

## Andi Siti Nurhasanah and Her Existence as a Female Scholar, Educator, and Role Model for Students and Her Community

Ilham Kadir<sup>1</sup>, Kamaruddin Hasan<sup>2</sup>, Darmawati<sup>3</sup>

Corresponding Email: [ilhamkadir231111@gmail.com](mailto:ilhamkadir231111@gmail.com)

<sup>1</sup>Faculty of Agrotechnology, Muhammadiyah University of Enrekang, Indonesia

<sup>2</sup>Makassar State University, Faculty of Education, Indonesia

<sup>3</sup>Faculty of Computer Science, Informatics Engineering Study Program, Pamulang University, Indonesia

### Abstract

Throughout every era, there have always been individuals specially chosen by Allah to open the doors of goodness (mafātiḥ al-khaer) and close the doors of evil (maghāliq al-syarr). They act with utmost sincerity for the betterment of the community, nurturing the next generation, enriching the nation's life, and dedicating their entire lives to the field of education. Their contributions should be immortalized to serve as a memory and a guiding light for future generations. In the midst of the current crisis of role models, we intend to present the results of our research on one such figure, Andi Siti Nurhasanah, a female scholar and educator worthy of being a role model, a religious reference, and an exemplary figure for today's generation. This research is qualitative in nature, taking the form of a life story, with primary data sources derived from interviews and domain analysis. The study concludes that Andi Siti Nurhasanah has proven herself as a venerable educational scholar worthy of emulation based on several dimensions, including: (1) exemplifying respect for knowledge and honoring teachers; (2) demonstrating excellence in memorizing and preserving the entire 30 juz of the Quran; (3) making optimal use of her time, leaving no moment wasted in her life; (4) displaying dedication to her profession as an educator wherever she goes; (5) embodying a strong social spirit, marked by great generosity and a willingness to share with others.

**Keywords:** Andi Siti Nurhasanah, Scholar, Educator, Role Model, Students

Received: June 27, 2024

Revised: July 26, 2024

Accepted: August 4, 2024

---

### Introduction

The era of information globalization is making the world increasingly smaller, as news from one region swiftly transitions to another. In fact, many significant events are broadcasted live by individuals at the scene and watched from various continents. On the positive side, information and important events are quickly known without censorship. On the negative side, anyone can access and witness various information and events, often disrupting cultural and religious norms.

Among the other negative effects of information openness is the diminishing of exemplary values from educators, preachers, scholars, and community leaders who have contributed to upholding the principles of 'amar ma'ruf and nahy munkar' (enjoining what is good and forbidding what is evil). Millennial are more tempted and captivated by the lifestyles of entertainment figures, not only from the Western world like America but also from Asia, such as China, Korea, and Japan, and even from the capital city of Indonesia. However, the majority of these idols in today's era are not worthy of being references in various aspects of life,

especially in knowledge, faith, and morality. They may indeed be captivating on stage and in front of screens, but in reality, they disseminate the poison of sinful behavior, highlighting the negative aspect of information disruption (Handayani, 2020)."

One of the advantages of the Abrahamic religions is the presence of prophets and messengers sent by Allah. Apart from conveying the teachings of believing in the One God, they also bring the religious law that must be followed. Most importantly, every prophet and messenger serves as a role model for their followers, known as 'uswah hasanah' or a good example to emulate. They act as guides in various aspects of life, not only delivering Allah's message but also setting an example in every facet of their lives, which is worthy of being followed by their communities (Rinaldi & Fuzta, 2022).

This is what happened with Prophet Muhammad (570-632), an outstanding figure and role model in every aspect of his life. Starting from religious practices, family leadership, state leadership, military leadership, and even entrepreneurship (Syahdanur, 2015). After the passing of Prophet Muhammad, his closest associates, known as his companions, especially the four caliphs in Islam, Abu Bakar (573-634), Umar bin Khaththab (584-644), Usman bin Affan (576-656), Ali bin Abi Thalib (599-661), and others, can be considered excellent role models or 'uswah hasanah.' That's why one of the methods of education in Islam is through emulation (Mustofa, 2019). After the generation of companions, there emerged the generation of their followers, known as 'tabi'in.' Following the 'tabi'in,' the generation of their followers arose. Subsequently, the transmission of religious teachings has been preserved through scholars, from generation to generation, until today (Sholehuddin, 2012).

Even in the present generation, there are always individuals specially chosen by Allah to open the doors of goodness (*mafāṭih al-khaer*) and close the doors of evil (*maghāliq al-syarr*). They work with great sincerity for the improvement of the community, educating the new generation, enriching the nation's life, and dedicating their entire lives to the field of education. Their contributions should be preserved to serve as a memory and a guiding light for future generations. Amidst the crisis of role models today, we intend to present the results of our research on one such female figure, a scholar and educator worthy of being a role model, a religious reference, and an exemplary figure for the present generation."

The individual in question is Andi Siti Nurhasanah, a female scholar, educator, and preacher who devoted her entire life to nurturing students and equipping them with knowledge, education, and etiquette. As a teacher, she is highly deserving of emulation and reverence. She should rightly serve as a remedy for the generation that has lost its way, overwhelmed by the disruption of information, and no longer has a role model in life. The life journey of this figure is highly intriguing and worth further study and exploration so that every reader can benefit from the character of Andi Siti Nurhasanah.

Furthermore, it is particularly noteworthy because the study of female scholars is still relatively rare in Indonesia, especially among the Bugis scholars in the Bugis region (Ahmad, 2008). Even to this day, there has been no research on female scholars who willingly dedicate themselves to rural service, establish Islamic boarding schools, serve as guardians and educators of students, and master the memorization of the entire 30 juz of the Quran in the Bugis region. Female figures from South Sulawesi, in general, are predominantly from the academic field and serve in higher education institutions. Therefore, unveiling the life journey, contributions, and exemplary qualities of Andi Siti Nurhasanah holds significant importance and value.

## Conceptual Framework

The focus of this study is to uncover the exemplary aspects of one female scholar who is worthy of being a role model from various perspectives. Research related to women who is of special interest to researchers, especially their contributions in various fields of life, ranging from personal and family to social and community scales, from the past to the present.

Since the time of Prophet Adam, the role of women has been incredibly significant, as their presence serves as companions and complements to men. Adam without Hawa (Eve) is like a body without a soul. Najwa Husein Abdul Aziz wrote, 'Once, while Adam was asleep, he suddenly woke up to find Hawa seated at his head. When the Angels asked him about his life partner, Adam then revealed her name to them. When the Angels inquired further about the reason for Allah's creation of her, Adam replied, 'So that she [Hawa] would incline towards and find tranquility with me, and likewise, so that I would incline towards and find tranquility with her' (Azis & Husein, 2010). This account resonates with the words of Allah that one of the signs of His greatness is creating humans in pairs from the same kind, so that they may find tranquility in each other (Quran, Ar-Rum [30]: 21). Hawa, as the first woman and the mother of all humanity born from this couple, would later be tempted by Satan to eat the forbidden fruit, the fruit of the forbidden tree (Quran, al-A'raf [7]: 20-21). Consequently, they were punished, expelled from paradise, descended to Earth, and here they gave birth to offspring until the Day of Judgment arrives (Quran, al-Baqarah [2]: 36).

The Quran also preserves the stories of several women who were portrayed as antagonists, such as the wife of Prophet Nuh (Noah), who consistently opposed her husband's called and challenged the truth revealed by Allah to him. In fact, she succeeded in provoking her son, Kan'an, to follow her path and reject all the invitations of Prophet Nuh's call. Therefore, Prophet Nuh's mission became even more challenging as those closest to him rejected it. In the end, only a few believed, and Allah consoled him, saying, 'No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing' (Quran, Hud [11]: 36).

A similar fate befell Prophet Lut (Lot), as his wife was disobedient to him, even betrayed him and refused to believe in Allah. Both of these women serve as examples, especially for disbelievers (Quran, At-Tahrim [66]: 10).

Another antagonistic woman immortalized in the Quran is Urwa binti Harb bani Umayyah, the wife of Abu Lahab. She was at the forefront of opposing the call of Prophet Muhammad and employed various means to hinder the spread of the Islamic faith. Due to the relentless resistance of this husband-wife pair against the Prophet's call, their condemnation is specifically mentioned in the Quran, in Surah Al-Lahab [111]: 1-5 (Nahar, 2019).

The position of women at the time when Muhammad was sent as a prophet and messenger was not advantageous; in fact, they were marginalized (Az, 2020). The pre-Islamic society regarded the birth of a daughter as a deeply disappointing event. When one of them received the good news of the birth of a daughter, who they considered an example of Allah, the Most Merciful, their faces would darken with intense grief, suppressing their disappointment and anger (Quran, Al-Zukhruf [43]: 17).

Nevertheless, there were still women who held high positions and played special roles in the society. One of them was Khadijah binti Khuwailid, an entrepreneur and a prominent merchant who successfully built her business empire. Her wealth was equal a half of all the caravans of the Quraysh tribe in Mecca at that time (Almutamah & Husin, 2020). When she was 40 years old, Khadijah married Muhammad, who was 25 at the time. Khadijah was his true partner,

supporting his mission as a Prophet despite the challenges and hardships. From Khadijah, Muhammad had six children, two sons named Qasim and Ibrahim, both of whom passed away before the age of two, and four daughters: Ruqayyah, Ummu Kalstum, Zaynab, and Fatimah (Iqbal, 2017). The Prophet and Khadijah demonstrated that daughters hold an equally honorable status as sons, although their roles and positions may differ. After Khadijah's passing, the Prophet later married Saudah and, subsequently, Aisha, the daughter of Abu Bakr Ash-Shiddiq, who held the title of Ummul Mukminin or the Mother of Believers (Tidjani, 2016).

The Prophet lived with Aisha for 12 years. Being a young and intelligent woman, she was capable of documenting every detail of Prophet Muhammad's life as both a husband and the final Prophet and Messenger. Eventually, she became one of the primary references in Hadith, Sunnah, and Islamic jurisprudence. Hadith scholars narrate that nearly a quarter of Sharia laws, etiquette, and aspects of the Prophet's personal life are derived from Aisha's teachings. She also had extensive knowledge of the reasons for the revelation of Quranic verses (*asbāb al-nuzūl*).

In addition to her expertise in the intricacies of Arab society and its language, Aisha possessed considerable medical knowledge. When Hisyam bin Urwah inquired about this, Aisha responded that towards the end of the Prophet's life, he fell ill, and physicians from various Arab tribes came, offering various diagnoses and treatments for his illness. It was during this time that I learned about diseases and treatments.

It is very obvious that the role of women is highly significant, whether it's in supporting the success of the family, especially their husbands and children, or in opposing what is good, supporting and spreading evil. The role of women cannot be ignored (Nahar, 2019). The initial exposition in this writing has provided an insight into how women hold a special place in carrying out *amar ma'ruf nahy munkar*, particularly in sustaining the family, supporting their husband's mission, nurturing and raising children. Moreover, if their knowledge and capacity are substantial, women, like Aisha, the wife of the Prophet, can engage in preaching across various domains, ranging from the immediate family to limited communities, broader society, and beyond. Of course, this is subject to the conditions and boundaries established by Islamic law and the etiquettes of Islam.

When Islam entered the Indonesian archipelago, the role of female preachers and scholars never remained idle. Some of them are immortalized in history, with a few even being designated as national heroes. Their role in social and community life have never ceased, starting from before the era of independence. Countless female scholars have been active in Islamic boarding schools (*pesantren*) across the nation. They do not only teach students to recite the Quran, learn theology, jurisprudence, and ethics based on respected books but also manage Islamic boarding schools, establish educational institutions for women, and serve as a reference for the community in seeking religious rulings, motivation, advice, and even in writing books. Many female scholars also took up arms against the Dutch colonialists. Similarly, after the independence of the Republic of Indonesia, an untold number of female scholars became references, teaching in Islamic higher education institutions and modern Islamic boarding schools, and serving as preachers in the community (Hamruni, 2004).

The Bugis community regards men and women as having their own respective fields of activity, with no fundamental differences between the two genders in the social and societal context. The role of Islamization has brought about a sense of freedom, responsibility, tasks, and functions for Bugis women that are equally important as those for men. The internalization of

Islamic teachings into Bugis society has brought a transformation in the freedom enjoyed by women, in a particular sense. Women are not prohibited from appearing in public spaces as long as they adhere to the religious norms established by the culture based on Islamic law. A woman can even become a religious judge, lead women's organizations, foundations, educational institutions, and the like (Ahmad, 2008). There is no doubt that Islam has successfully elevated the status of women by providing access to certain fields that are highly needed, including the promotion of good deeds and prevention of wrongdoing, specifically in the fields of preaching and education

Among the many scholarly figures who made a significant impact in society, primarily through teaching in Islamic boarding schools and serving as a reference for various segments of the population, especially among women, was Andi Siti Nurhasanah Petta Cinnong. She was a Bugis scholar who dedicated her life to the path of preaching and education. This commitment began when she assisted her husband, KH. Lanre Said, in establishing Majelisul Qurra' wal-Huffadz, a similar Islamic boarding school dedicated to Quranic learning and memorization, in Tuju-Tuju Kajuara Bone. This endeavor started on August 7, 1973, and continued until January 1997.

After divorced, she, along with her son, KH. Dr. Muttaqin Said, MA., established the Islamic Education Foundation, Pondok Pesantren Darul Abrar, located in Dusun Nangka, Balle Village, Kahu District, Bone Regency, South Sulawesi. She continued this work from 1997 until her passing on December 1, 2020 (Kadir, 2020).

## Methods

This research is of a qualitative descriptive nature, utilizing a historical approach as one of the references in tracing the life history of the figure (Syamsuddin, 2007). Furthermore, philosophy is also used in examining and researching, as philosophy is a discipline achieved by humans through their intellectual faculties. Philosophers employ philosophy to study various issues concerning the universe, the sky, the earth, animals, plants, minerals, and so forth (Arif, 2014: 3). In addition, a philosophical approach is used as part of the foundation for thinking, analyzing, employing reason to get to the root of an issue (Suriasumantri, 2005). Moreover, philosophy has the capacity to penetrate and reach the metaphysical realm (Asy' Arie, 2001).

This research was conducted in the South Bone region, focusing on a female scholar from the Bugis ethnic group, Andi Siti Nurhasanah. The data collected in this study include her family background, formal and informal education, as well as her activities as a female scholar, educator, and role model for students and the community where she was active.

The techniques used to collect data included conducting interviews with the primary subject when she was still alive, interviewing informants related to her family, her teachers, and her students, as well as members or groups within the community associated with the figure. Additionally, a literature review of documents related to the research was conducted, and observations were made in reading the community environment where Andi Siti Nurhasanah had dedicated herself as an educator. This research was initiated by the researcher and did not receive sponsorship from third parties. The main goal of the research, as part of the mission, was to spread the goodness and exemplary qualities of the revered scholar. Furthermore, this research was a core responsibility of the researcher, who is a professional academic, in carrying out the three pillars of higher education: teaching, researching, and serving the community.

## Results and Discussion

### *Biographical Sketch*

Andi Siti Nurhasanah was born in Arallae, on Wednesday, the 22nd of Ramadan in the year 1355 Hijriah, corresponding to the 9th of December 1936 in the Gregorian calendar. She was the first of five siblings; her four siblings were Andi Maifa, Andi Pasorei Petta Sampa, Andi Siti Isya, and Andi Asma. Her father's name was Andi Palantei Petta Gangka, and her mother's name was Andi Tobo Petta Majang.

In 1957, at the age of 21, Andi Siti Nurhasanah was married to Lanre Said. The wedding took place on Tuesday, the 29th of Ramadan in the year 1376 Hijri, which corresponds to the 30th of April 1957 in the Gregorian calendar. From their marriage, Lanre Said and Siti Nurhasanah had three sons: Mukhlis Said, who passed away in Arallae as a toddler, Muttaqin Said, and the youngest, Zaenal Abidin Said, who was born in Kalimantan and also passed away in Surabaya as an infant (Palimai, 2010: 63)

*Andi Siti Nurhasanah, along with her husband and son, set sail on February 21, 1967, heading for Tanjung Samalantakan, Kotabaru, South Kalimantan. There, she accompanied her husband for three years and gave birth to their third son. Then, in 1970, she, along with her husband and two children, left Kalimantan Island and headed to Mataram, West Nusa Tenggara. From there, they set sail again for the City of Heroes, Surabaya. In Surabaya, she, along with her husband and child, resided for three years before finally returning to Dusun Tuju-Tuju, Tarasu Village, Kajuaru Subdistrict, Bone Regency, in 1973.*

In Tuju-Tuju, Andi Siti Nurhasanah faithfully accompanied her husband for 50 years until the beginning of 1997 when their marital boat capsized, leading to their divorce on Monday, 1 Dzul Qa'dah 1417 Hijriah, corresponding to March 10, 1997 Masehi. She, along with her son, Muttaqin Said, moved to her sibling's house, Andi Asma, located in the Darul Istiqamah Islamic Boarding School Complex in Maccopa, Maros (Kadir, 2019).

After residing in Maccopa for a month, she returned to Palattae, in Nangka Hamlet, Balle Village, Kahu District, to establish a formal educational institution. Here, alongside her son, KH. Dr. Muttaqin Said, MA., Andi Siti Nurhasanah founded the Darul Abrar Islamic Boarding School on April 18, 1997 Masehi, coinciding with 10 Dzulhijjah 1417 Hijriah or Eid al-Adha. This is where she settled, devoted herself, engaged in missionary work, educated, and taught until her passing. She passed away on Tuesday, 16 Rabi'ul Akhir 1442 Hijriah, corresponding to December 1, 2020 Masehi. During her lifetime, Andi Siti Nurhasanah, along with her husband, Lanre Said, performed the Hajj pilgrimage in 1991 (Palimai, 2010).

### *Educational background*

*It can be concluded that Andi Siti Nurhasanah's education during her lifetime can be divided into two categories: formal and informal. From an early age, she received the best education from her family, especially her parents. She was taught to read and write the Qur'an and the Bugis Lontara script from a young age. At the age of 10, in 1946, she continued her formal education at the People's School (Sekolah Rakyat) in Palattae. Typically, the duration of study at the People's School was between six and seven years, but due to her intelligence and quick understanding of all subjects, her schooling was shortened to just five years. Afterward, she was asked to teach her junior classmates and friends.*

*Since her recitation of the Qur'an was already fluent and sufficiently perfect, meeting the standards of tajwid, her parents hired a private tutor specifically for lessons in qira'at (recitation) and tarannum (melodic recitation). Her tutor was named Puang Zuhra, and she was the best qāri'ah (Qur'an reciter) in Palattae at that time. With a strong foundation in Qur'anic recitation and a melodious voice, Andi Siti Nurhasanah quickly learned the art of qirā'at. In just 15 consecutive days, she was deemed qualified to become a tarannum teacher due to her mastery of the art of reciting the Qur'an. She was immediately asked to teach a group of 10 students.*

In the years 1955-1956, Andi Siti Nurhasanah resumed her formal education at Madrasah Ibtida'iyah, where all the teachers were alumni of Madrasah Arabiyah Islamiyah in Sengkang. This madrasah was located near Palattae, and some of her teachers included Ustadz Thayyib and Ustadz Asaf. The education at this madrasah only lasted for two years, and all subjects were taught in Arabic with Bugis as the medium of instruction. Among the subjects that Andi Siti Nurhasanah had to study at Madrasah Ibtida'iyah Palattae were muftadāt (Arabic vocabulary), imla' (dictation), khat (calligraphy), Arabic grammar (nahwu and sharaf), the Qur'an, tafsir (Qur'anic exegesis), hadith, fiqh (jurisprudence), and akidah (theology).

*Even after her marriage to KH. Lanre Said, with the dowry being the book Tafsir Ibnu Katsir, Siti Nurhasanah continued to teach at Madrasah Ibtidaiyah. During their honeymoon period, she began to utilize her husband for her own learning. With a strong foundation in the Arabic language, she was able to study tafsir in the Arabic language with her husband through talaqqī or private lessons, specifically focusing on Tafsir Ibnu Katsir with a Bugis introduction. She started her studies from Al-Fātihah and continued through Surah Al-Baqarah until she completed Surah An-Nās, using tahlīlī method.*

In terms of memorization of the Qur'an, Andi Siti Nurhasanah basically never formally submitted her memorization of the entire 30 juz to KH. Lanre Said. This is because, since the age of seven, she had been fluent in reciting the Qur'an with proper *tajwid* and consistently engaged in *tadarrus* (Qur'anic recitation). She never parted with the Qur'an manuscript, holding it whenever she had the opportunity and was in a suitable place. She recited and continued to recite, so that by the time of her marriage, she had memorized about half of the entire Qur'an manuscript. During her free time, after marriage and when her husband was away in the woods with the DI/TII forces, she used this time to teach children and review her Qur'anic recitation. When she met her husband, it was primarily for talaqqi (Qur'anic recitation) of Tafsir Ibnu Katsir. Even towards the end of her life, her enthusiasm never waned. Despite being in busy circumstances, she consistently engaged in Qur'anic recitation. From 2014 to 2020, she completed the Qur'an more than 130 times.

In 1989, the Majelisul Qurra' Wal Huffadh in Tuju-Tuju initiated the Kulliatul Muallimin al-Islamiyah (KMI) program, which was adopted from Pondok Modern Darussalam Gontor in Ponorogo. Although she was already 53 years old, Andi Siti Nurhasanah enrolled in and attended a special class in the KMI program. Eventually, she completed her formal education in the KMI program in 1994, earning her diploma and being certified to teach all subjects in KMI.

### **Role Model Female Scholars**

Another competence of Bugis scholars, as presented by Ahmad (2008), is being a reference in matters of religion and speech, in addition to their profound knowledge and etiquette. Furthermore, another distinctive characteristic is being a role model for the community where

they reside, practicing their knowledge. Likewise, Andi Siti Nurhasanah possessed many positive aspects that can serve as examples and role models in life, as described by Andi H. Abdul Malik Petta Simpuang, a biological sibling of KH. Lanre Said. He witnessed that Andi Siti Nurhasanah was a female scholar with extensive religious knowledge, offering many aspects that can be emulated by the present generation.

*I witnessed that she is very worthy of being a role model for the present generation. She is intelligent, knowledgeable, respects knowledge, highly reveres teachers and fellow scholars, memorizes the Quran, and has her own methods to maintain her memorization. She is also a teacher and educator wherever she goes. During her time in Surabaya from 1970 to 1973, she taught Quranic recitation, especially to Bugis children residing in Ikan Gurami Street, Surabaya. She was also diligent in giving lectures to women's study groups here. In Sulawesi, she continued teaching. Additionally, she is patient, takes care of her students, provides daily meals, and is tirelessly devoted. There are many aspects of Andi Siti Nurhasanah's life that are worthy of emulation.*

Because there are so many exemplary aspects that can be drawn from the character of Andi Siti Nurhasanah. However, we have selected and filtered only five positive points in this article that can serve as examples from the life of this educational scholar. All of them are very possible for anyone to do if they are sincere and consistent. Here are the seven positive things:

First. Reverence for knowledge and respect for teachers. This is one of the aspects found in Andi Siti Nurhasanah's character that is worth emulating. This principle has been instilled in her since childhood, and it continued as she pursued higher education, both formally in the classroom and informally with her husband. She herself admitted that when she studied at Madrasah Ibtida'iyah, she was always serious and never playful.

*When I entered Ibtida'iyah and was taught by teachers who were alumni of Madrasah Arabiyah Islamiyah Sengkang, actually, there was someone in the same class as me, she was my aunt, she was smart, but because she often joked in class, she was not the one asked to become the assistant teacher when the teacher was absent, but I was appointed because when I study, especially in class, I was always serious. I never joke around, I was still unmarried, so I really didn't talk carelessly unless it was related to the subject matter.*

Another sign that Andi Siti Nurhasanah greatly respects knowledge, as Bachtiar Nasir explained that she was always punctual when attending knowledge sessions, never late. She had to enter the classroom before the teachers arrived to teach. She diligently completed every school assignment, both in class and those assigned to be done at home. When entering the classroom, she always wore neat and clean clothes and sat at the front left corner so as not to disturb her classmates behind her. If there was a subject that was considered difficult and not yet understood, she would politely ask the teacher. Likewise, in terms of age, even though she was over 50 years old, there was no such thing as being too late to learn; her enthusiasm surpassed that of teenagers. She is a real-life example of how a scholar values knowledge completely. It is difficult to find a woman who is both a scholar and extremely busy taking care of students, teaching, yet still enthusiastic about seeking knowledge. Although her knowledge as a scholar was already more than sufficient, and she undoubtedly knew more than the teachers because the teachers were like her children and students as well.

Similarly, in showing respect to teachers, Andi Siti Nurhasanah is a real example. She also shared that when she was still studying at Madrasah Ibtida'iyah, she noticed that her teacher

sometimes mispronounced certain Arabic words (mufradāt). However, out of respect for the teachers and to avoid undermining them in front of the students, she remained silent. Additionally, when her teachers wrote in Arabic, they were very slow.

*Back when I was studying at Madrasah Ibtida'iyah, it seemed like my teachers were mispronouncing the word 'sabbūratun' [Written on the blackboard] because they read it as 'samburatun,' but I was too shy to question it. But if almarhum [Lanre Said] were still alive, you could have asked him about it. Why did the teachers from As'adiyah teach that way? I, myself, was hesitant to ask about it because we knew it was wrong, and we were afraid they might get offended.*

Even with her husband, she showed great respect as her teacher. Therefore, when she recited her memorization (*mangngolo*), she was considered the same as the other students. She had to be serious and not just casual about it, and if she recited her memorization with inadequate preparation, she would be reprimanded or scolded, just like any other student

*Once, I recited my memorization to the late [Lanre Said]. At that time, I was very tired because I had just finished working in the kitchen, preparing food for guests and the students. I was so exhausted that I intended to memorize while lying down beside him. Immediately, I was scolded, and he said, 'Don't memorize like that, if you're not ready, just do it another time!' So, the point is, I was treated the same as any other student, and I followed that.*

This is how the scholars are; they highly respect knowledge and their teachers, thus blessings always pour upon them. Their knowledge is beneficial, and those who come to learn from them feel comforted. However, this behavior is slowly eroded by time and circumstances. We are obligated to place knowledge and scholars in a high and noble position. This is what Az-Zarnuji (2019) meant when he said that in learning, sincerity is required from three parties: the teacher, the student, and the parents.

His earnestness in pursuing knowledge, as described by Bachtiar Nasir, is evidenced by his determination never to miss a class and to avoid inconveniencing his classmates. He ensures that his absence doesn't lead to the cancellation of classes or disrupt the teaching and learning process, even if it means attending during holidays or challenging circumstances.

*Once, when she was ill, as a sign of respect for her, the teachers unanimously decided to suspend her classes temporarily. They planned to resume it once she had recovered. Moreover, her classes consisted mainly of mature students who attended evening classes. When we informed Ustadzah Andi Siti Nurhasanah about our request to suspend the classes, she became very upset. She even insisted on attending class and learning despite her illness. When it came to the spirit of learning, she was truly the best example and role model.*

Therefore, Andi Siti Nurhasanah is highly deserving to be a role model for aspiring scholars, as she diligently pursued knowledge despite her advanced age. Her esteemed position as a respected figure in the community, a wife of an Islamic scholar, and a leader of an Islamic school, coupled with her extensive knowledge of religion, made her more than qualified to teach students from elementary to high school levels. Her desired for learning was indeed driven by the motivation that seeking knowledge was a religious commandment, requiring sincerity and dedication, regardless of age, from cradle to grave. (*min al-mahdi ila al-lahdi*).

Secondly, the method of memorization and maintaining memorization. Andi Siti Nurhasanah had a unique approach in memorizing and preserving what had been memorized. Unlike most

memorizers who typically start memorization by reciting regularly and consistently to the muhāfīzh from Surah al-Fātihah to An-Nās, Andi Siti Nurhasanah followed a different path. After completing the entire memorization, she revisited and reinforced her memorization until she felt completely fluent in all 30 chapters. This is the general approach to memorization for beginners, and more specifically for those who learn to memorize gradually and systematically.

While Andi Siti Nurhasanah started learning the Qur'an with proper tajwid rules from her parents when she was seven years old. Once her recitation became proficient, she regularly recited the Qur'an repeatedly and was no longer taught as it was considered sufficient. When she was twelve years old, her parents specifically brought in a teacher and mentor for qira'āh (recitation) and the art of Qur'anic recitation, further enhancing her recitation skills.

Afterward, she continued to read the Qur'an consistently. Once she completed the entire 30th juz (section), she would immediately return to the beginning of the 1st juz, and so forth. In essence, the method of continuous recitation used by Andi Siti Nurhasanah is not a new approach, as the Prophet Muhammad had already mentioned a specific term for those who recite the Qur'an without interruption. When they finish reciting the 30 juz, they start again. These individuals are referred to as 'al-hal wa al-murtahal.' According to Ibn Abbas, one day, a companion asked the Prophet:

*"O Messenger of Allah, what action is most beloved to Allah?" He answered, 'Al-hal wal murtahal.' The person asked again, "What is 'al-hal wal murtahal,' O Messenger of Allah?" He replied, 'It is the one who recites the Qur'an from the beginning to the end. Each time they finish, they start again from the beginning'." (HR. Tirmidzi. No. 2948).*

Initially, she did not intend to memorize the Qur'an but simply remained consistent in her recitation without interruption. However, after marrying KH. Lanre Said, she heard her husband once mention that when he was studying at MAI Sengkang under the guidance of Syekh Muhammad As'ad Al-Bugisi and Syekh Hafifil Al-Mashri, they were required to recite each page to be memorized 40 times.

*I heard from the late [Lanre Said] that if you want to memorize the Qur'an, you should recite it repeatedly, at least 40 times for each page before you start memorizing it. Because he said that if you try to memorize it directly without repeated recitation, your memorization may increase quickly, but it can also fade away rapidly. After hearing that, I became even more diligent in reciting the Qur'an*

This method is often also mentioned by KH. Lanre Said when asked about the key to maintaining memorization so that it doesn't fade away. He answered that when he was at MAI Sengkang, he was required to repeat his memorization 40 times without interruption. And all his friends who followed this method had their memorization stick with them until the end of their lives (Ilham, 2017).

And in the end, according to the testimony of Bachtiar Nasir, who also presented his memorization to KH. Lanre Said, it was concluded that the memorization of the two scholars, the husband and wife, was equally excellent. In fact, Andi Siti Nurhasanah's recitation was even better than her husband's because she had a beautiful voice and a good knowledge of tarannum (melodic recitation).

*For me, when evaluating both of them, their memorization is equally excellent, fluent, and precise for all 30 chapters. However, in terms of the quality of recitation, Andi Siti*

*Nurhasanah's is indeed better than her husband's. This is due to the influence of age because his wife is younger and supported by a beautiful voice.*

Thirdly, valuing time. For philosophers, time holds a different value compared to what is believed by businessmen. Similarly, time carries its own significance for farmers, livestock breeders, employees, civil servants, soldiers, police officers, athletes, entertainers, engineers, doctors, teachers, professors, researchers, politicians, and also for preachers, scholars, and seekers of knowledge (Ghuddah, 2023). This theme is extremely important, especially concerning the value of time for a female scholar, educator, and role model for students and society as a whole. With the hope that it can serve as inspiration and motivation for those with determination, especially among the youth, and for the broader community in general. Because, at present, the enthusiasm of knowledge seekers experiences fluctuations and their obsessions rise and fall. One thing to be considered regarding time management is that scholarly activities should be adjusted to the appropriate timing at each level. Some of these activities are suitable to be carried out at any time and can be adapted to one's capacity for comprehension because they are lightweight and easy to do, such as copying, casual studying, skimming, and the like. Such methods do not require full concentration. Similarly, some scholarly activities cannot be performed without seriousness and full concentration (Rachmat et al., 2022).

Andi Siti Nurhasanah made the most of her life's time; nothing was in vain, as witnessed by Andi Muhammad Arsyad, who was an adopted child of the couple KH. Lanre Said and Andi Siti Nurhasanah.

*She only slept at night when all the students had already gone to sleep, and she would check on each one individually. When it was time for Fajr (dawn prayer), she would wake us up, calling out the names of the students, and then instructed one of us to light a kerosene lamp because there was no electricity at that time. After the prayer, she would become the muhāfīzh, and the students would recite their memorization to her. Afterward, she would also cook for the students and teach them from morning until afternoon. We would have dinner after Maghrib (evening prayer), and after Isha (night prayer), we would recite our memorization again. When Pak Kiai [Lanre Said] stayed at his other wife's house in the southern part, Andi Siti Nurhasanah would handle all the students' activities, both in terms of memorization and their meals. At that time, the students were solely focused on memorization, and even their study materials were quite limited. I experienced and witnessed this as the first student at the Majelisul Qurra' wal-Huffadz, and I lived with them from 1973 to 1983. Since I was an orphan from a young age, they took care of me, treated me like their own child, and I became like a sibling to their son, Muttaqin Said, during that time.*

Similarly, when the Kulliatul Mua'llimin al-Islamiyah (KMI) program was initiated at the Majelisul Qurra' wal-Huffadz in 1998, and I attended the 'Special Class' until 1994, her schedule became even more packed. This was because, in addition to managing the meals for the teachers and over 500 students in the kitchen, she also had to attend classes and assist the students who were reciting their memorization to her, especially the KMI teachers. She became a memorization teacher (muhāfīzh) for the alumni of Pondok Modern Gontor while also being a student alongside them in the KMI program. Azhar Azis, who was a student under Andi Siti Nurhasanah from 1991 to 1994, witnessed how busy she was.

*I never saw her take a break. While we slept, she would still attend to the students, and when we woke up, she was already awake. After the prayer, she would become a muhāfīzh, or as we call it in Bugis, "mappangngolo," and prepare breakfast for the teachers and students, even though it was a simple meal. Then she would go to class*

*for the KMI program, and after finishing class, she would return to the kitchen. After Zuhr (midday prayer), she would teach the village children how to recite the Qur'an, and after Asr (afternoon prayer), she would be busy in the kitchen until after Maghrib (evening prayer). Similarly, after Isha (night prayer), she would once again be with the students who were reciting their memorization. This is what I witnessed for the four years I spent with her.*

The daily routine of Andi Siti Nurhasanah, as an educator, role model, and community leader, became much busier and more optimized when she moved to Dusun Nangka, Desa Balle, Palattae, Kecamatan Kahu. This transition occurred after her divorce and the request to leave her previous home on March 10, 1997. In her new location, she wholeheartedly embraced her role as an Islamic scholar, educator, and influential figure within her community. She officially established a boarding school, along with her son and community leaders, with full support from the government. This momentous occasion took place on April 18, 1997, corresponding to the 10th of Dzulhijjah, 1417 Hijriyah, which coincided with the celebration of Eid al-Adha. Thus, Pondok Pesantren Darul Abrar Nangka, Balle, came into existence.

In addition to still managing kitchen affairs, Andi Siti Nurhasanah served as the chief muhāfīz for the female students. Her schedule became even busier when the admission of female students began in the academic year 2001/2002. She was the primary teacher, caregiver, educator, and instructor in the female dormitory of Pondok Pesantren Darul Abrar. She taught all classes, from first grade to sixth grade, and she taught nearly all KMI subjects to female students from 2001 to 2020, a span of 20 years.

Her time was fully utilized, starting with the Fajr (dawn) prayer, followed by assisting students with their memorization. By 8:00 AM, she had to be in the classroom, and she continued teaching until the afternoon, with a break for Dhuhr (midday) and Asr (afternoon) prayers only. After Isha (night) prayer, she resumed working with the students on their memorization until bedtime. Her schedule was incredibly packed, with no time left unutilized, as it was all dedicated to education and knowledge.

Andi Wardah, one of her nieces who faithfully accompanied Andi Siti Nurhasanah from Tuju-Tuju to the end of her life in Nangka, mentioned that her schedule was very hectic. However, in the later years of her life, especially after the COVID-19 pandemic, she could no longer teach as she used to due to health reasons.

*One year before her passing, or since 2019, she no longer had a hectic teaching schedule as she did before, especially because of the COVID-19 pandemic which led to the students being given breaks from their studies. After they were allowed to return to the boarding school, Siti Nurhasanah no longer taught as she used to. She reduced her classroom teaching hours, and the female students even studied in their own rooms. Her worship routines also changed. Previously, she never missed the Tahajjud prayer during the last third of the night. However, after falling ill, she adjusted her routine. She only prayed the late-night prayer (Lail) after the Sunnah Rawatib prayer following Isha. After that, she performed Witr and rested. From what I observed, her time had always been optimized since her days in Tuju-Tuju, with no moment wasted, and it was fully utilized for worship and service to the community.*

Fourthly, consistency in educating and teaching. Her main principle in education was to "do it wholeheartedly, not half-heartedly, and never expect worldly rewards. Allah will reward in this world and certainly in the hereafter," as conveyed by her son, Muttaqin Said, in an interview with KH. Dr. Muttaqin Said, MA., on August 16, 2023.

If we look at the journey of her life, it is clear that wherever Andi Siti Nurhasanah was, from the primary school level to the end of her life, she was never separated from the activities of "educating" and "teaching." This included teaching how to read the Qur'an, starting from the recognition of the letter "alif," and becoming a muhāfīz for those who were her students, guiding them in memorizing the Qur'an from juz 1 to 30. She also taught various subjects, including Arabic language skills, religious studies such as jurisprudence (fikih), the principles of jurisprudence (usul fiqh), theology (tauhid), interpretation (tafsir), hadith, the science of hadith methodology (musthalah hadits), Islamic inheritance laws (mawarits), and even English language lessons.

Andi Siti Nurhasanah's dedication can be divided into at least three phases in her life. The first phase was before and after her marriage, then her migration to Kalimantan and Surabaya. The second phase was when she returned to South Sulawesi and settled in Tuju-Tuju from 1973 to 1997. The third phase was after settling in Nangka, Palattae, from 1997 until her passing in early December 2020.

Since completing her education at SR Palattae in 1951, she was already accustomed to teaching. Primary school (SR) typically spans 6 years, but due to Andi Siti Nurhasanah's intelligence, she completed it in just 5 years. Afterward, she was entrusted by her teachers to assist in teaching her peers and younger classmates. In 1955-1956, she continued her formal education at Madrasah Ibtida'iyah Palattae, which was originally a two-year program. However, because she was deemed to have mastered all subjects, she only needed one year of study before becoming a teacher for her junior classmates and peers. After her marriage and moving to Tanjung Salamantakan from 1967 to 1970, Andi Siti Nurhasanah assisted her husband in teaching there.

Andi Mukhtar Longi, who also lived in Tanjung Samalantakan, witnessed that Andi Siti Nurhasanah helped her husband teach children how to recite the Qur'an there. This happened every day and became even busier during the month of Ramadan because children and young people from the Tanjung Salamantakan community would come to learn from noon until after the Taraweeh prayer. This activity continued from the beginning of her time in Kalimantan until she moved to Surabaya.

Similarly, during her stay in Surabaya from 1970 to 1973, Andi Siti Nurhasanah continued to be a Qur'an teacher for the children living around Jl. Ikan Gurami, especially for the Bugis children who lived not far from Tanjung Perak Port in Surabaya.

*In addition to teaching children from the Bugis community around Jl. Ikan Gurami and Tanjung Perak Port, Ustadzah Andi Siti Nurhasanah also frequently delivered lectures and conducted discussions for the study groups coordinated by the women's assembly.*

This activity continued until Lanre Said escorted Andi Siti Nurhasanah, along with their son Muttaqin Said, back to South Sulawesi in Tuju-Tuju in 1973. Here, the two of them were left behind because Lanre Said returned to Surabaya to be with his other wife, Andi Banunah.

The second phase of her dedication, particularly as an educator, began when she settled in Tuju-Tuju in 1973. They lived in a very modest stilt house where she resided with her son, Muttaqin Said, and her adopted son, Andi Muhammad Arsyad. Despite her husband's return to Surabaya, Andi Siti Nurhasanah continued to teach. She taught Quran recitation to beginners as well as more advanced students, including memorization for those who were already proficient. However, the majority of her students were teenagers and even adults. They were no longer beginners in reading the Quran but were at an advanced level, specifically learning tarannum (melodic recitation). In Bugis culture, this is referred to as "mallagu," where they studied the

various qira'at (recitation methods) of the Quran with long and melodious voices while adhering to the rules of tajwid (correct pronunciation and intonation). *Tarannum* is also defined as a way to enhance and melodize the voice in reciting the Quran by following specific tones, rhythms, and melodies through a musical method. The purpose of using this vocal art is to provide understanding to readers and listeners about the beauty and eloquence of Allah's words as meaningful miracles. Both the reader and listener receive the blessing and grace of Allah. Therefore, the tarannum classes opened by Andi Siti Nurhasanah in Tuju-Tuju were always in high demand, attracting not only students from Tuju-Tuju but also from surrounding areas, villages, and neighboring districts such as Salomekko.

*For someone like me who was just starting to learn the Quran at that time, there weren't too many students initially because teaching Quranic recitation was common everywhere, with many Quran teachers available. However, when it came to tarannum teachers, there was no one else in Tuju-Tuju except Andi Siti Nurhasanah; she was the only one teaching tarannum. Additionally, her students who participated in competitions, including Muttaqin Said, consistently became champions at the district level. That's why more and more students came to learn tarannum. At that time, I was focused on improving my Quranic recitation and starting to memorize with her, but I also learned tarannum. Alhamdulillah, I can still teach it to this day.*

A similar sentiment was expressed by Andi Maemunah Petta Baji. She began learning to recite the Quran from Andi Siti Nurhasanah at a young age, starting from recognizing the letters and continuing until she completed the recitation of the entire Quran, all 30 chapters. She even reached the Quran completion ceremony, known as "khatama al-Qur'an" or "mappandre temme" in Bugis terminology, under the guidance of her teacher.

*I studied with Andi Siti Nurhasanah from the very beginning, learning the letters until I completed my Quran recitation. I even had my "panre temme" (Quran completion ceremony) with her. After finishing the recitation of the Quran, I began learning mallagu as well.*

The routine of teaching Quranic recitation for Andi Siti Nurhasanah continued smoothly until the year 1975, precisely on August 7th. This was because at that time, her husband, KH. Lanre Said, had arrived in Tuju-Tuju and started an educational institution, a simple Islamic boarding school with its main program being tahfīzhul-qur'ān (Quran memorization). It began with 7 resident students in the morning at 7:00 AM, and the educational institution was named Majelisul Qurra' wal-Huffazh. Since there were already 7 resident students in Andi Siti Nurhasanah's house who were focused on memorizing the Quran, her time was mostly dedicated to handling their memorization along with her husband. However, because her husband had two wives and often conducted lectures elsewhere, especially in the Sinjai Regency, the students more frequently relied on Andi Siti Nurhasanah for their memorization.

Nevertheless, Andi Siti Nurhasanah still made time to teach the local community, especially teenagers and those who wanted to learn tarannum. However, her time was very limited, and eventually, as the number of students increased, on the other hand, many tarannum teachers were produced by Andi Siti Nurhasanah, so the special tarannum classes at Majelisul Qurra' wal-Huffadz were closed. Andi Siti Nurhasanah's teaching domain was limited to being a muhāfīzh for memorizers, a Quran teacher for village children still in elementary school, and a mustawā class for teenagers, typically those attending junior high and high school who wanted to learn religion in the afternoon, after Asar or during the evening study session (santri kalong). The subjects she taught varied, but towards the end of 1989, many alumni from Pondok Modern Gontor came to her, so she only taught tajwid.

*I am with friends from Surabaya, Kalimantan, there are also some from Sumbawa and Kolaka, mingling with the children from the Tuju-Tuju village residents. They come to study at the Islamic boarding school only in the afternoon. The students range from elementary school to high school level. Many of them are already young women because they are in the second or third year of high school, and some who have already graduated from high school also come to the Islamic boarding school to learn. At that time, we were learning tajweed from Andi Siti Nurhasana.*

The *mustawā* class program for the students of Majelisul Qurra' wal-Huffadz in Kalong was gradually displaced by the resident students who came from Sabang to Merauke. Their numbers continued to grow, to the point where Andi Siti Nurhasanah had to focus more on handling the memorization of the resident students, in addition to being busy taking care of their food and drink in the kitchen. This routine continued from 1991 until the early part of 1997, or after her divorce from her husband and being asked to leave the house in Tuju-Tuju, where she had been residing since 1973 (Kadir, 2019).

The third phase arrived. Since April 18, 1997, after officially establishing the Darul Abrar Islamic Boarding School in Nangka, Balle. At that time, she was busy handling the memorization of students who continued to come from various regions. And the pinnacle of her role was when the admission of female students began in 2001 and continued until 2020, spanning 20 years. Andi Siti Nurhasanah truly became a scholar, caretaker, educator, and guardian for the students and even the teachers at the Darul Abrar Islamic Boarding School. She taught almost all the subjects in the KMI class, including Arabic language and its sciences such as *durūsul-lughah al-'arabiyah, imla', khat, muthāla'ah, fiqh, ushul fiqh, tafsir, uhūl tafsīr, hadīs, 'ilm musthalah hadīs*, and even heritage studies and English language. In fact, a few months before her demise on December 1, 2020, she continued to teach at home even though she had started to become ill. Even on her deathbed, on the mattress where she took her last breath, Andi Siti Nurhasanah still found the strength to teach her students. (Interview with Nuryadin Sokku, August 27, 2023). Her dedication to the love of knowledge, educating the hopes of the future, nurturing the generations of the nation, and showing the path of goodness to anyone who approached her make her an exemplary role model for the present generation

*Fifthly*, Having a high social spirit. Andi Siti Nurhasanah was a religious scholar who possesses a high social spirit due to factors of knowledge and the environment that shaped her. Moreover, her husband was a religious scholar who was constantly visited by guests from various places, and every guest must be well served, provided with food, drink, and a place to sleep for those who stay overnight. In addition, when KH. Lanre Said officially established the Majelisul Qurra' wal-Huffadz Islamic boarding school, Andi Siti Nurhasanah personally prepared all the meals and drinks for the students in the kitchen. Sofyan Sofi, as a student who lived in Andi Siti Nurhasanah's house from 1985 to 1992, witnessed Andi Siti Nurhasanah's social spirit, as she prepared meals and drinks for the students in the kitchen all by herself."

*I witnessed that he/she is extremely patient, has a high social spirit, and never complains. He/she always wants to help anyone who comes to confide in him/her. The food prepared in the kitchen is what is shared, and even if it's not enough, he/she prioritizes the guests and students. If he/she receives charity, whatever is in his/her hands is immediately transferred to the hands of others.*

A testimony from Andi Wardah regarding the generosity of Andi Siti Nurhasanah during her lifetime, at the beginning of the establishment of Pondok Pesantren Darul Abrar Nangka Palattae in 1997

*At that time, we were just beginning to establish the Islamic boarding school, and we truly started from scratch. One of the main supporters of the establishment of the boarding school was H. Amir Daus, an automotive workshop entrepreneur in Pasar Sentral Palattae. He was the one who, from the very beginning, was willing to provide assistance in terms of food supplies for the students. During that time, we ran out of provisions to cook in the students' kitchen. So, Ustadzah [Andi Siti Nurhasanah] wrote a letter requesting help. However, I found it really difficult to ask for help from others. She knew that I felt uneasy about delivering the assistance request, so she said to me, 'Sell the gold you're wearing; I'll replace it. I also have gems; I'll give them to you, and you can take them when I pass away.' Indeed, she gave me a 4-gram gold ring. Eventually, I sold it, and the proceeds were used for the students' livelihood. The early days of establishing the boarding school were indeed filled with challenges.*

Andi Wardah also witnessed that Andi Siti Nurhasanah was a generous person who had the principle that what is beloved should be given as charity. She loved to give sarongs as charity; almost everyone who came to visit her received a sarong. As it turns out, sarongs were one of her favorite items because they were multifunctional.

*She often said that she liked sarongs because they had many benefits. Everyone could use them, and there was no notion of loose or tight. They could be used for prayers, covering one's body, reciting the Quran, and various other purposes. That's why she enjoyed giving sarongs as charity.*

The testimony above is reinforced by Andi Rosmawati, who witnessed that Andi Siti Nurhasanah had commendable habits.

*As the month of Ramadan approached, she would purchase a large quantity of sarongs, and every person who came to visit her was given a sarong. All the teachers and neighbors around the boarding school were also given sarongs. Another habit was always distributing her own Eid allowances to the teachers and the local community. This is what I witnessed and experienced while accompanying her.*

The same thought was expressed by one of her students and also her neighbor in Tuju-Tuju, Andi Maemunah. She conveyed that Andi Siti Nurhasanah's generosity is difficult to put into words. If there were someone who could wear gold sarongs, she could, because every person who came to meet her would bring a charity offering for her. However, none of it was kept for her personal use; it all passed through her hands and was immediately transferred to others in need.

## **Conclusion**

Based on the presentation above, we can conclude that Andi Siti Nurhasanah was a female Islamic scholar, educator, and role model for her students and the community. She served as an opener of doors to goodness (*mafāṭih al-khaer*) and a closer of doors to evil (*maghāliq al-syarr*). Various aspects of her life are worthy of emulation, especially in the millennial era when there is a crisis of role models among the younger generation. At least five aspects, as we have outlined, can be considered exemplary in Andi Siti Nurhasanah's character: (1) honoring knowledge and respecting teachers; (2) a special method of memorizing and maintaining a thorough recitation of the Quran's 30 chapters; (3) optimizing the use of time, ensuring no moment passes without benefit; (4) being a pure teacher and educator, consistently educating the nation's future generations no matter where she was or the circumstances she faced, even educating until her final moments on her deathbed; (5) possessing a high social spirit and

generosity, so that anyone who ever met her felt they had benefited from the presence of Andi Siti Nurhasanah.

### Acknowledgment

This research was able to proceed smoothly and be completed thanks to the support of the interviewees, friends, and family. Therefore, we would like to express our gratitude to all those who provided information and served as interviewees in this article, including: A. Abdul Malik Petta Simpuang, KH. Dr. Muttaqin Said, KH. Bachtiar Nasir, Andi Wardah, Andi Rosmawati, Nuryadin Sokku, Azhar Azis, Andi Muhammad Arsyad, H. Andi Mukhtar Longi, Juliansyah, Andi Maemunah Petta Baji, Sofyan Sofi, and Muhammad Nasir. Additionally, we extend our heartfelt thanks to our family for their support, especially my wife, Neni Marlina, and our two daughters, Alkhansa Hadziqah and Nasha Adibah. May Allah bestow blessings, grace, and His guidance upon us all.

### References

- Almutamah, S., & Husin, H. (2020, November). Emansipasi Wanita Muslim (Analisis Manaqib Sayyidah Khadijah Karya Al-Habib Muhammad Bin Alwi Al-Maliki). In *Seminar Nasional Kahuripan* (pp. 104-106).
- Asy'arie, M. (2001). Filsafat Islam Sunnah Nabi dalam Berpikir (Islamic Philosophy of the Prophet's Thinking). Yogyakarta, Central Java, Indonesia: Lembaga Studi Filsafat Islam (LESFI).
- Az, S. (2020). Pendidikan perempuan sebelum Islam. *Jurnal Tahdzib Al-Akhlaq*, 6(2).
- Azz, A., & Husein, N. (2010). Qashash an-Nisā f al-Qur'ān al-Karm, terj. Sutrisno Hadi dengan judul: 30 Wanita K'Isā h Penuh Hikmah &Inspirasi.
- Az-Zarnuji, S. (2019). Ta'limul Muta'allim. Solo: PT. Aqwam Media Profetika.
- Ghuddah, A. F. A. (2023). *Qīmah al-Zaman 'indal- 'Ulāma*, diterjemahkan oleh Faris Jihady dengan judul, *Kisah Para Ulama Terdahulu Mengelola Waktu*. Gema Insani Press: Depok.
- Handayani, S. A. (2020). *Humaniora dan Era Disrupsi Teknologi dalam Konteks Historis*. Dalam *Prosiding Seminar Nasional Pekan Chairil Anwar kerjasama FIB Universitas Jember, HISKI Jember, dan ATL Jember*. Volume 1. Nomor 1.
- Ilham. (2017). *Konsep Pendidikan Kader Ulama Anregurutta Muhammad As'ad Al-Bigisi*. Disertasi Pascasarjana Universitas Ibn Khaldun Bogor. Tidak diterbitkan.
- Iqbal. (2017). *Peranan Khadijah Terhadap Penyebaran Agama Islam di Mekah*. Dalam *Jurnal Rihlah*. Volume 7. Nomor. 1.
- Kadir, I. (2019). *Jejak Dakwah KH. Lanre Said, Ulama Pejuang dari DI/TII hingga Era Reformasi*. Dalam *Journal Nukhbatul Ulum: Jurnal Bidang Kajian Islam*. Volume 05 No. 2.
- Kadir, I. (2019). *Negeriku di Atas Awan: Novel Pemantik Inspirasi*. Media Jaya Abadi: Bandung.
- Kadir, I. (2020). *Pertemuan Terakhir dengan Petta Cinnong*. Academia.com
- Kadir, K. (2017). *Kompetensi Ulama Bugis: Antara Ilmu dan Adab*. Admin Hidcom.
- Kahalah, Umar. 1379 H, *A'lām An-Nisā'*. Vol. III. Mu'assasah Risalah: Beirut.

- Mustofa, A. (2019). Metode keteladanan perspektif pendidikan islam. *CENDEKIA: Jurnal Studi Keislaman*, 5(1), 23-42.
- Nahar, M. H. (2019). Tokoh Antagonis Dalam Kisah Al-Qur'an. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 15(2), 254-280.  
<https://doi.org/10.18196/AIIJIS.2019.0105.254-280>
- Palimai, I. K. (2010). *Jejak Dakwah KH. Lanre Said, Ulama Pejuang dari DI/TII hingga Era Reformasi*. Jogjakarta: Aynat Publishing.
- Rachmat, R., Mujahidin, E., Tamam, A. M., & Alim, A. (2022). Waktu-waktu efektif belajar menurut para ulama dan santri. *Ta'dibuna: Jurnal Pendidikan Islam*, 11(1), 52-65.  
<https://doi.org/10.32832/tadibuna.v11i1.6011>
- Sholehuddin, M. S. (2012). *Reaktualisasi Metodologi Pengajaran Islam Klasik di Era Globalisasi*. *Jurnal FORUM TARBIYAH*. Volume 10. Nomor 2. Desember.
- Suriasumantri, J. S. (2005). *Filsafat Ilmu, Sebuah Pengantar Populer*. Pustaka Sinar Harapan: Jakarta.
- Syahdanur. (2015). *Selling Skill Rasulullah Shalallahu Alaihi Wasallam dalam Menjual*. Dalam *Jurnal Ekonomi KAT*. Vol. 26. No. 2.
- Tidjani, A. (2016). Aisyah Binti Abu Bakar Ra: Wanita Istimewa Yang Melampaui Zamannya. *Dirosat: Journal of Islamic Studies*, 1(1), 27-40.  
<https://doi.org/10.28944/dirosat.v1i1.6>
- .