

Pesantren Darul Huffadh Tuju-Tuju Indonesia: Model of Teaching and Learning in Social Environment

Muhammad Yusuf
UIN Alauddin Makassar
South Sulawesi, Indonesia
Email: muhammdyusuf@uin-alauddin.ac.id

Wayuddin Naro
UIN Alauddin Makassar,
South Sulawesi, Indonesia
Email: wahyuddin.naro@uin-alauddin.ac.id

Ismail Suardi Wekke
Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong
West Papua, Indonesia
The Jusuf Kalla Research Center for Bugis Makassar Cultural Studies,
Universitas Muslim Indonesia
South Sulawesi, Indonesia
iswekke@stainsorong.ac.id

Abstract

Pesantren has some uniqueness when compared with other educational institutions. This article aims to study the role of the Pesantren Darul Huffadh Tuju-Tuju in building the character of santri based on the Quran and local wisdom. This research applies a qualitative approach. Through interviews and observations, data collection is supported by written sources and strengthened by the author's intensive interaction with the director and alumni. The results show that this pesantren is unique. It requires all of its students to memorize the Quran as its main characteristic since its establishment until now. The strength of the pesantren is in the strong character attached to the figure of K.H. Lanre Said. His style is a blend of the main principles of the Quran and the local wisdom. The combination of religious background and social strata supports him with a strong character, which becomes a role model for the pesantren community. The central values underlying the character are taught to his children and students through exemplary 'taro ada taro gawu' and sublime messages. For Darul Huffadh, building the character of religious moderation must be built from three things: well, understanding of the Quran, mastery of the basic Islamic sciences, and strengthening local wisdom values.

Keywords: Character, Darul Huffadh, Pesantren, Local Wisdom, Al-Quran,

1. Introduction

The rampant corruption indicates that national character education must concern all parties (Wahyu, 2011). Theodore Roosevelt, an ex-President of the USA, said: "To educate a person in mind and not in morals is to educate a menace to society" (Nofiaturrmah, 2014). Mahatma Gandhi also warned about one of the seven fatal sins viz "education without character." In that context, the pesantren remains committed to educating students in moral and intellectual aspects. However, in that commitment, it often gets accusations of being a den of terrorists and radicalizes. That certainly leaves several questions, is it true, pesantren teach radical education and violence? Or is this just an accusation to smooth out the desire of who feel disadvantaged by the presence of pesantren? When a multidimensional crisis hit Indonesia, including a moral crisis, it had boosted human resources quality and referred to educational

institutions that produced human resource itself (Nurokhman, 2017). In such a situation, it is one of the calculated education models. Many leading schools were established as alternatives and adapted from the boarding school system. In such cases, its position becomes strategic.

From a historical perspective, it is the oldest Islamic education institution in Indonesia. The pesantren's initial attendance was estimated 300-400 years ago and reached almost all Indonesian Muslim communities, especially Java (Syafe'i, 2017). In the treasury of Indonesian education, boarding school is quite an old education model (Azra, 1997). It has been around since the 13th century (Dhofier, 2015), and still exists and develops until now. Since the beginning of its existence, it has had a significant role not only in terms of education, but also in terms of political, social, and cultural (Madjid, 1997). The role of the pesantren is to make it be considered as a national asset. Therefore, the government pays attention by forming a special sub-directorate through the Ministry of Religious Affairs in charge of the management of pesantren (Mochtar, 2009), and then, the level of the Boarding School Director with echelon II in the Central Ministry of Religious Affairs ranks to the level of the region and districts/cities. It is an educational institution that carries the mission of science and functions as a "moral project" or Pesantren institutionalized in the community, especially in rural areas. Early in its presence, it was traditional with the orientation of tafaquh fi al-din, but now it has become the institution of modern Islamic education. It has a role in overcoming radicalism through curriculum renewal and modernization (Haryani, et. al. 2018). Karel E. Steenbrink, for instance, stated that Indonesian pesantren is more open to change (Mas'ud, et al.: 2019). He compared Indonesian Islamic education with Malaysian Islamic Education. He said that the Malaysian counterpart tends to be 'defensive' and resistant to change (Steenbrink, 1986).

When the 'full-day school' policy discourse became widely discussed, pesantren had long applied the 'full-time school system' with the boarding education system. Islamic boarding schools carry out missions of integrated intellectual, moral, and spiritual guidance. Even higher education providers also realize the importance of the curriculum that leads to achieving these goals. Integrative Islamic Boarding School is carried out to strengthen and deepen religious knowledge and diversity behavior (Fatmawati, 2017). Research shows that a full-day school positively influences students' character, morals, and academic achievement (Wicaksono, 2017). The people have long known such that system of Indonesia. Because pesantren is so familiar with Indonesian people, C. Geertz and Abdurrahman Wahid call it a subculture of Indonesian people (Syafe'i, 2017). One of the characteristics inherent in an Islamic boarding school is Kyai. The founder of Darul Huffadh, namely K.H. Lanre Said (1923-2005 AD). It was present as an initiation to teach the Quran to the people around the location. At the beginning of the establishment, it was called 'Majelis al-Qurra' wal Huffadh' (MQWH).

Along with its rapid development and students came from some provinces in Indonesia, the house on stilts, which initially became a place to memorize the Quran, was developed and then built a formal class (Qs. Al-Insan/76: 9 and Qs. Asy-Syura/42: 23 & said, 2000). In the leadership of his son, Kyai Saad Said, only BOS funds he received. That leaves some questions, why doesn't he collect payments, and how can it survive in freeing the students? What values underpin the free plan for the students while other pesantrens charge higher the cost. Before the discourse of religious moderation and Nusantara Islam, this pesantren had taught religious moderation values through education in basic Islamic sciences.

This study is preceded by the authors' tracking of several relevant prior studies. In this way, this study can be precisely positioned and made a definite contribution to ensure there is no repetition and duplicate of existing research. The study of the Darul Huffadh Tuju-Tuju Islamic Boarding School was conducted by Rasmi (2015) about Arabic environmental design. In contrast, Anwar (2019) suggests a humanistic approach to learning. The study discusses Darul Huffadh (D.H.) but not directly about the institution. Still, the character K.H. Lanre Said (Kadir, 2019; Bosra, 2019) as the founder of D.H. While the development of pesantren in Bone was discussed by Nurdin & Samad (2018) and Darul Huffadh is one of his research. Rasmin noted that the thought of the Bugis ulama, K.H. Lanre Said bases education on Tahfizul Quran (Rasmin, 2018). It is a center of memorizing the Quran South Bone, South Sulawesi.

In addition, there are some articles about the Pesantren, but none of them see how its role is in building the character of the santri based on the Quran and local wisdom. Character education is the main objective of knowledge based on Islamic boarding schools, and of course, it is built based on the values of the Quran and Sunnah (Firdaus & Wekke, 2018). It departs from the fact that inadequate school learning is one factor of the failure of character education. Kessler states, "Many classrooms are spiritually empty not by accident, but by design" (Kessler, 2000). Rich pointed out the importance of skills related to character attributes, viz: Confidence, Motivation, Effort, Responsibility, Initiative, Perseverance, Caring, Teamwork, Common Sense, Problem Solving, Focus, Respect (Rich, 2008). The character can be the total of a person's characteristics, affective, cognitive, and physical (Arthur, 2003).

Psychologically and socio-culturally, character building in individuals is a function of all aspects of education in social-cultural interactions (household, school, and community environment). Fostering character in Islamic boarding schools is whole human development, including spiritual and emotional development and intellectual

development, physical and kinesthetic development, and affection and creativity development (Perdana, 2015). Total character education includes soft skills and hard skills, physically and mentally (Yusuf, 2013) centered on "3 H" (head, hand, and heart). Local wisdom support is also needed to strengthen the values relevant to Islam (Yusuf, 2014).

Some experts view that the failure of character development in schools is often seen as a result of weak school management, teachers, and learning models (Perdana, 2015). Besides, the problems faced in organizing character education include differences in values and innate norms of these students, the imbalance of facilities with the number of students, and character education is a new program, so some teachers still need to make adjustments (Abdurrahman, 2016). That is certainly based on the real conditions faced by each school.

2. Method

This article was written based on qualitative research with descriptive type. Data were collected using two ways. The first way is that data were collected normatively through searching literature discussing character education and pesantren through scientific publications presented in journals. The findings are then categorized and taken as writing references according to the writing objectives. The second is that the data were collected empirically in Darul Huffadh through interviews with teachers, leaders, and ex-students in Darul Huffadh. Such interviews were carried out in some discussions, along with various activities involving Darul Huffadh. Besides that, the author's experienced together with several alumni, the Darul Huffadh community, and the general leader of Darul Huffadh to listen, witness, and discuss many things about it became part of in-depth interviews and intensive observation as a process of collecting data.

3. Result and Discussion

Lanre Said was born in 1923, AD, in the village of Ulunipa Manera, Salomekko District, Bone Regency. He is the second child of the couple Andi Passennuni Petta Ngatta with Andi Marhana Petta Uga. His nickname is Andi Muhammad Said, but when he was studying at the Madrasah Arabiyah Islamiyah (MAI) Sengkang, his name was changed by Al-Bugisi to Lanre Said. He grew and developed under the care and guidance of his father. After he was ten years old, he was sent to study at MAI Sengkang at Tahdiriyah level to follow his brother Petta Haji Lesang who had first been put under direct care Al-Bugisi (Palimai, 2010).

He came from a family that is religious and cares about education, especially religious sciences. It is evident from the seven siblings who have all studied and stayed at MAI Sengkang, their younger siblings who participated in boarding and studying under the care of Al-Bugisi are Petta Haji Sikki, Petta Haji Dollah, Petta Hj. Sokku, Petta Lebbi, and Andi Abdul Malik Petta Simpuang. As for his youngest brother, he only stayed in and studied at MAI, but he continued informal schools, namely in the Madrasah Ibtidaiyah Muhammadiyah Sengkang. His mother had been awarded laylat al-Qadr. At that moment, she prayed that she would be blessed with seven descendants to memorize the Quran and become residents of heaven (Nurhasanah, 2018).

He studied at MAI from 1932 to 1946, or for 14 years. The details are Tahdiriyah 3 years, Ibtida'iyah 4 years, Tsanawiyah 3 years, and Halaqah Takhassus Kader Ulama for two years. When he was 23 years old, Lanre Said had completed all levels of Sengkang MAI. After that, he taught at MAI (1944 - 1948). At the end of 1948, he returned to his hometown in Tuju-Tuju to devote himself to teaching and preaching. Then, he married a young girl who is named Siti Qashodiyah Sakke. After marriage, he lived in Tuju-Tuju for two years. Next, he crossed to Jampea Island, Selayar Regency. In Jampea, he pioneered formal Islamic educational institutions at the junior high school level with a curriculum affiliated with MAI Sengkang. However, he did not require all students to board (Palimai, 2010). The people of Jampea are pleased to accept his presence, and he felt at home to become a teacher in the islands.

On August 7, 1953, the Commander of the People's Security Army (TKR) in the South Sulawesi area Abdul Qahhar Muzakkar proclaimed the join in troops (forces) and the area under their control into the Indonesian Islamic State (NII) under the leadership of Kartosuwirjo where was centered in West Java. His joining Abdul Qahhar Muzakkar into the NII automatically, this NII network proclaimed by Kartoswirjo on August 7, 1949, was expanded (Gonggong, 2004). For supporting the struggle of NII, Kartoswirjo formed an armed force "Darul Islam/Tentara Islam Indonesia (DI/TII)," which maintained its existence, including opposing the troops and the government of the Republic of Indonesia who disagreed about struggle, vision, and mission of NII (Awwas, 2015). In 1953, after two years of pioneering school and teaching in Jampea Selayar Island in 1952-1953, and at the same time the proclamation of the merger of Abdul Qahhar Muzakkar and his troops under his control into NII, Lanre Said joined DI/TII with Abdul Qahhar Muzakkar (Palimai, 2010). Lanre Said served as Chief Justice of the NII-DI/TII Supreme Court. However, thought to leave Abdul Qahhar Muzakkar's army plus at that time, most members of DI/TII had violated the Islamic Sharia rules themselves, such as damaging public facilities, burning residential settlements, making trouble, and

various other violations (Longi, 2018). According to him, this happened because there were too many new members recruited in the DI/TII troops without passing through a coaching mechanism.

At the age of 82 years, at 13.30 on Tuesday, May 24, 2005, he breathed his last in Sinjai District Hospital. The next day he was buried in the land he had prepared for himself during his life in the Darul Huffadh Tuju-Tuju. During his life, he was married four times with: first, Hj. Qashodiyah gave birth to a daughter named Hj. Rasdiana Said. Second, Hj. Andi Nurhasanah Petta Cinnong gave birth to two sons, Mukhlis Said (alm.) and Dr. KH. Muttaqien Said, Lc, MA. Third, Hj. Suruga gave birth to a son named Drs. Andi Mustaqim Said, M.Sc. Last, Andi Banunah Petta Pacing gave birth to seven children, namely, Dra. Sa'adah Said, Dra. Sa'idah Said, Saad Said, S.Ag., Suadah Said, Su'ud Said, Sa'diah Said, and Sabiah Said. From his marriage to four wives, he has twelve children, but he never lived together with his four wives at the same time. All his children became memorizers of the Quran.

3.1 The Foundation for Establishing Darul Huffadh Aims

Dream 1962 while still in the forest then to Java. While in Java he received updates on dreams. The establishment of the DH Tuju-Tuju Islamic Boarding School was preceded by a dream experienced by KH. Lanre Said with faith and a contract with Allah SWT. He dreams of practicing Qs. Al-Insan/76 : 9 and Qs. Ash-Syura/42: 23. These two verses of the Quran underlie the management of this pesantren. Since its establishment in 1975 until today (2021) the santri are not burdened with monthly payments or food ingredients. The number of students reaches approximately 2000 students plus the coaches. They eat three times a day without being burdened with payment and food ingredients.

3.2 Pesantren Darul Huffadh Tuju-Tuju and Regeneration of its Leadership

Darul Huffadh, first named is 'Majlisul Qurra' Wal Huffadh', the usual place of recitation, which is to memorize the Quran in the village of Tuju-Tuju. It started at 7:00 am on 7 August 1975 with seven students (Rasmin, 2018; Rahim, 2020). The next time, the students who memorize are not only from residents but also from every district in South Sulawesi. With the increasing number of students who wanted to study there, the Majlisul Qurra Wal Huffadh, which was once just a place to memorize, developed into Darul Huffadh Tuju-Tuju, a place to memorize the Quran and study religion. The pesantren in Tuju-Tuju Village, Kajuara District, Bone Regency, South Sulawesi. Sinjai Regency borders the area in South Bone. K.H. Lanre Said's initiation and prediction of K.H. Lanre Said did not miss. Majlisul Qurra Wal Huffadh (MQWH), has now changed its name to Pesantren Darul Huffadh Tuju-Tuju and is also known as Pondok Tuju-Tuju and Pesantren Tuju-Tuju. The establishment of the MQWH principle into a boarding school encouraged K.H. Lanre Said to try to cadre a generation from his sons and daughters to carry out this mandate well. His children were sent to various boarding schools in Java to study different kinds of science, which could later develop the pesantren.

Theoretically, this step is called regeneration in Islamic boarding schools, an education process, or human resources preparation. Later, they become leaders who can better play the organization's role and function (Rivai & Muliadi, 2003)). In this context, K.H. Lanre Said prepared a collective leadership pattern after his death. That fact can be seen in the current leadership model not only focused on one figure but also on the distribution of tasks and roles according to the pattern of collective management. The female and male santri leaders were separated but remained under one central figure (Kyai Pondok). Roles and functions are carried out by his sons and daughters, alumni, and potential or dedicated teachers given tasks based to their competence.

In some instances, some boarding schools are closed and diverted for other functions because of management problems (Hidayah, 2018). K.H. Lanre Said has anticipated this for the continuation of the existence and role of the Pesantren Darul Huffadh in the future to continue preaching and education based on Quranic education. Now, the students come from various provinces throughout Indonesia. From the historical perspective of the development, Islamic boarding school, as the first Islamic educational institution, supports the sustainability of National Education. It is not only developed as an educational institution that content is exclusively the Quran and studying the books of Salaf (Ulum, 2018). It also plays an essential role in maintaining tradition as the authentic face of Indonesian culture. Historically, the pesantren has contributed significantly to the development of Indonesia. Therefore, Ki Hajar Dewantara once aspired to this pesantren model as the Indonesian education system. During independence, Islamic boarding schools showed a significant role as educational institutions that we're able to bring new alternatives to the modern learning system. (Ambary, 2001; Junaidi, 2016). In this context, Darul Huffadh has taken a strategic role so that it is now not only a place to study, but also to become a modern Islamic education system.

Modern pesantren try to integrate traditionality and modernity in education. The formal-classical teaching system and integrated curriculum are adapted to the principle of integration of religious and general sciences. Both fields of science are taught, but sometimes the proportion of religious education dominates. The education system used in modern huts is called the Mu'allimin system (Tolib, 2015), in the Pesantren Darul Huffadh, there is KMI. While from the institutional side, the Minister of Religious Affairs of the Republic of Indonesia, in regulation number

3 of 1979, divides the type of pesantren into four (Noor, 2006), namely: 1). Type A Islamic Boarding School, where students learn and live in a boarding school environment with traditional teaching; 2). Type B Islamic Boarding School, which organizes teaching in a classical form by kyai directly. Santri lives in boarding schools; 3). Type C Islamic Boarding School, namely pesantren, is only a dormitory. Students studied outside (in madrasas or other public schools); kyai only supervises and serves as the mentor of the santri, and 4). Type D Islamic Boarding School organizes the pesantren system and, at the same time, the school or madrasa system.

The pesantren originated from the Quran; so far, xxx has graduated the memorizers of the Quran. Memorizing al-Quran has become an obligation for students and studying religion and several other subjects. Darul Huffadh uses the KMI system that Bachtiar Nasir has established. He is the Ar-Rahman Quranic Learning (AQL) Islamic Center leader, a graduate of Pondok Modern Gontor. At that time, many Gontor alumni were becoming santri while also teaching at the Darul Huffadh. The KMI program facilitates students studying and promoting memorization through several subjects that lead to the proper knowledge of Arabic and English.

3.3 Main Values as a Foundation for Character Education

As a Bugis Bone nobleman and ulama (panrita), K.H. Lanre Said combined Islamic principles and local wisdom. What characterizes the pesantren is the figure of the kyai, who is a role model. He is a cleric who has charisma in his students' eyes because of his firmness (agetengeng) that he adheres. In the Quran terminology, this principle is called istiqamah, which means consistency and persistence (Rahim, 2011). Thanks to his sincerity, from the Pesantren Darul Huffadh, hundreds of thousands of Al-Quran memorizers have graduated. They are spread throughout Indonesia and abroad. They work as academics, coaches in Islamic boarding schools, entrepreneurs, public officials, imams, preachers, and other religious and social roles.

K.H. Lanre Said contributed significantly to preparing public servants. Besides his karamah, he was also a direct role model for his students. He stands on the principle of getteng, the term Bugis' taro ada taro gawu/'iya ada iya gawu' (one word one action means both word and deed are same). His words are emphatical and in-depth meanings, and his works are the realization of his words. He always advises and inherits (mappaseng) about the main values which become his life principles and, at the same time, wants to pass on to his students. In the context of pesantren, the kyai is the highest authority holder (Solichin, 2018). Likewise, the strength of Darul Huffadh is inherent in K.H. Lanre Said, especially the unity of nobility and dignity in his personality. As a cleric (panrita), he held fast to the principles of Islamic teachings. As an aristocrat or nobleman, he highly upholds the positive values he holds—the attitude of consistency (agetengeng), deeply rooted in his personality.

The Bugis principle of getteng is to stick to the faith or be loyal to the belief, firm, and consistent with commitment, firmly holding things. The value of intelligence, and the value of dignity, then the value of agetengeng is bound by positive values. "There are four values of determination. 1) do not break promises, 2) do not betray agreements, do not cancel decisions, 3) do not change decisions, and 4) Speak and act, and when working, do not stop before the work completed (Rahim, 2011). Agetengeng (persistence) is a principle of courage to bear the risk of honesty (lempu'), truth (tongeng), appropriateness (assitinajang), and courage (awaraning). The early founding of the MQWH faced many obstacles and challenges. Still, he adheres to the principle of values based on Islam and cultural wisdom relevant to Islam. Essential steps and decisions that he took were preceded by istikharah prayers, which will also be passed on to his sons, daughters, and students. He was sure that every step and decision based on God's guidance would be better.

Based on the testimony of the alumni who shared and were taught directly by him that it is not uncommon for Darul Huffadh to carry out a considerable activity such as the graduation of students every year with a significant number of invitations. However, logistics are not yet available, and students who deliver letters are worried if the graduation ceremony canceled because there are no logistics and budget preparations. At the same time, this pesantren does not collect payments from students. He has never once raised doubts about God's help. He only invited and directed the students to pray in the congregation and then ask Allah to give way. After the evening prayer in the evening, the driver delivered the logistics with an adequate number of the event's needs. This event happened many times in his life experience. That is why there are people who strongly suspect that he is a guardian of God (waliyullah) who is very close to Allah according to the Quran signal that the (guardian (wali) is not worried and has no doubt about God's help (Qs. Yunus/10: 62-63). Wali is pious and full of istiqamah (Qs. Fushshilat/41:30) on the right path without the slightest hesitation. Even though guardianship status is in Allah's sight, only Allah knows the truth, but the signs of karamah are available in the figure of K.H. Lanre Said. As a cleric (panrita) who has an inner view (bashirah) to read the natural signs and phenomena of the times, there must be a will delivered to anyone who wants the truth or lives in the Islamic path. The messages and the intentions are sometimes not so important when the messenger is still living with the recipient of the news, but if one of them is gone, the words will be meaningful the following message and the wise advice (Palimai, 2101).

First, if you want to do a job first, correct your intention. K.H. Lanre Said built character by starting at the most fundamental aspect, namely sincerity of intention. His message to intend and improve it is the most important thing because he intends to determine the value of one's charity. Hadith about the intention as a determinant of charity is the first hadith in the Book of Riyadh Shalihin. In fiqh, the intention always occupies the first position in the pillars of worship and determines charity's validity. In the perspective of Sufism, the intention is not only valid or invalid charity but sincere as a condition of acceptance of the charity of a worshiper of God. The Buginese poem states: "Duwa kuwala sappo; unganna panasae na belona kanukue". The word 'panasa' in 'unganna panasae' is synonymous with the word lempu'. When the glottal stop (') is on the last syllable of a word, it changes meaning to 'honesty'. The term "belona kanukue" is called pacci. The word 'pacci,' if you get an additional sound "ng" at the end of the word, pacci becomes paccing, which means clean or pure. Therefore, the wise phrase can be interpreted "two that are always used as a fence (to save themselves); holiness and honesty". Sanctity means pure in heart (sincere) and action. Holy in the soul as Qs. al-Syams/91: 7-9 implies sincerity, mental silence, positive thoughts, not jealousy.

Second, if you plan to do strenuous work, you should first carry out the istikharah prayer or hajat prayer, then pray for guidance so that Allah will facilitate your plan. Istikharah prayer and hajat as a communication space between the worshiper and his Lord when they want to do something or make crucial decisions. Istikharah is an essential pattern of decision making which is exemplified by the Prophet and his companions. In this context, he built character with spiritual power through prayer istikharah and prayer hajat. Istikharah is 'involving' Allah and asking for guidance and goodness in what becomes a decision. In Bugis's advice, "Nawa-nawaiwi decengnge, pomenasai decengnge, pakkawarui decengnge, pugawui decengngnge, mejeppu' deceng tuu polena". Plan the goodness, pray for the best, maintain the best, do the best, and be the result ". In Islam, this advice is manifested in istikharah to obtain Allah's guidance on goodness and blessings.

Third, be patient and persevere in the face of challenges and trials. In Bugis language, it is called sabbara and reso temmangingi (patience and earnest endeavors without despair). In the advice of the Bugis ancestors: "ininnawa sabbarae' lolongan gare' deceng". That is, sincere patience will bring goodness. In the Quran, the believers are commanded to ask Allah for help together with patience and prayers (Qs. Al-Baqarah/2: 45). Patience is God's gift, so God teaches prayer to be endowed with patience and determination (Qs. Al-Baqarah/2: 250). This patience is supported by hard work (reso). In a Bugis expression: "Resopa temmangingi naola lete pammase Dewata". It means 'only with sincerity without despair is the way of the grace of God'. It based on the guidance of the Quran (Qs. Al-Ankabut/15: 69). God forbids laziness and despair (Qs. Al-Zumar/93: 53-54; al-Hijr/15: 55-56; al-Nisa/4: 48 & 110; Yusuf/12: 87). K.H. Lanre educates work ethic (reso) Said to his sons, daughters, and students based on the Quranic guidelines that inspired him (Qs. Al-Nisa/4: 9 dan Qs. Al-Qashash/28: 26). According to the principle of education, to be independent, not to be a burden on others. The self-esteem (Siri') is educated to students by establishing an independent attitude and character based on the principle "a hand above is better than a hand below. Independence is an inherent characteristic of pesantren (Sanusi, 2012). He tried to integrate emotional intelligence and spiritual intelligence through strengthening patience for students.

Fourth, make it a habit to say the truth (mappuada ada tongeng) and don't like to lie even if you are joking. Honesty (lempu') in telling and acting is the aim of coaching for students. The Quran commands to speak the truth and be with honest people (Qs. Al-Taubah/9: 119). The necessity for believers to be honest and be with honest people because a conducive environment is very determining whether we can be honest or not. The principles of Bugis culture: "Duwai kuala sappo; unganna panasae, belona kanukue". It is interpreted "two that are always used as a fence/protector; namely purity (sincerity) and honesty". When Tociung, a scholar of Luwu, was asked for his advice by the future king of Soppeng, La Manussa' Toakkareng, Tociung stated: "There are four core acts of Honesty: one forgives another's mistakes to him. Honest in accepting the mandate, meaning not betraying, not being greedy/not taking that which is not his right, he does not consider goodness unless it is also good for others" (Rahim, 2011: 119-120). These values are in K.H. Lanre Said's advice to his sons, daughters, and students. He prepared candidates to be leaders who have honest character and integrity (Qs. Al-Qashash/28: 26). Honesty and integrity are depicted in the Quran when telling the story of Prophet Musa and the daughter of the Prophet Syu'aib as the Quran use the term al-qawiy al-amin (reliable–trustworthy).

Fifth, if you want to broaden and deepen knowledge, let go of the bigotry, don't be obsessed about teachers, individual scholars, or schools of thought. These messages provide space for students and alumni to be tolerant of diversity. The students are encouraged to read as many books as possible, learn more, and wander to seek knowledge from the experts. He also helped them to be able to study the comparative schools and manhaj so that they had a broad insight and addressed diversity appropriately, encouraged intellectual independence. That can only happen if it is accompanied by a breadth of knowledge, insight, and experience. Generations who are broad-minded and moderate will play an essential role in managing diversity to bring about peace, harmony, and tolerance. If the religious moderation project in general and Islamic moderation, in particular, are now the instruction of the Ministry of

Religious Affairs, Darul Huffadh is already inherent in part of character building for students. It is led to provide opportunities and motivate students to be broad-minded.

Sixth, study the twelve basic sciences because it can make it easier to know the contents of the objectives of the Quran, hadith, and other books. What is meant by K.H. Lanre Said with the knowledge of twelve is 12 branches of Islamic sciences, as follows: the science of nahwu, sharaf, fiqhi, tafsir, tauhid, hadith, musthalah hadith, mantiq, ma'ani, bayan, badi', and ushul al-fiqh (Yunus, 1996: 53-54). All of these sciences are the main sciences and main points in Islamic studies. If the students master the twelve sciences, they prepare to be mujtahid in facing life dynamics with all the problems. He did not want the students to become people whose foundation of knowledge was fragile due to ignorance of the twelve basic sciences. He suddenly took knowledge from google or other media, even from people whose scientific pedigree is unclear, because that can lead to fanatics, radicals, and intolerance.

Seventh, study the history of law and another history that is related to Islam. The historical approach is an urgent science because every thought product has its history. Separating the law from its historical context will result in fatal mistakes. Tarikh al-Tashri 'al-Islami (the history of the formation of Islamic law) is an essential foundation for contextualizing the law in every space, era, circumstances encountered (Yusuf & Ismail, 2012). The relationship between history and the formation of legislation will provide insight to understand that the law arises based on its historical context, and does not emerge from a vacuum without context dialectics. Understanding the history of Islam will open up insights for students developing Islamic ideas from time to time based on its historical context dynamics. Eighth, try to own and reproduce the books, especially the books of the Imams of the school. This advice encourages students and alumni to have comparative school references and are not fanatic about individual scholar because of the limited reading sources. An extensive collection of books shows the existence of authoritative reading sources. How can you possibly guide the community (ummah) without good reading sources? Of course, the advice is, at the same time, encouraging students to relentlessly improve the ability of basic science and tools to understand the books of Arabic turath with the competence of tool sciences such as the twelve basic sciences. Understanding the diversity of schools of thought will increasingly open up insights and opinions. It will make it even wiser when facing societal differences in the realization of Islamic brotherhood (Hidayat & Endis, 2018). Islamic brotherhood is a vital aspect and principle in Islam.

Ninth, keep trying to know and introduce the Quran and hadith that has been exemplified by the Prophet, his companions, and Ahlussunnah. From the aspect of faith, it is clear that he adhered to the Ahlussunnah school. He guarded the faith of Ahlussunnah for the students so as not to get trapped into an inappropriate stream. That is why he prioritized the guidance of the Quran and authentic hadiths, Ahlussunnah references. Nevertheless, inclusive, peaceful, flexible, and moderate understanding is delivered to students (Maksum, 2015). These attitudes will enable Islam to be developed among diversity. The study of religious moderation in Indonesia has found the momentum to seek the roots of pesantren's development (Ni'am, 2015). Darul Huffadh is one of the Ahlussunnah strongholds.

Tenth, know that this boarding school's strength is in three things that exist in me: 1) did not commit great sins. Muru'ah is guarded, and big sins are avoided because big sins separate you from God's help. Manani (wara') must be maintained to get closer to God's help. He relied heavily on God's help in offering the mandate in developing the Islamic boarding school; 2) do not prioritize me and my family more than the interests of the boarding school, and do not charge fees to the students. He showed that his dedication to religion through boarding schools is the most priority over his family and himself. Whoever wants to follow in their footsteps in building and managing educational institutions, it must prioritize pesantren more than other matters; and 3) if you are going to be successful, he said, only one way, follow the ten pieces of advice.

He also has high confidence in values of agettengeng, awaraning, ada tongeng, and sabbara in facing various problems. In its establishment, this pesantren lacked support from the community and local government. The stilt house he made as a place to study and memorize the Quran often gets the electrical wiring treatment so that it goes dark, especially at the beginning of its existence. He even received several summonses from the local Regent, but he answered as they were. Suspicion of certain parties has never been proven.

In traditional Islamic boarding schools' education system, Kyai is the highest authority in determining an Islamic boarding school's direction and policies. The figure of Kyai has the power to determine the direction, the purpose of education, curriculum, and learning materials. Kyai has authority in determining the books of individual scholars. Some books are used explicitly to guide students in implementing the learning process. It supports that Islamic figures' active roles (Kyai) in instilling the Islamic moderation values as a counterbalance toward the spreading of Islamic radicalism are needed (Zubaedi et al., 2020). Those books are selected by Kyai to guide students in implementing the learning process in this pesantren (Solichin). In this context, K.H. Lanre Said determined the books and curriculum used in his pesantren, but he did not limit the references that can be used by students and alumni. The most important thing that he emphasized was their mastery of the twelve basic sciences. It also shows that Darul Huffadh has adapted the modern pesantren system. Some think that the Islam Nusantara paradigm is difficult to accept

(Fahmi et al., 2019: 349). For Darul Huffadh, Islam Nusantara is built from awareness of Indonesia's facts and history, pervading with diversity. This awareness is built from strengthening basic knowledge so that it grows with a strong foundation. For this pesantren, the idea of Nusantara Islam and religious moderation need not be a costly project. When pesantren and Muslims accept Pancasila as a pillar of the state, the essence of Nusantara Islam and religious moderation has been encapsulated in Pancasila.

4. Conclusion

K.H. Lanre Said, a Bugis scholar, who integrated the background of aristocrats and scholars, so that he was able to institutionalize religion-based characters and local wisdom. His calling is his conscience to dedicate in the religious, social field in the community by establishing educational institutions to educate the nation's life, he lived as he is, and his messages are deep and relevant to be practiced. The main values of principle in strengthening students' moderation are sincerity, in-depth knowledge, long experiences, good ethics, honesty, persistence, hard-working, truth, and patience. He was prioritizing the needs of pesantren more than everything, and sincerity in intention. His position was irreplaceable. He advised students to be not biased, increased reading resources, wandered for knowledge, istikharah prayer, and hajat prayer before making essential decisions, mastering of the primary and twelve basic sciences. Strong faith, courage, and others are as key to success. This statement strengthens Zubaedi's conclusions that the figure of the kyai is crucial in establishing Islamic moderation from the pesantren. For Darul Huffadh, religious moderation must be built from mastery of these twelve basic sciences.

The central values or principles institutionalized and stated in his words and actions (taro ada taro gawu) make him highly respected. The humbleness that adorns his personality makes him even more appreciated. He hoped that these character values are referred to as Islam and local culture. He also hoped these values passed on to his sons and daughters and students through his exemplary and wise advice (pappaseng) to all Darul Huffadh communities. The central importance of Bugis culture relevant to the Quran and authentic hadiths are taught theoretically but, more importantly, are in real attitudes of integration of words and deeds. His speech and actions are integrated, which is his personality as a whole. The strength of pesantren, according to him, is in the values of his attitude and wise advice or core values. If it is held firmly and practiced in managing the pesantren, it will survive and prosper.

Conversely, if left out, it will fall and fail. Its strength is not in modern management, not in finance, but full confidence without doubt about God's help according to the Quran's guidance. He proved that it developed rapidly without collecting any fees from students. The independence that is not only based on financial strength but also spiritual power and principles, even the spiritual power and faith, are more urgent than financial power.

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Biographies

Muhammad Yusuf is a Universitas Islam Negeri Alauddin, Makassar. He also serves as lecturer in Sekolah Tinggi Agama Islam Al Furqan, Makassar, Indonesia. He graduated from Universitas Islam Negeri Alauddin Makassar, Indonesia

Wahyuddin Naro is professor in Islamic education in Universitas Islam Negeri Alauddin Makassar. Served as vice dean of faculty science and technology. Recently, he is the vice rector of UIN Alauddin Makassar. He conducted research on high school strategy learning on pandemic.

Ismail Suardi Wekke is a lecturer at Postgraduate Program in the Department of Islamic Education, Institut Agama Islam Negeri (IAIN) Sorong, Indonesia, where he serves as chair (2020-2021). Ismail was born in the kampung namely Camba.