

Muhammadiyah Boarding School (MBS): A Pioneer Educational Institution for Developing Ulama Cadres

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Abstract

The aim of this research is to analyze the efforts of the Muhammadiyah Boarding School (MBS) Al Amin Bojonegoro Islamic Boarding School in developing the education of ulama cadres, the concept of ulama according to the pesantren's perspective, and the strategies implemented by the pesantren in producing Muhammadiyah ulama cadres. This type of research uses a descriptive qualitative method with a case study approach. Data collection techniques are carried out through observation, interviews, and documentation. Data validity is checked through triangulation of sources and methods. Data analysis includes: data condensation, data presentation, verification, and drawing conclusions. The results of the study show: The concept of ulama at pesantren. MBS Al Amin Bojonegoro has the nature of tafaqquh fiddiin which means the ability to understand Islam, have memorized the Qur'an and can convey religious knowledge through lectures and sermons in the community. Learning in this pesantren is provided through madrasah diniyah and formal learning in madrasah schools, so that tafaqquh fiddiin includes mastery of religious knowledge and general knowledge. The steps taken by Islamic boarding schools in the formation of ulama cadre education include: (a)

Education and training through formal educational institutions (schools/madrasahs) that are integrated with religious lessons; (b) Strengthening and accelerating memorization of the Qur'an with special training programs for tahsin, tamrin, and tasmik; (c) Habituation of student activities where activities are arranged for 24 hours which include ulama activities such as tahajud prayer, sunnah prayer, memorization activities, and diniyah lessons; (d) Developing and executing an integrated curriculum between the pesantren curriculum and the national.

Keywords: *Muhammadiyah Boarding School, Ulama Cadre, Islamic Boarding School*

INTRODUCTION

Education plays a fundamental role in personal development, individually and socially. This is because the main goal of education is to develop one's potential as widely as possible and realize that potential.¹ Moreover, as is known, education in the 21st century is influenced by two big forces, namely the abundance of information and the unstoppable wave of globalization. Both have positive and negative impacts.

The progress of a nation depends on the human resources possessed by that nation. Education has a strategic role in creating the desired human resources as a process towards the ideals of national development, namely producing students who are intelligent, personable, faithful, devout, and skilled. Regarding education in Indonesia, especially Islamic education, it cannot be separated from discussing Islamic boarding schools. Discussions about Islamic boarding schools in Indonesia will always be reviewed if the discussion is related to education, especially Islamic education. The community feels a big impact with the existence of Islamic boarding schools in this country. Therefore, the initial goal of the revival of Islamic boarding schools is the preparation of education and preaching Islamic law to the people by giving lectures, either in a conventional way or in a contemporary way.² Islamic boarding schools have demonstrated their importance in the educational landscape, providing a response to societal needs through their multifaceted roles as educational institutions, centers for Islamic propagation (da'wah), and agents of religious social reform.

Along with the development of the information technology era and the increasingly unstoppable progress of science and technology, Islamic boarding school as institutions operating in the fields of education and social religion, must continue to develop, especially in the fields of management and educational curriculum. Because the existence of Islamic boarding schools as institutions plays a big role, namely as mediators of Islamic preaching and modernization in Indonesia.³ This is what has encouraged the renewal of the Islamic boarding school education system, namely the integrated school (dormitory) education system, better known as the Boarding School.

¹ Michael Erben, Pierre Bourdieu, and Jean-Claude Passeron, "Reproduction in Education, Society and Culture," *The British Journal of Sociology* 30, no. 2 (1979), <https://doi.org/10.2307/589547>.

² M. Quraisy Shihab, *Membumikan Al Qur'an*, 1st ed. (Bandung: Mizan, 2013).

³ Rahmat Yasin, "Implementation of Wasathiyatul Islam in the Curriculum of Modern Islamic Boarding School Darussalam Gontor (Study of K.H. Imam Zarkasyi's Thought)," *At-Ta'dib* 14, no. 2 (2019), <https://doi.org/10.21111/at-tadib.v14i2.3656>.

The establishment of the Muhammadiyah Islamic movement took place in Kauman, Yogyakarta, on November 18, 1912 (8 Dzulhijjah 1330 Hijriyah) Kyai Haji Ahmad Dahlan, a Kyai who is known to be knowledgeable, intelligent, and innovative, is the founder of Muhammadiyah, which was previously known as Muhammad Darwisy. Muhammadiyah was founded as an official organization, also known as an The organization, then known as "Persyarikatan," employed the term "Persjarikatan Moehammadijah".⁴

Muhammadiyah, which is now 111 years old, has experienced a number of changes in its leadership. Below are the figures who have led Muhammadiyah: 1) (1912-1923) K.H. Ahmad Dahlan, 2) (1923-1932) K.H. Ibrahim, 3) (1932-1936) K.H. Hisyam, 4) (1936-1942) .K.H. Mas Mansur, 5) (1942-1953) KI. Bagus Hadikusumo, 6)(1952-1959) AR. Sutan Mansur, 7) (1959-1962) KHM. Yunus Anis, 8) (1962-1968) K.H. Ahmad Badawi, 9) (1968-1969) K.H. Faqih Usman, 10) (1969-1990) K.H. AR. Fachruddin, 11) (1990- 1995) K.H A. Azhar Basyir, MA, 12) (1995-1998) Dr. H.M. Amien Rais, M.A., 13) (1998- 2005) Prof. Dr. A. Syafi'i Ma'arif, 14) (2005-2015) Prof. Dr. Din Syamsuddin, and 15) (2015– present) Prof. Dr. Haidar Nasir, M.Si.

Two distinct models of leadership have been identified within Muhammadiyah, differentiated by the intellectual and religious profiles of its leaders. The first model is characterized by ulama who, while not formally trained academics, possessed significant intellectual insight (KH. Ahmad Dahlan to KH. AR. Fachruddin). The second model is defined by academically trained leaders with demonstrated expertise in religious matters (KHA. Azhar Basyir to Prof. Dr. Haidar Nasir).⁵

The importance of effective ulama cadre training for the future of the Muhammadiyah organization was underscored by KHA. Mukti Ali at the 1993 MPK-SDI Rekerpim in Yogyakarta (November 12-14). He asserted that the quality of current cadre training would directly reflect the organization's future prospects. If you want Muhammadiyah in the future to be good, then the current cadre formation must be good". ⁶Apart from having tafaquh fiddin competence, ulama must also have social competence, namely being involved in community activities, and solving community problems. In another sense, a scholar must have an Adversity Quotient, which is the intelligence that a person has to overcome difficulties and be able to survive, in this case not giving up easily in the face of every difficulty in life. Adversity Quotient is formed more through learning experiences, background, development, or types of education that contribute to forming mentality, character, fighting spirit, physical endurance, and so on.⁷ And the learning process is through Islamic boarding schools.

Currently, Muhammadiyah is increasingly spreading and developing, not only in urban areas but also in remote rural areas. For this reason, the spread of the

⁴ H Nashir, "Materi Induk Perkaderan Muhammadiyah" (Yogyakarta, 1994).

⁵ Nashir.

⁶ "Keputusan Rakerpim BPK PP Muhammadiyah," 1993.

⁷ Suheri et al., "Adversity Quotient among Students at Traditional Moslem School," *Kasetsart Journal of Social Sciences* 42, no. 1 (2021), <https://doi.org/10.34044/j.kjss.2021.42.1.30>.

Muhammadiyah da'wah movement must be followed by the spread of Muhammadiyah cadres, preachers, and ulama. To anticipate this shortage of da'i and ulama cadres, according to Prof. Syamsul Anwar, Muhammadiyah needs to use and strengthen two steps, namely structural and educational steps. Among the educational steps is that Muhammadiyah has established many ulama cadre schools such as PUTM (*Ulama Tarjih Muhammadiyah Education*) and Muhammadiyah Islamic boarding schools. If we look at its function, more or less members of the Egyptian PCIM are also included in this step because the majority of its cadres are studying religion at al-Azhar University. The cadre formation of ulama is carried out with modern management today through the Muhammadiyah Boarding School (PP. MBS). For the cadre formation of ulama, the model organized by PP MBS is very appropriate. It was first established in 2008 and currently, there are 1750 registered students. This MBS institution consists of middle and high schools which are managed using the Islamic boarding school system.⁸

With the establishment of the pesantren model by Muhammadiyah called the Muhammadiyah Boarding School, it is hoped that this place can be the beginning for Islamic educational institutions that train cadres of ulama. The ulama who are born are expected to have expertise in religious knowledge and general knowledge. Therefore, this study will discuss Muhammadiyah's views on the concept of ulama and how the Muhammadiyah Boarding School's strategy as an institution that educates cadres of ulama.

METHOD

This study uses a qualitative approach that aims to understand the phenomenon in depth in a natural context.⁹ In qualitative research, the researcher acts as the main instrument that is directly involved in the process of collecting, analyzing, and interpreting data by Purposive and snowball techniques ensure that the data obtained is rich, in-depth, and relevant to answer the research questions. Researchers must maintain objectivity and research ethics throughout this process, and To ensure validity, data triangulation is carried out, namely comparing data from various sources, techniques, and time. This approach increases the accuracy and credibility of research findings. This research is designed to deepen understanding of the subject phenomenon.¹⁰

⁸ Muh. Isnanto, "Gagasan Dan Pemikiran Muhammadiyah Tentang Kaderisasi Ulama (Studi Kasus Tentang Ulama Di Muhammadiyah)," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 17, no. 2 (2018), <https://doi.org/10.14421/aplikasia.v17i2.1380>.

⁹ "The SAGE Handbook of Qualitative Research," *Choice Reviews Online* 43, no. 03 (2005), <https://doi.org/10.5860/choice.43-1330>.

¹⁰ Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D," *Jurnal Ilmu Dan Riset*, 2022.

The objective of qualitative research is to comprehend phenomena as symptomatic of specific occurrences¹¹, especially case studies that observe empirically¹² and observe.¹³ This research provides a descriptive analysis of data and phenomena pertaining to ulama cadre education in Muhammadiyah Islamic boarding schools, interpreting findings from field research.

This research, based at Muhammadiyah Boarding School Al-Amin Bojonegoro (Jl. Basuki Rahmat No. 40, Sukorejo, Kab. Bojonegoro, East Java 62115), utilized observation, interviews, and documentation for data collection. Data analysis adhered to the framework of Miles, Huberman, and Saldana (2014), progressing through data reduction (a process of selection, focusing, simplification, abstraction, and transformation), data presentation, and conclusion verification.

Following data analysis, the research will undergo a rigorous validation process to ensure credibility and accountability. This involves assessing data credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity).¹⁴

RESULT AND DISCUSSION

General Description of Islamic Boarding Schools

Pesantren is one of the oldest Islamic education institutions in Indonesia. There are two main currents in the debate about the origins of Islamic boarding schools in Indonesia. Zamakshary in his book, *Islamic Boarding School Traditions: A Study of Views on Kyai*, (1982) states that Islamic boarding schools originate from the Middle Eastern Islamic boarding school tradition, not from Indonesia. Furthermore, according to Dhofier, the current Islamic boarding school model in Java is a combined model between madrasas and religious congregation centers in the Middle East. Likewise, Martin Van Bruinessen in his book *Yellow Book, Islamic Boarding Schools*, and Tarekat (1995) does not agree with the argument that Islamic boarding school are a continuation of the Hindu-Buddhist education system before the arrival of Islam in Indonesia. According to Martien, al-Azhar is an initial typology of Islamic boarding school models in Indonesia.

Boarding School Overview

In terms of language, the term boarding school comes from English. The word boarding means "staying" or "providing accommodation", while school means

¹¹ Mudjia Rahardjo, "Jenis Dan Metode Penelitian Kualitatif," *Triangulasi Dalam Penelitian Kualitatif*, 2010.

¹² Robert K Yin, "Case Study Research: Design and Methods.," *Applied Social Research Methods Series* 18, no. 2 (2013), <https://doi.org/10.1097/00001610-199503000-00004>.

¹³ Steven J. Taylor, Robert Bogdan, and Marjorie L. DeVault, *Introduction to Qualitative Research Methods: A Guidebook and Resource*, *Revista Brasileira de Linguística Aplicada*, vol. 5, 2016.

¹⁴ Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D."

"school". So, literally, *boarding school* can be interpreted as "a school that provides a place to stay".¹⁵

According to Wikipedia, which Maksudin cited, boarding schools are educational institutions where students not only learn but also live and work under the guidance of the institution. Boarding schools combine the time that students spend in school away from their homes and friends with religious instruction and the study of a few subjects.¹⁶ According to the Oxford dictionary, boarding school education (Boarding School) is school where some or all pupils live during the term. According to the article, *Pesantren* is an educational institution where most or all of the students learn and work together throughout the course of the course.¹⁷

Aside from that, boarding school education is also described as a school where some or all of the students live and study with their classmates, teachers, and/or administrators during the academic year. The defining characteristic of an Islamic boarding school is its provision of both academic and residential facilities, accommodating students, teachers, and administrators throughout the academic year."

In the author's view, a boarding school is characterized by its emphasis on Islamic religious instruction within its educational program and pays attention to fundamental scientific materials that support school subjects that involve students and educators who can interact and receive support around-the-clock. Students living in dorms as a permanent residence.

The role of boarding schools is as follows¹⁸: 1) The initiative aims to cultivate an Islamic learning environment; 2) Implement an integrated learning program designed to foster intellectual, spiritual, emotional intelligence, and essential life skills; 3) managing educational institutions with a management system that is effective, conducive, strong, clean, modern, and competitive; 4) optimizing the roles of parents, society and government.

MBS Characteristics

The similarities between MBS and *pesantren* can be seen from the curriculum's emphasis on religious studies. A more complete description of the characteristics and teaching methods of *pesantren* will be explained separately, including: 1) The students and their *Kyai* have a close relationship; 2) The students obey the *Kyai*; 3) The Islamic boarding school environment genuinely embodies frugal and simple living; 4) The students feel independent; 5) the spirit of mutual help and the atmosphere of brotherhood really adorn social relationships in Islamic boarding schools; 6) discipline

¹⁵ Rahmat Hidayatullah, Siti Asiah T. Pido, and Zohra Yasin, "Efektivitas Manajemen Boarding School Dalam Peningkatan Disiplin Taruna Berbasis Semi Militer SMA Terpadu Wira Bhakti Gorontalo," *Tadbir: Jurnal Manajemen Pendidikan Islam* 8, no. 2 (2020), <https://doi.org/10.30603/tjmpi.v8i2.1740>.

¹⁶ Maksudin, "Pendidikan Nilai Boarding School Di SMPIT Yogyakarta," *UIN Sunan Kalijaga* (Yogyakarta, 2008).

¹⁷ "Http://Lailafaizah.Blogspot.Com/2012/07/Kolaborasi-Pendidikan-Formal-Dan.Html," July 8, 2012.

¹⁸ Ikhsan Setiawan, "Boarding School Sebagai Solusi Penguatan Karakter Religius Siswa," *Jurnal Pendidikan Islam* 4, no. 1 (2016).

is highly recommended; 7) concern for achieving noble goals; 8) awarding diplomas, namely the inclusion of names in a list of knowledge transfer chains given to students who excel.¹⁹

The characteristics above describe Islamic boarding school education in its pure (traditional) form. The more diverse appearance of Islamic boarding school education today is a result of the dynamics and progress of the times, which have encouraged continuous change, so that these institutions carry out various adoptions and adaptations in such a way. A transformation from traditional (salafiyah) to modern (khalafiyah) practices has been undertaken by Islamic boarding schools in response to criticism. This has led to significant alterations in their cultural norms, operational systems, and core values, for example: a) Pedagogical shifts: A transition from individualized instruction (sorogan) to more structured classroom-based learning (madrasah) has occurred; b) Curriculum expansion: Modern curricula now incorporate general education alongside religious and Arabic studies; c) Skill development: The addition of vocational skills training and Islamic arts programs caters to community needs and student aptitudes; d) Formal accreditation: The issuance of recognized diplomas (shahadah), some equivalent to state-issued credentials, marks the completion of studies.

Boarding school elements or components consist of physical and non-physical. The physical components consist of prayer facilities, study rooms, and dormitories. Meanwhile, the non-physical components are in the form of activity programs that are neatly arranged, all the rules that have been determined along with the sanctions that accompany them, as well as quality-oriented education.²⁰

From the explanation above, we can describe several components of the Boarding School, including the following:

- a. Mudir (Kiai-pen), is the leader or caretaker, the central figure who provides teachings on the *Qur'an*, *Hadith*, as well as the yellow book, and other teachings. Kiai or pesantren caretakers are a very essential element for an pesantren. Usually, Kiai is known as the initiator and founder of the pesantren.²¹ The title of Kyai as a religious expert is given by society which recognizes a person's wisdom. Therefore, it is the community that pays respect to that person.²² Especially for the majority of the general public, the position of the Kiai is very high because of their excellence in understanding Islamic religious knowledge, their deep understanding of the greatness of God and the secrets of nature.²³

¹⁹ Sulthon Mahsyud and Khusnurdilo, *Manajemen Pondok Pesantren* (Jakarta: Diva Pustaka, 2003).

²⁰ Suyadi, "Evolusi Pesantren Dinamika Perubahan Pesantren Hingga Boarding School" (Yogyakarta: Sekolah Tinggi Pendidikan Bina Insan, 2012).

²¹ M. Amin Haedari, *Masa Depan Pesantren: Dalam Tantangan Moderintitas Dan Tantangan Komplexitas Global*, 1st ed. (Jakarta: IRD Press, 2004).

²² Bahaking Rama, *Jejak Pembaharuan: Pendidikan Pesantren: Kajian Pesantren As'adiyah Seng-Kang Sulawesi Selatan* (Jakarta: Parodatama, 2003).

²³ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011).

- b. Santri are integral to the Islamic boarding school system, serving as resident students dedicated to the study of Islamic texts. A Kyai is a religious leader who heads such an institution, where students live and engage in the study of classical Islamic scholarship. According to Islamic boarding school traditions, students consist of two categories: 1) Resident students, namely students who come from distant areas and live in Islamic boarding school groups; 2) *Santri kalong*, namely students who come from villages around the Islamic boarding school and do not live in the Islamic boarding school.²⁴
- c. The study of yellow books (classical books), namely *mu'tabarrah* books written by previous scholars, are called books because these books were born long before the existence of Islamic boarding schools in the archipelago.
- d. The hut or residence of the students is a characteristic of the Islamic boarding school tradition, which differentiates it from other education systems.
- e. The kyai and his students reside in the dormitory, also known as the place of accommodation, where they also take care of their everyday necessities as a test of their independence. The mosque is a necessary component of the Islamic boarding school and is thought to be the best setting for instruction, particularly when it comes to teaching classical literature, the five daily prayers, and sermons and Jum'ah prayers.
- f. The school is used by students for teaching and learning activities.
- g. A curriculum serves as a structured framework designed to facilitate the attainment of educational objectives. To maintain relevance, the curriculum, as a dynamic instrument of teaching and learning, requires continuous evaluation and adaptation in response to evolving societal needs.²⁵

Efforts To Initiate Educational Institutions For Ulama Cadres Through MBS The Concept of Ulama According to MBS Al Amin Bojonegoro

MBS Al Amin Bojonegoro is an Islamic educational institution based on the community that provides formal and early education. Founded on 3rd of May 2015 by the Regional Leadership of Muhammadiyah Bojonegoro (KH. Zainuddin-in the second period) and launched by Prof. Dr. Dien Syamsuddin, MA.

The MBS Al Amin Bojonegoro. was established and initiated for children and teenagers, with priority programs as the focus of learning, including: In the daily communication of students, English and Arabic are prioritized, every year students are targeted to memorize the 5 Juz of the Qur'an. With the presence of children and teenagers who practice Islamic law in a comprehensive manner, it is hoped that there will be improvements in morals in society. The practice of Islamic law is through the educational process of reading the Qur'an, memorizing the Qur'an', understanding it, and teaching it and of course by practicing the Qur'an. Likewise, with the existence of

²⁴ Haedari, *Masa Depan Pesantren: Dalam Tantangan Moderintas Dan Tantangan Komplexitas Global*.

²⁵ Abdul Choliq, *Manajemen Pendidikan Islam* (Semarang: Rafi Sarana Perkasa, 2012).

self-motivation and enthusiasm within oneself to always learn and master the Qur'an, it is also hoped that a good ending (khusnul Khatimah) will occur in life Vision: constructing a top-notch educational facility in order to generate a Muhammadiyah generation that follows the Sunnah and the Qur'an. Our mission is to create competitive, cutting-edge Islamic boarding schools that use a holistic, integrated approach to education. 2) Establishing a boarding school environment that is secure, representative, and Islamic. 3) Providing responsible, transparent, and competent management for Islamic boarding schools. 4) Creating a generation of dzurriyatan thayyibah who are knowledgeable and hafidz.²⁶

In particular, the definition of ulama in the view of MBS Al Amin Bojonegoro's is an ulama who is "*tafaqquh fiddiin*". KH. Dr. Syamsul Huda, M.Pd.I Mudir MBS Al Amin said: "*ulama in our view (MBS Al Amin) are those who have the ability "tafaqquh fiddiin" who are proficient in the field of Islam, have memorized the Al-Qur'an and can convey knowledge through lectures and sermons in the community. The lessons taught at this Islamic boarding school are through Madrasah Diniyah and at Madrasah schools formally, so it is said that Tafaqquh Fiddiin is mastering religious knowledge and general knowledge*".²⁷

Apart from mastering religious knowledge and general sciences, specifically mastering religious knowledge is mastering Arabic so that later you can read the bald/yellow book, or can also apply Arabic language knowledge in teaching the *Al-Qur'an*. This opinion was conveyed by the Deputy Chairman of PP MBS Al Amin Bojonegoro Miftachul Afif' Abduh, M.Pd. who said: "*Judging from the background of the founding of al-mizan (at that time an orphanage), there was a crisis of Kyai/ulama, so the clerics could at least read the yellow/bald book. Intense Arabic language learning at the Orphanage. Scholars who can transfer knowledge. Al-Qur'an teacher. Recite the verses of kauniyah and qouliyah. "The meaning is that we are asked to study according to Surah Al-Alaq verses 1-5"*.²⁸

The Head of the MBS-Al-Amin Bojonegoro Islamic Boarding School Section stated that the institution's ulama profile is implemented throughout all its programs ust. M. Hafidz Syarifuddin, S.Kom saying: "*We always make efforts to strengthen scholarly values, especially tool science; First, strengthening the Arabic language is carried out in schools/madrasahs, while in Diniyah (cottages) the strengthening and development of Nahwu Shorof is carried out. "At school there are Qur'an hadith lessons, at Diniyah they are strengthened and developed with mustolahul hadith material"*.²⁹

From the information above, we can conclude about the MBS AlAmin Bojonegoro has a view on the concept of ulama, namely: 1) Professional Competence 'tafaqquh fiddiin' by mastering religious issues through tool knowledge and general

²⁶ "https://Mbsalamin.Com/Visi-Misi-Motto/," October 20, 2023.

²⁷ "Interview Mudir PP MBS Al Amin Bojonegoro KH. Dr. Syamsul Huda, M.Pd.I" (Bojonegoro: Wawancara pribadi, October 9, 2023).

²⁸ "Interview Dengan Wakil Mudir Bidang Pendidikan PP MBS Al Amin Bojonegoro Miftachul Afif Abduh, M.Pd" (Bojonegoro: Wawancara pribadi, October 9, 2023).

²⁹ "Interview Dengan Wakil Mudir Kesantrian PP MBS Al Amin Bojonegoro Hafidz Syarifuddin, S.Kom" (Bojonegoro: Wawancara pribadi, October 9, 2023).

sciences through formal schools, 2) personal competence by strengthening memorization of the Al-Qur'an, and 3) social competence by preaching and spreading religious knowledge gained to the people and public.

MBS-Al-Amin-Bojonegoro's efforts-in pioneering Ulama Cadre Education

In carrying out educational activities for ulama cadres, Islamic boarding schools make several efforts, including designing student activities and learning curricula.

a. Education and training

The learning strategy to produce ulama at MBS Al Amin is implemented through religious education, which includes the Qur'an, Hadith, Aqidah, Akhlak, Fiqh, Sirah Nabawiyah, and Arabic Language. The curriculum materials are sourced from publications produced by LP2M, the organization responsible for the development of Muhammadiyah Islamic boarding schools nationally. In addition, educational materials for prospective ulama are also included in the school curriculum. The interview results and submitted data provide this information by Ustadz Miftachul Afif Abduh, who serves as Deputy Mudir in the field of education. The interview included the statement that "*The Islamic boarding school's administration revealed, during an interview, the implementation of a specialized religious studies curriculum (diniyah program) for the 2022-2023 academic year. This curriculum is customized for each academic level, factoring in both the time constraints and requirements of the instructors. We modify the curriculum framework based on the availability of teachers and the allocation of time.*"³⁰

There is also a routine activity of reciting the yellow book and the hadith book *Bulughul Maram*, which is held every Monday from 17.00 until sunset, which is guided by one of the ustadz and attended by all the students.

b. Accelerated Acquisition Of Quranic Memorization

MBS Al Amin has a superior program every year, memorizing 5 Juz, so one of the superior programs is Tahsin and Tamrin. Tahsin is given to new students who are just starting to enter by holding a selection first. If the new students are good at reading the Qur'an then they are welcome to memorize the Qur'an, and if the new students are not good at reading the Qur'an, they are required to take part in the tahsin program. The Qur'an has been declared good in reading so that it can then be memorized. Tamrin is a test for students' memorization. The exam is held every time a student memorizes 1 juz and mutkin (fixed memorization). Memorization exams are held twice in one semester, and if they have not been declared passed, students will take the next exam again. "If they are declared to have passed, the students will be given a shahadah (certificate) of graduation and then they will be scheduled for tasmik (listening to memorization) in front of all the students as a form of strengthening their memorization."

³⁰ "Interview Wakil Mudir Bidang Pendidikan PP MBS Al Amin Bojonegoro" (Bojonegoro: Wawancara pribadi, October 9, 2023).

c. Student Activities.

The daily activities of the students are a form of implementing the ulama cadre program as well as a means of training by utilizing scheduled time and activities. This activity aims to train students' discipline and train students' responsibility towards themselves. *Santri* activities are designed in such a way that 24 hours are utilized effectively and efficiently, also covering academic, religious, and physical fitness fields so that all aspects are fulfilled in the education of ulama cadres. Mudir PP MBS Al Amin Bojonegoro KH. Dr. Syamsul Huda, M.Pd.I. who said: "*This santri activity is designed in an effort to train independence, discipline, practice time management, because if they become ulama/muballigh they must be able to use their time as well as possible, not waste time on useless things, know when to preach, for family, for learning, for teaching, and for organizing in society. The religious activities of santri are to get used to being close to Allah, so that if it becomes a habit they will be worthy of being called muballigh.*"³¹

d. The curriculum's design.

a structured arrangement of required subjects, is consistent with the formal educational programs found in most Islamic boarding schools, PP MBS Al Amin Bojonegoro has formal educational institutions, namely: SMP MBS Al Amin Bojonegoro and SMA Muhammadiyah 1 Bojonegoro, which of course have general lessons that refer to the education service curriculum or the Ministry of Religion curriculum. However, specifically, the PP MBS Al Amin Bojonegoro curriculum structure includes a number of mandatory and local subjects. There are two types of class paths implemented, namely the *Tahfidz* class and the regular class. The reference books used in *Diniyah* learning are Arabic reference books from LP2M, KMI Gontor, and the famous classical book (*Kitab Kuning*).

KH. Dr. Syamsul Huda, M.Pd.I. said: "*MBS Al Amin is an integral boarding school. The learning curricula reinforce each other. At the Arabic language school in Diniyah (cottage) strengthening and development (Nahwu Shorof). There are Qur'an hadith lessons at school, at Diniyah they are strengthened and developed with mustolahul hadith material*". He also said: "*From class one to class six, the science of tools is taught. At the end (upper class), students study worship-bulughul mahram, aqidah-fathul majid, akhlak-riyadus sholihin, shofatut tafasir, tafsir al maraghi, tafsir jalalain, and so on.*"³²

The main material in the *Diniyah* curriculum is as follows: Aqidah, Morals, Fiqh, Arabic, Ulumul Qur'an, Sirah Nabawiyah. Meanwhile, local lessons include *Tafsir al-Qur'an*, tajwid, *Tahfidz* methodology, nahwu, shorof, muthola'ah, balaghah, ushul Fiqh, Imla', Khot, and Mahfudhat. Meanwhile, the *Diniyah* learning method uses the Sorongan method, the students read the book being studied and then Asatidzah listens and corrects the students' reading. Apart from using the sorongan method, we also use

³¹ "Interview Mudir PP MBS Al Amin Bojonegoro KH. Dr. Syamsul Huda, M.Pd.I."

³² "Interview Mudir PP MBS Al Amin Bojonegoro KH. Dr. Syamsul Huda, M.Pd.I."

the Weton or Bandongan method, namely asatidzah reading the book being studied while the students listen. These two methods are the key to early learning, because they educate students to understand their role as seekers of knowledge, listening - writing - reading.

In practice, asatidzah acts as a narrator and facilitator, namely conveying lesson material by reading the book being studied and at the same time asking students to express opinions on the subject matter being studied, thereby creating an active learning atmosphere. Asatidzah's role as a facilitator certainly makes all students as learning subjects. All students have the right to ask questions and then these questions can be used as a trigger (catalyst) for learning material to find answers together. The following is the *Diniyah* learning plan.

CONCLUSION

Muhammadiyah Boarding School Al Amin Bojonegoro's perspective on ulama promotes the concept of ulama who has the characteristics of tafaqquh fiddiin. However, tafaqquh fiddiin has a more general meaning, namely those who are competent in the field of Islam, have memorized the *Al-Qur'an* and can convey knowledge through lectures and sermons in the community. The lessons taught at this Islamic boarding school are through Madrasah *Diniyah* and at Madrasah schools formally, so it is said that Tafaqquh Fiddiin is mastering religious knowledge and general knowledge.

The following are some of the ways Islamic boarding schools have pioneered the education of ulama cadres: (a) Providing instruction and training through official educational institutions (schools/madrasah) related to religious subjects; (b) Enhancing and speeding up the memorization of the Qur'an by providing specialized training for tahsin, tamrin, and tasmik; (c) Organizing the daily activities of students, whereby ulama activities like tahajjud prayers, sunnah prayers, memorization, and diniyah lessons are scheduled; (d) Developing and executing an integrated curriculum between the pesantren curriculum and the national.

MBS Al Amin functions as an initiative for the education of ulama cadres that can be used as an example for educational institutions that focus on the development of ulama cadres, with the aim of producing individuals who can spread Islamic teachings and become role models in society.

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