



Anregurutta H. Muhammad Arsyad Lannu's processing movement (1950-2011 a.d.) in Soppeng district

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ABSTRACT

The main problems in the research results are as follows: first, the missionary movement carried out by Anregurutta, which was quite successful, was a sense of responsibility as a Muslim, scholar, leader and leader attached to Anregurutta carrying out his missionary obligations, secondly, the missionary movement carried out through the forms of da'wah bi al-oral/speech, bi al-things/deeds and exemplary, and bi al-qalam/writing, and written works. Its delivery is through a teaching and learning process with two systems, namely the traditional system, halakah at Islamic boarding schools, and a modern system at schools or madrasas, also through lectures, meetings and discussions, both carried out through sermons, sermons, preaching, teaching seminars, advice, and lectures, and public lectures, and so on. This type of research uses descriptive qualitative research with a da'wah and communication approach. At the same time, the primary data sources are from relatives, students, sons, community leaders, and friends of Anregurutta, and secondary data is in the form of books, journals, and works of scientific support for research. The data collection method used is observation, interviews, and documentation in analyzing the author's data using data reduction, data presentation and concluding. The results showed that Anregurutta, named H Muhammad Arsyad Lannu, was born in Tenggapadange on December 31, 1930, a Muslim man living in Maccini Village, Rompegading and had a wife named Hj. Yamma was born in Kalimpong on December 31, 1932, and thanked God; she was blessed with seven children. First child Ridwan, second child H. Syukri, third Subu, fourth Emperor H, fifth Wittri, sixth Muh Huzari, to Muh Ahyar, his father's name was Lannu, mother's name was Bunga.

Keywords: Arsyad lannu's thinking; dakwah movement; Pattojo Islamic Boarding School

1. INTRODUCTION

Soppeng is taken from the words Sosso + Lappeng. So So (sso) + (La) Lappeng. "The meaning is that the Soppeng (sosso) from Sewo to Lappeng is near the former palace of Datu Soppeng. Sosso means to go down or move" The description of folklore and analysis from the language point of view above shows that the name Soppeng is the result of combining two Bugis words: Sosso and Lappeng. Thus, the origin of the word Soppeng is Sosso Lappeng, then after going through a process of simplifying the structure of the Bugis local language, it changes to Soppeng. (Sukendar, Haris, 1986)

Finding and tracing the origins of Pattojo's words is very difficult. One version I have ever heard comes from the word patio (limit). What is clear is that Pattojo was initially used to name a wanua (district). The term wanua is equivalent to a district that changes to a sub-district. It is just that, after changing, Pattojo was merged into Liliriaja District, one of the districts under the government of Soppeng Regency.

Geographically Rompegading Village is located between 4°06'00 - 4°32'0" South Latitude and 119° 4.2' 18" – 120° 06' 13" East Longitude, located about 198 Km north of Makassar City, capital of South Sulawesi Province. Rompegading Village has an air temperature between 25° - 33° C, the wind conditions are weak to moderate speed, and the average rainfall is 177 mm and 125 rainy days per year.

The geomorphology of the Rompegading Village consists of plains and hills, where most of the Rompegading Village area is the Mainland, where most of the land is used for rice fields.

Rompegading Village is located in the Liliriaja Sub-District, with an area of 1,300 hectares of Rompegading Village, with the following area boundaries:

- a. To the north: Galung Village
- b. East side: Jennae Village
- c. To the west: Pattojo Village
- d. South: Timusu Village

Rompegading Village Administrative Area consists of 2 (two) hamlets, namely Rompegading Hamlet and Polewali Hamlet, where Rompegading Hamlet consists of Paleppong Village, South Maccini, Paddeppung, South Anranga, North Anrang, Tessiabeng, Lawara Street, then Polewali Hamlet consists of Kampung Lawara, Messangaeng, Tae. Rompegading Village consists of 5 R.W.s and 12 R.T.

Table 1. Distance from Village to District

The following is a list of Hamlet's names and their RW/RT:

No	Hamlet name	Number of R.W.	Number of households
1.	Rompegadig	3	8
2.	Polewali	2	4
Amount		5	12

Demographic Overview

The total population of Rompegading Village at the end of 2017 was 2,915 people, consisting of

- Man: 1211 people
- Woman: 11393 people
- Number of Heads of Families: 700 KK

The origin of the naming of this area can also be related to Datu Pattojo's ancestral lineage. Moreover, Datu Sunra, the father of Datu Pattojo, also holds the title Datu Pattojo Ponggawa Bone. If traced back, their ancestors used the name Pattojo. From this name, it is possible that the one who held the chair of leadership in the past was the lineage of Datu (Queen) Pattojo. Finally, Datu Pattojo became the queen of Pattojo—remembering that her husband, Datu Sumangerukka, was also Arung Matoa (king) in the kingdom of Wajo. In the past, Wanua Pattojo consisted of several villages called pabtalk. Wanua Pattojo used to have thousands of countries (headquartered) in Maccini, now part of the Rompegading Village area. The history of changing its name to Rompegading Village began when the expansion of Pattojo Village occurred. The results of the research interview with Gurutta stated that at that time, Mr Yunus, the village head, came from Dusun Dabbere, a part of the Pattojo division area. The name Pattojo was then used for the division village, and the village which was initially the seat of government for Pattojo was named Rompegading Village. (Usman Nukman and A. Wanua Tangke. 2001)

One proof of Datu Sumangerukka and Datu Pattojo's existence is the Saoraja building in Rompegading Village. Saoraja means the house (sao) of the king (date). In the Bugis tradition, Saoraja (Sallasa) means a large house occupied by the royal family (nobility). This building is still strong in the Middle of the Rompegading Village settlement. This also strengthens that this area has long been the centre of government. (Mohammad Natsir, (et al.). 2009)

The historical painting above shows that the people of Pattojo knew the Madrasah (Ara' school) as an institution of the Islamic education system which later developed into a pesantren institution. Similar things can be found in several areas of Bugis where madrasahs have developed into pesantren. The term "madrasah" from the Arabic vocabulary is inseparable from the tradition of studying in Mecca and the arrival of Middle Eastern sheikhs who teach in Sulawesi. Even so, learning with the mukim system has been around for as long as the existence of the Islamic educational institution itself.

2. METHOD

The type of research used by researchers is a literature review and field research or descriptive analysis, which is qualitative, and aims to understand and investigate the da'wah movement of a community through the da'wah movement Anregurutta H. Muhammad Arsyad Lannu which is related to material information on aqidah, shari'ah, and morals/suggestions of fiqhi and tasawuf, this research is a type of research that produces findings that cannot be obtained using statistical procedures. Qualitative research can be used to examine people's lives, history, behaviour, organizational functioning, social movements, or kinship relations. (Evi Martha and Sudarti Kresno, 2006) The method is a scientific activity related to working (systematic) to fulfil a subject or object of research to find answers that can be scientifically accounted for and include validity. (Rosady Ruslan, 2008)

The location of this research will be carried out in Soppeng Regency, namely the community, family, and friends who are still to this day and the leadership of the foundation at the Al Irsyad DDI Pattojo Islamic Boarding School. The location was chosen as the research object, considering that previous researchers had never studied the research, and some of the data was taken from a literature review. The choice of this location was based on the consideration of the AnreguruttaH Da'wah Movement. Muhammad Arsyad Lannu 1950-2011 M. in Soppeng Regency used the da'wah method (structural) approach, which was considered to be quite effective because da'wah using a cultural approach could have been more effective. So the researchers used the location of Rompegading Village, Liliraja District from Soppeng Regency and Makassar City.

The approach to be used in this study is as follows:

1. The approach used in this study is the Da'wah and Communication approach. (A. Qadir Gassing, 2008) Because the study uses a perspective that is relevant to academics, namely the da'wah concentration study program and an approach that indicates that humans are God's creatures who need guidance and

direction through the da'wah process and involve leaders, Islamic boarding school students DDI Pattojo and the Pattojo community.

2. Sociological approach because in this research, one of the objects is the social condition of the local community, which can influence the Anregurutta da'wah movement. K.H. Muhammad Arsyad Lannu.
3. The character study approach, because indeed he is one of the figures in this case, implies the understanding that his role in carrying out the da'wah and renewal movement is not only as a scholar but also as a figure. (Abd Rahman As'ad, 2012) In qualitative research, the position of the informant is significant, not just giving a response but also as the owner of the information as a source of information. (Imam Suprayago and Tomboroni, 2001) Based on this research, the source of the data obtained is:

Primary data is obtained directly from the object under study (respondents/informants). (Bangong Suyanto and Sutina, 2007) Primary data are several pieces of information or facts obtained directly from research subjects in the field using data interview guidelines and directly to subjects as informants. In this case, the subject is the key informant, namely the alums who were sent directly by the community, both the leadership and the head of the Islamic boarding school foundation, making decisions through deliberations, the leadership of the Islamic boarding school, for example, the school principal, both from S.D., M.T.S. and M.A. and the head of the Islamic boarding school foundation. DDI Pattojo Islamic Boarding School, which oversees the school at the Pattojo Islamic boarding school in Soppeng Regency.

Secondary data is data obtained from certain institutions or institutions. Secondary data is data obtained from other subjects. The data is data from data sources that support the research focus of research objects or data obtained from third parties. Data was obtained from library research by looking at and reading scientific workbooks and experts' opinions on Islamic Boarding Schools and Anregurutta. The secondary data is usually in the form of documents, archives related to research related to this thesis, and data from previous reports related to books, anregurutta history or scientific works that became the legacy of the gutta pesantren.

Observation guides are tools used as guidelines for collecting data in the research process. The tool interview guide is in the form of a list of questions used in collecting open and structured data and then supported by data acquisition from instruments related to the problem to be studied. Documentation data are event records in direct writing or archives, research instruments, and photos of activities at the time of research as documentation containing an outline or category for which you want to find data.

The data that has been reduced and presented is then concluded. The conclusion is a complete configuration activity that remains verified during the research. Verification is done by reviewing the researchers' initial thoughts, reviewing and re-selecting field notes and discussing research findings with informants.

3. RESULTS AND DISCUSSION

A. Biography of Anregurutta H. Muhammad Arsyad Lannu

1. Life Background

a. Political Background

As it has been understood, the da'wah movement cannot be separated from local political influence where the da'wah movement is carried out, so is the case with the da'wah movement carried out by Anrgurutta H. Muhammad Arsyad Lannu, starting before Indonesia's independence, Gurutta went through so many changes by saman For more details, the opinions of experts are presented as follows,

1. Anregurutta lived during the old order.
2. Anregurutta lived during the New Order era
3. Anregurutta lived during the Reformation

b. Social Background

In carrying out the Anregurutta missionary and renewal movement, there are several factors behind or that can influence it, both positive and negative influences. These factors are public trust.

In addition to these animistic and dynamic beliefs, there are still many old beliefs or pre-Islamic beliefs, which still survived until the arrival of Anregurutta, who carried out a da'wah movement and renewal or aqidah purification movement. , superstition and superstition.

1. Farmer
2. Iron Panre

c. Personal Life Background

Since H. Muhammad Arsyad Lannu became the leader of the Pondok, the leadership of anregurutta is leadership for life. As long as he has not died, the leadership of the pesantren is still in his hands. While still alive, he tried to carry out the expected

cadre as his successor. For Anregurutta, the continuation and development of the next pesantren must be controlled by their descendants.

Short Anregurutta, which has a profound meaning before he died:

- d. Protecting the pesantren is not only from a physical aspect but more than that is the image and good name of the pesantren whose fragrance can be smelled everywhere. Maintaining the good name of the Islamic boarding school alma mater by not tarnishing it, let alone removing it. Building a school is difficult, but maintaining a school is even more difficult. Building a mosque is difficult, but maintaining a mosque is much more difficult and building an Islamic boarding school is difficult. However, maintaining an Islamic boarding school is much more difficult because it is not only physically guarding. It is even more than that in terms of developing and maintaining a good name and image of the pesantren is very important, and that is what Gurutta's mandate and message were before he died. Never let go of our beloved alma mater Al-Irsyad Islamic Boarding School, whenever and wherever we are. Do not imitate the nature of peanuts that forget the skin. Once out will not come back again. Once released and in another place or new packaging, you will forget the skin and never return it. In Islamic boarding schools, we are taught and educated to be human beings with good morals, so after leaving the Islamic boarding school, the teachings and upbringing should not be let go and forgotten. In Islamic boarding schools, we are educated and taught to be istiqamah in carrying out the five daily prayers without any bargaining. So after graduating or leaving the Islamic boarding school, the prayers were also completed until finally hanging the prayer rug and breaking down to pray. However, we still carry out the values of obedience, obedience values, and positive habits in Islamic boarding schools and assume that the alma mater of the Islamic boarding school is always neatly attached to us. We promise never to let go of it.
- e. Gurutta's message and will is that we always maintain and maintain togetherness through unity and oneness. "Narekko melo'ko pasau' awatakkko, narekko melo'ko mawatang asseddiko" (if you want to win, then be strong; if you want to be strong, then unite) because whatever success we want, there are always parties involved and participating in it as a social being. This will be created if unity is always maintained and harmoniously intertwined.

2. Name, Family and Birth

Anregurutta's name is masse. Anregurutta's biography is H. Muhammad Arsyad Lannu; he was born in Tenggapadange on December 31, 1930. He is a Muslim man, lives

in Maccini, Rompegading Village, and has a wife named Hj. Yamma was born in Kalimpong on December 31, 1932, and thank God; she was blessed with 7 children. Ridwan's first child, second H. Syukri, third Subu, fourth H Emperor, fifth Wittri, sixth Muh Huzari, seventh Muh Ahyar, his father's name is Lannu, mother's name is Bunga. He is Anregurutta H. Arsyad Lannu retired on January 1 1987. As for his work history, he started teaching at Pattojo and as Khatib from 1947-1949. He also taught at Walimpong from 1949-1950. besides that, he continued his education at Sengkang from 1950-1953. After that, he began serving as head of Madrasa Aliyah DDI Pattojo from 1975-1987 and as chairman of the Darud Da'wah Wal-Irsyad college foundation and also as leader of the AL-IRSYAD DDI Pattojo Islamic boarding school in 1959 until death.

The figure of Anregurutta is the leader of Darud Dakwah Wal-Irsyad Pattojo, Soppeng Regency. He is a civil servant (PNS) as a religion teacher. In addition to teaching at the Madrasah he leads, he has also fostered recitation at the Pattojo Mosque since 1959 without ever stopping; the teaching materials are according to the curriculum, namely: the study of the yellow book, the jalalain book, faithful khair, Jeremiah, and nahu Sarah. Anregurutta is a charismatic person, caring and highly respected by everyone. A charismatic leader is paramount because he will serve as a role model for the community. Furthermore, he is very authoritative to society; people are very impressed with him; he also has a position that ultimately determines wisdom in society. Since he became the boarding school coach, there have been more and more changes in the community, and he is very supportive of whatever changes he will make at the pesantren or in the community.

His patience was extraordinary because he was able to face life's challenges when he first came to Pattojo before the community accepted him, there were so many insults given by the community and all the problems he faced piled up, but he remained patient through all the insults because he believed in Allah's help.

Every time Anregurutta visits us at the hostel, we often tell her about lessons. We pay attention to how she gives directions, teaches, and explains in detail what we do not understand about the subject matter at school, and often we laugh happily with her because of how he explains so well; he also likes to joke.

3. Anregurutta Scientific Journey

Anregurutta H. Muhammad Arsad Lannu is a very well-known figure in the community, especially in helping the community. This was marked by his success in realizing the programs he launched in various aspects, including Aspects of da'wah, education and tahfiz al-Qur'an 'an. he had a considerable influence on society. The community can use all thoughts and activities as a reference and role model. Also,

society gives a positive appreciation and idolizes him as someone who deserves to be portrayed. More importantly, he left a monumental work in the form of several written books that could be read by his students and society in general.

Regarding the beginning of the writing of the works of scholars in Soppeng Regency, it has yet to be discovered with certainty. However, it is strongly suspected that it was around 1960. And the scholar seen as a pioneer in writing activities was Anregurutta, who had succeeded in renewing the DDI Pattojo Islamic Boarding School in 1953.

His pioneering work in writing is evidenced by obtaining data that among the friends of the writer of the writing, including himself Anregurutta, there are 16 of his peers and students who are direct and indirect students (his students) who become writers, or (62%)

Knowing how much, Anregurutta's writings, in terms of quantity, it varies significantly in the number of books that Anregurutta has authored:

According to one gurutta expert, H. Abd. Rahman Rahim mentioned only four books, namely:

1. The science of Faraid discusses the division of inheritance according to what is described in fiqh books.
2. The science of mantiq, which discusses how to think about how to make good decisions
3. Arubi science, which discusses literature
4. Barzanji translation
 - a. School
 1. 1944 State People's School
 2. Madrasah Islamiyah Year 1947
 3. Madrasa Aliyah Year 1953
 4. P.G.A. 4 the Year 1967
 5. P.G.A. 6 of 1973
 - b. His Teachers
 1. AG. H. Muhammad as'ad
 2. AG. H. Daud Ismail

3. AG. H. Muhammad Yunus Mataram
4. Al-ailamah Syek Mahmud Abdul Jawwad Al-Madany
5. Sayyid Ahmad Al-Afifi Al-Misry
6. Sayyid Sulaiman
7. Syek H. Mahammad Ya'bu
8. H. Abd. Rahman Ambo Dalle

c. His students.

d. His colleague

1. H. Muhammad Nur
2. H. Mompo Tutu
3. Petta Lolo Arifin

Anregurutta's friend went to school at As'adiyah Sengkang, namely:

- a. H. Mumammad Zaid Bakkareng
- b. Muhammad Taha Maddo
- c. H. Abd. Rahim Ali

If you pay attention to the situation that developed in Soppeng Regency in the past, compare it to the current situation. Anregurutta's role is vast in building Islamic boarding schools, where implementing Islamic teachings is now getting considerable attention in people's lives.

To realize and achieve community goals, it must be distinct from the value system taught, even though that value system always protects and illuminates every effort in the context of achieving goals. It gives specific roles for pesantren in social life. The roles are :

a. As a purifier in the field of religion

This role is directed at efforts to clean up the influence of local people's habits which are still patterned as animism or other influences from outside Islam on implementing Islamic teachings so that purity and piety among its adherents can be realized.

b. As an intermediary media in social change

As an institution involved in community life, Islamic boarding schools will try to direct the community to a better path than the situation it faces under certain conditions.

c. As a social force

Islamic boarding schools develop in society to be seen as a social force that also colours and gives style to the surrounding community. So Anregurutta's role in building Islamic boarding schools for the community is to provide much teaching regarding the actual teachings of Islam. H. Muh Arsyad Lannu provides educational progress and lessons, gives lectures according to situations and conditions where needed, provides information to parents about the objectives of the Islamic boarding school in the community and appeals to the community so that their children are included in Islamic boarding schools for the sake of religion, homeland and nation.

Discussing the role of pesantren in society can be seen from various aspects :

- 1) They examined the history of the pesantren itself because the influence and role of the pesantren on society must be connected to the awareness of the community itself.
- 2) Islamic boarding schools, apart from being a place to seek religious knowledge, Tamaqua fi ad din is also a place of cadre for preachers to spread the true religion of Islam, which does not conflict with the real Shari'a. Because some pesantren alumni involved in the community often have various professions, but the understanding of the religion they get at the pesantren makes them religious leaders (from Ustadz to kiai) who are used as role models for society. (Mujamil Qomar, 2007)
- 3) Advanced general intelligence and human civilization.
- 4) You are conveying Islamic teachings and awakening Muslims to a pious life.
- 5) He is guiding the ummah towards the implementation of Islamic teachings in order to realize individuals who have good morals.
- 6) Maintain unity among Muslims and peace in society.

H. Muhammad Arsyad Lannu's Activities in Fostering Islamic Communities in Pattojo, Soppeng Regency

Since H. Muhammad Arsyad Lannu was given complete trust in the community, apart from being a Pattojo community builder, he is also a boarding school supervisor. He always gives recitations at the mosque every morning. Until just before sunrise. Likewise, after the evening prayer, he gave Islamic religious teachings until Isyah and the community were enthusiastic to listen to his teachings which were explained at the mosque, so many lessons were obtained at the raudatul muffin mosque. Religious

subjects or religious knowledge is the knowledge that is included in the environment of ulumuddin and ulumul Arabiyah, from now on referred to as religious education is:

- a. Faith (Tawhid).
- b. character (Akhlak).
- c. Worship d. Qur'an

In fostering Islamic religious education, he fosters through the following:

1. Madrasah development formally through schools (formal).
2. Development of Islamic religious education in mosques (non-formal).
3. Community religious development in general.

The Arabic language lessons taught by him when reciting the students at the Raudatul Miflihin Mosque are as follows:

- a) Bulughul Maram
- b) Tafsir
- c) Kitab kuning
- d) Hadits
- e) Ahlak

H. Muhammad Arsyad Lannu, in his coaching, fostered society and students and female students in terms of morals, ethics, and morals. Hence, we need to know that the word moral comes from Latin, namely, more custom. Moral intent is following generally accepted ideas about human action, which is excellent and reasonable.

After he finished the evening prayer, he did not immediately return from the mosque. However, he was enthusiastic about giving the students more instructions so they would remember their arrival at Pattojo. Teachers who teach listen to what the teacher is directing because the teacher is a substitute parent or our second parent-teacher.

After that, we rushed home from the mosque because the next day, we would wake up at dawn to pray and would continue our next lesson at the mosque, and after the morning, we would go back to studying in class, so Gurutta suggested that we focus on lessons because of the lessons we had going to the mosque with him is not discussed in class because lessons at the mosque are yes in the mosque yes in class.

Apart from the Raudatul Muflihin mosque, to be precise, in Pattojo, Rompegading Village, he also often gives recitations at mosques around the Liliraja sub-district, namely Lawara, Dabbare, Kacimpang, Lebbae, Tessiabeng mosques. Anregurutta also

often lectures in districts like the Lamuru and Takkalala areas.

He also often gets invitations from the taklim assembly at the mosque in Soppeng because Gurutta is so famous; all people like him because of his authority at all levels of society; without discriminating between the upper class and the lower class, he equates all of them.

So Gurutta invites the community to live in harmony, with no hatred among people, to live in peace and tranquillity without any heart disease to cover themselves because if the heart is damaged, everything will be damaged, he said. Make lots of istighfar asking for help only from Allah, do not ask other than Allah because all of that is prohibited in Islam.

Anregurutta hopes that all the visiting residents give their teachings so that the community listens to everything he orders, always carries it out, and not only disturbs but understands what he conveys because of how happy it is if the community is given Islamic teachings directly. Receiving and understanding the anregurutta can also have great happiness if you have given the recitation and the community can immediately understand it.

After finishing giving directions, speeches, and lectures, anregurutta always invites all people to send their children to Pattojo so that one day they can be helpful in this life and can understand the importance of learning about the actual conditions of Islam. So that in the future, the pesantren can give birth to generations who have the potential in terms of religion and can give birth to future preachers at the DDI Pattojo Islamic Boarding School. Because with the support of parents' directions, some children want to go to boarding school, so Gutta appealed to the public to direct their children to attend boarding school.

2. Social Approach, Politics.

a. Social Approach

1) Family and relatives

Anregurutta, before carrying out his da'wah movement agenda, made several approaches for all people who would be involved in his activities involving da'wah, including his family; this was intended to strengthen relations between the uterus and his closest friends or colleagues, namely: H. Muhammad Nur, Petta Lolo Arifin, H. Mampo Tutu, Hj. Zaid Bakkareng B.A., (Head of DDI Branch) Muhammad Taha Maddo, (Chairman of DDI), H. Abd. Rahim Ali (Secretary of DDI) also intends to obtain moral support. Anregurutta H. Muhammad Arsyad Lannu made a trip to Sengkang to study,

and, besides teaching Islamic boarding schools, in addition to teaching and studying to support himself the school, Anregurutta is also a farmer and blacksmith and sells at Sengkang; after studying knowledge, he is sent back still serving in the tattoo.

B. *Anregurutta Da'wah Movement H. Muhammad Arsyad Lannu*

At the beginning of this study, it was stated that the initial idea of the da'wah movement originated from Ibn Taimiyah when it was only in the form of ideas, ideas, and ideals, so he is called the father of tajdid, or Islamic reform. John J. Donohue & John L. Esposito (editor), 1995) then strategies and methods emerge. The form and style of movement through his students and many others in the Islamic world. Likewise, Anregurutta H. Muhammad Arsyad Lannu, when he arrived at Pattojo, carried out the da'wah movement and its renewal, had its own method and movement strategy, especially in the da'wah and renewal movement, which covered the fields of Aqidah, Sharia, Fiqh and Sufism. Morals.

It is better for the author to explain the word "strategy" earlier to make it easier to understand the strategy of the da'wah movement. (A. S. Hornby-E. C. 1977)

They then coupled with the word da'wah, where da'wah on one side means preventing evil. This means that means and methods of da'wah must fight evil. So the meaning of war here is not a physical war, as many people know, but war in the sense of war against all evils in all their forms and types, especially in fighting everything that is not following the creed, Sharia, and tasawuf or which deviates from Islamic teachings. pure. Therefore, renewal, reform or purification will be carried out.

The da'wah movement was carried out through several efforts and approaches: First, a managerial approach, including planning. The second is through social, cultural and political approaches. Third, through the purification of Aqidah, Sharia, Proposal of Fiqh and Sufism/Akhlak.

1. Managerial/Planning Approach.

a. Managerial Approach

As the author has stated, Anregurutta, as one of the scholars, as well as a figure, was successful in the da'wah movement, so many of his students succeeded in the da'wah movement that applies gurutta, which still survives today. A scholar and figure's success only occurs naturally with the intelligence to manage it or the ability to manage it. Therefore a figure, a great leader, especially a great scholar, certainly has reliable human resources, especially in managing movements and reforms. The author sees that Anregurutta has managerial abilities through Terry's management theory, which

includes management functions, J.Panglaykim and Hazil Tanzil, 1991). namely, there are four:

- a. Planning b. organizing
- c. Actuating d. Controlling

1) Perencanaan

Planning is the process of deciding what goals will be pursued over a period of time to come and what to do so that those goals can be achieved. (G. R.Terry and L.W. (Rune, 1999) Like, which has been stated that the noble ideals from the beginning of Anregurutta intend to return to Pattojo to do da'wah through education and pesantren; planning was born after getting information through the community and his family, and he was able to return to developing da'wah as implemented in the Qur'an and Assunnah, at first Pattojo was hit by a religious life full of shirk, bid, superstition and superstition.

After arriving in the homeland or the land of his birth (Soppeng City), the plan never receded from his initial aspirations; he then thought of finding formulas and forms to realize these sacred ideals; Allah gave instructions to those of his servants who If desired, then he received inspiration and guidance from Allah to compile plans and work programs, and how to implement them, which were born from his students who had sincere hearts and true intentions and were sincere solely because of Allah, which he brought from Sengkang what he got from his teacher.

As for the main points, the planning brought from the stirrups that will be carried out, namely:

- a) Islamic boarding school renewal
- b) Tadris and ta'lim/yellow book study
- c) the cadre of scholars or preachers through their students and their children
- d) Tahfidz AL-Qur'an (memorization of the Qur'an)

Perencanaan tersebut di atas adalah konsep awal, yang merupakan landasan perencanaan selanjutnya, atau disebut rencana jangka pendek.

Planning in terms of phasing and time in achieving a goal can be classified into:

- (1) Long-term plan

Plans for education and Islamic boarding schools as long-term plans already exist in the form of the Anregurutta planning concept; this was proven when Anregurutta compiled the Islamic Boarding School curriculum; he combined two elements of the curriculum, namely, the MTS DDI Pattojo curriculum and MA DDI Pattojo, Both curricula This already reflects the renewal of education and Islamic boarding schools and methods from the traditional/halaqah, education and recitation system to a classical/modern system.

(2) Special planning of the missionary movement

a. Planning in the field of Aqidah

According to the author, Anregurutta's aqidah still adheres to Sunni teachings: Ahlu sunnah wal-Jamaah. This has been proven starting from his approach, which was carried out with approaches to implementing his movement in the field of aqeedah, which was so strict and indiscriminate, as described above. That means, from the planning of the aqidah movement, it has been packaged in the best possible way, starting from the agenda, the strategy, and the approach to the implementation.

b. I was planning in the field of Sufism.

Because of the controversy over opinion, some stated that Anregurutta did not have an order, which was proven because he had never taught an order either to his family, his sisters or the community and on the one hand said that Anregurutta had an order, namely the Muhammadiyah/Sanusiah congregation.

2). Organizing

Organizing is done to collect and organize all the necessary resources, including humans, so the desired work can be carried out successfully.

The description of the Anregurutta da'wah movement, as such, is an organized education and pesantren-oriented da'wah movement, which in its development later became a boarding school institution managed in a modern manner in its current form, which has an educational/academic function and a da'wah function.

According to other sources, this pesantren was given the first name by Anregurutta, himself as the founder, namely Madrasah Arabiyah Islamiyah, or M.A.I., which since its inception has carried out these two functions,

Due to the development of this Madrasa, it left the territorial area of the Pattojo area at that time; the word "Pattojo" in the name was then held, became Madrasa Arabiyah Islamiyah (M.A.I.) only, then changed to Madrasa Aliyah DDI Pattojo (MASPAT)

after Anregurutta's death as a sweet memory for her services Anregurutta founded the Islamic Boarding School. Many changes have been made by his students both in the fields of education, Islamic boarding schools and recitations at mosques.

3.) Control, Evaluation and Supervision

Implementation of control, evaluation and supervision can be seen in the two institutions mentioned above, namely:

a. Da'wah Institute/Tabligh Islam

At first, the da'wah institution, led directly by Anregurutta, was controlled by him and under his supervision as the leader of the da'wah organization. People as leaders fail in their leadership because the control function does not work as it should; many problems could be solved well that have found reasonable solutions because the control function is running well; on the contrary, many problems were initially only trivial or mild, of course, but it becomes bigger later because the control function does not go well.

Anregurutta did the same thing, seeking reliable information from members of the Islamic tabligh congregation who had carried out their duties in the field regarding their needs, the opportunities used, especially the time used and the distance to the place to be visited on foot, including guarantees of safety and security in the field, as well as obstacles, obstacles experienced by members of the Islamic tabligh congregation.

b. Educational and Islamic Boarding School Institutions

Anregurutta conducts his evaluation by obtaining reliable information regarding the performance of his teachers and students, respectively, which of course, sees how far, needs, values, and opportunities/time are used to complete all the tasks assigned. Given to the students in the form of an evaluation method as follows:

- (a) Question and answer method
- (b) Discussion method
- (c) Assignment method (homework)
- (d) Skills training, teaching, and speech (Khatib).
- (e) Memorization method.

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