

Islamic Education Teachings of K.H. Muhammad Tahir (Imam Lapeo) to the Millennial Generation

Abdul Kalam^{1*}, Asep Rahmatullah²

^{1,2} Universitas Islam Internasional Darullughah Wadda'wah, Pasuruan, Indonesia

Email: abdulkalam471999@gmail.com¹, aseprahmatullah@uiidalwa.ac.id²

*Corresponding Author

ABSTRACT

The educational teachings of K.H. Muhammad Tahir play a significant role in shaping the character of the millennial generation in the Mandar region. This study aims to analyze the impact of his teachings on the development of character and religious understanding among youth in the modern era. The research employs a library research methodology with a descriptive analysis, involving the collection of data from literature, books, journals, and other written sources. The findings indicate that K.H. Muhammad Tahir's teachings, through approaches that address spiritual and social aspects, have effectively reduced negative behaviors in the community, such as alcohol consumption, gambling, and cockfighting. Furthermore, the existence of mosques and Islamic boarding schools established as centers for religious education serves effectively in providing access for young people to learn about Islam, particularly through tahfidz classes. The contribution of this research emphasizes the significance of K.H. Muhammad Tahir's teachings in shaping the character and morals of the millennial generation, highlighting the importance of continuing the legacy of Islamic education amidst the challenges of modernization. This is expected to provide inspiration and deeper understanding of Islamic values for society today.

Keywords: *Islamic Teachings, Islamic Education, KH. Muhammad Tahir, Millennial Generation, Character Development*

INTRODUCTION

Religious leaders or scholars who spread Islamic teachings have studied various sciences brought by the Prophet Muhammad. In the southwest Asian region, such as Arabia, Morocco, and Egypt, they used the knowledge they gained to understand and apply the practices of Islamic teachings that were developing at that time. When they returned to their homeland, they brought with them a wealth of experience and religious knowledge that was ready to be taught to the community. This knowledge was applied to introduce the essence of Islamic teachings to the surrounding community, especially at a time when many people still believed in mystical things. One of the important locations in the spread of Islamic teachings is in Campalagian, Polewali Mandar, West Sulawesi, where the community learned

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the teachings in depth thanks to the Islamic teachings conveyed by the scholar K.H. Muhammad Tahir.¹

K.H. Muhammad Tahir is one of the ulama figures who spread the teachings of Islam in the Mandar land in the 1900s, through various methods of approach including the Sufism approach. Where this Sufism method is generally an Islamic teaching in the form of a tarekat known as Nur Muhammad.² K.H. Muhammad Tahir, commonly known by the community as Imam Lapeo, has an extraordinary determination in pursuing various knowledge, especially religion. K.H. Muhammad Tahir decided to go to the Middle East to deepen his religious teachings. After gaining various Islamic teachings, he continued to spread the teachings in his homeland.³ Imam Lapeo's efforts in spreading Islam did not escape from various methods. One of the methods that supported the spread was through marriage because marriage played a significant role in the early spread of Islam through da'wah. Because not a few of the wife's family also embraced Islam and in the end were able to introduce the teachings of Islamic education to their closest relatives, especially to their own family, where this method was very effective in the continuation of da'wah in the area.⁴

K.H. Muhammad Tahir when he was in Mamuju, he proposed to a girl named Sitti Aminah from the son of a habib who had an important role in the Mamuju area, the habib was the nephew of the King of Mamuju. As a result, it was an opportunity for him to spread the teachings of Islam.⁵ In the physical field, Imam Lapeo also established mosques and Islamic boarding schools as a form of supporting concept for the spread of Islamic teachings. The first mosque built was the Nurut At-Taubah Mosque, located in Lapeo Village, Campalagian District. This mosque is also a place to develop his teachings. Islamic boarding schools are a place to instill religious thinking towards Islamic teachings for their students. Therefore, the method used by Imam Lapeo in spreading Islam had a significant impact, full of peace, on the situation of society in Tanah Mandar at that time. In a study, it was also explained that Imam Lapeo, during his life in socializing and living in society, was very devout in carrying out worship solely hoping that the community around him would easily accept what was conveyed by religious leaders.⁶

The method used by Imam Lapeo attracted a lot of attention at that time for pre-modern or traditional society because of its success in spreading religious teachings through various approaches, including marriage, education, and Sufism. However, if we look at the current situation, where people are in a different era of civilization, namely the era of modernization. In the current era of modernization, or the era known as the millennial era, the tendency of young people's interest in things that smell of technology does not rule out

¹ Syarif Syarif, Saifuddin Zuhri Qudsy, and Wan Khairul Aiman Wan Mokhtar, "Resepsi Tradisi Khataman Al-Qur'an Di Masyarakat Sulawesi," *Contemporary Quran* 3, no. 1 (June 27, 2023): 71–88, <https://doi.org/10.14421/cq.v3i1.5665>.

² Nurhidayah Nurhidayah, Bahri Bahri, and Asmunandar Asmunandar, "Peran K.H. Muhammad Thahir Dalam Mengembangkan Islam Di Polewali Mandar, 1875-1952," *Attorialong* 21, no. 2 (December 3, 2023): 73–84.

³ Darwis Darwis et al., "Urgensi Ajaran Islam K.H. Muhammad Tahir Pada Generasi Milineal," *AL-MUTSLA* 4, no. 2 (December 23, 2022): 125–32, <https://doi.org/10.46870/jstain.v4i2.283>.

⁴ Nurhidayah, Bahri, and Asmunandar, "Peran K.H. Muhammad Thahir Dalam Mengembangkan Islam Di Polewali Mandar, 1875-1952."

⁵ Zuhriah Zuhriah, "Jurnal Lontara Imam Lapeo Sebagai Bahan Ajar," *Prosiding Seminar Nasional Islam Moderat* 1 (September 24, 2018): 164–67.

⁶ Darwis et al., "Urgensi Ajaran Islam K.H. Muhammad Tahir Pada Generasi Milineal."

the possibility among adults or any age status, both in rural areas and urban settlements. This cannot be avoided because changes in the era are something that will continue to be sustainable and will be a place for people to interact in it.⁷

Talking about the teachings of an Islamic figure in Indonesia, there has been a lot of research conducted, such as Nurjaman's research,⁸ Nurdianto and Sudrajat,⁹ Afiyah and Shohib,¹⁰ Lenggono,¹¹ Wardianto,¹² Permana et al.,¹³ and research by Anwar and Ridlwan.¹⁴ However, of the many studies related to the teachings of Islamic figures in Indonesia, there are still few that research K.H. Muhammad Tahir or Imam Lapeo as the researcher did. As for the research that researches Imam Lapeo, such as Zuhriah's research,¹⁵ Ruhiyat,¹⁶ Nirmawala et al.,¹⁷ and Nuhung.¹⁸ However, no one has researched the influence of Imam Lapeo's teachings on the millennial generation. In addition, if we look at the context of the current situation, Imam Lapeo's teachings, which focus on the Sufism approach, face challenges in attracting the interest of the community, especially the millennial generation, to accept Islamic teachings in their entirety. Many young people are less interested in studying Islamic religious education due to changes in mindset and the existence of deviant sects. Although there are still areas that maintain these teachings, the community's interest in studying the teachings of K.H. Muhammad Tahir in the Mandar land tends to be minimal. Therefore, researchers feel the need to conduct further research on the Islamic teachings of K.H. Muhammad Tahir in the context of the millennial generation.

METHOD

This study uses a type of library research. Library research involves collecting and analyzing information from various written sources such as manuscripts, books, magazines,

⁷ Nirmawala, Hamsah, and Reza Afandy Ghulam, "Penelusuran Tokoh Imam Lapeo Sebuah Kajian Wisata Religi," *Jurnal e-bussiness Institut Teknologi dan Bisnis Muhammadiyah Polewali Mandar* 1, no. 01 (August 5, 2021): 23–32, <https://doi.org/10.59903/ebussiness.v1i01.4>.

⁸ Andri Nurjaman et al., "Tokoh Politik Islam Era Orde Lama Indonesia: Kajian Pemikiran KH Idham Chalid Dalam Menerima Konsep Demokrasi Terpimpin Tahun 1965," *Ishtab: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 4, no. 1 (June 20, 2022): 53–74, <https://doi.org/10.32939/ishlah.v4i1.132>.

⁹ Saifuddin Alif Nurdianto and Ajat Sudrajat, "Totalitas Kehidupan Pesantren: Tinjauan Historis Pemikiran K.H. Abdullah Syukri Zarkasyi Tentang Konsep Pendidikan Yang Ideal Di Indonesia (1985-2011)," *AGASTYA: JURNAL SEJARAH DAN PEMBELAJARANNYA* 8, no. 01 (January 17, 2018): 35–48, <https://doi.org/10.25273/ajsp.v8i01.1700>.

¹⁰ Vina Nur Afiyah and Muhammad Shohib, "Konsep Islam Moderat Dan Implikasinya Terhadap Pendidikan Islam (Studi Pemikiran KH. Abdul Muchith Muzadi)," *JOURNAL SAINS STUDENT RESEARCH* 3, no. 1 (February 18, 2025): 731–40, <https://doi.org/10.61722/jssr.v3i1.4088>.

¹¹ Wahyu Lenggono, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran K.H. Ahmad Dahlan tentang Pembaruan Pendidikan Islam di Indonesia)," *Islamadina : Jurnal Pemikiran Islam* 19, no. 1 (July 20, 2018): 43, <https://doi.org/10.30595/islamadina.v19i1.2897>.

¹² Bayu Suta Wardianto, "Relevansi Pemikiran KH. Ahmad Dahlan Terhadap Pendidikan Agama Islam Di Era 4.0," *Jurnal Penelitian Agama* 21, no. 2 (December 15, 2020): 281–90.

¹³ Dian Permana et al., "Pemikiran KH. Abdul Wahid Hasyim Tentang Pendidikan Islam Dan Relevansinya Terhadap Pendidikan Islam Kontemporer," *Journal of Islamic Education* 1, no. 2 (November 28, 2023): 80–91, <https://doi.org/10.61231/jie.v1i2.167>.

¹⁴ Ahmad Mukhlis Anwar and Burhanuddin Ridlwan, "Relevansi Pemikiran Pendidikan KH M.A. Sahal Mahfudh Dengan Sistem Pendidikan Islam Kontemporer," *Irsyaduna: Jurnal Studi Kemahasiswaan* 4, no. 2 (August 23, 2024): 252–63, <https://doi.org/10.54437/irsyaduna.v4i2.1703>.

¹⁵ Zuhriah, "Jurnal Lontara Imam Lapeo Sebagai Bahan Ajar."

¹⁶ Ruhiyat Ruhiyat, "Imam Lapeo Sebagai Pelopor Pembaharuan Islam di Mandar," *Riblah: Jurnal Sejarah dan Kebudayaan* 3, no. 01 (October 21, 2015): 115–27, <https://doi.org/10.24252/rihlah.v3i01.1385>.

¹⁷ Nirmawala, Hamsah, and Ghulam, "Penelusuran Tokoh Imam Lapeo Sebuah Kajian Wisata Religi."

¹⁸ Ph D. Nuhung. M. A., "KH.Muhammad Tahir Imam Lapeo Cleric and fighter," *Journal of Education Yala Rajabhat University* 2, no. 1 (September 7, 2023): 56–64.

newspapers, and other documents. Efforts have been made to collect information related to the topic of this study, including scientific books, research reports, scientific papers, encyclopedias, and other written sources. Primary data obtained refers to original sources or research objects, such as books and other research journals. On the other hand, secondary data includes data that has been published or used by other parties, such as magazines, papers, scientific works, newspapers, and other sources. This secondary data includes other literature that is relevant to the problem being studied in this study, such as books, magazines, journals, articles, and so on. After data collection is complete, data analysis is carried out using qualitative data analysis techniques, which rely on qualitative assessments rather than quantitative measurements. Therefore, this study uses a descriptive-analytical analysis method to describe and analyze the data that has been collected.

RESULTS AND DISCUSSION

The Contents of Islamic Teachings of K.H. Muhammad Thahir

Based on the literature study of the content of Islamic education teachings of K.H. Muhammad Thahir, it can be described that his Islamic teachings cannot be known, but the content of Islamic teachings of K.H. Muhammad Thahir, namely closeness to Allah through his worship and the karamah possessed by him, is no longer in doubt. In addition, there are seven characters taught by KH. Muhammad Tahir, namely wise, brave, intelligent, generous, positive thinking, enthusiasm, and spiritual warrior.¹⁹

First, namely wise. His wisdom is seen in his life when he became Imam Lapeo. He did not immediately prohibit people from cockfighting but gave an example in action, namely cutting up chickens that had been fought to be eaten. Then besides that, he was also a place for people to ask questions and pour out their complaints about matters related to religion because he was very wise and wise in solving problems, giving advice, and providing solutions.²⁰ *Second*, brave. Imam Lapeo is a brave figure. For example, when Japan prohibited lighting lanterns in the mosque, Imam Lapeo negotiated with Japan. He was not afraid of Japan. So the lanterns in the Lapeo mosque could still be lit. *Third*, smart. Imam Lapeo, who studied at home and abroad, gained a lot of knowledge, but when he got *ilmu laduni* (knowledge obtained without learning, a gift from God), it meant that all knowledge and science were revealed even without learning. *Fourth*, generous. Imam Lapeo is a generous figure. Imam Lapeo went to the market on Friday to buy unsold goods from traders. With his generous attitude, he gave more money than the value of the goods as a form of support to them. This action not only helped traders but also created a sense of solidarity and concern in the community. *Fifth*, think positively. During his life, Imam Lapeo followed God's rules and surrendered all his affairs to God. He believed that God would definitely provide the best way. In addition, the spirit given to the Mandar people was his extraordinary enthusiasm for learning. *Sixth*, enthusiasm. Imam Lapeo has a big voice, which creates high enthusiasm. As Abdul Djawad said, when he said these words, it was as if he was using a loudspeaker; his voice was booming and resonant. This causes the people who listen to become enthusiastic about paying attention to what he is saying. *Lastly*, spiritual warrior. Imam Lapeo loves his homeland and is proud as an Indonesian and as a Mandar. Imam Lapeo, who died in 1952, fought during the Dutch and Japanese occupation, even though only as a spiritual teacher.

¹⁹ Nuhung, M. A.

²⁰ Zuhriah, "Jurnal Lontara Imam Lapeo Sebagai Bahan Ajar."

He prayed for the freedom fighters and gave lessons in war tactics to the fighters who visited him. So it can be seen that the content of his Islamic teachings is more focused on his daily life in spreading the teachings of the Islamic religion.²¹

Motivation of the Millennial Generation to Study the Islamic Teachings of K.H. Muhammad Thahir

The motivation of the millennial generation to study Islamic teachings, especially those taught by K.H. Muhammad Thahir, can be seen from various relevant aspects. One of them is the phenomenon of pilgrimages carried out by parents who invite their children to visit places related to him. The visit is not just a physical journey but also an opportunity to introduce the Islamic teachings brought and practiced by K.H. Muhammad Thahir to the younger generation. Through this approach, children can understand more closely the Islamic values adopted by him and how these teachings can be applied in everyday life. K.H. Muhammad Thahir is known not only as a scholar but also as a figure who has high integrity and commitment to the spread of Islamic knowledge. In the tradition of Islamic scholarship, scholars are often considered the heirs of the Prophet, who have the responsibility to pass on the knowledge and teachings that have been inherited. In this context, it is important to realize that what is inherited is not wealth, position, or power, but knowledge and guidance that can guide people to the truth. This legacy is clearly visible in the various practices and daily life of K.H. Muhammad Thahir, who upholds the values of knowledge that are in line with the teachings of the Prophet, the Apostles, and the Guardians of Allah.

One aspect that makes K.H. Muhammad Thahir so remembered and respected is his character full of sincerity. This sincerity is reflected in his devotion and dedication to guiding people in understanding the teachings of Islam. The millennial generation sees that to build a strong religion and community, a sincere and patient attitude is needed. This is an additional motivation for them to continue to learn and deepen the teachings of Islam according to his example.

By studying the teachings of K.H. Muhammad Thahir, the millennial generation not only gains religious knowledge but also inspiration to become better individuals. Awareness of the importance of values such as sincerity, patience, and sincere intentions in religion becomes the foundation for them to develop. It is hoped that through efforts to study the teachings of this great scholar, the millennial generation can continue the traditions of knowledge and religion that have been built and face the challenges of the times with an approach that is in accordance with the principles of wise and prudent Islam.²²

Based on the literature study of the urgency of Islamic educational teachings of K. H. Muhammad Tahir for the Millennial Generation that can be understood include: Many millennials are still curious about the Islamic educational teachings of Imam Lapeo because one of the karamah from him, many millennial youth still visit/make pilgrimages to the location of his tomb, even institutions or organizations come to visit too. So this is based on the awareness of his parents, institutions, and himself regarding the importance of knowing his Islamic educational teachings. In addition, the Islamic educational teachings of Imam Lapeo are an example for everyday life. especially the community around the land of Mandar.²³

²¹ Ruhiyat, "Imam Lapeo Sebagai Pelopor Pembaharuan Islam di Mandar."

²² Musyarif Musyarif, Ahdar Ahdar, and Multazam Multazam, "Acculturation Of Islamic Culture And Sayyng Pattu'du At Desa Lero, District Suppa, Regency Pinrang," *Jurnal Diskursus Islam* 8, no. 1 (May 1, 2020): 49–57, <https://doi.org/10.24252/jdi.v8i1.13589>.

²³ Nurul Islam and Anis Mahmudah, "Pengembangan Keagamaan Dan Kesadaran Menjaga Lingkungan Pada Masyarakat Desa Lapeo," *MALAQBIQ* 3, no. 2 (December 31, 2024): 86–94.

Of course, this teaching is very important to study, especially for the millennial generation like us so that we can continue to be close to religious knowledge, and never forget what our manifestation in the world is like if we are equipped with adequate religious knowledge. Imam Lapeo's Islamic education teachings also play a role in shaping the character of the millennial generation. Of course, if Imam Lapeo's teachings continue to be taught, developed and studied.²⁴ Certainly, individuals who study it will be more aware of religious values, and it will form a humble character for those who study it seriously and make millennials more remember and closer to the embodiment of true religious knowledge. Islamic teachings for us as millennials today are very important and need to be considered because he taught us to gain as much religious knowledge as possible, always remember the creator, carry out obligations as Muslims, and most importantly, he taught us how we can become people with noble morals. So they do that if they know the true essence of noble morals itself; they will be aware, or not, like that doing very important things not only related to their relationship with Allah alone but also how they improve their relationship with humans in this universe.²⁵

The teachings of Islamic education by K.H. Muhammad Tahir play a very important role in shaping the character of the millennial generation. He not only focused on formal education but also made real efforts to encourage people to abandon negative behaviors, such as drinking alcohol, cockfighting, and gambling, which are clearly contrary to Islamic teachings. Through a loving and guiding approach, K.H. Muhammad Tahir succeeded in helping people realize the importance of staying away from things that are forbidden by religion, creating a better environment spiritually.

In addition, the existence of a mosque built as a monument to honor his legacy serves as a reminder of the religious values upheld by one of Indonesia's great scholars. This mosque is not only a place of worship but also a place for the younger generation to learn and understand Islamic teachings more deeply. The tahfidz class founded by him greatly contributed to shaping the character of those who memorize the Qur'an, where students are trained not only to memorize the verses of Allah but also to understand the meaning and apply these teachings in everyday life.

This educational approach has produced a generation that not only has strong religious knowledge but also a deep understanding of how to realize the values of the Qur'an in real action. Thus, K.H. Muhammad Tahir became a symbol of the spiritual movement in the land of Mandar, and his influence is still felt today. His success in educating and fostering the millennial generation shows how important the role of a cleric is in shaping the character and morals of the people in the region. This proves that the Islamic values taught by him have a broad impact, not only for individuals but also for the progress of society as a whole.²⁶

CONCLUSION

Ajaran pendidikan Islam K.H. Muhammad Tahir memiliki pengaruh yang signifikan dalam pembentukan karakter generasi milenial, serta dalam penyebaran ajaran Islam di tanah

²⁴ Islam and Mahmudah.

²⁵ Ikbāl Alimuddin, "Pendekatan Hermeneutika Michel Foucault Dalam Sejarah Masuknya Islam Di Sulawesi Selatan," *Paradigma: Jurnal Kalam dan Filsafat* 2, no. 01 (July 1, 2020), <https://journal.uinjkt.ac.id/index.php/paradigma/article/view/26631>.

²⁶ Muhammad Nur Ichsan Azis, "Jaringan Tarekat: Pemikiran Dan Gerakan Keagamaan Di Sulawesi Tengah Abad XIX-XX M," *El Tarikeb : Journal of History, Culture and Islamic Civilization* 2, no. 1 (May 31, 2021): 66–80, <https://doi.org/10.24042/jhcc.v2i1.8456>.

Mandar. Melalui pendekatan yang menyentuh berbagai aspek kehidupan, beliau berhasil mengajak masyarakat untuk menjauhi perilaku negatif dan mendekatkan diri kepada nilai-nilai keagamaan yang hakiki. Dengan mendirikan masjid dan pondok pesantren, K.H. Muhammad Tahir menciptakan ruang bagi generasi muda untuk belajar dan memahami ajaran Islam lebih mendalam. Kelas tahfidz yang beliau dirikan berkontribusi pada pembentukan karakter penghafal Alqur'an, yang diharapkan dapat menerapkan ajaran agama dalam kehidupan sehari-hari. Selain itu, motivasi generasi milenial untuk mempelajari ajaran beliau tercermin dalam kunjungan mereka ke tempat-tempat bersejarah dan makamnya, menunjukkan bahwa nilai-nilai keislaman yang diajarkan K.H. Muhammad Tahir tetap relevan dan penting bagi perkembangan karakter dan moral masyarakat. Dalam konteks era modern saat ini, upaya untuk mengkaji dan meneruskan ajaran beliau akan membantu generasi milenial menghadapi tantangan zaman dan memperkuat ikatan spiritual serta sosial mereka.

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