

## Contribution of Muslim Scholars in Islamic Revival in South East Asia: A Case Study on Haji Mohd Tahir Bin Daeng Mangati

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### Abstract

This research focuses on the contribution of Tuan Guru Daeng Taleba @ Haji Tahir Bin Daeng Mangati (TGHT) a scholar in Johor, born in Sulawesi Indonesia (1921-1994). This research provides academic exposure to the civil society in order to know his personality, character, contribution and sacrifice. He is one of the leaders of the Nusantara Islamic scholars who migrated from one region to another to develop Islam especially through Islamic education, missionary and organizations. This research employed the qualitative historical approach by reviewing the historical documentation in the library and personal collection. In addition, this research relied on field study by interviewing the respondents who provide information of the past history to obtain primary data on the subject of the study. The interview has been done through social media applications as WhatsApp and Facebook continuously throughout 2015 until 2017 among Tuan Guru Daeng Taleba family's members, especially his wife and 14 children who are still alive, 5 family members in Sulawesi, 5 former students and his close friends. The data analysis has been validated based on the coded themes to achieve the objective of the study. This research found that Tuan Guru Daeng Taleba education background started in South Sulawesi and he was involved in the movement against the Dutch colonialist in the 40s. His living environment in Makassar is a major influence that builds his personality and identity until he reaches the level of a missionary, educator, warrior and scholar. He is known to be very practical in appreciating the tradition of the prophet SAW in his family and community as well as he struggled to spread the teachings of Islam by migrating from his homeland to Java and Malaya. Throughout his life, he faced various challenges of fights before and after independence. He eventually succeeded in building the legacy of a large family educated with Islamic teachings, developing eight Islamic schools in Johor, thousands of missionary books, and the Arabic-Malay translation for today's generation. He

is recognized as educator and leader in Islamic movement in Malaysia. Hence, it is hoped that this study will create awareness for the younger generation to appreciate the history of the grassroots to be a good example in continuing their life more meaningful to the religion and country.

### **Introduction**

The history of Islam has proven that often there will be someone appointed as motivators or reformers for the community to uphold the teachings of Islam passed down from Rasulullah SAW and his companions r.a. The emergence of scholars who become the heirs of the prophets when the people are faced with ignorance or enemy attacks are rising. The role of scholars in the spread of Islam in the Malay Archipelago is especially undeniable with their efforts and wisdom to ensure Islam continues to grow in this world. Although there are other factors that become the medium for the process of spreading Islam, but the scholars have been described as the most successful and effective Islamic dissemination agents. They have made significant contributions in the areas of legislation, social, cultural, political and economical and then applied it in various ways.

In the 20th century, The Malay Archipelago faced with the invasion of western colonization of the Dutch in Indonesia or British in Malaya, were also conferred with the scholars from the heirs of the Prophets, play a role and make contributions whether it is realized or still stored in history. Behind the folds of history that still retained its scientific treasures, a distinct scholar whose story was stored in historical studies emerged. He is Tuan Guru Haji Haji Mohd Tahir (TGHT). An unidentified figure in the history of the archipelago but significant in the history of the struggle for independence across Indonesia-Malaya in the transition phase of Indonesia's independence in 1945 and independence of Malaya in 1957. Although he did not received education from Mecca, Medina or Egypt like most of the religious scholars until the middle of the 20th century, but the education received from the archipelago figures of his time, was enough to shape his personality to appear as a part of the scholars who also contributed to the development of Islam in the archipelago both in Indonesia and in Malaysia.

### **Family background**

Tuan Haji Muhammad Tahir Daeng Mangati (TGHT) was born in 1925 in a village called Ongkoe in Belawa, region of South Wajo Sulawesi, from a respected and famous family of elite Bugis society. His Bugis name was Daeng Talebar, but the call given by his family, Tahireng, is more often used. His father's name was Daeng Mangati and her mother's name was Isadi. His grandfather's name was Arungnge Daeng Malluru, a public figure and nobleman at Belawa. His mother, the daughter of Becce Laiyo, a religious man who owns a wide rice field and gardens and a magnificent home, rarely owned by most people at the time.

TGHT is the third child of five siblings, the other siblings are girls. Thus, he became the family's center of attention. He also has two other step brothers after his mother passed away. Being the only son, his father laid high expectations on him to pursue his father's ambitions as a scholar and leader just like him. TGHT was raised in love affluent by his parents, his uncle and his aunt and also his close families. Probably because he was the only son who was exposed to a variety of information and knowledge and was free to go out for study, in addition to his personal superiority so loved by his family members, he was regarded as the successor of the

family. (Zainuddin, 2010)

TGHT was then married to Subaedah, the daughter of H.Yahya and A.Masse, who were from Bola Mallimpong. However, TGHT's was unhappy as he had to teach overseas and that he involved in the struggle against Dutch colonizers and faced with the NICA (Dutch army of local people) who conspired with the Dutch in the era of the Indonesian independence transition around the 40s. From this marriage, he had two sons. However, he only heard the news of the birth of his second son while on his way leaving his hometown to Jakarta as he was chased by the Dutch military (Zainuddin, 2010; Saanah, 2015).

The country's unsettled political weather and TGHT status as independence fighters who never gave up led him to migrate to Malaya in 1948. The arrival of a `gurutta` and a revolutionary fighter from Makassar Indonesia to Malaya became the mouthpiece of the Bugis tribe who had lived earlier in Benut, Johor. His religious personality attracted a wealthy family of Bugis-Banjar at Sungai Pulai Muar to take TGHT as their son-in-law. In 1949, he was married to their beloved daughter named Saanah @ Sakinah binti Abdul Hamid. His second wife was then only 10 years old and was still in primary four. For 45 years of marriage, they had 17 children and 13 of them are still alive till today. TGHT died on 3rd Syawal 1414H equivalent 15th March 1995 at Sungai Pulai after having a hard life shifting to Rompin Pahang, Kluang, Pulau Pinang, Kuala Lumpur, Simpang Renggam, Melaka and back to his wife hometown in Sungai Pulai, and being an Indonesian independence fighter, preacher, Islamic political fighters and translators besides struggling to raise their children while working as a farmer, book, cloth and food trader.

### **Education Background**

TGHT received his education from his father Daeng Mangati who was very insistent in religious education. Since small, his father put his hope that TGHT would become a religious man. His father became the first teacher to teach the Qur'an and the principle of fardu ain. Feeling insufficient with his own teaching, his father handed TGHT to the hands of a religious man named Haji Mahmud Fasih in a village known as Tokadde 10km from his hometown, Ongkoi. His teacher is known as a religious teacher in the region of Sumatra, like Aceh or Pasai government, that became the center of Islamic religious development at that time. Due to its far distance from, his father invited Haji Mahmud to come to Ongkoi. He has built a surau near his home as a place of worship and also used as a place to study for his children and the children of the villages. Daeng Mangati has appointed surau staff members from his respective families who live near his home. His teacher Haji Mahmud sees TGHT better than his other students. Therefore, he suggested that TGHT continue his studies at the Arab school that was only at Sengkang, 45km from his village. This madrasah was founded by K.H (Kiyai Haji) As'adiyah, a great scholar who studied in Mecca. Many famous ulama of the archipelago received education from the kiyai, among them were K.H. Yunus Maratan from Sengkang, K.H Ambo Dalle from Mangkoso, K.H. Muhammad Abduh and K.H.Yusuf Hamsah from Pare-Pare, K. H Muin from Rappeng K.H. David Sulaiman from Soppeng, K.H. Junaid from Bone, K.H. Abd. Malik from Sengkang K.H. Idris Natsir and K.H.Abdullah Yusuf Jakarta and DR. K H .Rafi Yunus. (Zainuddin, 2014)

His knowledge and character were felt by his colleagues like Kiyai Haji Saleh Taha who said that Haji Mohd Tahir is very discipline and passionate in his studies. According to Kiyai Haji

Yusuf Hamsah, Haji Mohd Tahir is often given a task to teach higher classes and finds him very clever and likes debate. (Zainuddin, 2010)

TGHT made his decision to study at Pasantren Gontor after the approach of Kahhar Muazakkar that compiled war strategy to attain absolute independence ended. Although he was in Gontor less than a year, he was inspired to pursue in his education. Hence, he and his friend decided to leave Java to Singapore and to Johor to continue his crusade in the new district.

### **Occupation**

TGHT spent part of his life as a teacher at the madrasah where he was born in Sulawesi and after migrating to Malaya. His first career is a graduate of madrasah and postgraduate students. As practiced in madrasahs, students who have graduated are encouraged to become teachers or preachers in certain villages. After graduating from Madrasah As'adiyah Sengkang, TGHT was assigned to Jalang village of Wajo and later became a teacher in Mangkoso, a madrasah founded by K.H Ambo Dalle known as Daru Da'wah Wal Irsyad or DDI. Around 1945, he moved to Belawa to teach in Madrasah Arabiah Islamiah (MAI), a branch newly opened by DDI (Bahri, 2002). He also became preachers outside school time by approaching the village community.

Having the principle of preaching and using his own capital, TGHT not only performed duties as instructors and preachers, he also runs various types of work to support his family and fund his missionary movement. Since his early marriage with his second wife in Sungai Pulai Johor, he worked on a 20 acres garden owned by his father-in-law. In 1963, he and his family migrated to Rompin Pahang to open a land with his friends and cultivate various types of plantation, namely watermelon and rice. He also sells vegetables and poultry. Due to heavier burden after the birth of his 9th child's, and also due to his low income, TGHT and his family migrated to Kluang in 1966. He devoted himself for 17 years as a teacher in Madrasah Arabiyah Kluang (MAK) as well as being a food seller in the madrasah's area. Nevertheless, he did not leave his da'wah's work during the weekend to reach the community by selling books and clothes as an additional income to support his growing family. He continued his food business after finishing his service as a MAK gurudi in 1983. Then, he has moved to Kuala Lumpur with his family and his eldest child to build a new life. However, he was summoned by his former students to open a madrasah in Melaka. He often returns to Kuala Lumpur and begins his new job as a translator for Arabic books whilst accompanying his daughter in Padang Benggali Seberang Perai in 1985. Demands for translation increased when he returned to Kuala Lumpur and settled down in Taman Keramat. He translated da'wah books written by Egyptian Muslim Brotherhood leaders. Nevertheless, his last job until his last breath was as a gardener. He then returned to his wife's home in Sungai Pulai Johor to cultivate 20 acres of land. He planted corns, vegetables, coconut and oil palm.

### **Involvement in the Movement Against the Dutch Invasion**

His quest to uphold Islam runs through his veins. He grew up with the background of his father's personality. Being a child who came from a noble family, TGHT is offered to study at Dutch schools by the colonists named Holland Indeshe School (H.I.S) which was occupied by the king's sons and nobles'. However, Daeng Mangati, who strongly denied the Dutch colonization of his country was not ready to hand over TGHT to the school. This attitude attracted the Dutch colonialists to cause their anger. Daeng Mangati was required to redeem

the rejection with a rice field that caused the relations with the Dutch became worst. His father's attitude towards the colonialists affected TGHT and he grew up with a spirit of opposition to the colonialists and those who were allied with the colonists.

TGHT personality inherited from his father began to become obvious when he was in Sengkang madrasah. According to his friend K.H.Malik, TGHT is a brave man and likes to fight anyone who does not agree with it. He will defend his views strongly until he was known as a brave scholar. He even disagreed with the views of his teacher Kiyai Haji Ambo Dalle on how to deal with the Dutch without using physical force to prevent opposition from the Dutch. Kiyai Haji Ambo Dalle said "aja muewai Balandae, narekko muewai muita temmupoji-pojie" which means 'do not attack using your physical means, or you will be seen opposing'. TGHT replies in his words, "musti riwai Balandae nareko de nariewa iritai tenri poji-pojie" which means 'The Dutch must be opposed. If we do not oppose them, we will certainly experience what we do not like' (Umar, 2010).

Opposition and hatred towards the colonialists are increasingly blazing in the soul of TGHT when his father died while in prison because he refused to comply with the will of the Dutch during a land dispute between fellow residents in Macero. TGHT was still schooling at that time at Sengkang and had accompanied his father's body carried by the boat to Tancungporai then carried using the sarong to Macerountuk to be buried. That was where his father Daeng Mengati was buried near his two siblings, Harun and Abd.Kadir, son of his second wife Daeng Mangati whom he married to after his first wife died. (Umar, 2010)

Daeng Mangati's death really affected his soul and shaped his thoughts, spirits and struggles until adulthood. The spirit of upholding Islam is very dominant in himself and he was convinced that the struggle against different religions was considered 'jihad fi sabilillah'. He hated anybody who give up or upholding the Dutch. During the post-transition era of Indonesia's independence, TGHT together with other young people were trained to create awareness to the society rejecting Dutch colonization and the NICA army which consisted of Indonesian children. They form aguerilla detachment and marched from one village to another to suffuse a fighting spirit to disregard the army and to uphold Islam along with the demand for independence of Java Island. He inculcated anti-colonist spirit and warfare amongst the youngsters. The Dutch strongly hated these groups and they were labeled as extremists. There was one time when TGHT was almost killed because of a citizen who did not want to favor Indonesia and was accused of a traitor.

In 1948, while his second child was still in the womb, Dutch troops attacked his village in Ongkoe and burnt his home. Zubaidah's wife and her first son La Ma Kasauk were also targeted. Family members provided protection for his wife and children and they faced with threats and tortured by Dutch soldiers for not giving information on TGHT. The serious threat encountered by his family caused all family members to persuade TGHT to leave Belawa for a while.

At this point, TGHT decided to leave his hometown even though it was hard to leave his wife who was bearing his second child. He planted a determination to return to the Java Island to fight the Dutch. He headed for the port of Awerrangge Barru, a small harbour for small boats from Surabaya that was certainly not tracked by the Dutch. After a week of waiting, he was able to board the ship going to Surabaya. On departure, he got news from Belawa that

his wife had given birth to her second child. With a desperate heart and the desire to embrace his newborn son, he decided not to return for the sake of fighting against the colonists.

In Java, TGHT joined the Kahar Muzakkar movement, Andi Mattalatta, Andi Selle, Andi Sose, Usman Balo, and many other fighters from Sulawesi who have arrived earlier. They fought in Central Java because Jogyakarta was the capital of the Republic of Indonesia at that time. The fight was fierce until Jogyakarta succeeded in occupying the Dutch. Sukarno and Hatta were arrested and thrown to Sumatra. Meanwhile, Soedirman led the guerrilla movement to the village camp with the support of the people who love independence. In December 1948 a massive attack was made to seize Jogyakarta. TGHT with Andi Messang of Belawa was involved in the war, besides Kahar Muzakkar recruiting prisoners from Sulawesi who was jailed in Java including in Nusakambangan for war. This is the time when TGHT faced the true struggle with the leader of the Darul Islam movement. He could not accept Kahar Muzakkar's actions of taking prisoners involved with crimes such as stealing, robbing, killing, rape, so jailed in Java as fighters. One of his friends Andi Messang stated one way that was used as a war strategy against the Netherlands was to use goats as hoax. The army was given a military shirt then expelled in front of the troop so that the Dutch thought the guerrilla forces were crawling and finally the Dutch was defeated. (Umar, 2010).

### **Contribution in Islamic Education**

TGHT grew up as a child who witnessed fathers and teachers developing religious education system since the early ages and he received religious education from the efforts of his teachers Haji Mahmud, KH Mahmud and KH As'adiyyah who were involved in DDI propaganda and he had the opportunity to pursue his studies in Pasentren Gontor Jakarta. Indonesia's independence in 1948 did not promise peace to TGHT. Armed with knowledge gained in Sulawesi and in Gontor, his migration to Malaya opens the widest space to contribute more in the development of Islam in Malaya. Since he was at Benut, he was involved in setting up a Bugisiyah madrasah in Benut Johor in 1955 with his friends and teachers coming from Mecca, Haji Mahmud Fasih, a student of KH Ambo Dalle who led DDI in Sulawesi while he was there (Syamsul Bahri Andi Galigo). He became a teacher for the teenagers during the day and for adults at night. He also founded 7 other Madrasah namely Madrasah Arabiah Parit Makuaseng Benut (1955), Madrasah Arabiah Darul Falah New Melaka River (1985), Madrasah Masriyah Simpang Renggam (1986), Madrasah Abbasiah Bakri Muar, Madrasah Arabiyyah alTanwiriyyah Parit Jawa (1964) and finally Madrasah al-Tarbiyyah Sungai Pulai (1990), Muar Johor. (Sempo, 2010; Khairuddin, 2011; Sanusi, 2015).

In 1966, TGHT began serving as a teacher in Madrasah Arabiah Kluang (MAK) Johor. Throughout his 17 years of service in this madrasah, he has shed his whole interest in educating students not only to be knowledgeable but devoted to people and religions. Among the advice that are often given to his students who will continue their education to higher levels is that do not be a goat but be human. It means to learn is not to only gain food, but importantly to perform duties of a caliph to guide the community to the true path. (Abdullah Husin, 2016). He did not only teach in the school. During the holidays he was invited to Sarawak and Sabah to invite students to study at MAK. At the end of the 70s and early 80s, he did a campaign until East Malaysia. MAK then experienced a large number of students coming from Sabah, Sarawak and Brunei.

### **His contribution in the aspects of Da'wah**

The involvement of TGHT in da'wah movement began since he was in school. He was taught by the teachers of the As'adiyah madrasah founded by K.H As'adiyah (1900-1996). This madrasah supports the efforts of addressing the still-rigid phonetic and idolatry symptoms of Bugis society. He was also involved in dakwah work on weekends entering villages to educate those who are still ignorant of religious knowledge and were still practicing khurafat and shirk. He was also involved in the dakwah movement while teaching at MAI under the Daru Da'wahWal Irsyad or DDI organization. According to Syamsul Bahri (2013), this establishment was the earliest establishment in the 20th century in Bugis done by one of K.H As'adiyah's pupils named K.H. Abdul Rahman Ambo Dalle (1900-1996). It was the result of Bugis ulama who successfully harmonized two Islamic thought that were developed in the Muslim world in the late 19th century and early 20th century, that is the Wahabi Salafi thinking which was inclined to quranic verses while the salafi thought of Asyairah is more focused on the current logic and reality approach. This da'wah and education organization was set up to develop the society in terms of Islamic beliefs that emphasized on Ahlisunnah wal Jamaah through preaching and educational missions that are in line with the development. (Yusuf, 2005)

### **His contribution in the aspects of Islamic Political Movement**

Since childhood, TGHT's live in the era of colonial struggle that demands independence of two Malay Archipelago countries. His skill in Arabic control also made it easier for him to access books authored by scholars from Mecca and India. He showed great interest for the book of great scholars in India Sheikh Abu Hassan Al Nadawi and sent a letter to Sheikh al-Nadawi after migrating to Malaya. His experience is based on the scholars of Sulawesi and his profound readings have shaped Islamic political consciousness to gain freedom. Additionally, his religious education gained from the madrasah contained the sovereignty of Islam after the fall of the Ottoman Caliphate in 1928. TGHT strongly adheres to the principle of championing Islam so that it is upheld and thus he can implement Islamic law.

Thus, he involved in all political movements either in Sulawesi or in Jogjakarta or even in Jakarta. After the declaration of independence of Indonesia was achieved in 1949, TGHT with his colleague Andi Magga Amrullah took the opportunity to meet President Soekarno to claim the right to be a sultan who has autonomous authority to uphold Islamic law in Sulawesi for Andi Magga. However, the meeting was to no avail. Having faced with the political turmoil of Indonesia's post-independence which was seen as a domination of the secularists who rejected the Islamic law, he decided to extend the struggle to Malaya which was still colonized by the British to provide Islamic political awareness to the people there. When the Dutch acknowledged the sovereignty of the Republic of Indonesia in 1949, Andi Magga Amrullah then returned to Wajo and was appointed as Wajo Regent. He sent a letter to TGHT in Johor inviting him to go home, but H.Thahir said that his struggle was not over. (Zainuddin, 2014).

At the time of Malaya's Independence era, TGHT did not exclude himself from the newly formed Islamic Party of Malaysia which was just established on November 24, 1951, in a Malayan scholar conference in Bagan Tuan Kecil (Butterworth), Seberang Prai. (<https://www.pas.org.my/info/parti/sejarah>). The ideology of PAS fighting for the independence of the Quran and Sunnah-based nation has been in harmony with the soul and awareness of TGHT since then in Sulawesi. This has attracted him to venture into PAS. In the 50s, Johor in particular, is an area known as the center of a secular nationalist struggle, which

certainly gives PAS a fierce opposition to be tackled. However, the spirit of the revolution brought from his country became a stimulant for TGHT along with some of its followers to become the founder of PAS in Benut in 1954, the second branch of Johor PAS. (Melayu, 1954). He was appointed as the co-secretary of the other companions to mobilize the newly formed party until he succeeded in obtaining a membership of 750 people. (Tarmizi, 1992) consisting of majority of the Bugis community (Daeng Sanusi, 2015). The spirit and the desire to continue the struggle of PAS in Johor continued to grow. He and his colleagues Haji Yusuf and Haji Sattar worked hard to give talks on PAS's struggles in villages with the help of young coaches, Dr Mohd Turus Daeng Melebik, Mohd Dahrin and his friend. In 1955, when he moved to Sungai Pulai, Muar, he once again sought to set up a PAS branch. His efforts were not in vain. He succeeded in setting up a PAS branch of Sungai Pulai and shortly after Bandar Maharani branch, Muar. Thanks to his steadfastness to see PAS flourish in Johor, wherever he moved, the PAS branch would be set up. (Tarmizi,1992)

In addition to being the prime mover in spreading PAS's wing in the state of Johor, TGHT has also been a PAS candidate in the 1959 general elections. Despite losing two places (DUN & Parliament) in the election, he has never made the defeat to stop pursuing the fight spreading Islam through the Islamic political agenda in Johor. In the unpopular politics, TGHT sacrificed money in providing election funds that usually required self-sacrifice and support from the family and loyalty of the party followers. (Dahrin, 2015). Starting from feeding party workers, preparing ballot vehicles, ordering banners and campaign materials, providing funds for materials and speakers in campaign and general meeting programs, almost all costs were self-bared. According to her husband Hajah Saanah, her father's gardens were sold, her mother's estate was finally sacrificed for the continued survival of the family. But he did not give up or retreat. When the gardens were all sold and he need to continue surviving with his growing family, TGHT migrated out of the village, trekking to try new lifestyle. (Sempo, 2013). Although he was faced with the pressure, he continued his involvement as a rigidist in PAS and was given the trust in the role of secretary-general of the PAS party informational committee in 1959 and the head of the PAS Ulama Council during the PAS Ulama era in 1982 until 1986 and was also as a member of the PAS Ulama Council. (Tarmizi, 1992).

### **His contribution in the aspects of Translating Da'wah Book**

TGHT has a profound Arabic proficiency received while he was studying in Sulawesi and was able to speak and read the ancient Arabic-language book. He also subscribed to a magazine from Lucknow India published by Nahdatul Ulama led by Sheikh Abu Hassan Ali al-Nadawi. In fact he was able to write in Arabic by writing a letter of exchange and studying the media with the famous scholars. His proficiency in Arabic became apparent when he ventured into the translation of Arabic books from Egypt based on da'wah and Islamic thought. The demand for readers involved with the activities of Islamic missionary organizations and Islamic movements such as usrah, tamrin, seminars, halaqah and so on. Starting in 1983 until the end of his life, nearly 50 preaching and harakah books have been translated. (Sempo, 2016). According to his son, Endok Sempo, who is also involved in publishing his translation books,

"Most of the books that my father translated are books of` Islamic movements'. My father loves this theme because he was an activist from adolescence to the end of his life ... Ever since Married (1978) Brother & Sister (AK) often talked to Iyek (father's callings) about his involvement in the Islamic movement and his



knowledge about the Islamic Movement of the Muslim Brotherhood. He first recognized the Muslim Brotherhood in 1954 during his pilgrimage of Hajj in Mecca. His interaction with one of the members of the Muslim Brotherhood (IM) greatly affected his soul. He was deeply linked to his character as he said, " I only met briefly (had eaten together and slept together) with a Muslim who loved the Messenger of Allah, strongly adhering to his religion, his jihad spirit appeared in his face, thus his words and every practice, so I can imagine how he loved deeply the companions of the Messenger. Since then Iyek started to recognize IM.

In his career as a translator, his wife, Hajah Saanah, was the source of his inspiration and his prime mover of the publication of his books. His wife not only provided a cup of Nescafe water which was his favorite drink when he was awake at night writing, she was also his catalyst for his idea, and her accompany all night injected internal strength for him to continue his work.

TGHT translates and writes in Javanese script using a very classic, very fast written script. His complex Khat Reqah is a complex writing with the letters of sin without teeth, the last letter haa, and the letter nun and yaa without a point, showing how unique his writing was. Not many people can read dad's writing. Only his wife could read well and fast every single word he wrote. His translation in jawi was transliterated to rumi by his wife by reading to the children or typist during the transliteration process. Once ready to type and edit it, his work is sent for publication. (Sempo, 2016)

Finally, approximately 20 books of the translation work were published by Pustaka Salam (Kuala Lumpur), Pustaka Aman Press (Kelantan) and Ikhwan Library (Alor Star Kedah). Among the books are the Day of Living by Zainab AlGhazali Al-Jubaili 1987, Dakwah Fardiah 1983, Dakwah Road Supply 1985 and Dakwah Road 1985 by Mustafa Masyhur, Properties of Da'wah Islamiyyah by Abdullah Naseh 'Ulwan 1985, The Way of Da'wah - Between Qiadah Jundiyyah by Mustafa Masyhur 1988, Islam-Fikrah, Harakah Dan Perubahan by Yakan (1987), Munajat At Da'wah Road by Mustafa Masyhur 1987, Al Hub- Love In The Way of Allah by Abbas As Sissi (1989), Personality Muslim (Vol. 1, 1986 and 2, 1987) by Mohd Ali Hashimi. Love by Abbas As Sisi, Islam Antara Ulamak Umarak By Al Badri (1992), Da'wah & Tarbiah; Hasan Al-Banna Views By Abbas As-Sisi 1989, Al Munthalaq: Steps Started by Rashid (2000) and others that have not been re-recorded yet. Until now, his translation works are preserved in the form of original jawi manuscripts and have not been processed due to the cost and energy constraints to manage them (Sempo, 2014).

## **Conclusion**

Hajj Mohd Tahir is a successful scholar of madrasah As'adiyah and supported the DDI leadership of K.H Ambo Dalle. The upbringing and spirit of the Darul Islam revolution by Kahhar Muzakkar result in producing an exceptional scholar who are able to uphold Islam and guide the society to return to the teachings of Islam. His contributions in the field of education, da'wah and political movements and the translation of Arabic-language da'wah books into Malay continue to be used by today's generation and will certainly be carried over by his children and former students all over Malaysia.

The Hadith states that "The scholars are the prophets of the Prophets" can always be proved by examining the roles and contributions of individuals who are called scholars. The result of

the relics of the scholars enjoyed by the scholars of the ages is kept behind the sacrifices that cannot be expressed in words. His Excellency Haji Tahir bin Daeng Mangati was a scholar who had proved the truth of the hadith by passing it on to the people of his day and after his departure with the history of the development of madrasah, the treasure of translation books, his personal power which made the Messenger of Allah a living trust in the scholarly life, family, employment, community, involvement in the Islamic and Islamic movements and their endowment in the world of writing and translation. It turns out that the contributions made in this historical study are hidden behind, the bitter scientific rationale, the preaching of missionary action, the migration of leaving loved ones and their bloodshed from Sulawesi to the Indonesian West Java to Singapore and Johor, the challenge of establishing institutions, the pressure to uphold the truth through the organization of the Islamic political movement. However, all obstacles and challenges are successfully endured until the end of life without giving up. Instead, the present and future generations are expected to inspire and continue the struggle left behind by the continuation of the struggle of the ancient prophets and the Holy Prophet to ensure that Islamic teachings continue to flourish throughout time and all over the world.

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