

KH.Muhammad Thahir Imam Lapeo Cleric and fighter

Nuhung.M.A.,Ph.D*

*Ph.D., Lecturer in Fakultas Ilmu Budaya, Universitas Sumatera Utara

*Corresponding author, e-mail: nuhung@usu.ac.id

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Abstract

Kh.Muhammad Thahir Imam Lapeo is known as a waliyullah Sufi and a pious prophet of Islam who has totally changed his entire life for science and the people. He is known not only for his depth of knowledge and high human spirit but also because society has gained from his presence and even what he has now left behind. The lineage of Imam Lapeo, Imam Laveo was born with the name Junaihin Namli. However, on the advice of Habib Sheikh Al-Allama, Al-Habib Alwi Bin Abdullah Bin Sahlal Jumallullail. Junaihi Namli's name was changed to Muhammad Tahir. He was born in Pambusuang in 1839, but there are also a number of sources that he is born in 1838 from the couple Muhammad (Kanne Caca) and Ikaji. (Siti Rajial). His father was known as a memorizer of the Quran and worked as a teacher. farmers and fishermen. If drawn from his father's lineage, Imam Lapeo is guru ga'de or Abdul Al-Adi, guru ga'de himself is known as one of the propagators of Islam at the end of the 17th century. Meanwhile, if drawn from his mother's line, Imam Lapeo is of noble descent from Mara'dia Tietie's ancestors were To Malindo in Lita'na. Furthermore, the activities of Imam Lapeo are not limited to Laveo and its surroundings. He also wandered north of the land of Mandar. One of them is in Mamuju and Tappalang. His activity of teaching Islam in the community caused Mara'dia Tappalang to accept and appoint him as Mara'dia syara' Tappalan or kadi tappalang. Making Imam Lapeo carry out two roles at the same time as an Imam in Lapao and a Kadi in Tappalang at same time. During his preaching, Imam Lapeo always tried to help people who were in trouble, he several times went into debt to give Eat other people who are starving. Once upon a time, during the famine season, almost the entire community of Lapeo had difficulty getting food. Imam Lapeo then buys rice by borrowing from a rice trader who comes to Lapeos to distribute it to the community. Not long after that the merchant came to collect it and then Imam Lapeo paid him his own gold metal.

Keywords : History, Culture, Religion

Introduction

Kh.Muhammad Thahir Imam Lapeo is known as a waliyullah Sufi and a pious prophet of Islam who has totally given his entire life to knowledge and the people. Aboebakar Atjeh, haji (1966), shows high social values. He is known not only for his depth of knowledge and high human spirit but also because society has gained from his presence and even what he has now left behind.

The lineage of Imam Lapeo, Imam Laveo was born with the name Junaihin Namli. However, on the advice of Habib Syech Al-Allama, Al-Habib Alwi Bin Abdullah Bin Sahlal Jumallullail. Junaihi Namli's name was changed to Muhammad Tahir. He was born in Pambusuang in 1839, but there are also a number of sources that he is born in 1838 from the couple Muhammad (Kanne Caca) and Ikaji. (Siti Rajial). His father was known as a memorizer of the Quran and worked as a farmer and fisherman. If drawn from his father's lineage, Imam Lapeo is guru ga'de or Abdul Al-Adi, guru ga'de himself is known as one of the propagators of Islam at the end of the 17th century. Meanwhile, if drawn from his mother's line, Imam Lapeo is of noble descent from Mara'dia Tietie's ancestors were To Malindo in Lita'na.

Muhammad Thahir is called the lapeo priest because he was the one who founded the nuruttaubah mosque in Lapeo and at the same time became the first imam in the mosque he founded. During his lifetime, priest lapeo had another nickname attached to him. Specifically, he gave the title of priest because he lived in Lapeo Village, Campalagian District, Polewali Mandar Regency, West Sulawesi, making the Lapeu area one of the focus areas of his indictments.

According to several testimonies, a number of fishermen and sailors in the sea where Imam Lapeo fell, there were never large stones. Imam lapeo is known as kande kande annanguru in his religious knowledge. Besides that, his grandson often agreed that Kanne Ambo Kaket Istanbul was called Kanne because he had studied in Turkey. Since childhood, Imam Lapeo was raised in a thick religious education. Endang Saifuddin (1979) states strong religious values. He was raised by Muhammad Abdul Karim's father. Grandfather, both of whom memorized the Qur'an, Abdul Karim, grandfather of Imam Lapeo, his father's father or who was nicknamed Kanne Nugo or also Kanne who was blind, though he was blind. In the circle where Imam Lapeo lived when he was a child, he participated in a traditional healer.

Research Objective

1. To identify the struggle of KH Muhammad Tahir Imam Lapeo
2. To analyze the struggle of KH.Muhammad Tahir Imam Lapeo
3. To examine the interests of the struggle of KH. Muhammad Tahir Imam Lapeo

Research Methodology

To strengthen this writing, researchers use several methods to produce good writing. This research was carried out through two data collection approaches and data analysis approaches. To strengthen the evidence in writing this article, the first source is original sources such as official documents, individual letters, minutes of deliberations, pictures or their experiences. In order to strengthen this research, it is necessary to analyze the

contents of official letters, minutes of deliberations, documents and agreements, resolutions and memorandums related to da'wah and tarbiyah efforts advocated by scholars. All these documents have helped researchers complete this research.

In addition to the first source, the researcher endeavors to strengthen the investigator by conducting research on the second sources in the form of historical research that has been carried out by previous reviewers. The facts of the newspapers and the second source are very important to produce a good historical writing that is acceptable to the public. Therefore, researchers have conducted research on official and unofficial documents.

Results

Mujahid of Science

This learning process occurred because since the 17th century, with the presence of gade teachers, education in reading and reciting the Qur'an was actively carried out in the Pangbusuang environment. Finally, at the age of 14, Imam Lapeo had completed the Quran well. Between the ages of 16 and 17, the lapeo priest then chose to migrate and deepen his religious knowledge. The overseas area he traced was Pare-pare, South Sulawesi, then when he was 18 to 20 years old, Imam Lapeo headed for the island of Salemo, Pangkep, South Sulawesi. He deliberately visited Pare-pare and Salemo because at that time the two regions were good places to study religion. Imam Lapeo's depth of knowledge and understanding of Islam was obtained by continuing to ask for knowledge from one teacher to another to solidify his religious understanding. Imam Lapeo not only lived in Sulawesi, but he visited further regions and countries to seek knowledge. It is recorded that Imam Lapeo came to Padang, West Sumatra, when he was 20 to 21 years old. After staying long enough in Padang, Imam Lapeo returned to continue his journey to study in another place, and when he was 24, Imam Laveo visited the Banteng mosque and met the high priest of the Banteng mosque, but he directed to Sunan Ampel Surabaya, East Java. He also went to the Sunan Ampel mosque and was directly escorted by the High Priest of the Bull mosque. There he returned to study religion and lived in a community in East Java for 7 years. In 1886, when he was 48 years old, Imam Lapeo went to Hajj for the first time. This opportunity for Hajj was used to study knowledge. He then studied with the scholars there such as Sheikh Muhammad Al-Inna. On this occasion he also placed him on a visit to Istanbul Turkey. In fact, he had lived for a long time in Istanbul. This is what made his grandchildren call him Kanne Ambo. From the story of the rantau and the choice of prosecution of knowledge, it shows how much Lapeo's priest was very fond of studying. He always took every available opportunity to continue to gain knowledge. It is recorded that a number of names have taught him. Among others: Muhammad, his father, Abdul Karim, his grandfather, Langgo Pambusuan teachers studied Arabic, teachers at Salemo Pangkep studied morals, professors in Salemo such as Al-Yafii's father, Prof. Al-Yafii studied fighi and teacher interpretations on Madura Island Syech Khalil Bangkalan studied Sufism. Habib Al-Allama Al-Habib Alwi Bin Abdullah Sahl Jamallullail studied Sufism, Sheikh Hasan Attamami taught fighi, Sheikh Muhammad Al-Ibna. Teachers in Padang teach religion and silat, teachers in Malacca and Singapore and other teachers. After returning from Mecca, Imam Lapeo returned to Mandar to continue his preaching activities. In 1892, when he was 53 years old, Imam Lapeo visited Buttu Puaji, Tepu or Puan Lapiun to further expand his

preaching network. And by Habib Syech Al-Allamah Al-Habib Alwi Bin Abdullah Bin Sahl Jamalullail changed the name Nagayya to Siti Rigayya after marriage Imam Lapeo tried to divide his time so that all areas of his field of preaching could be well developed. According to Siti Rugayyah, every day Imam Lapeo divides his time into three places for the evening prayer in Pambusuan, the Isyah prayer at Buttu and the dawn prayers in Lapao. From Siti Rugayyah Imam Lapeo, a number of children were awarded, namely Siti Fatimah Thahir, Siti Hidayah Thahir and KH. by Muhsin Thahir, Hj. Aisyah Thahir, Hj. by Muhsanah Thahir, (annanggurukumah). At the suggestion of community leaders he later married Siti Khadijah, from Siti Khadijah Imam Lapeo was awarded three children, unfortunately two of them died in the age of the children. Only the KH. Najamuddin Thahir as the only child from his marriage to Siti Khadijah. In addition to Siti Rugayyah and Siti Khadijah, Imam Lapeo also married Attariah and Hj. Halifah but from the two of them Imam Lapeo was not blessed with children. In Mamuju, while traveling to strengthen his da'wah, Imam Lapeo also married Siti Hunainiya, whose title is Tala Soppeng Kanna Andi Anteng, who is the niece of Mara'dia, the nobleman of Mamuji. From Siti Hunainiyah Imam Lapeo, he was blessed with a child, namely KH. Abdul Muttalib Thahir, Hj. Asiah Thahir, and Dr Hj. Aminah Thahir and Sabahannur who died when they were young. Finally, Imam Lapeo married Syarifah Hamidah, a woman also from Mamuju. But with him, Imam Lapeo was also not blessed with children. After spending more than 17 years in various regions and overseas areas and pursuing his last knowledge in East Java, Imam Lapeo finally returned home to Mandar with a da'wah group including the Habibs from Ampel. Hamka (1966), stated the memories of the mujahid da'wah life. This group returned to purify Islam in Mandar, which at that time was colored by animist practices.

Imam Lapeo, a fighter and propagator of Islam in West Sulawesi

While inviting the Mandar people to practice worship properly in accordance with Islamic guidance. It should be noted that the Mandar people at that time still had the characteristics of a feudal society and had not been able to break away from their ancestral beliefs, which often contradicted the dictates of the Islamic religion. And in that time frame, crime was plentiful, ranging from gambling, chicken soap, drinking khamar to women still being violent in Lapeo. Even among the perpetrators of this crime are people who also embrace Islam. Making da'wah about Islamic Sharia is increasingly needed in the Mandar community. To facilitate his da'wah in the midst of animist practices and feudal characteristics, the choice of strategy used was to divide the da'wah areas. In particular, Imam Lapeo was assigned to focus his preaching in the areas of Laligo, Buttu and Lapeo.

During preaching, Imam Lapeo not only invited people to worship. But he also went down directly to the community to help those who had needs, helped people who were in trouble and even participated in providing moral support to the fighters. In preaching, Imam Lapeo also did not participate in openly forbidding the public to practice animism. He tried to make a number of socio-cultural habits of the Mandar people which were originally intended to worship gods or other supernatural beings, become mere artistic activities intended as entertainment. This made Imam Lapeo's da'wah more able to be well received by the Mandar people. An example is the custom of riding a dancing horse (saiyyang patridu) which was originally reserved for certain people such as soldiers or war heroes or the royal family. However, Imam Lapeo saiyyang pattudu was then presented as a disarming spirit for the children to learn the Quran and for children to read the Quran reciting

the Quran they were given the privilege of being brought back to their village by riding a sai the pa'tuddu. This shows how Imam Lapeo is very good at reading the customs and socio-cultural dipology and situation of the Mandar people who are also at the same time able to broaden the path of his da'wah.

Imam Lapeo's activities are not limited to Lapeo and its surroundings. He also wandered north of the land of Mandar. One of them is in Mamuju and Tappalang. His activity of teaching Islam in the community caused Mara'dia Tappalang to accept and appoint him as Mara'dia syara' Tappalan or kadi tappalang. Making Imam Lapeo carry out two roles at the same time as an Imam in Lapao and a Kadi in Tappalang at same time. During his preaching, Imam Lapeo always tried to help the people who were in trouble, he several times went into debt to feed other people that were starving. Once upon a time, during the famine season, almost the entire community of Lapeo had difficulty getting food. Imam Lapeo then buys rice by borrowing from a rice trader who comes to Lapeos to distribute it to the community. Not long after that the merchant came to collect it and then Imam Lapeo paid him his own gold metal.

There are many other stories that show the generosity of Imam Lapeo, often when he helps pay someone's debts and then that person becomes his follower. Imam Lapeo is also known for his firm stance. This attitude was seen in an incident when the Japanese army occupied Mandar. At that time all residents were forbidden to turn on the lanterns at night because Dutch soldiers would be seen. But Imam Lapeo refused to carry it out because he needed a lantern for the evening and evening prayers and to give religious lessons at night. Finally, a Japanese envoy came to reproach Imam Lapeo's attitude. However, due to the good diplomatic skills possessed by Imam Lapeo, this Japanese envoy finally gave concessions to Imam Laveo and even helped support the construction of the Lapeo mosque tower.

Imam Lapeo Mujahid in Social Piety

During his life, Imam Lapeo's love for Islam was reflected in his pleasure in building mosques. In its construction, he always involved the local community, this also helped his proximity to the community where Imam Lapeo preached. There is no valid record of the number of mosques constructed by Imam Lapeo, but from various information collected, there are at least 17 mosques built by Imam Laapeo in Mamuju. This number does not include a number of other mosques built in various cities such as Pare-pare, Sidraf, Luwu, Enrekang, Bone and others. The strength of character and good role model of Imam Lapeo is still firmly embedded in the collective memory of the Mandar people. even in Sulawesi, in general, people take many benefits, excelling both in knowledge, advice and good prayers from him, this continues to happen until Imam Lapeo dies. When he was no longer able to move and travel much, it was people who came to his residence in lapeo to study, asking for prayers and blessings so that his affairs would run smoothly to ask for help with various life problems which legitimized this then became a tradition and is still being practiced today.

Hospitality of Priest Lapeo

The story of Imam Lapeo's friendship with the Mandar people is not only about the strength of character and the example and intelligence of Imam lapeo that is embedded in his memory. But various stories that show his sacredness and holiness, among others.

1. Once upon a time, Imam Lapeo was on a sea cruise. Imam Lapeo fell into the deep sea at night, but because the boat he was on was going pretty fast, he could not be helped immediately. But it turned out

that when the boat turned around and headed back to the coordinate point where Imam Lapeo fell and drowned, Imam Laveo was standing straight at that place and appeared to be stepping on a large rock in the middle of the sea, according to the initial ship and a number of previous fishermen there were no rocks around the place.

2. Another sacredness of Imam Lapeo was also shown when he caught fish without a hook. One day, Imam Lapeo sailed to Mamuju and ran out of provisions in the middle of the road, unfortunately at that time there was no fishing line available to use for fishing. he boarded it to go fishing, he threw the rope into the sea for fishing. Not long ago, Imam Lapeo managed to catch one so that it could be eaten by Imam Laveo and all the passengers on the ship.

3. When Imam Lapeo left for Hajj for the first time, his entourage was confronted by a number of people. These people were those who wanted to control Mecca at that time the safety of the entire group was threatened, the guards who were there were killed finally Imam Lapeo came forward armed with a spear, he fought the rifle. Anwar Haryono (1968) states that law and power regulate life on the basis of justice. However, the bullets were unable to injure Imam Lapeo, only his clothes were hit by the bullets. He managed to defeat these obstacles. However, Imam Lapeo did not necessarily kill those entourage who were blocking it.

4. Imam Lapeo is also believed to be able to talk to people who have died, both bodies (corpses) and those who have been buried. Several times people accompanying him on trips saw him talking with the occupants of the graves. For example, a resident of Paccini named I Tani who once accompanied Imam Lapeo on their way to the halwat place on the way across the Imam Laveo cemetery asked the occupants of the grave how they were doing. Two people who were questioned said that they were in a tortured condition there asking for prayer, then the third person replied that it was okay, teacher.

5. Another thing that is well recorded in the memories of the Mandar people is that Imam Lapeo built a mosque and helped people out of economic difficulties, often having to go into debt. Sometimes Imam Lapeo does not have the funds to pay off the debt quickly, so several times there are a number of parties who collect debts from him to repay debts immediately. One of them is H. Hasan, who came from Majene Imam Lapeo to have a forest with him for the building materials that Imam Lapao used to expand the Nuruttaubah mosque in Lapeo. Until the agreed time arrived, Imam Lapeo still had no money, but he still invited his son Muchsin Thahir to go together to Majene and meet H. Hasan asks for an extension of time. On the way they stopped at every mosque they passed for Sunnah prayers, when they stoppé by the Limoro mosque and the flowers they stoppé for a long time. Hasbi Ashshiddiegy (1956), states that Islam regulates all aspects of life. On their way between Lembang-Lembang and Tinambung, they were suddenly detained by a stranger. The man gave the package to pay off his debt to H. by Hasan.

6. Another story of holiness is that he was on Friday prayers in congregation at three places at the same time. This story was discovered when three people came from different places, namely from Tappalan, Bambang Loka, and Mamuju, who saw him praying Friday in congregation at the three on the same day. And there are many more sacred things that show the guardianship of Imam Lapeo which the people of Mandar

and Sulawesi in general continue to tell, some of which can be understood by reason but some are not. This made the people believe that Imam Lapeo was not only a pious Sufi but also a waliyullah.

Death of Imam Lapeo

Imam Lapeo died at the age of 114 years, on Tuesday 17 June 1952 coinciding with 24 Ramadhan 1371 H in a calm state with a smiling and radiant face. From various narratives the night before the next day Imam Lapeo died, the atmosphere was so peaceful and calm without the wind blowing. In the lapeo that night all objects, nature and trees fell down and prostrated as a wide light broke through in the darkness of the day Imam Lapeo breathed his last. Before Imam Lapeo died, he was no longer active in preaching because his physical condition was no more possible. People began to arrive to ask for advice and prayers as well as various household matters. Imam Lapeo later his house was named boyang kaiyyang (big house) right in front of the Nuruttaubah mosque KH. Muh Tahir Imam Lapeo, died during a period of political upheaval and the struggle to defend independence was still ongoing.

Discussion

The text which includes the history of KH. Muhammad Tahir Imam Lapeo contains religious, socio-cultural matters. Based on the statement above, the problem of this study is formulated as follows:

1. More content of Islamic teachings in the history of the struggle of KH. Muhammad Tahir Imam Lapeo.
2. Still not following in the footsteps of KH. Muhammad Tahir Imam Lapeo.
3. KH. Muhammad Tahir Imam Lapeo can be used as an example.

Summary of research results

Kh.Muhammad Thahir Imam Lapeo is known as a waliyullah Sufi and a pious prophet of Islam who has totally changed his entire life for knowledge and the people. He is known not only for his depth of knowledge and high human spirit but also because society has gained from his presence and even what he has now left behind. The lineage of Imam Lapeo, Imam Laveo was born with the name Junaihin Namli. However, on the advice of Habib Sheikh Al-Allama, Al-Habib Alwi Bin Abdullah Bin Sahlal Jumallullail. Junaihi Namli's name was changed to Muhammad Tahir. He was born in Pambusuang in 1839, but there are also a number of sources that he is born in 1838 from the couple Muhammad. (Kanne Caca) and Ikaji (Siti Rajial). His father was known as a memorizer of the Quran and worked as a farmer and fisherman. If drawn from his father's lineage, Imam Lapeo is guru ga'de or Abdul Al-Adi, guru ga'de himself is known as one of the propagators of Islam at the end of the 17th century. During his preaching, Imam Lapeo not only invited people to worship. But he also went down directly to the community to help those who had needs, helped people who were in trouble and even participated in providing moral support to the fighters. In preaching, Imam Lapeo also did not participate in openly forbidding the public to practice animism. He tried to make a number of socio-cultural customs of the Mandar people which were originally intended to worship gods or other supernatural beings to be just as an artistic activity intended as entertainment. This made Imam Lapeo's da'wah more able to be well received by the Mandar people. An example is the custom of riding a dancing horse (saiyyang patridu) which was originally

reserved for certain people such as soldiers or war heroes or the royal family. However, Imam Lapeo saiyang pattudu was then presented as a disarming spirit for the children to learn the Quran and for children to read the Quran reciting the Qur'an they were given the privilege of being brought back to their village by riding a Saiyang pa'tuddu. This shows how Imam Lapeo is very good at reading the customs and socio-cultural dipology and situation of the Mandar people who are also at the same time able to broaden the path of his da'wah. Another thing that is well recorded in the memories of the Mandar people is that Imam Lapeo built a mosque and helped the community out of economic difficulties, often having to go into debt. Sometimes Imam Lapeo does not have the funds to pay off the debt quickly, so several times there are a number of parties who collect debts from him to repay debts immediately. One of them is H. Hasan, who came from Majene Imam Lapeo to have a forest with him for the building materials that Imam Lapao used to expand the Nuruttaubah mosque in Lapa. Until the agreed time arrived, Imam Lapeo still had no money, but he still invited his son Muchsin Thahir to go together to Majene and meet H. Hasan asks for an extension of time. On the way they stopped at every mosque they passed for Sunnah prayers. When they stop at the limboro mosque and their flowers they stop for quite a while. On their way between Lembang-Lembang and Tinambung, they were suddenly detained by a stranger. The man gave the package to pay off his debt to H. by Hasan. Another story of holiness is that he was on Friday prayers in congregation in three places at the same time. This story was discovered when three people came from different places, namely from Tappalan, Bambang Loka, and Mamuju, who saw him praying Friday in congregation at the three on the same day. And there are many more sacred things that show the guardianship of Imam Lapeo which the people of Mandar and Sulawesi in general continue to tell, some of which can be understood by reason but some are not. This made the people believe that Imam Lapeo was not only a pious Sufi but also a waliyullah.

Recommendations

The struggle of KH.Muhammad Tahir Imam Lapeo to be our washing son in the future. He is a very extraordinary person. He studied Islam in various parts of Indonesia as well as in Arab countries such as Turkey and Saudi Arabia. With the experience of studying Islam, Allah SWT gives karomah. He used the knowledge of karomah which he possessed to defend and defend Indonesia's independence from foreign colonialism. We hope that this study will continue in the future.

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[https to www.lontar.id](https://www.lontar.id),15 Feb 2019- Soal nama Lapeo, K.H. Muhammad Tahir yang diberi nama Imam Lapeo. karena beliau lah yang mendirikan mesjid di Daerah Lapeo.