



## The Education of Ulama Cadres in Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan, Indonesia

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Article Info	Abstract
<p>Article History</p> <p>Received: December 4, 2023</p> <p>Revised: February 23, 2024</p> <p>Accepted: April 18, 2024</p> <p>Published: April 19, 2024</p> <p>Keyword: Islamic Education, Islamic Movement, Muhammadiyah</p> <p>Copyright (c) 2024 Ibnu Habibi, Tobroni Torbroni, Triyo Supriyatno, Ahmad Barizi</p> 	<p>This research analyzes the education of ulama cadres at the Muhammadiyah Islamic Boarding School, Karangasem Paciran Lamongan. This research uses a qualitative descriptive method with a case study approach. The techniques used in collecting data were observation, interviews, and documentation. Checking the validity of the data by triangulating sources and methods. Meanwhile, data analysis includes condensation, presentation, verification, and conclusion. The results of the research concluded: First, the concept of Ulama in Muhammadiyah Islamic boarding schools is to have professional competence, personal competence, social competence, and spiritual competence. Second, the strategy used by Islamic boarding schools to carry out education for ulama cadres is (a) education and training carried out in formal education and Islamic madrasas; (b) encouragement to memorize the Qur'an; (c) familiarization with students' activities; (d) field practice for preaching in the community. There are two variants in the education of ulama cadres, namely genetic and social theory (3). The educational implications of Muhammadiyah Islamic boarding school ulama cadres are (a) the existence of beneficial community service activities through da'wah weeks and field da'wah service; (b) there is an increase in the Islamic boarding school's clerical competence; (c) there is high satisfaction and trust in the community towards graduates of the two Islamic boarding schools, making it easier for graduates to play an active role in empowering the community, especially in the religious sector.</p>

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## Introduction

Muhammadiyah is the name of an Islamic movement born in Kauman Yogyakarta on November 18, 1912, coincident with the 8th Dzulhijjah 1330 Hijriyah. The founder of Muhammadiyah was a *Kiai* who was known to be pious, intelligent, and had a reformer's spirit, namely *Kiai* Haji Ahmad Dahlan, whose previous name was Muhammad Darwis. Muhammadiyah was founded in the form of an official organization or association, which is often called "Persyarikatan," which at that time used the term "Persjarikatan Moehammadiyah" (Nashir 1994: 15).

Referring to Kuntowijoyo's analysis (Shihab 1998: xi), the founding of Muhammadiyah by Ahmad Dahlan represents a theocentric consciousness, namely a new awareness of religious values (Islam). This awareness was formed in K.H. Ahmad Dahlan after experiencing a mental struggle with the idea of Islamic reform. Apart from that, it is also supported by his concern about the objective condition of Indonesian Muslims, which is characterized by the practice of religious rituals mixed with the practice of superstition as a product of Islam-syncretic with Javanese culture, as well as Bid'ah and Churafat as products of Islam-traditionalism (Shihab 1998: xi).

Muhammadiyah is currently 111 years old and has experienced several leadership changes. The following are figures who have led Muhammadiyah: 1) *Kiai* Ahmad Dahlan (1912-1923), 2) *Kiai* Ibrahim (1923-1932), 3) *Kiai* Hisyam (1932-1936), 4) *Kiai* Mas Mansur (1936-1942), 5) Bagus Hadikusumo (1942-1953), 6) A.R Sutan Mansur (1952-1959), 7) *Kiai* M Yunus Anis (1959-1962), 8) K.H Ahmad Badawi (1962-1968), 9) K.H Faqih Usman (1968-1969), 10) K.H. A.R. Fachruddin (1969-1990), 11) *Kiai* A. Azhar Basyir (1990-1995), 12) M. Amien Rais (1995-1998), 13) A. Syafii Maarif (1998-2005), 14) Din Syamsudin (2005-2015), and 15) Haidar Nasir (2015-present).

Based on the weight of scholarship and intellectuality, Muhammadiyah's leadership patterns are divided into two categories: first, they tend to be intellectual-ulama (starting from *Kiai* Ahmad Dahlan to *Kiai* A.R. Fachruddin). They are called intellectual scholars because they have insight into the intellectual field, even though they are not academics. Second, they tend to be intellectuals (from *Kiai* A. Azhar Basyir to Haidar Nasir). They are called ulama intellectuals because they are academics with vital religious insight (Ghozali 2022: 78).

The importance of the cadre formation of Ulama, especially in Muhammadiyah, was expressed by A. Mukti Ali in the Leadership Work Meeting of the Cadre Education and Human Resources Council (MPK-SDI) of the Muhammadiyah Central Leadership in Yogyakarta on November 12-14, 1993. "The good and bad of the Muhammadiyah organization in the past The future can be seen from the good and bad of the current cadre. "If the current cadre is good, then Muhammadiyah will be good in the future" (Tanfidz Decision of the BPK PP Muhammadiyah Working Meeting, 1993, 48). At the "National Muhammadiyah Seminar at the End of the 20th Century" (1985) before the 41st Congress in Surakarta. In this seminar, A Malik Fadjar and K.H. Sjahlan Rosyidi (chairman of the Central Java PWM and chairman of the Central Java MUI) stated the need to establish an ulama laboratory at Muhammadiyah. In the same seminar, K.H. Ahmad Azhar Basyir, chairman of the PP Muhammadiyah Tarjih Council 1980-1990, said that the Ulama that Muhammadiyah needed were not just clever scholars in Islamic science; Ulama were *rijaluddin*, namely experts in religious science who were also mujahids for preaching and guiding the people (Hidayat 2015: x).

The cadre formation of Ulama is also to improve the quality of Ulama so that Muhammadiyah ulama, apart from being competent in the field of religious sciences (*al-'ulum ad-diiniyah*), and *tafaqquh fi ad-diin*, also have a broad vision, soul leadership, and

management, as well as understanding humanitarian, social, and national issues and the development of science and technology. Ulama is the key to connecting religion in Islam by spreading and preserving it for mankind (Rahardjo 1996: 704).

From the views above, this became the basis for this organization to establish an Islamic boarding school, which implicitly aims to produce future Ulama who will take part in society. Ittihadu al-Ma'ahid al-Muhammadiyah (ITMAM), namely the Muhammadiyah Islamic Boarding School Association, reported that the number of Islamic boarding schools registered with PP Muhammadiyah reached approximately 150 (Imran, 1436 H: 14). Meanwhile, the PP Muhammadiyah Islamic Boarding School Development Institute (LP2) in the Indonesian Muhammadiyah Islamic Boarding School National Coordination Meeting on October 28–30, 2016 in Makassar reported that the number of Muhammadiyah Islamic boarding schools was 180 (Rakornas 2016).

However, efforts to produce ulama cadres through Islamic boarding school education carried out by Muhammadiyah are still doubtful. This can be seen from the first because the culture at Muhammadiyah is formal. The Muhammadiyah Islamic boarding school also has a formal culture (school feeling). To be able to produce ulama cadres, it is not only about religious knowledge but also Islamic boarding school values, also called *Pancajiwa* (ed-Islamic boarding school Gontor), such as the spirit of sincerity, the essence of simplicity, the spirit of self-reliance (self-reliance), ukhuwah Islamiyah, and freedom (Zarkasyi, 1978: 13-14); secondly, if the Muhammadiyah Islamic boarding school has a formal school, then the pressure on the students are more on the formal school. The teaching curriculum has a more significant portion for general lessons than religious lessons and religious activities.

In this way, the Muhammadiyah Islamic boarding school has become a foundation of high hopes for preparing a cadre of tarjih ulama who are *tafaqquh fiddin* and have a progressive Islamic perspective. Muhammadiyah is also still looking for the ideal and appropriate format and model of Islamic boarding school as a vehicle for producing Persyarikatan cadres who are *tafaqquh fiddin* and who have advanced Islamic insight (Miswanto 2019: 82).

History records that in 1948, the Muhammadiyah of East Java, especially the Lamongan area, had an Islamic educational institution (Islamic boarding school) established, namely the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan. On a national scale, this Islamic boarding school is well known, especially within Muhammadiyah, as a pioneering Islamic boarding school whose students are limited to East Java and throughout the archipelago.

Based on this view and considering the lack of studies, the author researched Ulama Cadre Education at Muhammadiyah Islamic Boarding Schools (Studies at Karangasem Muhammadiyah Islamic Boarding School Paciran Lamongan).

## Research Method

This research uses a qualitative approach (K. Denzin and S. Lincoln 2005: 4-5) to reveal the symptoms studied in a natural context (natural setting). In this qualitative research, the researcher's position is the crucial instrument (key informant) by taking informants purposefully and snowballing data collection techniques using triangulation (combination), where data analysis in qualitative research results emphasizes meaning rather than generalization (Sugiyono 2010: 23).

Qualitative research aims to understand phenomena as symptoms that accompany certain events (M. Rahardjo 2010), especially case studies that observe empirically (K. Yin

2003: 1) and observe (J. Taylor, Bogdan, and L 2016). This research describes the meaning of data and phenomena regarding the education of Muhammadiyah Islamic boarding school ulama cadres, which were captured by researchers based on data findings in the field.

This research was conducted at the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan, in Jl. Pondok RT.02/R.W.06, Paciran, Kec. Paciran, Lamongan Regency, East Java 62264. Data collection techniques include observation, interviews, and documentation. Meanwhile, the data analysis technique used in the research is a data analysis technique following the theory of Miles, Huberman, and Saldana (2014), namely analyzing in three steps: condensing the data, presenting the data (data display), and drawing conclusions or verification (conclusion drawing and verification). Data condensation refers to selecting, focusing, simplifying, abstracting, and transforming data.

After the data has been analyzed, the next step is to validate the research data to be credible and accountable (Miles, Huberman, and Saldana 2014). The efforts made by researchers are to test the correctness of the data obtained by testing data credibility (internal validity), transferability testing (external validity), dependability testing (reliability), and confirmability testing (objectivity) (Sugiyono 2010).

## Result and Discussion

### Definition of Ulama Cadre Education

The word Ulama comes from Arabic. Ulama is the plural (plural) form of the word 'alim which means someone who knows or has knowledge. The word 'alim follows *wazan fa'il*, which, if translated into *tashrif*, is original 'alima ya'lamu 'ilman (knowing) (Lajnah Pentashihan Mushaf Al-Qur'an, 2012).

Another understanding (M. D. Rahardjo 1996) is that the terms 'Ulama and 'alim' have the exact root words as the terms 'ilm, 'nature, or ma'lum, which are then called science, nature, and maklum in Indonesian. Then, from the relationship between these three terms, it is interpreted that humans can know a science.

In Indonesia, the term ulama is understood very fluidly. Everyone who has high religious knowledge is often called a scholar. However, in terminology, the term ulama is usually equated with the term Kiai (Dhofier, 1982). Then, the term Kiai, understood as a scholar, has a unique character compared to the character of Ulama in other countries. In traditional society, a person can become a Kiai or be called a Kiai because he is accepted by society as a Kiai. This acceptance can be seen in people asking the Kiai for advice or sending their children to study with the Kiai. Indeed, to become a *kiai* there are no formal criteria such as study requirements, diplomas, and so on. Still, several non-formal requirements must be fulfilled by a Kiai to determine whether someone will become a significant or minor Kiai.

Aboebakar Atjeh mentions several factors that cause a person to become a great Kiai: 1) His knowledge, 2) His holiness, 3) His descendants, and 4) The number of his students. Vredenbregt provides a scheme that is almost the same as H. Aboebakar Atjeh, namely: 1) Heredity (a great Kiai has a reasonably long pedigree), 2) his religious knowledge, 3) the number of his students, 4) the way he dedicates himself to society (Steenbrink 1986).

Meanwhile, another view (Horikoshi 1976) is that Ulama in Indonesia, especially in rural areas, has at least three functions: mosque and madrasah administrators, teachers and educators experts, and Authorities of Islamic Law. Ulama functions as

mosques and madrasah administrators because mosques and madrasahs are considered the institutional heart of rural Islamic communities. In mosques, clerics usually lead the obligatory prayers five times a day, while in madrasahs, clerics usually hold *tabligh akbar* for the wider community. Both institutions are also looked after and maintained by Ulama, both physically and in their activities.

In his book entitled “Ulama and Social Development” Ahdi Makmur explains that there are several positions of Ulama in society, including (Makmur 2016): a) Ulama as administrators also prayer leaders in mosques, b) Ulama as guides people and translators of Islamic texts, c) As guardians of religious teachings in Islamic society.

As for the role of Ulama (Horikoshi 1976), Ulama in Indonesia, especially in rural areas, has at least three functions: Mosque and Madrasah Administrators, Teachers and Educators, and Experts and Authorities of Islamic Law. Apart from being interpreters, according to Horikoshi, the Ulama also functions as a law implementer in Islamic society. This means that people often ask for help from Ulama to solve the problems they are facing. Problems that frequently require the role of Ulama to resolve them are usually related to family, marriage, and inheritance issues. In these cases, Ulama is asked to become a judges to decide problems raised by the community using an Islamic legal approach.

As for Muhammadiyah’s conceptual view, it was conveyed by several Muhammadiyah figures who explained the meaning of Ulama, such as K. H. Ahmad Azhar Basyir, explaining that Ulama is people who explore and practice Islamic teachings originating from the Al-Qur’an and Hadith so that they can play an active role as guides to the people in living their lives according to Islamic teachings (Basyir 1985). Meanwhile, the characteristics of Ulama (Rahardjo 1996: 684) in his book “Indonesian Encyclopedia” states that the attributes of Muhammadiyah ulama are as follows: a. as bearers of religious traditions, b. People who understand Islamic law, c. as an implementer of jurisprudence law.

Meanwhile, Syamsul Anwar, Ramadhan 1433 H recitation on Saturday, 9 Ramadan 1433 H / July 29, 2012, A.D. at Universitas Muhammadiyah Yogyakarta, explained that there are four competencies that Muhammadiyah ulama cadres must-have in the present and future, namely: First, they must master at least one branch. Knowledge, primarily Islamic religious knowledge; secondly, they must have a certain level of holiness in their individual lives; third, they must have involvement in society because Ulama comes from the community, serve the community, and become community leaders, especially in religious matters; fourth, mastering the tools of knowledge, namely language, both Arabic because the reference sources for religious knowledge mostly use Arabic or English because as a modernist movement Muhammadiyah must be able to anticipate globalization which is very difficult to do without mastering English. More than that, Muhammadiyah Ulama must also have abilities in astronomy or arithmetic.

### **Cadre Education**

In (Syafri and Zen 2017: 27-30), Langeveld stated that education is guidance or assistance given by adults to the development of children to reach maturity to make the child able to carry out their life tasks on their own without the help of others. According to John Dewey, education forms fundamental intellectual and emotional skills towards nature and fellow humans. According to Ki Hajar Dewantara, education is an effort to promote the growth of character and mind.

Meanwhile, cadres are people who are prepared as replacements to carry out the tasks and functions held in strategic positions that will be left behind by their predecessors (Arifuddin 2018: 25). The term cadre formation is perceived as a process of forging young people to equip themselves with knowledge and skills so that they can maximize their potential so that they can pass on the baton in realizing the ideals and goals of an organization or institution. Cadre formation is also understood as the process of deriving and transferring values carried out by an organization or institution to the younger generation and equipping them with knowledge and skills (Rahmawati 2016: 151).

From the definition of education described above, it can be concluded that cadre education is a conscious and planned effort to convey and transfer knowledge, skills, and organizational values to cadres, as well as guiding and directing the potential of each individual to grow and develop into the expected cadre. The cadre of Ulama is a process of preparing the young generation who will continue the duties and functions of Ulama in the future by equipping them with the values, knowledge, and skills they need. This cadre formation process is a long-term process that must be carried out in stages with careful planning.

Muhammadiyah cadre formation is implemented using various types of activities that are directed, planned, and sustainable. The kinds of cadre formation activities that can be carried out generally consist of two categories (MPK Team for Muhammadiyah Central Leadership, 2016: 37): a) Main Cadre is an essential cadre activity carried out in the form of education or training to unite the vision and understanding of ideological values as well as movement systems and actions organized by the leadership of the association or Cadre Education Council (Central to Branch) and Muhammadiyah Business Charities. The Cadre formations included in the main cadre category are Darul Arqam and Baitul Arqam; b) Functional Cadre is a cadre activity carried out in the form of structured education, training, courses, or intensive studies, but the curriculum standards are not set in stone to meet the specific needs and functions of an assembly or institution. Functional cadres are supporters of the leading cadres and function to develop cadre resources. This cadre is more flexible considering its decentralized, autonomous, and systemic implementation principles. For example, cadre schools, instructor training, political dialogue, training organized by assemblies and institutions, leadership training, special training, organizational governance/upgrading training, and special training.

### **Muhammadiyah Islamic Boarding School Concept**

The term *pesantren* comes from the root word *santri* with the prefix “pe” and the suffix “an,” meaning the place where the students live. Professor John said the term *santri* comes from Tamil, a teacher who teaches the *Qur’an*. Meanwhile, CC. Berg believes the term comes from the word *Shastri*, which in India means a person who studies the sacred books of Hinduism or a scholar who specializes in Hindu religious scriptures (Dhofier 1982: 22-25). *Shastri* has the same root meaning as the word *shastra*, meaning sacred books, spiritual books, or knowledge. However, the word *santri* can also be taken from the word *cantrik*, namely servants of *begawan* or sages who are given wages in the form of knowledge. This last theory needs to be considered because in traditional Islamic boarding schools in remote rural areas, students often also serve as helpers or servants of the *Kiai*. Consequently, the *Kiai* feeds the students at the Islamic boarding school and teaches them religious knowledge. In subsequent developments, these two terms were used together to become the term Islamic boarding school.

As for the elements of Islamic boarding schools, according to the meaning of etymology and epistemology, there are at least 4 (four) elements of Islamic boarding schools (Dhofier 1982): 1) Kiai, which is the core element in Islamic boarding schools. The founding figure or also the caretaker of the Islamic boarding school is often referred to as Kiai; 2) Learning the yellow book. Learning the yellow book is an activity of studying religious sciences written in an Arabic language book on paper that is generally yellow color aims to educate and prepare intellectual experts in the field of religious sciences who will become future Kiai or clerics; 3) Mosques or prayer rooms. The mosque or prayer room is an element that cannot be separated from the Islamic boarding school and is considered the center of learning activities and worship practices for the students; 4) *Santri*, who are the future Kiai cadres.

Among the cultures of Muhammadiyah, Islamic Boarding Schools are system-based (organization) by carrying out regulations. Islamic boarding school management is periodized, including the *Mudir* (Kiai) being given a period in the leadership of the Islamic boarding school. *Kiai* is given S.K. (Decree) so that the leadership of the Kiai is not like a kingdom whose leadership is passed down from generation to generation. Kiai is selected based on deliberation, and the candidates are submitted to the Muhammadiyah Central Leadership. There is a selection, such as a fit and proper test, and finally, there is a decree, which is the same as selecting and appointing a rector.

The organizational culture in the M.U. Islamic boarding schools have two values: fundamental culture and instrumental culture. If fundamental culture includes 1) references, the primary references come from the Al-Qur'an and Sunnah, and 2) realizing an actual Islamic society. Meanwhile, instrumental culture comprises 1) the ethos of *fastabiq al-khairat*, so we can always compete to show our strength in competing with any party. 2) do not make Muhammadiyah's charitable efforts like personal or family property. 3) do not seek a position, but do not shy away from being given a position. 4) Da'wah that is encouraging, soothing, enlightening, and intelligent. 5) Think broadly and flexibly. 6) Talk less, work more.

The culture in Muhammadiyah Islamic boarding schools is an organization that implements regulations, develops curriculums, and evaluates the implementation of Muhammadiyah Islamic boarding schools (Wahab 2021) .

### **Profile of Muhammadiyah Islamic Boarding School**

Muhammadiyah Islamic Boarding School Karangasem was founded in October 1948 by K.H. Abdurrahman Syamsuri in response to concerns about the fate of education and the development of people's lives. This Islamic boarding school is located on the North Coast of Java on the Deandels Highway between Tuban-Gresik, precisely in Paciran Village, Kec. Paciran District. Lamongan.

At first, the Karangasem Islamic Boarding School was just a tiny prayer room known as "Langgar Duwur" (LP2M PP Muhammadiyah, 2022: 62). The prayer room in the form of a house on stilts was founded by Kiai Idris, who was the grandfather of K.H. Abdurrahman Syamsuri. Kiai Idris uses Langgar Duwur to teach local people how to read and memorize the Al-Qur'an. After Kiai Idris died in 1939 while performing the Hajj, the management of the prayer room was continued by his sons, namely K.H. Syamsuri and K.H. Ridwan Sarqowi. Until then in 1944, the leadership of the prayer room was taken over by the son of K.H. Syamsuri, namely K.H. Abdurrahman Syamsuri (*Nyi Man*).

The Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan Paciran, which has the statistical number 510035240140, is located at Jalan Pondok Rt. 02/06 Paciran Village, Paciran District, Lamongan Regency, East Java. Year Founded October 18, 1948, with Founder K.H. Abd. Rahman Syamsuri.

The vision of Islamic boarding schools is the formation of humans who are *tafaqquh fiddin* who have a balance between spiritual depth, intellectual breadth, and moral greatness, which can be enlightening for society. The first mission is to organize an Islamic education process that is quality-oriented, highly competitive, and based on spiritual, intellectual, and moral attitudes to create a cadre who become "*Rahmatan Lil 'salami*". Second, to produce a generation with the spirit of jihad, da'wah, doing good deeds, sincerity, obedience, independence, and working together for goodness.

### **The Concept of Ulama**

To obtain a comprehensive understanding of the concept of Ulama from the research site, we interviewed the teacher of the Muhammadiyah Islamic boarding school, Karangasem Paciran Lamongan, KH. Drs. Abd. Hakam Mubarak, Lc, M.Pd, explained that: "Ulama as stated by Allah in Surah at-Taubah verse 122, there is the word *liyatafaqquhu fiddin*, namely a scholar who understands religion regarding religious issues, one of the characteristics of which is that he must be able to read the yellow book. Bald book because all references to Islamic law are contained in these books, and he must also be able to convey and maintain that religious truth in society."

This is also in line with what was conveyed by one of the Islamic boarding school administrators, namely Ustadz Ustadz Fatih Fathoni MPd (*Diniyah* Curriculum Section of the Muhammadiyah Islamic Boarding School Karangasem Paciran). In the interview, he said that this lodge is a place to produce prospective Ulama, preachers, preachers, leaders, and others following the vision of the lodge. "In our view, the ulama that the Karangasem boarding school wants are those who are "*tafaqquh fiddin*", in the sense of understanding religious matters. Following the vision of the boarding school, namely the formation of human beings who are *tafaqquh fiddin* who have a balance between spiritual depth, intellectual breadth, and moral greatness, which can be enlightenment for society, which is also following the contents of Surah *At-Taubah* verse 122, "that there should be among those people who deepen knowledge about religion so that it can warn other people to do good deeds and avoid disobedience."

He further explained that the meaning of *tafaqquh fiddin* is a religious study that aims to strengthen students' faith, worship, and morals. This is done by planning and implementing activities at the Islamic boarding school. "The students are equipped with religious knowledge regarding faith, worship, and morals. In terms of aqidah, monotheistic materials are given when they first enter an Islamic boarding school. At the same time, in terms of worship, students must pray five times a day in the congregation, including mid-day prayers, reading and memorizing the *Qur'an*, and other sunnah practices such as sunnah fasting on Mondays and Thursdays. As for morals, students are provided with material from hadiths, specifically hadiths about character."

The following is the statement given by the Head of the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan Unit, Ustadz Hasan Ubaidillah, regarding the education provided to Islamic boarding school students and female students in the education of ulama cadres. "One of our efforts to produce Ulama who are *tafaqquh fiddin* is through learning in the *Diniyah* program. "Because the hope of the students or the guardians of the students is that the child can understand religion in

depth and apply it in society, for example, at least he can become a prayer leader in his hometown, apart from that he can also do Friday sermons and cults in the month of Ramadan.”

A statement from Ustadz Fatih Fathoni, Head of the Division, reinforced the statement from the boarding school leadership. Pondok Education said: “The *Diniyah* program of the Karangasem Paciran Lamongan Islamic boarding school is a forum for training students that is adapted to the vision of the Pondok, the formation of human beings who are *tafaqquh fiddin* who have a balance between spiritual depth, intellectual breadth, and moral greatness which can be an enlightener for society, this vision following the expectations of the *santri* guardians and *santri* in society in the future”

The objectives of the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan also reinforce this. These goals are referred to as the Five Ideals of Karangasem. These five ideals have been formulated by Kiai Syamsyuri, namely (1) Forming capable Muslim people, (2) having noble character, (3) being able to develop and maintain the greatness of Islam, and (4) being responsible for (5) the realization of a mainstream society that Allah blesses” (Fauzan 1993).

To create a cadre of Ulama within the Islamic boarding school’s vision, it is necessary to formulate a target for graduates of the *Diniyah* program. This is important because by having targets that students must master, Islamic boarding school organizers can plan steps to achieve the goals and targets. The targets for Islamic boarding school graduates are formulated into several competencies that must be mastered. The competencies of the Karangasem Islamic Boarding School students are a) *Tahfidzul Qur’an* Competency, b) Arabic and English Competency, c) Academic Competency, d) *Da’wah* Militancy Competency, and e) *Qiroatul Polar* Competency (Reading the Yellow Book).

From the statements that have been given, the researcher concludes that the concept of Ulama that the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan wants is Ulama who have: a) The competency “*tafaqquh fiddin*” whose indicators are mastering the knowledge of tools (*nahwu shorof*) to support the Arabic language through teaching the yellow book, memorizing the holy verses of the *Qur’an*, reading the *Qur’an* fluently and mastering general knowledge; b) Personal competence, characterized by a simple life in an Islamic boarding school and adorning oneself with noble morals; c) Social Competence, starting with being happy to share, carrying out public cleanliness every Friday, and prioritizing public interests over personal interests; d) Spiritual Competence, students are trained with various worship activities, for example, fardhu prayers in congregation, *Tahajjud* prayers, fasting Monday and Thursday.

### Strategy for Cadre of Ulama

The efforts of the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan are to educate ulama cadres through two strategies, namely curriculum development and activity planning.

#### *Education and Training*

The Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan has 12 formal educational institutions, all in line with the Islamic boarding school’s vision. Ustadz Fatih Futhoni said that: “This Islamic boarding school is like an education and training center or education and training center for students of ulama cadres, the clerical material is given more priority, teaching ISMUBATA (Islamic Muhammadiyah Arabic Language and *Tahfidzul Qur’an*). All educational institutions require 8 hours of learning

to memorize the Qur'an as a basis for religious abilities. "Including at *Madrasah Diniyah*, they are also taught to read the yellow book/ apart from general studies by caregivers."

The education strategy for ulama cadres at the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan is specifically implemented through the *Diniyah* Program, where the educational material for ulama cadres is then outlined in the *Diniyah* curriculum at the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan. This was obtained from interviews and data from Ustadz Fatih Fathoni, Head of *Madrasah Diniyah Wustho'*. The interview is as follows, "We (Islamic boarding school management) have designed a special curriculum for the *Diniyah* program, which will be implemented this academic year (2022-2023). I will provide notes regarding the details of this *Diniyah* program. Of course, the curriculum design at each level is different according to the needs and time allocation of the *asatidz*. "As for the curriculum structure, of course, we adjust it to the distribution of available time and the number of *asatidz* on duty."

As an additional note, Ustadz Fatih Fathoni provided the *Diniyah* Program Curriculum Structure, including *Madrasah Diniyah Ula* (for grades 1, 2, 3), *Madrasah Diniyah Wustha* (for grades 4 and 5), and *Madrasah Diniyah A'la* (grade 6) with different books at each level. *Madrasah Diniyah ula, wustha, and A'* students are taught the study of hadith, *Qur'an, Nahwu, Shorof, Arabic, Fiqh, Muhadtasah, Islamic studies, and Mufrodat.*

#### *Strengthening and Accelerating Memorization of the Qur'an*

As previously explained, The Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan calls itself "*Soko Guru Para Huffadz*", so one of the superior programs is *Dauroh Tahfidz*. The *tahfidz* program in the first and second generations, from around the 1960s to the late 1970s, used the memorized deposit method at K.H. Abd. Rahman Syamsuri. *Tahfidz* methods and programs continue to undergo changes and adjustments - most recently using the "*Daurah Tahfidzul Qur'an*" program, a *tahfidz ziyadah* program with the principle of participant quarantine for 1 whole month. The "*Daurah Tahfidzul Qur'an*" method includes the activities of *Tahyi'an Nafsiyah* (mental preparation), *Taskhin* (warming up), *Tarkiz* (concentrating on memorizing), *tikrar* (repeating memorization) and *Tarabuth* (linking memorization to specific events).

On one occasion, Ustadz Fatih Fathoni explained that: "In 2023, *Daurah Tahfidz* has held 20 classes and has graduated 1,750 students at both junior and senior high school levels. In 2023, 158 students participated in *Daurah Tahfidz*, and the director of *Tahfidz* selected them. Each educational institution. This *tahfidz* cycle is carried out for 1 month with the aim of *ziyadah* (increasing) memorization of 10-15 Juz."

#### *Familiarization with Santri Activities*

The next effort to educate ulama cadres is through the habituation of *santri*. The activities of students at the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan, as usual, are activities from morning to noon at the formal school, while afternoon to evening activities at the Islamic boarding school, in particular, are taking part in Islamic boarding school activities. There are 26 hours of *Diniyah* Program learning in one week for the *Ula', Wustho, and A'la* levels. These 26 hours of learning are divided into 9 to 10 *Diniyah* and Names of Books subjects that must be studied. The *Diniyah* Program activities are spread across daily activities carried out by students while at the Islamic boarding school. Field Practice

It is commonplace that the knowledge that students have obtained can be put

into practice or put into practice so that the knowledge will be helpful, as, in the hadith, knowledge that is not put into practice is like a tree that does not bear fruit. The field practice carried out by the Muhammadiyah Islamic Boarding School Paciran is in the field of da'wah and teaching, called "Da'wah Week".

Head of the *Tahfidz* Program at SMP M 14 Karangasem, Ust Edy Purwanto, SE. S.Pd.I, Alhafidz, who is also one of the alumni of the same Islamic boarding school, said: "Every month of Ramadhan, someone is sent to various areas in Lamongan, and it has become an annual agenda, maybe even twice a year. Students in 12 grades are required to participate in field da'wah practice as a prerequisite for graduation, and they are assigned to regional areas (if not currently outside Java) to preach, sermons, cults, teach the *Qur'an* at TPA, and other activities. "This activity is the most felt in the community and remembered by the students."

Not only active students (namely grades 11 and 12) but also alumni hold the same activity, namely field *da'wah*. This was done by 30 Muhammadiyah Islamic Boarding School graduates Karangasem Paciran Lamongan who, who had a *da'wah* road show in the Muhammadiyah (PCM) *Modo* Branch Leadership area on Sunday (3/9/2017). These young preachers are members of the 1991 and 1994 *Laskar Alumni* community.

Ust also confirmed this opinion. Fatih Futhoni said that: "Karangasem, which has been in the field practice activities for 75 years, this Islamic boarding school collaborates with *Ittihadul masjid wa mushollah* (Association of Mosques and Prayer Rooms) in the Lamongan district by empowering grade 12 graduates and students who were labeled as young preachers, dedicated to becoming imams. Praying and preaching by giving sermons, lectures, cults, and recitations. This collaboration is also carried out with Muhammadiyah Branches and Branches throughout Lamongan Regency. In the past, Nyi Man was a collaboration with the Indonesian Islamic *Da'wah* Council (DDII), which M. Natsir led then. "If M. Natsir is looking for ulama/daisies who will be deployed outside the region, he will ask for Karangasem alumni."

From the interview presentation and data obtained, it can be concluded that implementing santri activities to support the education of Muhammadiyah ulama cadres is as follows: First, general knowledge education is carried out in formal schools/madrasahs. Second, religious education through Islamic boarding schools, in this case, Madrasah *Diniyah*, and third, strengthening knowledge through special activities including *halaqah tahfidz*, *Daurah tahfidz*, book study, sending students to preach, etc.

### Implications of Education for Ulama Cadres

The implications of education for ulama cadres in the Karangasem Islamic boarding school occur in three things: the role of students in developing society, the academic quality of the students, and the level of public trust in the Islamic boarding school.

#### *Participation in community development*

The development of education and learning at the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan to educate Muhammadiyah ulama cadres also impacts the quality of its graduates. This is shown by the large number of Islamic boarding school graduates accepted into state universities majoring in non-religious social studies and state Islamic religious colleges. Many even continue their studies at universities in the Middle East.

The essential programs for maturing and deepening students' abilities are carried out through three stages: first, the obligation to practice *khitobah* (public speaking speeches) and debate Islamic legal material in *muhadhoroh* activities so that they reach an advanced level. Second, every student and *santri* in grades 5 and 6 of KMI or 11 and 12 of SMA must become an OPPK (Karangasem Islamic Boarding School Student Organization) administrator. This activity targets all of the students' daily activities so that they indirectly hone the students' leadership skills. Third, students who meet the criteria for memorizing the *Al-Qur'an* from 10 to 25 juz and good *khitobah* skills are required to take part in a religious internship program every month of Ramadan in the form of a preaching week (LP2M PP Muhammadiyah, 2022: 66-67).

*Da'wah* week is a superior program because it proves the application of the skills and traditions of *khitobah* in *muhadhoroh*. *Da'wah* week is also an initial test instrument for students facing society, the point of mental mastery and self-control being the leading spirit in facing an audience.

Ustadz Fatih Fathoni said that the *khitobah* activity was very beneficial for students, and many figures who had previously performed *khitobah* had been born. "The tradition of studying Islamic law and preaching week as an application for *khitobah* training has given birth to Muhammadiyah figures who have wisdom in the organization's *da'wah* activities, for example, M Zuhri (PWM Central Kalimantan secretary). Muhammad Ziyad (chairman of LDK - Community *Da'wah* Institute - PP Muhammadiyah), and several other figures who are chairman of PCIM (Special Muhammadiyah Branch Leader) such as Hamim Jufri, chairman of PCIM Australia, who lives in Melbourne."

#### *Intensity of students' clerical competence*

Among the programs to increase students' clerical competency (LP2M PP Muhammadiyah, 2022: 65) are, first, *tahfidzul Qur'an*. Since the beginning, the motivation for establishing the Karangasem Islamic Boarding School was to be the primary support for memorizing the *Al-Qur'an* because, for K.H. Abdul Rahman Syamsuri, it was the most excellent model that never ran out and was swallowed up by the time of the *Al-Qur'an*. Positioning oneself as the guardian of the *Qur'an* will provide eternal energy to strengthen the institution. In February 2022, this training produced 1388 students memorizing the *Al-Qur'an*, whether Hafiz 10 juz, 20 juz, or 30 juz.

Second, the Fiqh Study Tradition. The study of Islamic law is the main character. *Tafaqquh fiddin* is the spirit of the Islamic boarding school. Because the position of the Islamic boarding school is as a transmitter of religious knowledge, the study of Islamic jurisprudence and interpretation of *Ahkam* becomes the main content in every religious activity of the *Kesatrian* and *Madrasah*, for example, the study of the *Muslim Minhajul* book, *Bidayatul Mujtahid*, and other fiqh books. The study of Islamic jurisprudence was taught directly by K.H. Drs. Abdul Hakam Mubarak, Lc., M.Pd.

#### c. The level of public trust in Islamic boarding schools

Islamic boarding school institutions in implementing education for ulama cadres, besides having significant benefits for the development of quality knowledge for students and graduates, also have benefits in increasing the number of students and their infrastructure. Ustadz Ubaidillah Hasan, head of the Karangasem Islamic Boarding School Unit, said: "In the last 5 years, Alhamdulillah, the development of the Karangasem Islamic Boarding School has been quite rapid. "It's good from the perspective of the students, the number of which increases with each new academic year, and secondly, there is a demand always to develop the Islamic boarding school physically, fulfilling

suggestions, which is the main thing as the number of students increases.”

## Conclusion

From the overall theoretical study, data presentation, and discussion of research results in the previous chapter, it can be concluded that following the focus and objectives of the research with the theme of Muhammadiyah Islamic Boarding School Ulama Cadre Education (Case study at the Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan) is as follows:

The concept of Ulama in the view of the Muhammadiyah Islamic boarding school (Muhammadiyah Islamic Boarding School Karangasem Paciran Lamongan) is as follows: (a) those who have professional competence in the sense of *tafaqquh fiddin* (religious understanding) as an absolute requirement are called Ulama who have mastered the science of tools, general knowledge, memorizing the Qur'an and able to become a prayer leader; (b) personal competence is characterized by a simple life in an Islamic boarding school and adorning oneself with noble morals; (c) social competence begins with being happy to share, carrying out public cleanliness every Friday, and prioritizing public interests over personal interests; (d) Spiritual competency with training for students in various worship activities, for example, *fardhu* prayers in congregation, *Tahajjud* prayers, Monday and Thursday fasting.

The strategy used by Islamic boarding schools to carry out education for ulama cadres is as follows: (a) Education and training through formal educational institutions (schools/madrasahs) and non-formal educational institutions, *Madrasah Diniyah*. Collaborative curriculum planning and implementation between the Islamic boarding school curriculum and the National Curriculum by preserving the tradition of studying the *Turats* book which is the hallmark of Islamic boarding school intellectuality; (b) Strengthening and accelerating memorization of the *Qur'an* by holding a particular '*daurah tahfidz*' training program and a unique *tahfidz* class program; (c) Habituation of *Santri* Activities, for 24 hours the *santri* activities are arranged in such a way by scheduling clerical activities, for example, *tahajud* prayers, *sunnah* prayers, memorization deposit activities, and *Diniyah* lessons; (d) Field Practice, final students are required to practice field da'wah in the month of Ramadan by giving lectures, sermons and becoming *tarawih* prayer leaders.

The implications of the education of Muhammadiyah Islamic boarding school ulama cadres at both sites are (a) the existence of beneficial community service activities through da'wah weeks and field da'wah service during Ramadan and in other months; (b) there is an increase in the Islamic boarding school's clerical competence; (c) there is high satisfaction and trust in the community towards graduates of the two madrasahs, making it easier for graduates to play an active role in empowering the community, especially in the religious sector.

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