

VALUES OF TASAWUF IN THE TEACHINGS OF AGH. MUHAMMAD AS'AD IN SENGKANG WAJO DISTRICT

*NILAI-NILAI TASAWUF DALAM AJARAN AGH. MUHAMMAD AS'AD DI
 SENGKANG KABUPATEN WAJO*

Ayyub Arwansyah¹

¹ *UIN Alauddin, Makassar*

Muh. Yasin Ceh Nur²

² *IAI As'adiyah, Sengkang*

*arwanzah@gmail.com

*muhyasincehnur01@gmail.com

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ABSTRACT

The aim of this research is to determine the values of Sufism in AGH teachings. Muhammad As'ad is in Sengkang, Wajo Regency. The type of research used is qualitative field research, namely a descriptive research method, analyzing and relying on data using a Sufi approach and a philosophical approach. The data sources used are primary data and secondary data. Furthermore, data collection methods include interviews, documentation, observation, and triangulation. then data processing and data analysis techniques, namely data editing, data coding, and identification. The research results show that: first, AGH. Muhammad As'ad is more oriented towards teaching the aspects of the Koran and Hadith. He. In particular, he did not show how the concept of Sufism was practiced. AGH. Muhammad As'ad's maqomat signs include six main terminals, such as self-purification with Istighfar, asceticism, wara', tawakkul, mahabbah, and arri-dha. Second, anregurutta does not only reach the level of Sufism but also practitioners of the tarekat, namely the As-sanusiyah tarekat, which they received while studying Mecca. It is hoped that the readers of this research will be able to continue this research on the values of Sufism in teachings AGH. Muhammad As'ad.

Keywords: Values, Sufism, AGH. Muhammad As'ad

ABSTRAK (BAHASA INDONESIA)

Tujuan penelitian ini untuk mengetahui nilai-nilai tasawuf dalam ajaran AGH. Muhammad As'ad di Sengkang Kabupaten Wajo. Jenis Penelitian yang digunakan adalah penelitian kualitatif lapangan, yaitu suatu metode riset yang bersifat

Deskriptif, dengan menganalisis dan berpatokan pada data dengan menggunakan pendekatan tasawuf dan pendekatan filosofis. sumber data yang digunakan yaitu data primer dan data sekunder. Selanjutnya, metode pengumpulan data adalah wawancara, dokumentasi, observasi, triangulasi. kemudian teknik pengolahan data dan analisis data yaitu editing data, koding data, dan identifikasi. Hasil penelitian menunjukkan bahwa: Pertama, K.H muhammad As'ad lebih berorientasi terhadap pengajaran sendi-sendi al-Qur'an dan hadis. Beliau. Secara khusus beliau tidak menampakkan bagaimana konsep tasawuf yang di amalkan. K.H Muhammad As'ad dalam rambu-rambu maqomat mencanankan 6 terminal utama seperti: penyucian diri dengan Istighfar, zuhud, wara', tawakkul, mahabbah, aridha. Kedua, anregurutta tidak hanya sampai pada tataran tasawuf tapi juga pengamal tarekat yaitu tarekat As-sanusiyyah yang di terima sewaktu belajar Mekkah. Diharapkan kepada para pembaca penelitian ini, sekiranya dapat melanjutkan penelitian ini tentang nilai-nilai tasawuf dalam ajaran AGH. Muhammad As'ad.

Kata-kata kunci: Nilai, Tasawuf, AGH. Muhammad As'ad

A. INTRODUCTION

The term Sufism was not yet known during the life of the Prophet or his friend Khulafaur Rasyidin. This term only appeared when Abu Hasim al-Kufy put the word al-Sufi behind his name in the 3rd century Hijriah. According to Nicholson, as quoted by Amin Syukur, before Abu Hasyim al-Kufy, there were experts who preceded him in asceticism, tawakal, and mahabbah, but they did not use or include the word al-sufi. So Abu Hasyim is still the person who first coined the term (Mashar, 2015).

According to Ibnu Khaldun, the goal of Sufism is the desired mujahadah and worship, which are carried out as a result of perseverance in practicing meditation, whether in happy or difficult situations, sad or happy. All of this is carried out with sincerity that shifts from one place to another until ending in monotheism with the aim of achieving happiness.

Said Aqil Siraj stated that the main aim of true Sufi practice is to foster the development of human experience towards unlimited truth. This experience actually has the potential to spread widely in the hearts of every human being. The combination of potential and experience will lead humans to reach their true nature, because a true Sufi will not stop before finding stability regarding knowledge of his true nature (Rahmi, 2013).

A Sufi sees God with the eyes of his heart. Because of this, he is always in a state of alert, feeling that he is being watched (Rahmi, 2013). For this reason, in worship, you must always feel supervised by God; therefore, you need a teacher to accompany you. If a student does not have a teacher to direct him, then he is a slave to his desires and will not get any benefits (al-Taftazani et al., 2002). This

is what the ulama practice in spreading Islamic teachings, including AGH. Muhammad As'ad.

AGH. Muhammad As'ad is a Bugis scholar who gave birth to many Bugis scholars in the 20th century. AGH. Muhammad As'ad was born in Mecca and studied there, which is the center of Islamic knowledge. It is a matter of pride for Indonesian ulama to live where the Prophet was born.

Arrives AGH. Muhammad As'ad, as a reformer in Wajo, was simply about how to prevent society from idolatrous acts that were rampant at that time, as well as religious practices that were not in line with the Koran and the Sunnah of the Prophet, in the fields of Aqidah, Sharia, and Sufism. Due to a lack of religious knowledge in society, this leads them to the grave sin of idolatry.

The presence of AGH. Muhammad As'ad, a reformer in Sengkang, Wajo district, restores people's beliefs, teaches them how to get closer to Allah based on the Koran and Sunnah, and instills divine values in every action. However, as time goes by, the teachings that AGH once taught are increasingly fading. Muhammad As'ad, especially in the field of Sufism; in fact, many As'adiyah people who have studied at As'adiyah and even taught in the As'adiyah sphere no longer see the Sufism side of AGH. Muhammad As'ad.

Likewise with the people of Wajo, especially the city of Sengkang, which is the center of Anregurutta's teachings and is known as the city of Santri thanks to teachings AGH. Muhammad As'ad, Sufi values in Wajo society taught by AGH. Muhammad As'ad is no longer known. Moreover, now that As'adiyah has hundreds of branches spread across Sulawesi and outside Sulawesi, so many teachings are not conveyed because of the great distance. So it is important to review the teachings of AGH Sufism. Muhammad As'ad, where previous researchers studied AGH's educational or da'wah aspects more. Muhammad As'ad thus stimulated the author to raise a theme with the title, "The values of Sufism in the teachings of AGH. Muhammad As'ad Sengkang Wajo Regency".

B. LITERATURE REVIEW

Sufism can simply be interpreted as spiritual life, which is human nature with the aim of achieving the highest essence, namely being close or as close as possible to Allah by purifying the soul and releasing the soul from the confines of the body, which relies only on material life.

Etymologically, the word Sufism comes from Arabic, namely *tasawwafa*, *yatashawwafu*, and *tasawwufan*. Scholars differ about its

origins. Some say it comes from the words shūf (sheep's wool ligen"), shaff (mina row'), shafa (pliva "clear"), and shuffah (aka the porch of the Nabawi mosque, which was occupied by some of the companions of the Prophet Muhammad) (Amin, 2015).

Likewise, Islamic Shaykh Zakaria al-Ansari said that a Sufi is one who always cleanses his soul, improves his morals, and fosters physical and spiritual well-being to achieve true happiness. In line with what Sayyed Hossen Nasr stated, Sufism is an effort to train the soul with various activities that can free humans from the influence of worldly life and bring them closer to Allah SWT, so that his soul is clean and exudes noble morals (Hilal et al., 2002).

The most important goal of Sufism is to be as close as possible to Allah SWT. However, if we pay attention to the characteristics of Sufism in general, there are three aspects, as follows:

1. Moral Sufism

Moral Sufism is Sufi teaching that is related to mental education and moral guidance and development so that a person is virtuous or has noble character. According to the views of Sufi people who adhere to the flow of moral Sufism, it is about how perfection and purity of the soul are formulated in the regulation of mental attitudes and strict behavioral discipline. In order to achieve optimal happiness, humans must first identify their existence with divine characteristics through purification of the body and soul, which begins with the formation of a person with complete morals and noble character (Zaprul Khan, 2017).

Sufism aims to develop moral aspects. This aspect includes realizing balanced mental stability, mastery, and control of desires so that humans are consistent and committed only to moral nobility. Sufism, which aims at morality, is practical (Rivay, 2002).

2. Amali Sufism

Amali Sufism is Sufism that discusses how to get closer to Allah. In this sense, amali Sufism connotes tarekat. Orders differentiate between the abilities of one Sufi from another; there are people who are considered capable and know how to get closer to Allah, and there are those who need the help of other people who are considered to have this ability (Rivay, 2002).

Amali Sufism aims to ma'rifatullah through direct disclosure, or the al-kasyaf al-hijab method. This type of Sufism is theoretical in nature, with a set of special provisions that are formulated systematically and analytically (Rivay, 2002).

3. Philosophical Sufism

Philosophical Sufism is Sufism that combines mystical and rational vision. Philosophical Sufism is different from moral and Sunni

Sufism. Because Sufism uses philosophical terms in expressing its teachings

C. METHOD

The type of research used in this research is subjective field research, which can also be called qualitative field research (Hadawi et al., 1996). Qualitative research aims to develop the concept of sensitivity to the problems faced, explain the reality related to exploring theories from below, and develop an understanding of one or even more phenomena at hand. In accordance with the title of this research, namely "The Values of Sufism in AGH Teachings, Muhammad As'ad Sengkang District, Wajo; therefore, to obtain accurate and fast data, the author conducted research in Sengkang, Wajo District; this is a more affordable location and the one desired by the informants to conduct research.

In carrying out qualitative field research, the researcher used the following approach: First, a philosophical approach, because research is used to examine the thoughts of characters and reveal the essence of everything that is visible. This approach was chosen because the research is a study of the thoughts of a figure, namely AGH. Muhammad As'ad. Second, the Sufism approach: this research is on a figure with a focus on his Sufism values.

The data sources in this research are: first, primary data, or what is called direct information, refers to direct information or sources of information obtained from unique information or basic information. Second, secondary data is a statement or piece of information that is not directly identified with an actual (unique) source. Additional sources of information will complement the main information (Moleong, 2019).

The data collection methods used are: *First*, an interview is a meeting where two or more individuals talk to each other, obtain data and thoughts through questions and answers, and build meaning on a particular theme (Soemitro 1994). *Second*, documentation is an innovative variety of information that can create appropriate evidence in tracing records as images, writings, or someone's commemorative work. Specific information gathering techniques with review notes can be texts (rules and options), images, or related commemorative works. *Third*, observation is one or more methods for systematically analyzing and recording behavior by understanding or directly observing individuals or groups so that the information needed to continue writing research can be obtained.

Data analysis techniques are the process of systematically searching and compiling data obtained from interviews, field notes,

and documents by sorting out patterns that need to be studied and drawing conclusions until they are understood by oneself and others. The data analyzed is qualitative and is a method for producing descriptive data in the form of written or spoken texts from the people used for research. Deduction is a sentence whose reasoning is at the beginning of the paragraph, while induction is correct reasoning from a particular case to a specific general conclusion. Data analysis is also the process of cleaning and modeling data with the aim of finding useful information and conveying it to the same conclusions for decision-making

D. RESULT AND DISCUSSION

Biography AGH. Muhammad As'ad

AGH. Muhammad As'ad's full name is Sheikh Al-Allamah Muhammad As'ad bin Muhammad Abdul Rasyid Al-Bugisy. He is best known among the Bugis population and their santri as Anre Gurutta Puang Aji Sade. He was born in Mecca on Monday, 12 Rabiul al-Akhir, 1326 H/1907 AD. As'ad's parents were Bugis who migrated to Mecca, with his father being Sheikh H. Abd. Rasyid and his mother being Hj. St. Saleha bint H. Abd. Rahman, also known as Guru Terru al-Bugisy. As'ad is the eighth of nine children.

AGH. Muhammad As'ad is a paternal descendant of Guru Terru, a prominent cleric from Tana Wajo, and the grandson of H. Muhammad Ali, another prominent cleric. H. Muhammad Ali moved to Mecca in the mid-nineteenth century. On his mother's side, his grandfather was Abd Rahman, a famous Bugis cleric in Mecca. This marked the start of the Anregurutta lineage, from generation to generation. AGH. Muhammad As'ad was born and raised in a family of dedicated scholars; therefore, he studied various Islamic doctrines during his search for knowledge. At the age of seven, his teacher recognized him as a smart, intellectual, and dedicated student (Adinda et al., 2023).

The first education was attended by AGH. Muhammad As'ad was educated at Madrasah Dar Al-Falah, which was coached by his grandfather and father. His grandfather (Syekh Abdur Rahman) was the head of the madrasah, while his father (Syekh Abdur Rasyid) was one of the teachers who taught at the madrasah. In this madrasah, AGH. Muhammad As'ad began to memorize several books, such as Safinah al-Najah, Zabdah al-Aqa'id, Juriumiyah, Ilmu Sharf, and Syarh Dahlan, in addition to taking Tahhfiz al-Qur'an education (memorization of the Qur'an) (Dahlan, 2015).

At the age of 14 years (1340 H/1921 M), AGH. Muhammad As'ad has completed memorizing 30 Juz of the Koran. A year after completing memorizing the Koran, namely at the age of 15 years (1341 H/1922 AD), his father sent him again to Madrasah Al-Falah to continue his education. Madrasah Al-Falah is an educational institution founded by Indians in Mecca who realized the backwardness of Muslims in the fields of general science and technology. Al-Falah Madrasah, in addition to teaching religious knowledge, also teaches its students general knowledge such as earth sciences (geography), life sciences (consisting of human body science, plant and animal sciences), natural sciences, chemistry, and physical sciences.

At the Grand Mosque and at the Nabawi Mosque, higher education is given, namely Islamic religious sciences, Arabic, Tarikh (history), tarajim (biographies of figures), al-Riyadiyyat (mathematics/calculation), al-Mantiq (logic), and faraid (inheritance). Paying attention to the sciences that were widely taught in Mecca at that time, it is very likely that the general sciences developed at the Wajo Arabiyah Islamiyah Madrasah were inspired by advances in science developed in Mecca before leaving for Wajo.

After deepening his knowledge at Madrasah Al-Falah, AGH. Muhammad As'ad refocused his memorization on the Book of Al-fiyah Ibn Malik in 1341–1342H (1922–1923 M). His scientific activities continue to be developed by studying several more books, *such as Syarh al-Zahiriyah, Syarh Ibnu Aqil, and Tafsir Jalalain*. Seeing Muhammad As'ad's seriousness and ability in the field of science, his father (Syekh Abdur Rasyid) took his son again to deepen his knowledge in matters of fiqh with a great Mecca scholar, namely Sheikh Abbas. After AGH. Muhammad As'ad completed his studies with Sheikh Abbas, he continued his education with Sheikh Abdul Jabbar to deepen his study of *Tafsir Jalalain, Syarh Ibn Aqil, and Syarh al-Fawaqihah*, as well as *Syarh al-Baiquny* in Hadith Science and the Mallawi book in Manthiq Science. The noble task that he had received as a 15-year-old hafizh was to be the Imam of Tarawih at the Al-Haram Mosque for three consecutive years, starting in 1340 H/1922 M.

In 1343 H/1925 M, AGH. Muhammad As'ad, at an increasingly mature age of 17 years, continued his studies with Sheikh Mallawa al-Bugisy (a scholar from Bugis), who was domiciled and descended from Mecca. From Sheikh Mallawa, AGH. Muhammad As'ad studied several books, such as *Al-Fawaqihah, Syarh al-*

Mutammimah, Fathul Mu'in, Syarh al-Hikam, and Tanwir al-Qulubi. Tracing his journey to deepen knowledge, it can be seen that AGH. Muhammad As'ad is a person who is thirsty for knowledge. AGH. Muhammad As'ad felt that the deeper he was in the sea of knowledge, the more he felt that the book needed to be studied again (Arief, 2007).

Works AGH. Muhammad As'ad, as follows (Sabit, 2012):

1. Kitab al-Ibanah al-Bugisiyah 'an Sullam al-Diyanah allslamiyah
2. Izhar al-Haqiqiyah
3. Kitabul Aqaaid
4. Kitab Salah al-Raiyyat wa al-Ru'at fi Iqamah al-Shalah wa Ita' al-Zakah
5. Kitabuz Zakah
6. Sullam al-Ushul
7. Irsyadul Ammah
8. Al Ajwibul Mardiyah
9. Nibrasun Nasik
10. Sabil al-Sawab
11. Kitab Mursyid al-Shawam
12. Nail al-Ma'mul 'ala Nazhm Sullam al-Ushul
13. Al-Qaul al-Maqbul fi Shihhah al-Istidlal ala Wujud Ittiba alSalaf fi al-Khitbah 'ala al-Nahwi al-Mansub k. Al-Ibrahimul Jaliyah
14. Kitab al-akhlaq
15. Al-Qaul al-Haqq
16. Washiyatun Qayyum fi al-Haqq
17. Hajat al-Aql ila al Din
18. Al-Nukhbah al-Bugisiyyah fi al-Sirah Nabawiyyah
19. Tafsir Juz 'Amma
20. Tafsir Suratun Naba
21. Al-Kawkab al-Munir, Nazm Usul 'ilm al-Tafsir
22. Tuhfatul Faqir

Sufism Thoughts of AGH. Muhammad As'ad

According to AGH, Drs. H. Syuaeb Nawang, said Sufism AGH. Muhammad As'ad cannot be separated from the Shari'a, tarekat, and nature. Sharia is the laws that Allah revealed to His Messenger, including the science of monotheism or faith and fiqh, and Tarikat, namely practicing the laws revealed by Allah, as for the nature of the results of its practice.

That's what said AG. Drs. H. Riyadhi Hamda, M. Hi, the science of Sufism is the science that studies the purity of the heart in the AGH journey. Muhammad As'ad, in spreading Islam in Wajo,

did not focus on the Sufi journey because that was AGH's main goal. Muhammad As'ad returned to his ancestral land to purify Islamic law, which had begun to deviate at that time, so that it was more oriented towards teaching the Qur'an and hadith.

So, what specifically hasn't been discovered is Sufism thinking AGH. Muhammad As'ad. However, the most basic thing in his teachings is doing *makomat* with *al-ahwal*, which manifests in his journey the stages that he goes through. Even though from the Prophet there was still such a thing as spiritual life, he did not really direct his students to live in the journey of Sufism to the worry of his students. His students devoted more of their attention to the spiritual world, so they left the true mission of *Anregurutta*.

AGH. Muhammad As'ad stated in the *Maqomat* signs six main terminals, such as: *first*, self-purification by increasing *Istighfar* (repentance). *Second*, living life in a warm way means not hating the world but also not loving the world too much, but the world is used as a means or step in the sense that the world is not a destination but a bridge. *Third*, *wara'* or selective, if the Prophet said that what is *halal* is clear and what is *haram* is also clear, between the two there is something called *subhat* (unclear); with this lack of clarity, a student who walks in the spiritual world will leave. The Prophet said, "Leave what you doubt and move on to something you no longer doubt." *Fourth*, *tawakkal*, which does not only immediately surrender to Allah but is accompanied by effort, surrenders to Allah. Fifth, *mahabbah*, which means to love deeply, especially towards Allah; this feeling of love must be followed by sincerity in sacrificing anything to Him. Sixth, *ar-Ridha* is the servant's goal.

AG. Dr. Muhammad Yunus Pasanreseng Andi Padi, M. Ag, said the teachings of AGH. Muhammad As'ad, who focused more on education and preaching, reached his students who did not want to be influenced by the worldly world, so that when AGH. Muammada As'ad was offered by Arung Matoa Wajo at that time, what if the MAI teachers were given a salary, *Anregurutta* refused, lest this Islamic boarding school become dependent on the government. That way indirectly, there would be hope from the Islamic boarding school teachers regarding spirituality. meaning it will not count financially if the government promises something.

By looking at the journey above, it can be said that has achieved *maqomat* AGH. Muhammad As'ad is the same as Imam al-Ghazali in that the peak of a Sufi's spiritual journey is *Rida*. According to Imam al-Ghazali, the final blessing of peace is closely related to love. If love for Allah has been embedded in a person's heart, then this love will give rise to a feeling of pleasure or joy in all

of God's actions, for two reasons: (1) Love can eliminate the pain or injury that befell a person. (2) He may feel pain because of what happened to him, but he feels happy about it. For example, if he receives a disaster from Allah, because he is sure that the reward that Allah will promise is greater, he will be willing and even want it and be grateful for it. This is if he cares about rewards. But when love dominates him, then it is his lover's will and his pleasure that he seeks and loves more (Kartanegara, 2006).

According to K.M. H. Muhammad Subhan, S. Ag., M. Pd, said daily wirid AGH. Muhammad As'ad not only stopped at the level of Sufism but also entered the tarekat in AGH's daily life. Muhammad As'ad was told by student to student that AGH. Muhammad As'ad, after finishing the Gurutta As'ad prayer, took his time alone to read his dhikr, tracing the history of AGH. Muhammad As'ad has studied for a long time with Ahmad Al-Syarif As-Sanusi, who is the head of the As-Sanusiyah Tarekat. Another thing that attracted his teacher was his intelligence and the beauty of his writing. This ability makes AGH. Muhammad As'ad was finally chosen and trusted to be his teacher's personal secretary. at that time, even AGH. Muhammad As'ad was once entrusted by Ahmad Al-Syarif As-Sanusi to lead meetings and select the saints of Allah (Ahlul Tariqoh) in Madina, who were actually led by Ahmad Al-Syarif as chairman of the As-Sanusiyah Tarekat.

Nuridin, S. Fil. I., M. Fil. I said that almost all central As'adiyah teachers had taken Bai'at because they already understood AGH. Muhammad As'ad received the As-sanusiyah order from Sheikh Ahmad Al-Syarif As-sanusi, and almost all the gurutta teachers who studied in Mecca accepted the order like AGH. Muhammad As'ad. AG said something similar. Dr. K.H. Baharuddin Abdu Al-Shafa, Hs. MA, what's more, we found manuscripts from the As'adiyah wirid community from the As-Sanusiyah order. In the As-Sanusiyah order, there are three levels of wirid, namely wirid Khofif (light wirid), wirid wasath (medium wirid), and wirid kabir (large wirid). And the manuscript found is wirid khafif; wirid khafif in the As-Sanusiyah order reads:

أَسْتَغْفِرُ اللَّهَ (100 X)
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، فِي كُلِّ لَمْحَةٍ وَنَفْسٍ عَدَدَ مَا وَسِعَهُ عِلْمُ اللَّهِ (300 X)
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ (100 X)

It means:

- I ask Allah for forgiveness.

- There is no God but Allah, Muhammad Rasulullah, in every twinkle of the eye and breath, as many as the number of all that is covered by the knowledge of Allah.
- Allah, bestow mercy and prosperity upon our predecessor Muhammad, the Ummi Prophet, and upon his family and companions

According to Dr. Hj. Rahmi Damis M. Ag, the practice can be done after the fardhu prayers of 100 each if they are read at the same time at the end of the morning and evening prayers. The most important work for this congregation is the Koran Al-Karim. He follows the order:

1. Read after the morning prayer half a juzuk of the Koran.
2. Then read Surah al-Ikhlâs three times.
3. Kaffarah Assembly three times.
4. Read the name Allah al-Latif 129 times.
5. Then, follow by reading the prayer of Dhikr al-Latif

The influence of AGH. Muhammad As'ad's Sufism Teachings

According to Dr. KM. Abdul Waris Ahmad, S. Hi., M. Hi, in his journey to spread Islam in Sulawesi, especially in Wajo, he was very careful about teaching something to his students, considering that his students were not yet able to digest something, which he taught was only dzohir. He doesn't teach things that people don't think can be accepted by people; he teaches the tarekat wirid, but his students never teach the wirid; he even has a pocket book of wirid that only he knows, after the dawn recitation of Anregurutta AGH. Muhammad As'ad read it. This wirid is a wirid from Al-Muhammadiyah As-Sanusiyah Al-Idrisiyah, which he received from his own uncle Ahmad Al-Syarif As-Sanusi. Some of the As'adiyah scholars said that in fact, in general, the Puang Aji Sade' order was carried out in his daily life even though he did not teach or tell what his order was like, including in his daily practice. His grandson told him that AGH Muhammad As'ad after the fardhu prayer He has certain wirids that he reads, which are part of AGH's practice of Sufism. Muhammad As'ad purified himself.

After AGH. Muhammad As'ad died, many of his students did not know that was a tarekat practitioner until the present generation, but after the last few years, a manuscript was found containing the weid of the order that AGH. Muhammad As'ad adhered to, namely the As-sanusiyah order, but the teachings The tarekat was only taught personally and not institutionally, so many of his students did not know about his tarekat's teachings, and only certain people

were taught wirid-wirid. After several findings and research into the traces of AGH. Muhammad As'ad's journey that he was a follower of the Al-muhammadiyah As-sanusiyah Al-Idrisiyah order, only then did students from the current generation, from teachers who are now serving to students, join in carrying out the oath of worship by AG. KH. Baharuddin Hs, MA.

KM. H. Muhammad Subhan, S. Ag., M. Pd. I, said that after learning about the Gurutta followers of the As-Sanusiyah order, it automatically indirectly revived the teachings of Sufism, or the AGH. Muhammad As'ad order, and also as a form of example of what the teachings of the AGH. Muhammad As'ad were. Even though it is not a direct diploma from AGH. Muhammad As'ad, there have been several personal dedications to teachers and students at the central As'adiyah. Seeing that AGH. Muhammad As'ad at that time taught personally and not institutionally, because AGH. Muhammad As'ad in his teachings did not emphasize being affiliated with a teaching as much as emphasizing one school of thought, the same goes for the order as long as the order has clear teachings and its lineage reaches back to the Prophet. (mu'tabarah).

E. CONCLUSION

In AGH. Muhammad As'ad journey in spreading Islam in Wajo, he did not focus on the Sufi journey because AGH. Muhammad As'ad main goal was to return to his ancestral land to purify Islamic law, which had begun to deviate at that time so that it was more oriented towards teaching the basics. Al-Qur'an with hadith. So what specifically has not been discovered is AGH. Muhammad As'ad Sufism thinking. However, the most basic thing in his teachings is doing *makomat* with *al-ahwal*, which manifests in his journey and the stages he goes through. Even though the Prophet still had such a thing as spiritual life, he did not really direct his students to live on the journey of Sufism. It is feared that his students will devote more attention to the spiritual world, thereby leaving the true mission of AGH. Muhammad As'ad. AGH Muhammad As'ad stated in the maqomat signs six main terminals, such as: 1) self-purification by increasing Istighfar (repentance); 2) Live life peacefully. 3) wara', or selective. 4) tawakkal. 5) Mahabbah, and 6) Ar-ridha. daily wirid AGH. Muhammad As'ad not only stopped at the level of Sufism but also entered the tarekat in AGH. Muhammad As'ad daily life, which was told by student to student and also told by AGH. Muhammad As'ad grandson that the gurutta, after the prayer finished, took place alone to read his dhikr.

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