the Kings since the twelfth reign of *Arung Matowa Wajo*, named La Sangkuru Patau Mulajaji, as a Muslim in Wajo and fully supported by the King of Gowa. The King of Gowa sent Khatib Sulaiman to La Sangkuru's demand to go to Wajo to deliver Islamic teachings there. After Islam developed rapidly in Wajo, King of Gowa Sultan Alauddin

gave Datuk Sulaiman a new duty to Luwu: to teach and spread Islamic teachings in Luwu.<sup>1</sup>

*Arung Matowa Wajo* La Sangkuru Patau Mulajaji asked the King of Gowa for teaching staff. Finally, the King of Gowa sent Khatib Tunggal Abdul Makmur Datuk Ri Bandang to Wajo to fulfill *Arung Matowa Wajo's* request.<sup>2</sup> *Arung Matowa* did this because he did not want to let his people get back into bad things. He realized that his people, who had just gotten into Islam, could not be let go without the guidance of the scholar to help them obtain guidance on the right path.

Converting to Islam and the spread of Islamic teachings were handled by kings, so Islamic law went hand in hand with community customs. Scholars who spread Islamic teachings about whether something is halal or haram and whether an action is permissible or not. However, they were unable to take a firm approach in order to change the foundations of old beliefs in society. Scholars who spread Islam acquire protection from the king, but on the other hand, they received direct control, so that there were no conflicts between customs and Shari'a that could disturb public peace.

Matters relating to traditions such as tribute for *arajang* (royal tools), which are closely related to the worship of sacred gods, are still carried out even though they are contrary to Islamic law.<sup>3</sup> Giving offerings to *Arajang* is something that they cannot leave behind because, according to their opinion, *Arajang* belongs to the gods who were sent down to earth with *Manurung*.

*To Manurung* was appointed king for generations to provide guidance to humans. After reaching the limit of his time on earth, *To Manurung* was lifted back to the upper world (the sky), but he left his things for generations to pass on to his children and grandchildren, who replaced him as king. It caused the king and people to maintain their worship to *To Manurung* and his descendants.<sup>4</sup> Custom is basically a factor that supports and strengthens the authority of the king, from the era of *To Manurung* until Islam came and was accepted as a religion. Traditions keep receiving great attention from society.

The people of Wajo, South Sulawesi, embraced Islam in 1610, but the implementation of Islamic law has not yet reached a deep understanding.<sup>5</sup> At the end of the nineteenth and early twentieth centuries, Wajo people fell into wickedness and digression. The crisis of faith as a result of the ungodliness of Wajo citizens creates chaos that interferes with the peace of society, such as rampant murder, theft, and robbery, and there is no

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<sup>1</sup>Mattulada, *Islam di Sulawesi Selatan* (Jakarta: LEKNAS-LIPI, kerjasama dengan Departemen Agama RI, 1975), p. 42.

<sup>2</sup>Mattulada, *Islam di Sulawesi Selatan*, p. 49.

<sup>3</sup>Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia* (Jakarta: Jambatan, 1979), p. 270.

<sup>4</sup>Muh. Hatta Walinga, *Warisan Intelektual Sang Maha Guru: Biografi K.H. Muhammad As'ad (Anregurutta Syekh Al-'Allamah Muhammad As'ad)* (Ed. I; Solo: Zadhaniva Publishing, 2017), p. 19.

<sup>5</sup>Sitti Salmiah Dahlan, *Rihlah Ilmiah AGH Muhammad As'ad dari Haramain ke Wajo Celebes, Sebuah Perjalanan Religi Untuk Membangun Madrasah Arabiyah Islamiyah di Wajo Bugis Makassar* (Ed. II; Jakarta: Rabbani Press, 2014), p. 122.

more law for all of these cases.<sup>6</sup> The traditional norms for regulating the community lived as symbols and moral values instilled by their ancestors, which have decayed one by one.

Ignorance is also a result of the bad state of society. They do not have time to study science; they are only looking for any trick to master invincibility so that they can fight against people who abuse them. They turn their beliefs to talismans, shamans, large wooden trees, cemeteries, and all kinds of things that can relieve their worries and calm their hearts. They ask a shaman for an amulet so that they can be guarded from evil spirits and free from the dangers that always threaten them. Even if someone in their family is sick, they rely on the shaman to expel the evil spirits that enter the sick person's body, or what the community usually calls *cowek-cowereng*. They must provide offerings to ward off the evil spirits. If the evil spirit comes from a river, then the offering is placed in the river; if it comes from a mountain, then the offering is placed in the mountain; and so on. If they lose a valuable item, they go to a shaman to find out the whereabouts of the lost item.<sup>7</sup> Their faith in Allah has been drained gradually by superstition, *bid'ah*, and so on.

Apart from that, the citizens' habit of gambling on a large scale was not forbidden by the king, as long as it did not disturb orderliness and security, because it resulted in an increase in the royal treasury. People also like to drink bitter palm wine (*tuak pai* in Bugis), which is made from the sap of palm trees, coconut, and palmyra mixed with the sap of the bajo tree so that it tastes bitter. There is another version that is made from glutinous rice mixed with yeast so that it becomes hard. This kind of palm wine is commonly called *tuak bere'* (rice palm wine).<sup>8</sup> They insist that gambling is not perfect for addicts if there is no alcohol.

During the 40<sup>th</sup> reign of *Arung Matowa Wajo*, La Mamang To Appamadeng Puanna Raden Gallo (1821-1825 AD), there was a great scholar from Medina. The scholar advised Arung Matowa to make an appeal for the purification of Islamic teachings. Arung Matowa responded well to this, so he insisted on implementing sharia law and building then prospering the mosques by undertaking congregational prayer and promoting Islamic recitation.<sup>9</sup> The authority and power of Arung Matowa could curb and suppress the misguidance and depravity committed by society at that time. However, the basis for implementing the rules was only based on Arung Matowa; it was not based on their conscience, so after *Arung Matowa* La Mamang and Sheikh Madinah passed away, they returned to the old tradition.

During the 43<sup>rd</sup> leadership of Arung Matowa, La Cincing Akil Ali Karaeng Mangepe Datu Pammana Petta Matowa (1900–1916 AD), Wajo citizens returned to their habits. Conditions got worse with the seizing power and fraternal wars that cannot be avoided.

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<sup>6</sup>Muh. Hatta Walinga, *Warisan Intelektual Sang Maha Guru: Biografi K.H.Muhammad As'ad (Anregurutta Syekh Al-'Allamah Muhammad As'ad)*, p. 7.

<sup>7</sup>Muh. Hatta Walinga, *Warisan Intelektual Sang Maha Guru: Biografi K.H. Muhammad As'ad (Anregurutta Syekh Al-'Allamah Muhammad As'ad)*, p. 81.

<sup>8</sup>Muh. Hatta Walinga, *Warisan Intelektual Sang Maha Guru: Biografi K.H.Muhammad As'ad (Anregurutta Syekh Al-'Allamah Muhammad As'ad)*, p. 20.

<sup>9</sup>H.A. Mattulada, *Sejarah, Masyarakat, dan Kebudayaan Sulawesi Selatan* (Cet. I; Ujung Pandang: Hasanuddin University Press, 1998), p. 206-207.

This war took many victims, and a few people's property was destroyed so that they had to suffer in the uncertain economic sector. Theft and robbery became rampant, and the cholera and malaria epidemics also contributed to the burden of people's suffering.<sup>10</sup> It was the situation in Wajo that occurred until the beginning of the 20<sup>th</sup> century.

In the midst of the chaotic understanding of the Wajo citizens at that time, Anregurutta K.H. Muhammad As'ad, a scholar from Mecca who has hereditary blood of Bugis-Wajo, welcomed his presence by the 44th *Arung Matowa* Wajo La Tenri Oddang (1928 AD). Anregurutta H. Muhammad As'ad left his homeland of Mecca for his ancestors' homeland in Wajo, South Sulawesi, Indonesia, to purify his beliefs and morals.

The knowledge of Anregurutta H. Muhammad As'ad encouraged his desire to make a change and bring Wajo citizens from an incorrect understanding to a correct understanding of Islamic creeds. Thus, Anregurutta H. Muhammad As'ad makes every effort to realize his noble ideals.

Significantly, Wajo citizens returned to the teachings of Islam by adhering firmly to the al-Qur'an and al-Sunnah. Anregurutta H. Muhammad As'ad has realized his noble ideals by inviting the Wajo citizen to purify and cleanse the creed of monotheism. It shows that the presence of Anregurutta H. Muhammad As'ad was the cause of the rapid development of Islam in Wajo in the 20<sup>th</sup> century, and Wajo was known as the "city of Islamic students". Based on these thoughts, the researchers' chose the title "The Purification of Islam by Anregurutta H. Muhammad As'ad in Wajo 1928–1952 AD (Historical Analysis)".

## **THEORETICAL REVIEW**

In providing an overview of the meaning of the title, the researchers need to emphasize the direction and description contained in the title of *The Purification of Islam by Anregurutta H. Muhammad As'ad in Wajo 1928–1952 AD (Historical Analysis)*. This study discusses several things related to the figure Anregurutta H. Muhammad As'ad, especially his movement to purify Islam in Wajo. Several key words are stated in this title in order to gain better understanding of this study, such as:

### **Islamic Purification Movement**

The Islamic purification movement referred to in this study is a movement that carries out purification, the cleansing of the Muslim faith of monotheism, by inviting Muslims to reform their faith so that it can be expected to correspond with the teachings of the Al-Qur'an and Hadith.

In this case, Anregurutta H. Muhammad As'ad revived the signs of Islam and re-established the pillars of Islam by maintaining the authentic *nash* and cleansing the religion from foul *bid'ah* and deviations.

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<sup>10</sup>Sitti Salmiah Dahlan, *Rihlah Ilmiah AGH Muhammad As'ad dari Haramain ke Wajo Celebes, Sebuah Perjalanan Religi Untuk Membangun Madrasah Arabiyah Islamiyah di Wajo Bugis Makassar*, p. 120.

## **Anregurutta H. Muhammad As'ad**

*Anregurutta H. Muhammad As'ad's* full name is Assyekh H. Muhmmad As'ad; he was well known as "Gurutta Fuangngaji Sade" among the students and the Wajo citizens at that time. By a decision of the XIII Congress, the As'adiyah Executive Board for the 2012–2017 periods added his name to Al-Alimu Allama Al-Haj Muhammad As'ad Al-Bugisy. This decision is contained in the Articles of Association, Chapter I, Article 1, Paragraph 2, concerning name, time, and position. He was born in Mecca, 12 Rabiul Tsani, 1326 H/1907 AD, from the marriage of H. Abdur Rasyid and Hj. Sitti Sulaehah Bint Abdur Rahman Guru Teru al-Bugisi.<sup>11</sup>

## **Wajo**

Wajo means shadow (wajo-wajo); Bugis means bajo tree. The word Wajo was used as a community identity around 605 years ago, indicating an independent and sovereign area of the large kingdoms at that time.<sup>12</sup> Wajo is one of the twenty-four districts in South Sulawesi. The capital of Wajo Regency is located in Sengkang. This district will have an area of 2,506.19 km<sup>2</sup> and a population of approximately 379,396 people in 2021.<sup>13</sup> Wajo Regency is the place where *Anregurutta H. Muhammad As'ad* carried out Islamic purification.

## **1928-1952 M**

The researchers started this discussion in 1928 AD because Aregurutta H. Muhammad As'ad first arrived in Wajo that year, bringing the spirit of Islamic purification. Long before 1928 AD, The researchers started this discussion in 1928 AD because Aregurutta H. Muhammad As'ad first arrived in Wajo that year, bringing the spirit of Islamic purification. Long before 1928 AD, several scholars who came to Wajo made efforts to purify Islam but had not achieved maximum results. When *Anregurutta H. Muhammad As'ad* carried out Islamic preaching in 1928 AD, the people of Wajo began to enthusiastically attend the recitation of *Anregurutta H. Muhammad As'ad*. In the period of 1928 AD, but had not achieved maximum results. When *Anregurutta H. Muhammad As'ad* carried out Islamic preaching in 1928 AD, the people of Wajo began to enthusiastically attend the recitation of *Anregurutta H. Muhammad As'ad*. In the period of 1928 AD, *Anregurutta H. Muhammad As'ad* began his work and invited people to get used to praying five times a day and attending the morning recitation before carrying out their routines. The citizen also began to take semi-formal education by following the halakah (*mengaji tudang*), which was founded by *Anregurutta H. Muhammad As'ad*.

The year 1952 AD is the limit year for this study because *Anregurutta H. Muhammad As'ad* passed away that year, and the Wajo citizen had gradually abandoned traditions that deviated from Islamic teachings. Wajo is far from idolatry, and it is even known as

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<sup>11</sup>Sitti Salmiah Dahlan, *Rihlah Ilmiah AGH Muhammad As'ad dari Haramain ke Wajo Celebes*, p. 115-116.

<sup>12</sup>Pemerintah Kabupaten Wajo, "Sejarah Kerajaan Wajo", *Official Website Pemerintah Kabupaten Wajo*, [https://wajokab.go.id/page/detail/sejarah\\_wajo](https://wajokab.go.id/page/detail/sejarah_wajo), (25 December 2021).

<sup>13</sup>"Kabupaten Wajo", *Wikipedia the Free Encyclopedia*, [https://id.m.wikipedia.org/wiki/Kabupaten\\_Wajo](https://id.m.wikipedia.org/wiki/Kabupaten_Wajo), (25 december 2021).



a city of Islamic students. Moreover, the Madrasah of Arabiyah Islamiyah (MAI) is increasingly showing its contribution in various fields.

## **RESEARCH METHODOLOGY**

The researchers used a sociological and historical approach to answering the problem. This study was classified as library research; the data was collected by quoting, adapting, and analyzing using content analysis representative literature that has relevance to the problem, then reviewing and concluding.

## **THE INFLUENCE OF THE PURIFICATION OF ISLAM BY ANREGURUTTA H. MUHAMMAD AS'AD IN WAJO ON THE RELIGIOUS ATTITUDE OF THE WAJO SOCIETY**

The Islamic purification movement of *Anregurutta* H. Muhammad As'ad began in 1928 AD. An established strategy and high policy escorted the success of the purification of *Anregurutta* H. Muhammad As'ad's Islam, such as:

*First*, the nobility, who previously strictly adhered to the beliefs and customs inherited from their ancestors, became adherents of pure Islamic teachings. It can be seen in several examples, as follows:<sup>14</sup>

*Arung Matowa* Andi Mangkona Datu Mario Riawa, who replaced Datu La Rompong to become *Arung Matowa* Wajo, no longer strictly enforced social order according to custom; in fact, he always invited *Anregurutta* H. Muhammad As'ad to come to the palace to convey Islamic teachings to his family. When *Arung Matowa* Andi Makkona wanted to perform the Hajj pilgrimage in Mecca, he asked *Anregurutta* H. Muhammad As'ad to make a book on Hajj rituals, which he and his family could easily study. So *Anregurutta* H. Muhammad As'ad compiled a book in the Bugis language, which was named "Nibrasun Nasik Fima Yahimmu min al-Manasik".

*Bissu* in the king's palace was gradually eroded by *Anregurutta* H. Muhammad As'ad, who offered to come every Friday night to *Arung Matowa*'s house. The king accepted the offer, so every Friday night he recited the Prophet's Blessing using the book of al-Barazanji. This activity was chosen to be carried out on Friday night because on that night, the *Bissu* also sang songs of worship to the deity. So with the proposed action, the *bissu* activities could stop automatically without warning. Therefore, the disrepute can be overcome properly.

*Second*, toward Wajo society. In less than two years, the da'wah efforts by *Anregurutta* H. Muhammad As'ad together with his muballigh cadres, the shirk, khurafat, and disrepute that had been spotted demonstratively, such as the worship of idols and the giving of offerings to sacred objects, the city of Sengkang and its surroundings shone at that time with the light of true Islamic faith and the spotlight of science after being shrouded in the darkness of ignorance, khurafat, and shirk. Islamic traditions are being

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<sup>14</sup> Zainuddin Hamka, *Corak Pemikiran Ke Agamaan. Gurutta H. Muh. As'ad al-Bugisi* (Jakarta: Balai Litbang dan Diklat Pus Litbang Lektur Ke-Agamaan Dep. Agama RI Jakarta, 2009), p. 314.

implemented again, such as the Isra' Mi'raj celebration, which is still a culture in Wajo society.<sup>15</sup>

*Third*, toward his students. The guidance from *Anregurutta* H. Muhammad As'ad arose the prominent South Sulawesi Islamic educational figures, such as *Aregurutta* H. Abdurrahman Ambo Dalle founded Darud, Dakwah Wal-Irsyad (DDI) in 1938 in Barru, *Aregurutta* H. Abdurrahman Pakkana developed the Ganra Islamic Education Foundation since the 1950s, *Aregurutta* H. Daud Ismail founded the Bewoe Islamic Education Foundation in 1961 in Soppeng, and *Aregurutta* H. Abd. Kadir Khalik founded Ma'Hadud Dirasatin Islamiyah Walarabiah (MDIA) in 1965 in Makassar, *Aregurutta* H. Abduh Pabbaja founded the Islamic boarding school in Pare-Pare, and *Aregurutta* H. Abd Muin Yusuf founded the Al-Urwatul Wutswah Islamic boarding school in 1974 in Sidrap.<sup>16</sup>

*Anregurutta* H. Muhammad As'ad has overthrown syncretic Islamic culture by offering a more puritanical religious attitude. *Anregurutta* erased old cultural sources to replace a new culture or replaced old traditions with a new ethos. It is very clear that *Anregurutta* is making various efforts to achieve its ideals of social transformation.

This Islamic purification movement can run smoothly due to the resources provided by *Anregurutta* H. Muhammad As'ad. Furthermore, Anthony Giddens' structural theory states that agencies (individuals) can influence other agencies because they have resources. It is also found in the Islamic purification movement of *Anreguruta* H. Muhammad As'ad. *Anregurutta*, as an agency, is able to influence and other agencies (society) obeyed it because it has a scholarly capacity (resources).

*Anregurutta* H. Muhammad As'ad is a scholar who has attained the expert level, so the Wajo people call him "*Panrita*" and he is then well known as "*Anregurutta*" (teacher of the scholars). "*Anregurutta*" has competencies that shape them as Bugis scholars. These competencies are scientific competence (mastery of religious knowledge), social competence (aspects of religious practice), and moral competence (personality). The knowledge and charisma of a scholar (*anreguru*) make his position in Bugis society very urgent, especially since the arrival of *Anregurutta* H. Muhammad As'ad. With the Islamic purification movement of *Anregurutta* H. Muhammad As'ad, Wajo society returned to Islamic teachings.

Even though *Anregurutta* H. Muhammad As'ad has been passed away for a long time, he is still widely remembered by the public, so both the government and religious institutions give him certificates of appreciation, such as:<sup>17</sup>

a. Mahaputra Naraya Star

*Anregurutta* H. Muhammad As'ad has acquired the Mahaputra Naraya Star from the President of the Republic of Indonesia for his services to the Indonesian state and nation. H. Abd. Rahman As'ad, his son received this tribute in Jakarta on August 13

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<sup>15</sup>Daud Ismail, *al-Ta'arif Bi al-Alim al-Allahma al-Syekh al-Haj Muhammad As' ad al-Buqisi*, p. 10.

<sup>16</sup> Abd. Kadir ahmad, *Ulama Bugis*, p. 309.

<sup>17</sup> Muh. Harta, dkk., *Sejarah dan Perkembangan Pondok Pesantren As'adiyah: Menebar Islam Rahmatan lil 'Alamin dari Tanah Sengkang-Wajo*, (t.t: t.p., t.th), p. 63-65.

<sup>th</sup>, 1999, on the legal basis of Law of the Republic of Indonesia Number 6 of 1959 and Presidential Decree of the Republic of Indonesia Number 076/TK/1999.

- b. A tribute from the Governor of South Sulawesi for the 2008-2013 period

*Anregurutta* H. Muhammad As'ad acquired a tribute from the Governor of South Sulawesi, Syahrul Yasin Limpo, in 2011, which was received by his grandson Asri Yahya, S. Sos. This tribute was given as an expression of appreciation for *Anregurutta* H. Muhammad As'ad's services in fostering and developing the spread of Islam in South Sulawesi.

- c. A tribute to Meritorious Regional Son

The tribute certificate number 002.6/597/96/IX.01 as a Meritorious Regional Son was received by his son H. Syamsu Duha As'ad as the heir for the services and participation of *Anregurutta* H. Muhammad As'ad in the development and welfare of the Tier II Regional Community Wajo in particular and the Republic of Indonesia in general. Regent of Wajo, Drs. H. Dachlan Maulana, and Regional People's Representative Council H. Andi Modding handed this tribute on March 26<sup>th</sup>, 1996.

- d. A tribute from *Anregurutta* Prof. Dr. H. M. Rafii Yunus Martan, MA (General Chair of PB As'adiyah 2002-2018)

The tribute was handed over during the 62<sup>nd</sup> anniversary of *Anregurutta* H. Muhammad As'ad and the 82<sup>nd</sup> anniversary of As'adiyah Sengkang, Wajo Regency, on February 1<sup>st</sup>, 2015. It was received by H. Abd Rahman As'ad, son of *Anregurutta* H. Muhammad As'ad, MA (General Chairman of PB As'adiyah 002-2018).

*Anregurutta* H. Muhammad As'ad was a scholar who fought selflessly to prevent Wajo society from being influenced by idolatry through the Islamic purification movement in Wajo. This pious practice is carried out by society and the *Arung Matowa* Wajo.

*Anregurutta* H. Muhammad As'ad's Islamic purification movement had the consequence of another role as a role model and motivator in society. *Anregurutta* not only connects society with God through the religion he adheres to but also makes himself the personification of these teachings and encourages society to behave as religion demands, giving them a wider space to be involved in the development process, starting with the planning, implementation, and evaluation of results.

## CONCLUSIONS AND IMPLICATIONS

### Conclusions

Based on the presentation of the study results regarding the Islamic purification movement of *Anregurutta* H. Muhammad As'ad in Wajo 1928-1952 AD (Historical Analysis), the researchers ultimately have the view that the Islamic purification by *Anregurutta* H. Muhammad As'ad in Wajo has two concepts, namely Islamic education and Islamic da'wah. The concept of Islamic education established an activity called Mengaji Tudang, Tahfiz of Al-Qur'an, and Madrasah Arabiyah Islamiyah (MAI). 1) *Mengaji tudang* (sitting in a circle in front of *Anregurutta*) is a non-formal education using the halaqah method that began when *Anregurutta* H. Muhammad As'ad arrived in Wajo (1928 AD). 2) Tahfiz of Al-Qur'an is the memorization of the Qur'an which is



taught directly by *Anregurutta* and has had dozens of students since 1929 AD. 3) Madrasah Arabiyah Islamiyah (MAI) is formal education using classical methods, which was founded in May 1350 H/1930 AD. The concept of Islamic Da'wah resulted in the formation of the Muballigh Cadre and the publication of Al-Dzikra Magazine. 1) The formation of a preacher cadre is an association of preachers formed by *Anregurutta* H. Muammah As'ad to convey da'wah to the Wajo society. 2) Al-Dzikra Magazine is a da'wah magazine that was published in 1357 AH/1938 AD and disseminated for three years to the societies of Sulawesi and Kalimantan. This magazine was later renamed Al-Mauizah Al-Hasanah Magazine in 1360 H/1941 AD.

### Implication

A study on *Anregurutta* H. Muhammad As'ad's Islamic purification movement in Wajo has produced several conclusions, such as the socio-religious nature of Wajo society and the existence of *Anregurutta* in the social structure of the Wajo community. Likewise, this study, as a historical analysis with a historical and sociological approach, has shown the concept of Islamic purification in *Anregurutta* and the steps in carrying out the Islamic purification movement, as well as its influence on the religious attitudes of the Wajo people.

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