

THE STRATEGIC ROLE OF K.H. MUH. NUH KHAERUDDIN IN THE DYNAMICS OF ISLAMIC EDUCATION AT AL-FURQAN ERENG-ERENG ISLAMIC BOARDING SCHOOL, BANTAENG (1986–2004)

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Abstract

This paper examines the contribution of KH. Muh. Nuh Khaeruddin in the development of the Al-Furqan Ereng-Ereng Islamic Boarding School, Bantaeng Regency, in the period 1986–2004. This study uses a qualitative method with an educational, religious, and anthropological approach. Data were obtained through observation, interviews, and documentation. The research steps are heuristics, source criticism, interpretation, and historiography. The results of the study indicate that KH. Muh. Nuh Khaeruddin, who was born in Ereng-Ereng Village on June 6, 1940, is an important figure in Islamic education. He wrote several works, including Al-Tashrif, Mahu al-Ibadah, and Panduan Zakat dan Puasa. The history of the Al-Furqan Islamic Boarding School began when he returned to his hometown in 1986 and focused the development of education on deepening religious knowledge. This effort had a positive impact, especially in producing cadres of preachers who continued the struggle for Islamic da'wah. The implications of this study indicate that the existence of da'wah cadres plays an important role in

maintaining Islamic values amidst the dynamics of changing times. This study recommends further study of the development of Islamic boarding schools in facing technological advances.

Keywords: Islamic Boarding, Islamic Education, dakwah cadres.

Abstrak

Tulisan ini mengkaji kontribusi KH. Muh. Nuh Khaeruddin dalam pengembangan Pondok Pesantren Al-Furqan Ereng-Ereng, Kabupaten Bantaeng, pada periode 1986–2004. Penelitian ini menggunakan metode kualitatif dengan pendekatan pendidikan, agama, dan antropologi. Data diperoleh melalui observasi, wawancara, dan dokumentasi. Langkah-langkah penelitian adalah heuristik, kritik sumber, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa KH. Muh. Nuh Khaeruddin, yang lahir di Kampung Ereng-Ereng pada 6 Juni 1940, merupakan tokoh penting dalam pendidikan Islam. Ia menulis beberapa karya, di antaranya *Al-Tashrif*, *Mahu al-Ibadah*, serta *Pedoman Zakat dan Puasa*. Sejarah Pondok Pesantren Al-Furqan dimulai ketika beliau kembali ke kampung halamannya pada tahun 1986 dan memfokuskan pengembangan pendidikan pada pendalaman ilmu agama. Upaya ini berdampak positif, terutama dalam mencetak kader *muballig* yang melanjutkan perjuangan dakwah Islam. Implikasi dari penelitian ini menunjukkan bahwa keberadaan kader dakwah berperan penting dalam menjaga nilai-nilai keislaman di tengah dinamika perubahan zaman. Penelitian ini merekomendasikan kajian lebih lanjut mengenai perkembangan pesantren dalam menghadapi kemajuan teknologi.

Kata kunci: Pesantren, Pendidikan Islam, Kader Kakwah.

A. *Introduction*

Islamic boarding school education in Bantaeng was initially only in three sub-districts, namely; First, in Mattoangin, Lasepang, Bantaeng sub-district. Second, Pa'jukukang, Pa'jukukang sub-district. Third, the Ereng-ereng area, Tompobulu sub-district. After the fall of the New Order government, the community was motivated to establish Islamic boarding schools, which then after its spread, Islamic boarding schools in Bantaeng were already in 6 sub-districts.¹

The emergence of Islamic boarding schools in Bantaeng itself cannot be separated from the role of religious figures in Bantaeng, one of whom is KH. Muh. Nuh Khaeruddin. KH. Muh. Nuh Khaeruddin who is familiarly called in his family H. Nuhung, he was born in the village of Ereng-ereng, Bantaeng. In an authentic document it is recorded that KH. Muh. Nuh Khaeruddin was born on June 6, 1940.² However, from some of his family's explanations, he actually did not have a birth record from the civil registry office, therefore his birth was simply made up. KH. Muh. Nuh Khaeruddin is estimated to have been born around 1935 during the Dutch colonial period, five years older than the year of birth recorded on the certificate obtained from the Peoples School (SR).

Since his birth, KH. Muh. Nuh Khaeruddin and his family have lived in a small village called Ereng-ereng. The village is approximately 15 km north of the city of Bantaeng. KH. Muh. Nuh Khaeruddin is the biological son of the husband and wife H. Khaeruddin bin Banggu and Hj. Sami' binti mari' Since

¹Arifuddin Ismail, "KONSTRUKSI KEPESANTRENAN DI BANTAENG (Segenggam Semangat Dan Idealism)," *Al-Qalam* 22, no. 1 (2016): h.26.

²Mutia, "Komunikasi Organisasi Pondok Pesantren Al-Furqan Putri Ereng-Ereng Kabupaten Bantaeng" (Fakultas Agama Islam, Universitas Muhammadiyah Makassar, 2020).

his birth, KH. Muh. Nuh Khaeruddin and his family have lived in a small village called Ereng-ereng. The village is approximately 15 km north of the city of Bantaeng. KH. Muh. Nuh Khaeruddin is the biological son of the husband and wife H. Khaeruddin bin Banggu and Hj. Sami' binti mari'.³

Al-Furqan Islamic boarding school was initially not known by the name Al-Furqan. In 1967 KH. Muh. Nuh Khaeruddin founded the Muhammadiyah school branch of Tompobulu I with the levels of education TK, Ibtidaiyyah, and PGAB which later changed to Muallim, then to Tsanawiyah and Aliyah. Over time, this school began to be flooded with students who came from various regions. These students then lived in residents' homes because there were no dormitories. Therefore, KH. Muh. Nuh Khaeruddin gave a choice, students who wanted to live in the dormitory or who wanted to live outside or in their homes. In 1986, precisely 1 Dzulqaidah 1406 H, which coincided with July 8, 1986 AD, Al-Furqon Islamic Boarding School was inaugurated, its center was in Tompobulu by the Department of Religion of the Regency. Bantaeng (H. Abd. Malik Gassing) as the first Islamic boarding school in Bantaeng founded by KH. Muh. Nuh Khaeruddin.

This research focuses on the development of the Al-Furqan Islamic boarding school where KH. Muh. Nuh Khaeruddin is the main actor who founded and developed the Islamic boarding school until it is still known today.

The scope of this study discusses the history of the Al-Furqan Ereng-ereng Islamic boarding school. In addition, the results of the study explain the contribution of KH. Muh Nuh. Khaeruddin in the development of the Al-Furqan Ereng-Ereng Islamic boarding school, Tompobulu District, Bantaeng

³Mutia.

Regency. The concept of Islamic boarding schools according to Matstuhu is a traditional Islamic educational institution whose main objective is to study, understand, deepen, appreciate, and practice Islamic teachings, Islamic boarding schools emphasize the importance of religious morals as a guideline for daily behavior for students who study at Islamic boarding schools. Meanwhile, according to Law No. 18 of 2019 Chapter 1 Article 1; Islamic boarding schools are community-based institutions and are usually established by individuals, foundations, Islamic community organizations or local communities.⁴

This research is important to do to see how the development of Islamic boarding schools in Bantaeng cannot be separated from the struggle of KH. Muh. Nuh Khaeruddin. His struggle in establishing and developing Islamic boarding schools, so that Islamic boarding schools can be present in Bantaeng. He is a local cleric who has succeeded in building several Islamic religious schools without an academic degree. This research also aims to identify whether the Pesantren is categorized as Salafi, khalaf or convergency

B. Method

This study uses a qualitative research type with descriptive data analysis, data obtained through field research in the form of observation, interviews and documentation. This study also uses library data (Library Research) as supporting data. The research approach is historical, religious and anthropological. The research steps are heuristics, source criticism, interpretation and historiography.

C. Results

⁴Nuraeni Nuraeni, "Eksistensi Pesantren Dan Analisis Kebijakan Undang-Undang Pesantren," *Al-Hikmah (Jurnal Pendidikan Dan Pendidikan Agama Islam)* 3, no. 1 (2021): 1–14.

1. History of the Al-Furqan Ereng-Ereng Islamic Boarding School

In the establishment of the Al-Furqan Ereng-ereng Islamic Boarding School, a very long history is engraved. The Al-Furqan Ereng-ereng Islamic Boarding School is an Islamic boarding school founded by K.H. Muh. Nuh Khaeruddin as a place for religious education for the community, especially for students and for expanding da'wah. Until now, it has been recorded that there are many Al-Furqan Islamic Boarding Schools spread especially in Bantaeng Regency. The early history of the establishment of the Al-Furqan Ereng-Ereng Islamic Boarding School began when K.H. Muh. Nuh Khaeruddin returned from hiding in the forest after the DI/TII movement. His enthusiasm and determination in developing Islamic education, especially in the Bantaeng area, were realized through the establishment of the Muhammadiyah Madrasah educational institution. This institution initially covered the Kindergarten and Ibtidaiyah levels, before later changing its name to the Muallimin School. This is as conveyed by the nephew of K.H. Muh. Nuh Khaeruddin:

“K.H. Muh. Nuh Khaeruddin had a high fighting spirit in developing religion, starting from establishing the Muhammadiyah school which later changed to the Muallimin School in 1968.⁵”

In that year, the madrasah began to be built through mutual cooperation. The laying of the first stone was carried out by K.H. Abdul Jabbar Asyiri as the Regional Leader of Muhammadiyah at that time. Along with the increasing number of students studying at the institution, the idea arose to establish a pesantren as a separate institution from Muhammadiyah education.

⁵Hasbi (51 Tahun), Kerabat KH. Muh. Nuh Khaeruddin, *Wawancara*, Bantaeng 14 September 2023.

This initiative became the forerunner to the birth of the Al-Furqan Ereng-Ereng Islamic Boarding School. According to Ustadz H. Ahmad Kurnia, son-in-law and Head of the Al-Furqan Ereng-Ereng Islamic Boarding School:

“Initially, Muhammadiyah schools and Islamic boarding schools were still combined. However, because there were students who chose not to live in the dormitory, K.H. Muh. Nuh Khaeruddin decided to separate the two. Muhammadiyah schools continued to run with a morning learning system, while Al-Furqan Islamic boarding school was established as an independent institution.⁶”

The development of the Islamic boarding school began with limited conditions, both in terms of facilities, teaching staff, and facilities and infrastructure. In addition, he also faced rejection and ridicule from some people who doubted his success. However, the spirit of K.H. Muh. Nuh Khaeruddin did not diminish. He continued to strengthen his intentions and beliefs that if his intentions were straight, then the help of Allah SWT. would come. One of the main reasons for not attaching the name Muhammadiyah to the Islamic boarding school was to avoid exclusivity. At that time, some people still showed an attitude of rejection towards Muhammadiyah. Therefore, the Islamic boarding school was established in the form of a private foundation so that it could be accepted by all groups, regardless of organizational affiliation. Ustadz Muh. Anas explained:

“K.H. Muh. Nuh Khaeruddin chose to establish a pesantren in the form of a private foundation so that it would not be limited to Muhammadiyah members and their sympathizers, but could include all

⁶Ahmad Kurnia (51 Tahun), Pimpinan Pondok Pesantren Al-Furqan Ereng-ereng, *Wawancara*, Bantaeng 14 September 2023.

groups, including those from Nahdlatul Ulama and other Islamic organizations.⁷ ”

K.H. Muh. Nuh Khaeruddin's steps in establishing Islamic boarding schools through an inclusive approach show wisdom in embracing various groups of Muslims. This approach allows Al-Furqan Islamic boarding school to become a place for open and cross-organizational Islamic education. Perkembangan Pondok Pesantren Al-Furqan Ereng-Ereng

a. Early Period of Student Recruitment

The beginning of the Al-Furqan Ereng-Ereng Islamic Boarding School began with the presence of nine students who were previously students of the Muhammadiyah Madrasah. When K.H. Muh. Nuh Khaeruddin founded the Al-Furqan Ereng-Ereng Islamic Boarding School, these nine students chose to join the newly established Islamic boarding school. As in the results of an interview with Ustadz Anas:

“The early development of Madrasah Muhammadiyah which was also founded by K.H. Muh. Nuh Khaeruddin was extraordinary, the number of students was above 100. However, with several considerations, he founded the Al-Furqan Islamic Boarding School. The number of students was only nine from Madrasah Muhammadiyah who followed K.H. Muh. Nuh Khaeruddin to Al-Furqan and I was one of its first alumni.⁸”

Until now, the enthusiasm of the community to register their children continues to increase from year to year. This shows that the consistency of the

⁷Muh. Anas (49 Tahun), Anak KH. Muhammad Nuh Khaeruddin, *Wawancara*, Bantaeng 12 September 2023.

⁸Muh. Anas Nuh (49 Tahun), Anak KH. Muhammad Nuh Khaeruddin, *Wawancara*, Bantaeng 12 September 2023

Al-Furqan Islamic boarding school in improving the quality of the Islamic boarding school has yielded results.

b. Building Development

The development of the Al-Furqan Ereng-Ereng Islamic Boarding School can be said to be very slow, because at that time everything was very limited including dormitories and study rooms that were built with makeshift equipment and a very minimal budget.

The development of the Islamic Boarding School began with the first renovation of the initial building of the Islamic boarding school which was only made of bamboo. Starting from the roof, base and walls are only made of bamboo. Then it was renovated in 1990 into a building or building and several other facilities were added although many were still not permanent.⁹

The renovated building was then used as a place for students to study, recite the Koran, and a dormitory as a place to rest because previously the minority of students who came from outside the area only lived in the homes of families or relatives who were around the Islamic boarding school. This was because at the beginning of its establishment, the dormitory was still very limited.

Although at the beginning of its establishment the development of the Islamic boarding school was slow, after the first renovation in 1990, the Al-Furqan Islamic Boarding School experienced significant progress. One indicator is the success of the Islamic boarding school in managing two formal educational institutions, namely Al-Furqan Junior High School at the Tsanawiyah level and Al-Furqan Vocational School at the Aliyah level with a

⁹Ahmad Kurnia (51 Tahun), Pimpinan Pondok Pesantren Al-Furqan Ereng-ereng, *Wawancara*, Bantaeng 14 September 2023.

major in Agricultural Product Processing Technology. This is as conveyed by Muh. Anas:

"Alhamdulillah, Al-Furqan Islamic boarding school has been able to manage two formal educational institutions at the Tsanawiyah/SMP Al-Furqan level and then at the SMK Al-Furqan level majoring in Agricultural Product Processing Technology.¹⁰"

The building of the Al-Furqan Ereng-Ereng Islamic Boarding School, which was previously not permanent, has now undergone significant improvements. Classrooms and dormitories have been built permanently, and there is no longer the use of emergency dormitories. The number of students continues to increase from year to year. In fact, at the beginning of its establishment, many people doubted the success of this Islamic boarding school. However, after the Islamic boarding school was established and showed progress, people who initially underestimated it began to be interested in sending their children to school at the Islamic boarding school.

c. Development of Educators and Learning Methods

The development of the Al-Furqan Ereng-Ereng Islamic Boarding School is not only seen from the infrastructure and number of students, but also from the improvement in the quality of the teaching staff. Initially, the number of teachers was very limited. However, over time, the number and quality of teaching staff continued to increase. Most of the teachers are alumni of the Islamic boarding school who have completed their master's degree (S2).

In terms of learning, this Islamic boarding school implements a two-curriculum integration system, namely the Ministry of Religion Curriculum

¹⁰Muh. Anas (49 Tahun), Anak KH. Muhammad Nuh Khaeruddin, *Wawancara*, Bantaeng 12 September 2023.

and the Islamic Boarding School Curriculum. The Ministry of Religion Curriculum is implemented in the morning until the afternoon, namely from 07.30 to 15.00. Meanwhile, the Islamic Boarding School Curriculum is implemented in the afternoon, evening, and dawn, although some are also taught in the morning and afternoon.

The implementation of these two curricula reflects the efforts of the Al-Furqan Islamic Boarding School to integrate formal education with religious education, while providing flexibility for students to obtain general and religious knowledge in a balanced manner.

The Al-Furqan Ereng-Ereng Islamic Boarding School has collaborated and is under the auspices of the Ministry of Religion. Pondok Pesantren combines two curricula, namely the Pesantren Curriculum and the Ministry of Religious Affairs. The Pesantren Curriculum uses traditional learning methods, and the Ministry of Religious Affairs Curriculum uses modern learning methods. There are differences between the two curricula, starting from the teaching hours and the teaching methods used.

The implementation of the Islamic Boarding School Curriculum, teaching hours are carried out after Maghrib, Isya and Subuh with more frequent use of the Halaqah or Wetonan method, because the teaching and learning process is not too formal and the teaching is in the Mosque or in the form of an Assembly. One of the teachings in this Islamic Boarding School Curriculum is the teaching of yellow books or studying together. While in the implementation of the Ministry of Religion Curriculum, it uses formal, more structured lesson times and learning in class.

The development of the Al-Furqan Islamic Boarding School cannot be separated from the hard work of K.H. Muh. Nuh Khaeruddin as the leader at

that time. So that this Islamic boarding school is able to follow the flow of increasingly modern developments. Especially in 2004 or at the end of his term, he established a laboratory which has facilities such as computers used by students to study Science and Technology. In addition, he also always follows the curriculum from the education office.

Al-Furqan Ereng-Ereng Islamic Boarding School does not only focus on formal education, but also provides opportunities for students to develop their talents and potential through extracurricular activities such as *tapak suci*, art, sewing practice, scouts, and sports. Al-Furqan Islamic Boarding School provides space for students to develop their interests and talents through extracurricular activities. Through these activities, students are given the opportunity to explore their potential outside of academic activities. Not only developing skills, but also forming strong character, leadership, and independence among the students. Thus, Al-Furqan Islamic boarding school is not only a place to study religion, but also a place where each individual can grow and develop with the interests and talents they pursue.

d. The Contribution of K.H. Muh. Nuh Khaeruddin in the Development of the Al-Furqan Ereng-Ereng Islamic Boarding School

1. Educational Development

K.H. Muh. Nuh Khaeruddin, in addition to being known as a firm and consistent cleric, also paid very high attention to the sustainability of the educational institutions he fostered by preparing generations who were able to continue his *da'wah* struggle, both from his lineage and the students who had studied with him.

At the beginning of its establishment, the Al-Furqan Ereng-ereng Islamic boarding school used a simple teaching system. K.H. Muh. Nuh Khaeruddin

as a teacher who taught several levels of education such as Ibtidaiyah, Tsanawiyah, and Aliyah. K.H. Muh. Nuh Khaeruddin taught his students by sitting together in a room, his learning activities focused on fostering faith, worship, and morals as well as fostering language development that focused more on Arabic and English. As stated by Ustadz H. Ahmad Kurnia:

“K.H. Muh. Nuh Khaeruddin's learning activities focus on fostering faith, worship and morals. In addition, in terms of fostering language development, it focuses more on Arabic and English.”¹¹

K.H. Muh. Nuh Khaeruddin with his very high fighting spirit, played an active role in instilling the spirit of preaching and fighting for a peaceful Islamic religion in the hearts of his students. Not only as a leader, but also known as a dedicated educator. In his role, K.H. Muh. Nuh Khaeruddin always led congregational prayers and always reminded his students to always be consistent in doing something as long as it was still on the path of goodness.

In addition, K.H. Muh. Nuh Khaeruddin also assigned students and preachers to preach in the community. This effort aims to provide opportunities for students to practice and apply the knowledge they have gained while studying at the Islamic boarding school. This not only provides experience to students, but also contributes to spreading Islamic teachings in the community.

At the beginning of the establishment of the Al-Furqan Ereng-Ereng Islamic Boarding School, the limited number of educators was not an obstacle in carrying out the teaching and learning process. K.H. Muh. Nuh Khaeruddin remains consistent in developing education through various efforts to improve

¹¹Ahmad Kurnia (51 Tahun), Pimpinan Pondok Pesantren Al-Furqan Ereng-Ereng, *Wawancara*, Bantaeng 14 September 2023.

the knowledge of the students. Over time, several alumni of the Islamic boarding school have contributed to learning activities, including his two sons who have just completed their education at Pondok Modern Gontor. Several learning methods they obtained at Gontor were then applied at the Al-Furqan Islamic Boarding School.

Under the guidance of Ustadz H. Ahmad Kurnia, the Al-Furqan Ereng-Ereng Islamic Boarding School continues to be committed to continuing the struggle of K.H. Muh. Nuh Khaeruddin. His figure remains a role model, while his teachings continue to be practiced in the process of educating students. Until now, the works of K.H. Muh. Nuh Khaeruddin are still used as teaching materials in the Islamic boarding school environment.

2. Development of Facilities and Infrastructure

One of the initial efforts undertaken by K.H. Muh. Nuh Khaeruddin in developing the infrastructure and facilities of the Al-Furqan Ereng-ereng Islamic Boarding School was by cutting down clove and coffee trees in his garden. This action later became an important factor in supporting the development of facilities and infrastructure at the Islamic boarding school.

In addition, the clove garden owned by K.H. Muh. Nuh Khaeruddin provided economic benefits for the Al-Furqan Ereng-ereng Islamic Boarding School. The clove harvest produced became a source of funds for the development of the Islamic boarding school's facilities and infrastructure. K.H. Muh. Nuh Khaeruddin succeeded in creating a sustainable source of income that supported the growth and development of the Islamic boarding school.

Although the condition of the facilities and infrastructure at that time was still inadequate because they were made of bamboo, such as the poles and bases. The optimistic spirit shown by K.H. Muh. Nuh Khaeruddin succeeded

in attracting public attention to the Al-Furqan Ereng-ereng Islamic Boarding School. As a result, the community also took part in helping to build dormitories and other infrastructure and facilities. In the 1990s, dormitories that were originally made of bamboo were replaced with more solid wooden buildings. This shows significant progress in the development of the Islamic boarding school. As Ustadz H. Ahmad Kurnia said: The development of the Al-Furqan Ereng-Ereng Islamic Boarding School was initially quite slow, because the entire process started from scratch. At that time, dormitories and study rooms had to be built independently. However, over time, developments began to be seen, both in terms of increasing the number of students and improving infrastructure. This shows that the Islamic boarding school is starting to grow and develop gradually.

Until 2004, the construction of facilities and infrastructure continued and experienced significant progress. Funding for the construction mostly came from K.H. Muh. Nuh Khaeruddin, who with full dedication and optimism continued to support the growth of the Islamic boarding school. In addition, the Islamic boarding school also received financial assistance from sympathizers and individuals who contributed to supporting the progress of the Al-Furqan Ereng-Ereng Islamic Boarding School.

3. Dukungan Masyarakat

In the early stages of the construction of the Al-Furqan Ereng-Ereng Islamic Boarding School, K.H. Muh. Nuh Khaeruddin took an emotional approach to the community by gradually providing an understanding of the Islamic teachings he adhered to. He saw that at that time, the lives of the Ereng-

Ereng community were still influenced by various habits that were not in line with Islamic teachings.

In establishing social relations, K.H. Muh. Nuh Khaeruddin was often directly involved in community life by attending various events and activities such as community meetings, social activities, and religious ceremonies. Through this involvement, he built a strong closeness with the community, which was based on empathy, active participation, and dedication to meeting their needs.

This approach made K.H. Muh. Nuh Khaeruddin a figure who was loved and trusted by the community. As expressed by Muh. Anas: "K.H. Muh. Nuh Khaeruddin's strategy for establishing relationships in the community is to go directly to the field at religious ceremonies, social activities, and community meetings. This is the approach taken by K.H. Muh. Nuh Khaeruddin so that he becomes a figure who is close to the community and gains trust".¹²

Along with this approach, K.H. Muh. Nuh Khaeruddin received support from the community, who helped in various aspects of the development of the Al-Furqan Islamic Boarding School. Many sympathizers provided support, both in financial and non-financial forms, which are the main keys to the development of the Islamic boarding school. This support does not include donations of funds, but also cooperation in various activities that support the growth and sustainability of the Islamic boarding school.

Several relatives of K.H. Muh. Nuh Khaeruddin who also provided support were Ustadz Syamsuddin Suli, Ustadz Ibnu Hajar, and Ustadz Abdul

¹²Muh. Anas Nuh (49 Tahun), Anak KH. Muhammad Nuh Khaeruddin, *Wawancara*, Bantaeng 12 September 2023.

Rahman, who were also involved in providing teaching to students. In addition, several entrepreneurs also played a role in helping and facilitating the development of the Al-Furqan Ereng-Ereng Islamic Boarding School. They provided financial assistance and facilities needed to improve the infrastructure and educational facilities at the Islamic boarding school.

Other efforts made by K.H. Muh. Nuh Khaeruddin in maintaining a harmonious relationship between the community and the Al-Furqan Ereng-ereng Islamic Boarding School is by consistently involving the community in the decision-making process. Including providing opportunities for the community to convey their opinions, suggestions, and input. The goal is to strengthen the close ties between the Islamic boarding school and the community. This reflects the spirit of togetherness in building the Al-Furqan Ereng-ereng Islamic Boarding School as an institution that is beneficial to all Muslims.

4. K.H. Muh. Nuh Khaeruddin's Teaching

K.H. Muh. Nuh Khaeruddin is a very diligent person in providing teachings to his students so that they are always on the right path according to religious law, some understanding of the teachings taught such as studying books, Aqidah, the Qur'an and so on. S

In addition, K.H. Muh. Nuh Khaeruddin also provides an understanding of the teachings to his students in the form of advice that is still the guideline of the Al-Furqan Ereng-Ereng Islamic Boarding School, which was said by several sources, including:

First, K.H. Muh. Nuh Khaeruddin always advised to always improve worship, especially prayer. The messages conveyed by K.H. Muh. Nuh

Khaeruddin emphasized the implementation of prayer so that he had a motto that "Improve your Prayer, then Allah will Improve your Life".¹³

The statement contains an important message as a believer to always maintain prayer, especially the five daily prayers, the statement also teaches people that if they improve their prayers earnestly and sincerely because of Allah, then Allah will improve the lives of the people to be better than before. Maintaining prayers properly and correctly will make life more peaceful and blessed by Allah SWT. Second, K.H. Muh. Nuh Khaeruddin advised his children and students to always maintain relationships with fellow family, neighbors, and fellow Muslims. As his message is: "Always improve relationships between people because with good relationships, strength will arise and all goodness will come".¹⁴

The message contains an important meaning about attitudes and concern for others. In essence, strengthening ties and always behaving well towards others will result in trust and support from the community. On the other hand, if someone only cares about themselves, behaves badly towards others, and distances themselves from the life of the community until ties are severed, then they will lose trust and social support. This shows that improving relationships between people is one of the keys to success in community life.

¹³Muh. Anas Nuh (49 Tahun), Anak KH. Muhammad Nuh Khaeruddin, *Wawancara*, Bantaeng 12 September 2023

¹⁴Muh. Anas Nuh (49 Tahun), Anak KH. Muhammad Nuh Khaeruddin, *Wawancara*, Bantaeng 12 September 2023

Ahmad Kurnia (51 Tahun), Pimpinan Pondok Pesantren Al-Furqan Ereng-ereng, *Wawancara*, Bantaeng 14 September 2023

In addition, K.H. Muh. Nuh Khaeruddin also always advised that every action must begin with good intentions. This is also what he applied in establishing the Al-Furqan Ereng-Ereng Islamic Boarding School, which started from simple preparations. However, thanks to sincere intentions and consistency in always starting everything with bismillah, the Islamic boarding school was able to develop gradually to what it is today.

This message contains a deep meaning in the context of religious life and worship. In Islamic teachings, sincere and honest intentions are fundamental aspects in every activity. K.H. Muh. Nuh Khaeruddin emphasized the importance of correcting intentions and always starting every deed with bismillah, whether in worship, charity, or carrying out daily activities. If the intention is done correctly and solely to seek Allah's pleasure, then every deed will be blessed and approved by Him.

In addition to various moral and religious messages, K.H. Muh. Nuh Khaeruddin also has a deep understanding of the importance of the Qiyamul Lail prayer. According to him, someone who wants to achieve success, peace of mind, physical health, and longevity, should routinely perform Qiyamul Lail (sunnah Tahajud and Witir prayers). This prayer begins with two light rakaat (hafifatain) which are performed in the last third of the night after waking up, because that is when the atmosphere is calmer and there are minimal disturbances, so that the sunnah prayer can be performed more devoutly. For K.H. Muh. Nuh Khaeruddin, Qiyamul Lail is the key to success, both in this world and in the hereafter. Performing this prayer at a special time is believed to increase piety, bring peace of mind, and foster peace of heart and mind for every Muslim.

D. Discussion

K.H. Muh. Nuh Khaeruddin is known as a persistent and total figure in every activity he undertakes. This can be seen from his contribution in developing the Al-Furqan Ereng-Ereng Islamic Boarding School, which has a positive impact not only on the environment of the Islamic boarding school, but also on the wider community of Bantaeng Regency.

1. Producing Ulama Cadres

The main objective of establishing the Islamic boarding school is to produce ulama and preachers who are able to continue the struggle for Islamic preaching. K.H. Muh. Nuh Khaeruddin is committed to providing comprehensive religious education to students, with an emphasis on understanding and practicing Islamic teachings. He also pays special attention to memorizing and studying the Qur'an as part of the main curriculum of the Islamic boarding school.

Through a focused education system, the Islamic boarding school aims to produce a generation of ulama and preachers who are knowledgeable, have noble morals, and are able to carry out their preaching duties well. The alumni are expected to become leaders of the community who are able to guide the community and fight for Islamic values in various aspects of life.

Thus, the contribution of K.H. Muh. Nuh Khaeruddin in the development of the Al-Furqan Ereng-Ereng Islamic Boarding School has succeeded in producing influential cadres of scholars. Their presence strengthens the Islamic identity of the Bantaeng community and becomes a pillar in spreading religious values and strengthening religious ties in the community.

2. Changing the Community Paradigm

As an ulama and religious figure, K.H. Muh. Nuh Khaeruddin played an important role in changing the way society views education and religious practices. He actively expanded access to Islamic education in Bantaeng Regency and socialized Islamic values that uphold tolerance, justice, and peace. The preaching he conveyed succeeded in increasing the understanding of religion and morality of the community. One of the preaching messages emphasized by K.H. Muh. Nuh Khaeruddin was the importance of strengthening togetherness and avoiding conflict due to differences. He invited the community to make differences a strength in building unity and togetherness. In addition, K.H. Muh. Nuh Khaeruddin consistently instilled an understanding of the dangers of shirk practices. He taught the community to stay away from activities that contradict monotheism, such as sanctifying certain places, including the habit of bringing offerings to graves in the hope that wishes will be granted. The presence of the Al-Furqan Ereng-Ereng Islamic Boarding School is an effective means of raising awareness among the surrounding community to abandon these practices. Slowly, society, especially around Islamic boarding schools, began to abandon habits that conflicted with Islamic teachings.

3. Social Service

The contribution of K.H. Muh. Nuh Khaeruddin in developing the Al-Furqan Ereng-Ereng Islamic Boarding School also has an impact on improving the social welfare of the Bantaeng community. In addition to being a center for religious education, the Islamic boarding school also provides various social services that help meet the needs of the community. These various forms of services are part of the dedication of the Islamic boarding school in strengthening the socio-religious role in society.

In addition to establishing an educational institution, K.H. Muh. Nuh Khaeruddin also provides an orphanage. The goal is to accommodate orphans, the destitute and the poor and neglected. This orphanage helps the community in providing attention and affection to children in need. Al-Muawanah Cooperative, this cooperative is intended not only to meet the basic needs of the mentors and students but also to meet the basic needs of the community, especially in the Ereng-Ereng area. The Al-Qur'an house service provides a forum for the local community to learn a lot about readings of the Al-Quran so that the community is more fluent in reading the Al-Quran. Organizing a joint breaking of the fast is a service that can help people who want to hold a joint breaking of the fast at the Islamic boarding school together with the students and the community around the Islamic boarding school.

E. *Conslusion*

K.H. Muh. Nuh Khaeruddin is a prominent cleric who was born in Ereng-Ereng, Bantaeng Regency, and grew up in a simple family. His life was full of challenges that he faced with courage and determination. His educational history reflects a high fighting spirit in seeking knowledge, even though he had to go through various obstacles. He never gave up and was always thirsty for knowledge.

Al-Furqan Ereng-Ereng Islamic Boarding School is the fruit of his struggle and dedication in building a religious education institution in Bantaeng Regency. By emphasizing religious values, leadership, and holistic education, he was directly involved in the teaching process. This effort has had a real impact on the development of education, improving infrastructure, and gaining strong support from the community.

Despite facing limited resources, K.H. Muh. Nuh Khaeruddin was able to build decent educational facilities through personal financing and the creation of sustainable sources of income. The emotional relationship he built with the community and his involvement in various social activities helped strengthen the trust and participation of the community in the development of the Islamic boarding school.

Contribution of K.H. Muh. Nuh Khaeruddin not only had an impact on the progress of Islamic boarding schools, but also had a great influence on the people of Bantaeng Regency. Through the Islamic boarding school he founded, a generation of scholars was born who played an active role in spreading and strengthening Islamic teachings in society.

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