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# THE IMPLEMENTATION OF AKHLAQL KARIMAH THROUGH ISLAMIC RELIGIOUS APPROACH IN THE BLESSING PHENOMENON OF AHMAD MARZUKI HASAN

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## ABSTRACT

This research is designed to investigate the implementation of morals through an Islamic religious education approach in the phenomenon of blessing Ahmad Marzuki Hasan. Data collected through interviews and FGDs with Kiai and related parties. The results of the study show that the orientation of implementing K. H. Ahmad Marzuki Hasan's morals is morally oriented in that there is a phenomenon of blessing based on an Islamic religious education approach. Kiai, as a symbol of religious leaders, are expected to be able to lead Muslims on the path of peace and blessings that are valuable and moral. The phenomenon of kiai interaction in practice education is a significant leap and difference that must be translated into a more comprehensive perspective of religious education on social and historical aspects. The findings of the study have implications that the Kiai as a religious figure must be placed in the right position at the forefront of Indonesian religious education discourse among Bugis Ulama.

## SANTRAUKA

Šis tyrimas skirtas ištirti moralės įgyvendinimą taikant islamo religinio ugdymo metodą Ahmado Marzuki Hasano palaiminimo reiškinyje. Duomenys, surinkti interviu ir FGD su „Kiai“ ir susijusiomis šalimis metu. Tyrimo rezultatai rodo, kad K. H. Ahmado Marzuki Hasano moralės įgyvendinimo orientacija yra moraliai orientuota tuo, kad egzistuoja palaiminimo reiškinyje, pagrįstas islamiškojo religinio ugdymo požiūriu. Tikimasi, kad Kiai, kaip religinių lyderių simbolis, galės vesti musulmonus taikos ir palaiminimų, kurie yra vertingi ir moralūs, keliu. Kiai sąveikos reiškinyje praktiniame ugdyme yra reikšmingas šuolis ir skirtumas, kuris turi būti paverstas visapusiškesne religinio ugdymo perspektyva socialiniais ir istoriniais aspektais. Tyrimo išvados rodo, kad Kiai, kaip religinė figūra, turi būti Indonezijos religinio švietimo diskurso priešakyje tarp Bugio Ulamos.

**Raktažodžiai:** Ulama, palaiminimo reiškinyje, Akhlaql Karimah, Islamo religija, Bugis

**Keywords:** Ulama, blessing phenomenon, Akhlaql Karimah, Islamic Religion, Bugis

## Introduction

As a religious elite, the Kiai has been taken into account by Indonesian Muslims as the position of educational figure from time to time (Ali & Bagley, 2015). Kiai has been known several times as a religious figure. However, along with the dynamics of the development of Indonesian education during the reformation period, the symbols of religious actors attached to Kiai began to shift (Baihaqi, 2018). Involvement in religious practices and education began to shift from various sectors, such as the economy, politics and various other sectors (Halstead, 1995). Therefore, approaches that must be used the internationalization of Islamic education (Kaymakcan & Meydan, 2012). Prioritizing the participatory planning model for education, urging the government to serve as an agent of change, facilitator, and source of community strength, enhancing educational focus and utilizing outside tools (outsourcing), strengthening networks of partnerships and collaboration with different parties, presenting a friendly picture of the community to those who enjoy learning and using technology (Arboledas, 2019). The high demands of life become more pronounced during globalization, which affects people's propensities for violence and substance use as well as a lifestyle centered on materialism and consumerism (Daun & Walford, 2004). Due to these factors, we are unable to reject or be a priori to all effects of globalization, such as those that conflict with traditional culture, values, and faith on the grounds that they are a result of western cultures and values (Lukens-Bull, 2001). On this occasion, we will go into detail about the difficulties that Islamic education faces in the global era, the possibilities that Islamic education can take advantage of in the global era, and the contributions that Islamic education in Indonesia, particularly in the global era, has made.

The existence of Ulama in the life of the state, nation, society, and religion has an important role in implementing the fundamental values of Islam (Bolland, 1971). Ulama themselves are known as people who have in-depth knowledge and understanding of fields in the Islamic religion such as interpretation, kalam, history, Arabic, and so on (Thohir et al., 2021). Meanwhile, according to Quraish Shihab, Ulama are people who have comprehensive knowledge and understanding of the verses of Allah SWT (Kaymakcan & Meydan, 2012). which includes the kauniyyah aspect (related to natural phenomena) as well as the qur'aniyah aspect (related to the content of the Qur'an). So, Islamic education has a strong connection to globalization and cannot relativize it. Indonesia must modernize its educational system in the age of globalization to produce a thorough and adaptable education system that will enable grads to successfully integrate into a democratic global society (Arifin, 2016). Therefore, education should be planned so that students can grow organically and creatively in an environment that values freedom, community, and responsibility. Additionally, education must create graduates who can comprehend their community, including all of the potential success factors and potential failure factors that can affect community life. Education with a worldwide perspective can be developed as an alternative (Appleton et al., 2006). And then, Islamic education's achievements in the age of globalization The study's originality and novelty: actionable tactics The internationalization of Islamic education: Prioritizing the participatory planning model for education, urging the government to serve as an agent of change, facilitator, and source of community strength, increasing the emphasis on education, using outside resources (outsourcing), expanding networks of partnerships and collaboration with different groups, presenting a friendly picture of the community to those who enjoy learning and using technology (Boyle, 2006).

As people who have deep and comprehensive understanding and knowledge of the religion of Islam, Ulama have a central role in disseminating, implementing, and protecting humanity anytime and anywhere (Nasr, 1987). That is why, every territory needs Ulama, including in South Sulawesi, known as Bugis Ulama (Latif, 2016). According to Abd. Kadir Ahmad, the existence of Bugis Ulama in South Sulawesi has three aspects of fundamental competency, namely scientific (cognitive) skills, social (psychomotor) skills, and adab (affective) abilities. These three aspects are collective and inherent in every Ulama, including two Bugis Ulama, namely K. H. Ahmad Marzuki Hasan and K. H. Andi Lanre Said. This research emphasizes the need for a more interculturally focused Islamic education and the exclusivity of Islamic education due to Muslim ethnic cultures. As a result, when a Muslim cleric moved to a new region, an advantageous alliance naturally developed between him and the governing class, which eventually led to the ulama's gradual assimilation into these classes (Gravelle et al., 2021). The ulama used their mystic power, literacy, religious and judicial knowledge to serve the state or powerful members of the political establishment in exchange for the necessary permission, material comforts, assurances of their personal safety, and protection from their patrons (Thohir et al., 2021). In the past, being a part of the ulama establishment required a full-time commitment to scholarly and religious pursuits (Alavi, 2007), (learning, teaching, and preaching), which left little to no time for making money (Airey & Linder, 2006). The ulama were therefore dependent on the goodwill and support of the Muslim society or a powerful patron due to their lack of a consistent income (Abdallah, 2016). In addition to spawning a variety of specialties (administrative staff, headmasters, and superintendents at the madrasah level), the science of Islamic education management can have a number of scientific subfields (Alsharbi et al., 2021), (the science of diniyyah, madrassas, Islamic institutions, and Islamic higher education management).

Both of them are well-known Ulama who have contributed greatly to the development of Islam in South Sulawesi. Historically, both of them were known as Bugis Ulama who received many blessings during their lifetime. Even the phenomena of blessings experienced by the two of them are sometimes beyond human reason (Alkouatli, 2018). This blessing is inseparable from the faith and piety of both of them as Allah swt has also promised. in QS. Al-A'raf: 7/96. However, many of the blessed phenomena of the two Bugis Ulama, namely K. H. Ahmad Marzuki Hasan and K. H. Andi Lanre Said, are still largely unknown to the wider community. In fact, there is not much research that discusses the phenomenon of both blessings. Therefore, the authors assess the urgency to conduct research and study the phenomenon of Bugis Ulama in South Sulawesi through this paper.

11 This study uses a case study design with a qualitative approach. This design is used to understand the phenomena that occur of course (Bogdan, 1997). This research is focused on the orientation of the participation of Bugis kiai in education, religion, practical politics with various variants, such as teachers, students, students, legislative candidates, members of the legislature, religious staff, candidates for executive officials, and others. narrative in the form of descriptive data from qualitative results research namely the orientation of the Indonesian Bugis Kiai in the reform era. Various views both from primary sources such as the opinion of lecturers / academics who have an interest in the study Islamic politics and secondary sources such as the views of experts published in the media, presented for further verification according to the subject matter of the research. Interviews and group discussions were carried out 3-4 times academic community, students, and Kiai. Lecturers who are concerned with Islamic and political studies and students who are members of the Muslim community. The Spiritual Activity Unit is the right choice to become a source of information and views on the phenomenon of the blessing of the Indonesian Bugis Ulama Kiai.

### **The Phenomenon of Bugis Ulama: K.H. Ahmad Marzuki Hasan**

K.H. Ahmad Marzuki Hasan is a santri who has studied at the As'adiyah Sengkang Islamic Boarding School which later became the founder of the Darul Istiqomah Islamic Boarding School located in Maros Regency, South Sulawesi Province since 1970. He is the son of a Qadhi in East Sinjai, namely K.H. Hasan or who is often called Cambang and his mother named Syarifah who comes from Yemen Hadramaut descent. January 31, 1917 in the City of Bumi Panrita Kitta or nicknamed the City of Sinjai, South Sulawesi, became the date of birth of K.H. Ahmad Marzuki Hasan.

His character as a scholar began when he first learned the Koran from his father (K.H. Hasan) and also from Qadhi Lamatti named K.H. Muhammad Tahir. His educational record continued when K.H. Ahmad Marzuki Hasan studied at As'adiyah Sengkang Islamic Boarding School, Wajo Regency. In studying in an area known for its silk fabrics, he focused on digging deeper into religious knowledge and focused on memorizing the Koran. Not only in the Sulawesi region, after studying in Sengkang, he later made the city of Yogyakarta, precisely in Muallimin, a point in continuing his education. After coming from Yogyakarta, in the end he returned to the Sulawesi area to be precise in the city of Makassar to continue his education at the Datu Museng college (Muslim, 2016). As for some of the blessings that K. H. Ahmad Marzuki Hasan received during his lifetime. The blessing referred to in the following discussion is something that creates goodness, and kindness is born from thoughts, advice, or utterances, to his actions which are witnessed and felt by all who have integrated with K. H. Ahmad Marzuki Hasan who the author describes the following.

3 K. H. Ahmad Marzuki Hasan is known as a person who is sincere and patient in educating. Berliau once advised his son that: "If there is a teacher who is hurt in educating naughty children, it is very difficult to manage, the Ustadz advised, don't hit the children at all, don't swear at them or call them names. Educating children must be sincere (Abdullah, 2006). Even though sometimes as a human being, irritation arises when students are naughty, don't want to be managed, sometimes it comes to mind, they have been taught for free, they live in the hostel for free, they are naughty again. However, remembering Ustadz's message, don't be scolded, don't be beaten, don't be insulted or spoken to. If you meet between sincerity and heartache, then choose heartache (Latif, 2016). To get rid of heartache, go to pray, and if it still hurts, it means that the prayer is not correct. K. H. Ahmad Marzuki Hasan emphasized sincerity and patience in imparting education to all students, including caregivers at the Islamic boarding school.

K. H. Ahmad Marzuki Hasan is also known as a person who often gets good fortune from other people. Ustadz Fadlullah (son of K. H. Ahmad Marzuki Hasan) said that: "I often saw people coming carrying iron while angry, maybe they were planning to beat Pak Kiyai, but after talking with Pak Kiyai, instead an envelope containing money came out. Therefore, one of the teachings of Islam that we often forget is to pray to Allah SWT (Abebe, 2013). by involving other people "Don't be selfish asking for something just for his own sake, but ask Allah: O Allah, give sustenance through other people", give health through other people. What Ahmad Marzuki Hasan hates the most are people who don't want to study because only by learning knowledge can be obtained and the blessings of life can be obtained. Through good behavior and knowledge, K. H. Ahmad Marzuki Hasan believes that the blessings of life will be obtained. Furthermore, Ustadz Hamdani (Ahmad Marzuki's nephew), a direct witness that K. H. Ahmad Marzuki Hasan has never been bitten by a

mosquito, even though he spent the night in the forest. And we are prohibited from burning mosquito coils, because according to him mosquitoes are also God's creatures, they also want to live. How to think and behave fellow creatures created by Allah swt. that's what made **K. H. Ahmad Marzuki Hasan** blessed in unexpected conditions.

In fact, in his statement, Ustadz Hamdani, who is the nephew of **K. H. Ahmad Marzuki Hasan**, stated that: "At an old age, Ustadz Ahmad Marzuki Hasan, has been blind for 8 years, but still leads prayers, gives regular recitations, and calculates debts, where people use a calculator, he say the amount right away. If someone wants to build a Ustadz's house, he immediately calculates the number of pillars needed, the amount of cement to use, how many tiles to use, etc. At another time, **K. H. Ahmad Marzuki Hasan** also received a blessing when he was about to build the Istiqamah Islamic Boarding School, at that time the architect had drawn a beautiful drawing but **K. H. Ahmad Marzuki Hasan** heard that the building to be built did not meet the legal requirements, so he immediately ordered to change it. the picture. The context of the blessing referred to in this case is the privileges such as remaining a prayer priest, extraordinary calculating abilities, and others that were obtained by **K. H. Ahmad Marzuki Hasan** as a scholar who has good behavior and ways of thinking. On another aspect, the consistency of the youth to the drawing of the house must also pay attention to the legal aspect. In other words, he still emphasized his conformity with Islamic teachings. Due to its consistency in carrying out Islamic teachings, its pesantren which are scattered in various places use the name "Istiqamah", which means being firm in their stance on carrying out Islamic teachings, based on the Qur'an and Hadith. And it was proven that starting from the forest until he returned to Sinjai, he built huts spread across various areas, remained consistent in his establishment, until his death.

In addition to goodwill, his messages or advice to people who come with the intention of asking for advice, messages are usually conveyed, which this message is usually interpreted as a blessing. For example, when Agus Dwi Karna wanted to go to the Philippines, Ustadz Ahmad Marzuki Hasan said goodbye, but he forbade him to leave at that time. It turned out that on his way to the Philippines, Agus Dwi Kara was arrested and jailed for decades, on charges of carrying marijuana in the trunk of his car, which Agus himself don't know where it came from. At the time of the incident, Agus Dwi remembered Ustadz Ahmad Marzuki Hasan's message, that he was prohibited from leaving, but he still left.

In addition, there are several blessings stated by various informants, namely as follows:

- a. Very often people come with donations for Islamic boarding schools, and he doesn't want to use receipts, if you want to use receipts, just go home, if you want to help sincerely don't use paper receipts, because Allah is the Recorder, a person's contribution, one measure of sincerity (testimony of Ustadz Fadlullah son of Ahmad Marzuki Hasan).
- b. All those who have completed tahassus will be assigned to teach at the branch hut. Incidentally, I got an assignment to teach in Manipi (West Sinjai), so I suggested to him that someone who knows the language there should be sent by Ustadz, so that the da'wah can be connected and the way of teaching is easy for students to understand. Then he (Ahmad Marzuki Hasan) replied, do what you can. . Maintain your sincerity, without sincerity, all the work will fade in the middle of the road. Just carry out da'wah on all fronts (testimony of Ustadz Natsir, a direct student of Ahmad Marzuki Hasan).
- c. Once upon a time four days before the flash flood in Sinjai, there were students who violated the rules of the Islamic boarding school, the Ustadz said, "Wukku de mungkalinga is there, naulle tuo mupa naengka mungkalinga" (if you don't listen, obey the rules of the Islamic boarding school), maybe I'm still alive, you hear something unpleasant. Four days later there was a flash flood in Sinjai which claimed hundreds of lives (testimony of Ustadz Natsir).
- d. While still in the forest, people would eat bananas, but I saw that Ustadz Marzuki Hasan never ate bananas, always ate rice made from rice. Don't know where it came from. Because there is always rice available in the kitchen. There were also not a few people who were not happy with him, one time someone came carrying poison, but when he met Ustadz Marzuki the taste for poison disappeared (testimony of Ustadz Yahya Abdullah, a direct student of Ahmad Marzuki Hasan).
- e. During the New Order era, Ustadz Marzuki visited the Islamic boarding school, but the road to the Islamic boarding school was closed, heavily guarded by the military, all those who passed by were arrested and killed, but after Ahmad Marzuki came alone through the boarding area and

no one saw him successfully enter the Islamic boarding school (testimony of Ustadz Yahya Abdullah, a direct student of Ahmad Marzuki Hasan).

f. In one of the meetings with Abu Bakar Baasyir when he was gassed for the establishment of Islamic law, Ahmad Marzuki advised Ustadz Abu Bakar Baasyir, that you should not be in the front, but only behind the scenes, because you are still needed. In carrying out Islamic law, many things need to be considered. However, Abu Bakar Bashir continued to lead the plan for the implementation of Islamic law, not long after that Abu Bakar Bashir was arrested on charges of terrorism. That is why some of his close people are very afraid of violating the message of Ustadz Ahmad Marzuki (testimony of Ustadz Fadlullah son of Ahmad Marzuki Hasan).

g. and others.

The phenomenon of the blessings that K. H. Ahmad Marzuki Hasan received is actually a lot that has not been conveyed in this paper. However, of the informants interviewed, all agreed on the features of Ustadz Ahmad Marzuki Hasan, namely: There is no fear of anything, along with the courage he has; Firm in upholding the truth; His life is for preaching; Istiqamah in carrying out Islamic teachings; His worship, especially other prayers, is never abandoned, even if he is in a sick position. Read the Qur'an every 3 days; His sincerity in taking care of the people is unmatched;

Courage; Discipline, including setting bedtime. If we are sleepy, we are told to wait because he wants to sleep for 5 minutes; Congregational prayers are never neglected, including tahajjud prayers are never neglected.

### **The Concept of K.H Andi Lanre**

Religious elites in the Indonesian socio-political tradition Muslims, mostly known as Kiai, have been recognized as responsible for providing mental and spiritual guidance to both santri and Muslims in general (Sholihan, 2018), (Sholihan, 2018), (Thohir et al., 2021). Kiai play the role of a religious elite who try to interpret religious values, teach them to the community, and become human beings who excel in knowledge and morals (Akip, 2020, Alavi, 2007, (Arumsari et al., 2019). Regardless of the views of experts on the Kiai, it is generally accepted that although the Kiai is usually assigned to teach religious matters at the pesantren, it is also permissible for the Kiai to enter politics during "critical" times. Situation (Kaymakcan & Meydan, 2012), Subandi, 2020, Subandi, 2020, (Thohir et al., 2021). However, problems arise when many kiai politicians are active in politics but neglect their obligation to teach at Islamic boarding schools or madrasas. In essence, the Kiai needs to position himself in the midst of society with various understandings of political parties.

K.H Andi Lanre Said is a scholar who was born in 1923 ago or precisely on November 7, 1923. He is the son of the couple H. Andi Mannennungeng Daeng Mangngatta and Hj. Marhanah Dang Ta Uga. His obedience character does not fall far from his parents who educated him. A family that is strong in religious observance, manners, and manners like a Bugis aristocratic family. In the span of his children's lives, at the young age of 10 years, he continued his education at As'adiyah Sengkang because of the advice of his teacher. Until, Lanre Said managed to complete his education at Madrasah Ibtidaiyah, Tsanawiyah and Aliyah at MIAI Sengkang. But like humans, everything will return to Allah, he K.H. Andi Lanre Said died on May 24, 2005.

As a scholar, there are several blessings that are abundant with miracles that fill them. The blessings of the knowledge and beliefs of K.H. Andi Lanre Said is clearly imprinted in the memories of his students, one of whom is Ustadz Televisi. Ustadz Panggang is a student from Mare who is studying at the Islamic boarding school built by K.H. Andi Lanre Said since 1998 and finished in 2009. This Ustadz Tangang has served for 11 years and is one of the fourth alumni of the pesantren. He admitted that he was very close to K.H. Andi Landre Said. This closeness began when Ustadz Televisi was still bound by the status of a santri and was suddenly called by K.H Landre Said and asked his name and was given the mandate to look after goats from Mr. Kiyai who never grew up. Since then, Ustadz Panggang has raised from 2 to 40 and the closeness between the two of them began at that time and Ustadz Televisi was always there for him even when he had things he wanted to convey to his children.

Based on the confession of Ustadz Panggang, there were a number of surprising phenomena that happened to the kiyai which were witnessed by Ustadz Panggang himself. From the beginning of the establishment of the Islamic boarding school, Pak Kiyai always fished in the pond and never put fish seeds in the pond. However, when Pak Kiyai was fishing in the pond, there were always fish caught and the children and students were amazed by this phenomenon. Of course this sparked curiosity among them, but this curiosity was never satisfied because no one dared to ask about the incident.

The blessings obtained by K.H. Andi Lanre Said is also in the form of knowledge of something that has not happened yet but this is already known to him. Acknowledgment from Ustadz Tahang said that, when someone intended to come to his house, he already knew and often ordered Ustadz Televisi to go shopping for coffee, sugar, bananas and other things. Then the ustadz tanjungng asked what it was bought for, then the kiyai said that a guest would come. And yes, at that time the guest arrived according to the time he said and when the guest arrived at the door of the house, the cleric already knew what he was going to say. Not only that, one time when Ustadz Panggang was given the task of buying rice and Ustadz Panggang was asleep while waiting for money to buy rice. When Ustadz Lilin woke up, he said "Sorry Etta (his nickname), I fell asleep. Immediately he showed the two sacks of rice beside Ustadz Panggang and wondered who had brought the two sacks of rice.

In one activity, there was a guest who came from Surabaya and Pak Kiyai invited the guest and his students to visit his wife's house. However, at that time it was raining heavily and he asked him to walk immediately. One of the students said that it was raining heavily outside. Instantly, the kiyai took his stick while praying not to reprimand him. And they walked through the rain and their destination was near, one of the students suddenly warned them that they were not wet and at that moment, a heavy rain suddenly drenched them.

Periods when people visit Islamic boarding schools for treatment also sometimes come. Like when a Camat from Parepare came to visit for treatment because it seemed that the Camat was affected by witchcraft, his face was pale and his speech was quite incoherent. After washing for 3 Fridays and on the last Friday he was bathed in water with two buckets without removing his clothes, after that he was asked to enter the bathroom to continue washing himself. After that, with a radiant and bright face, the Camat came out of the bathroom and started talking normally.

Once upon a time he was shown a photo of one of the leaders of a pondok in Sinjai and he said that the leader of the pondok was already in prison and after looking through the newspapers, his words turned out to be true. Spontaneously he said that in the next three days there would be something in Sinjai. Whether it has something to do with this statement or not, three days later there was a flash flood in Sinjai which killed hundreds of people. K.H. Andi Lanre Said is known to have a fairly close relationship with Yusuf Kalla. Once when Yusuf Kalla wanted to run for President, he came to meet Andi Lanre Said, but was advised not to run first because Western Indonesians had no desire to be led by Easterners, and these words were proven by Jusuf Kalla not being elected at that time. However, five years later Yusuf Kalla met Andi Lanre Said again and was advised to run to compete. He said whoever was accompanied at that time would become President. These words were proven by his election as Vice President.

Some orders or orders from Mr. Kiyai are sometimes quite ambiguous to understand. This was experienced by Ustadzah Suadah who was the son of K.H. Andi Lanre Said and her husband were often given orders that neither of them understood logically. Tatakala when the husband of Ustadzah Sudaah was ordered to buy fish at the auction in Sinjai, he was waiting for money to be offered by the kiyai but only orders to go to the auction were obtained without money to buy fish or gasoline. Ustadzah Suadah's husband also obeyed the words of Mr. Kiyai. Arriving at the auction, he did not dare to bid on fish because he did not bring money, but suddenly someone greeted him from behind and said, "Ustadz, there are some cork fish that I have kept in the car." Suddenly, Ustadzah Suadah's husband thought that he had to look for the remaining vegetables and gas money. When it was time to go home, someone handed over 100 thousand rupiah for gas money and was greeted with the words "Alhamdulillah".

Some of his words also provide future projections that are still ambiguous for his time. One of them is something that Ustadzah Suadah listens to when she wants to go to a telephone kiosk to make a telephone call, then K.H. Andi Lanre Said said that one day there would be a telephone that could be pocketed and continued with "wedding sitanga rupa, na sibelang" which means being able to meet face to face but far apart. Until now it has been proven that with the current communication tool known as a smartphone. This also often happened to Ustadz Suadah himself who was suddenly given an order without explaining the situation. One time Ustadzah Suadah was asked to make hot tea at that time, then Suadah asked that his guest had not arrived. Before the tea was finished brewing, suddenly someone came to hand over several sacks of rice and didn't want their name known and immediately went home when the rice was finished. Then K.H. Andi Lanre Said "I already told you to prepare it". Such cases often occur in Islamic boarding schools, Ustadz Lanre Said always advises that there is no need to worry about what the children of the Islamic boarding school will eat, because Allah never sleeps, does this Islamic boarding school belong to Allah, it is impossible for Allah to allow His servants not to eat.

### **Establishing the Pesantren**

At the beginning of establishing the pesantren, there were 30 children who registered and they entered without any selection process at all until in the following years there were no tests and all those who came to enter the pesantren were finally accepted. However, there was one person who came from Pangkep who did not know any Hijaiyyah letters. Due to that, Ustadzah Suadah complained that this is the result if there is no selection, it is difficult to teach. However, Ustadz Lanre Said stated that "the reward is more if you start from the hard side". In the end, the ability of these children surpassed other children. If the challenge is less then the reward is also less and not all of these children receive guidance. In one case, when children started arriving to enter the hut, some of them were not accepted then later.

One of his habits is to walk around the cottage area to monitor the children. He once found the clothesline of his fallen students and took the fallen clothes and returned them to the clothesline. He told the nanny that "you know the father of this child left the house at dawn to earn money to buy clothes but the clothes were left like this". In another situation, he gave 100 thousand rupiahs to Ustadzah Suadah and the money was divided into five thousand notes. The poor orphans were called and the money was distributed among the children. He gave advice that "if you don't have anything while you are that there is Allah, then give people what you have. Giving when we have something is ordinary but giving when we don't have it is extraordinary.

Before he died, Andi Lanre Said had marked on the calendar on Wednesday that it was written "Innalillahi wainnailahi rojiiun" where previously Yusuf Kalla had contacted by phone that he would come to visit on Saturday, but he answered not to come on Saturday because he wanted to leave on Wednesday. Ustadzah Suadah stated that there were several characteristics possessed by K.H. Andi Lanre Said and difficult to follow which include: Wise in making decisions. No matter how hard it is, as long as there is still reproach for helping students, please help, for example students who cannot go up to class administratively. Ustadz Andi Lanre Said said that "Sorongngi" (Bugis: push) there are those whose report card scores cannot be attempted, Pak Kiyai ordered "Ruikki" (Pull). And as time goes by, this child after graduating and continuing his education, this child always ranks first. When asked why he always won first place, the boy answered "a blessing from Pondok, a blessing from Etta (Greetings of Ustadz Andi Lanre Said). After his studies at the pesantren were completed, the child was immediately appointed as a civil servant. When Ustadzah Suadah met the child in the city of Bone, the child immediately hugged Suadah and was shocked. Modest in dress. He rarely buys clothes. The clothes he has are gifts from people. On the eve of his death, when he was sick and hospitalized at the Bone City hospital, Ustadzah Suadah returned home to pick up his clothes and he was surprised that the 3 cupboards owned by Mr. Kiyai turned out to be empty and had been distributed to those closest to him before going to the hospital. Very strong belief in God's help. In some cases, such as food shortages, he does not feel worried, let alone feel hopeless because his belief in God is very high. Tawakkal to Allah who is very high. This is reflected in the words of K.H. Andi Lanre Said who said that "This hut belongs to God". Tawakkal is clearly reflected in every action taken by him. One of the confessions from his santri stated that there was a moment when he left 15 million rupiah in the pete-pete (read: angkot) along with his glasses. The students share the task of chasing the pete-pete, but he is calm and sleeps in his room. Until not long after, an unknown person came with glasses and a bag filled with money



that made the students wonder. While amazed, the students laughed watching the money come. Until finally the Ustadz commented that "The sustenance that has been destined for His servant will not be exchanged for anyone's". The sharpness of the heart's eye. In various facts, K.H. Andi Lanre Said when dealing with people, he already knows what that person wants before being asked. One time an Ustadz came directly from Medan and was immediately told to let go of the genie because it would damage you. Instantly the Ustadz was shocked because he felt why he knew and the facts about Jin were not known by other people. A Guardian. This was stated by Ustadz Hasan Abdullah Sahal before the teachers at Gontor that Ustadz Lanre Said was a Wali. This is because the guardian has 4 criteria, namely: laa khaufun alaihim (does not have fear), walaamazanun (does not worry about being poor, is hard to grieve), Alladzina amanuu (People who believe), and wahum yattaquun (people who are pious). Simple. This is reflected in each of his activities and behavior. One of them is in dressing, he rarely buys clothes and the clothes he has are always given by others. If you want to eat, he always dances people to eat together. If no one is found, the craftsman who is working will be called and he will share the same food with the craftsman at the same table and without

## 2 Conclusion

This study concludes that the involvement and educational and religious orientation of the Bugis Kiai in the arena of national development in the reform era and its current impact on Indonesian Muslims is very significant. In modernization in the field of education, both in Islamic boarding schools and Islamic boarding schools, in addition to efforts to accelerate human resource development in various fields, including the field of education as exemplified by the blessings that K. H. Ahmad Marzuki Hasan received during his lifetime. The blessing referred to in the following discussion is something that creates goodness, and kindness is born from thoughts, advice, or utterances, to his actions which are witnessed and felt by all who have integrated with K. H. Ahmad Marzuki Hasan

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