

MABIT Program as a Cadreization of Ulama in Pesantren: Study of Management

Zainal Berlian^{1*}

^{1*} UIN Raden Fatah Palembang, Indonesia

*Corresponding Author Email: zainalberlian68@gmail.com

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ABSTRACT

The position of the ulama for Muslims is crucial in guiding them to the path of goodness. However, the current number of ulama is not proportional to the number of Muslims, coupled with the Covid-19 pandemic, many ulama have died. Therefore, there is a need for a Cadreization of Ulama. This study aims to analyze the Mujahadah and Nursery Program (MABIT) as a Cadreization of Ulama at Pesantren Al-Ittifaqiah in terms of management. The research method used is qualitative. This study concludes that the Mujahadah and Nursery Program (MABIT) for the regeneration of ulama at Pesantren Al-Ittifaqiah is running well and in accordance with the management functions, namely planning, organizing, implementing, and supervising. This program is specifically for students who are tahfiz Al-Qur'an and final level, they are equipped with English language skills, Arabic language, general lessons, and religious lessons.

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INTRODUCTION

The issue of Cadreization of Ulama is increasingly echoed to this day, so that various institutions pay special attention to creating a program of Cadreization of Ulama (Isnanto, 2017; Saefulloh, 2014). Some of these institutions include the Ministry of Religion (Kanali, 2019) Muhammadiyah (Maisaroh, 2006; Sabarudin, 2009), Indonesian Council of Religious Ulama (Abdullah & Rachmawati, 2022), National Zakat Amil Agency (BAZNAS, 2020), Dewan Da'wah (Yanuar, 2021), and other institutions. The ulama regeneration program is carried out with various programs and in collaboration with various parties such as the government and non-governmental organizations.

Serious attention by various institutions is due to two things, namely the role of ulama in society and the decreasing number of kiai/ulama. According to Komaruddin Hidayat, reducing the number of kiai is a serious concern and is on the people's agenda (Saridjo, 2009). During the Covid-19 pandemic, the number of ulama was decreasing, Vice President Ma'ruf Amin revealed based on data from the Ministry of Religion that there were around 605 kiai and ulama as well as pesantren caregivers who died (Purnamasari, 2021). Several

charismatic ulama who died due to Covid-19 included Luthi Fathullah, Habib Ali bin Abdurrahman Assegaf, Atabik Ali, Huzaemah Tahido Yanggo, Zainudin Jazuly, and other ulama. Ma'ruf considered the death of the kiai and ulama as an irreplaceable disaster. He alludes to a hadith of the Prophet Muhammad narrated by Imam Ath-Thabrani that the death of kiai and ulama is like a star that goes out (CNN, 2022). Conditions like this will be even more worrying if the cadreization of ulama is not immediately carried out.

The institution's great attention to the ulama is done because they are aware of the very important position of the ulama in Muslims. According to Komaruddin Hidayat, the good and bad of Muslims really depend on the presence or absence of guidance from the ulama. Thus, the condition of most Muslims who still have not implemented the teachings of Islam properly, is believed to be due to the imbalance between the number of Muslims and the number of ulama. This means that there is a crisis of ulama, both in quality and quantity, which is correlated with the religious behavior of the people (Saridjo, 2009). The important role of the ulama is reinforced through the Prophet's Hadith that the ulama are heirs to the prophet in the history of Imam Tarmizi. Ulama function to maintain the upholding of Islam and be a guide for humans (Al Jazairy, 2001).

Muslims really need the presence of ulama who can provide enlightenment and guidance for the community, so that people's lives will be directed. The people's behavior will be increasingly damaged if the people cannot feel the presence of the ulama because the people do not have the insight and knowledge of instructions sourced from the Qur'an and Hadith. To understand the teachings contained in both, required knowledge and qualified competence. Rasulullah SAW has warned in the Hadith that ignorance will run rampant if the presence of ulama is not there, and ignorance will impact people's lives in destruction and darkness.

The importance of the ulama's role, position, and function in society, Hasan Al-Bashri reminded that the death of a ulama caused a crack in Islam that no one can patch (Al Jazairy, 2001). This warning means that the absence of the ulama cannot be replaced, but it wants to illustrate how important the position of the ulama is in the lives of the people and how difficult it is to replace the role of the ulama.

The public's concern because of the reduced number of ulama and the position of the ulama for the ummah is the emergence of the ulama regeneration program. The Indonesian Ulama Council has a Ulama Cadreization Program by providing doctoral scholarship in collaboration with the State Islamic University (UIN) (Panjimas, 2017), in addition to working with the National Amil Zakat Agency through the Scholarship for the Cadreization of a Thousand Ulama (BAZNAS, 2020). Muhammadiyah with the Tarjih Ulama Education Program (PPUT) (Maisaroh, 2006), Universitas Darussalam Gontor with the Ulama Cadre Program (PKU) which has given birth to a cadre of 15 ulama (UNIDA, 2008), Dewan Da'wah Islamiyah Indonesia launched the Ulama Cadreization Program which targets the birth of 150 doctoral graduates in the next 10 years (Yanuar, 2021), and programs from other institutions.

One of the pesantren that is consistent and focused to this day in producing ulama through its ulema regeneration program is the Pesantren Al-Ittifaqiah. This Pesantren started in 1918 with a traditional character, so it turned into a formal madrasa in 1922. KH Ahmad Qori Nuri and other religious leaders MMA Al-Ittifaqiah became Pesantren Al-Ittifaqiah (PPI) in 1976 (Al-Ittifaqiah, 2021). This Pesantren is a national flagship, one of the 20

influential Pesantren in Indonesia, the first best Pesantren in South Sumatra, and an innovative boarding school. This award was given due to a real contribution in educating students. Until 2015, PPI had 3,298 students, 344 administrators/employees/teachers, 16,255 alumni (Al-Ittifaqiah, 2021).

Pesantren Al-Ittifaqiah in its cadreization of ulama is carried out through a superior program called the Mujahadah and Nursery Program (MABIT). This program was first launched in 2021. In the first batch of 2021, 31 people have graduated consisting of 10 men and 21 women (Sumeks, 2021). Furthermore, in the second batch of 2022 there are 13 people consisting of 4 women and 9 men (Al-Ittifaqiah, 2022a). According to KH Mudrik Qori, MABIT aims to produce a cadre of intellectual ulama who are responsible for the symbols of Islam, the development of the nation and state and the welfare of the people. The specific goal is to prepare students to become human beings who are faithful, pious, have noble character, love the homeland, highly knowledgeable, broad-minded, highly skilled, independent-minded, ready to become guides and leaders of the people, as well as spreaders of mercy for the universe (Al-Ittifaqiah, 2022a).

At the implementation stage, students get strengthen tahfiz Al-Qur'an, strengthening basic Islamic knowledge such as the Qur'an, interpretation, hadith, fiqh and ushul fiqh. In addition, strengthening and development of physics, chemistry, mathematics and English. Understanding of foreign philosophies such as westernization, globalization and liberalism. Understanding of da'wah, economics, politics, culture, da'wah and politics. MABIT participants will receive educational scholarships from various leading universities at home and abroad such as Egypt, Qatar, Finland, Spain and so on. In addition, the opportunity to participate in the STQ/MTQ at national and international levels (Al-Ittifaqiah, 2022a). The curriculum and facilities received by the students are aimed at producing reliable ulama. In addition, this program has collaborated with various parties, one of which is the Palembang City Government in providing scholarship. The pesantren claims that this program is the only one and does not exist in other pesantren.

The implementation of the MABIT program is based on the concerns of the ustaz for hafiz students of 30 chapters and final year students who want to continue to college or other options. Students who go to college or don't go to college after graduating from Pesantren are memorized or influenced by the environment so that it is in vain. For this reason, the pesantren invites students to take part in the program for 1 year and not to continue studying at university. To give birth to a ulama is not easy, pesantren need a long time to equip them with various knowledge and competencies, they will be forged through a special program, namely the MABIT program. After 1 year of participating in this program, students will be sent to foreign universities with a scholarship mechanism.

Assiroji (2020) found that the cadreization of ulama in Indonesia is usually carried out in pesantren. The regeneration pattern is that students considered superior are given more attention by their kiai by making classes (special halaqoh) with the kiai. After that, the superior students were directed to continue their education by deepening certain knowledge to other kiai who are experts in the field of science. After finishing studying and wandering, the superior students were directed to one of the two; participate in teaching at the pesantren led by the kyai, or open a new pesantren in another place, but still under the guidance of the kiai. That's when the superior santri began to become the new ulama. In line with this finding,

research of Idham (2017) that the pattern of regeneration of ulama has long been carried out in Pesantren with a special program at Ma'had Aly.

Other research, namely Idrus (2021) that the cadreization of ulama is carried out through Ma'had Aly by implementing a curriculum for deepening a combination of classical and contemporary books and being fostered by lecturers who have a reputation for ulama and Middle East alumni. Different from previous research, research of Wahid (2021) that the cadreization of ulama is carried out through the institutions contained in the Islamic Center. As well as research of Maisaroh (2006) that the regeneration of ulama is carried out through the Tarjih Ulama Education program (PPUT) under the auspices of the Muhammadiyah organization. Bringing together previous research as Derwis's research findings (2020) that the model for cadreization of ulama in Indonesia is carried out by modeling education in religious universities, Pesantren and education for cadreization of ulama.

This research is different from previous research, which focuses on answering research questions, namely the Mujahadah and Nursery (MABIT) program as a cadreization of ulama at Pesantren Al-Ittifaqiah in terms of educational management aspects. It is very important to do research to reveal how to manage the MABIT program so that it can be used as a model by pesantren or other institutions.

LITERATURE REVIEW

Management

George R. Terry (Sukarna, 2011; 1999) stated that management is the accomplishing of a predetermined objectives through the efforts of other people. The basic functions of management are divided into planning, organizing, actuating and controlling. These four management functions are abbreviated as POAC. First, planning is the selecting and relating of facts and the making and using of assumptions regarding the future in the visualization and formulation to proposed of proposed activation believed necessary to accieve desired result. Tisnawati (2005) that planning includes setting goals, formulating strategies to achieve these goals, determining the necessary resources, and setting standards/indicators of success in achieving goals.

Second, organizing is the determining, grouping and arranging of the various activities necessary for the attainment of the objectives, assigning the people to these activities, providing suitable physical factors of environment and indicating the relative authority delegated to each respective activity. According to Terry, namely goals, division of labor, placement of workers, authority or responsibility, and delegation of authority (Sukarna, 2011).

Third, organizing is the determining, grouping and arranging of the various activities necessary for the attainment of the objectives, assigning the people to these activities, providing suitable physical factors of environment and indicating the relative authority delegated to each respective activity. The factors that are required for locomotion are: leadership, attitude and morals, communication, incentive, supervision, and discipline (Sukarna, 2011). And fourth, controlling can be defined as the process of determining what is to be accomplished, that is the standard, what is being accomplished. That is the performance,

evaluating the performance, and if the necessary applying corrective measure so that performance takes place according to plans, that is conformity with the standard.

Cadreization of Ulama

Cadreization is a process of finding superior seeds to continue the struggle. Organizational continuity cannot be separated from regeneration. Cadreization is the process of preparing people to become leaders who can play an active role and carry out their best functions in the organization (Sholikhah, 2008). Cadre or cadre is a process, method, or act in an effort to educate the younger generation by equipping them with certain competencies to carry out the mandate in an organization. Cadreization serves to prepare qualified people who will later be prepared to continue the struggle of an organization, without regeneration it is very difficult to imagine an organization can move and carry out its organizational tasks well and dynamically (Nofiard, 2013). Without a good cadre, the destruction of the organization is only a matter of time, like an iceberg that can be crushed and melted at any time. Every organization needs qualified cadres, because only with such cadres, organizations can have greater opportunities to develop themselves (Miriam, 2008).

The function of regeneration or printing of prospective leaders is inseparable from the cultivation of cadre ethics. Cadreization is one of the media for recruiting, strengthening commitment and strengthening the relevant organizational ideology and understanding of the achievement of its vision and mission. The regeneration process as organizational strengthening is a long-term orientation, so the regeneration process must be carried out continuously to strengthen bonds within an organization (Mujahidin & Zamroji, 2018).

Ulama are people who know or people who have religious knowledge and scholarly knowledge who with this knowledge have fear and submit to Allah SWT (Anwar & Malik, 2003). In simple terms the term "ulama" means people who know or have knowledge. There is no specific knowledge limitation in this sense. However, along with the development and formation of Islamic sciences, especially sharia or fiqh, the definition of ulama narrowed to people who know the field of fiqh. However, nowadays the notion of ulama tends to expand again to include people who are experts in religious sciences and general sciences (Burhanudin, 2002).

Ulama are prophetic diversions. Every scholar must be able to carry out the mission of the prophets to the entire community, even in very difficult circumstances. The mandate to uphold Islam on every side of life requires the active role of ulama with struggle, patience, sincerity, and an attitude of trustworthiness. Thus, Muslims can practice Islamic values daily (Hsubky, 1995).

METHOD

The research method used is qualitative with a descriptive approach. This research was conducted at the Pesantren Al-Ittifaqiah (PPI) precisely in the MABIT program. The primary data in this study is the result of interviews with informants, namely the MABIT program manager, while the secondary data are other than informants such as documentation, websites, journals, and others. Data collection techniques used 3 techniques, namely in-depth interviews with structured interview techniques, observation, and documentation. The data

analysis method uses three activities, namely data reduction, data presentation, and drawing conclusions.

FINDINGS AND DISCUSSION

Program implementation can be categorized as successful if the management functions are fulfilled starting from planning, organizing, implementing, and supervising. In disclosing the results of research and discussion, this research refers to the theory of George B. Terry (1999) that the management function is contained in four activities: planning, organizing, actuating and controlling.

Planning of MABIT Program

Program planning activities can be seen in several aspects. First, setting program goals. The Mujahadah and Breeding Program (MABIT) aims to produce a cadre of intellectual ulama responsible for the symbols of Islam, the nation and state development and the people's welfare. The specific goal is to prepare students to become human beings who are faithful, pious, have noble character, love the homeland, highly knowledgeable, broad-minded, highly skilled, independent-minded, ready to become guides and leaders of the people, as well as spreaders of mercy for the universe.

Furthermore, MABIT is a center for breeding and cadre of ulama, *huffadz*, technocrats and leaders who are Rahmatan Lil 'Alamin. The MABIT participants strengthened tahfiz Qur'an and basic Islamic knowledge such as the Qur'an, interpretation, hadith, fiqh and ushul fiqh. In addition, strengthening and development of physics, chemistry, mathematics and English. Understanding of foreign philosophies such as westernization, globalization and liberalism. Understanding of da'wah, economics, politics, culture, da'wah and politics.

Second, prepare a strategy to achieve the goal. For the objectives of MABIT to be achieved, the strategies adopted are 1) preparing ustaz/ustazah who are tahfiz Al-Qur'an, competent in Arabic, English, and related sciences such as Nahwu; 2) synergize with internal pesantren institutions such as language institutions; 3) establish cooperation with foreign universities in the form of scholarship; and 4) habituation of foreign languages in the pesantren environment.

Third, determine the required resources. The main resources prepared in the MABIT program are to prepare human resources, namely 1) competent ustadz/ustazah such as Arabic; 2) students who tahfiz Al-Qur'an 30 juz, graduated from Madrasah Aliyah; 3) tuition fees of 1 million per month charged to parents of students and scholarship from the government; 4) curriculum which includes Al-Qur'an, Arabic, English, Nahwu, Shorof, Mustholahul Hadith, Usul Fiqh, and general sciences such as Mathematics; and 5) infrastructure facilities, namely classrooms, dormitories, mosques, and other supporting facilities.

Fourth, set standards/indicators of success. The indicators for the success of the MABIT program are tahfiz Al-Qur'an 30 juz that are mutaqin, mastering Arabic and English, mastering religious and general sciences, and the implementation of all planned programs.

Thus, the MABIT program has fulfilled the program planning aspects as stated by Tisnawati (2005) that planning includes setting goals, formulating strategies to achieve these goals, determining the necessary resources, and setting standards/indicators of success in

achieving goals. In management, planning is very important as a reference for implementation to achieve the goals to be achieved.

Planning as an initial and important activity that should not be missed in the management process. If implemented in accordance with planning and well, then its function will increase an institution's effectiveness, efficiency, and development. The birth of the MABIT program at this Pesantren began with careful planning so that the cadre of ulama aimed at can be achieved optimally.

According to Terry (1999), Planning is the selection of facts, linking the facts, and making and using estimates or assumptions for the future by describing and formulating the activities needed to achieve the desired results. The MABIT program at this pesantren is in accordance with the theory developed by Terry that formulates the activities needed in the future to achieve the goals, planning the MABIT program through four activities as the theory developed by Tisnawati.

The MABIT program is also an effort to achieve the vision of the pesantren, namely realizing the Pesantren Al-Ittifaqiah (PPI) as a superior Islamic education center, a superior Islamic da'wah center, a superior community development center and a superior center for spreading the grace of the universe. The vision is followed up through the mission, namely rahmatan lin alamin (Al-Ittifaqiah, 2022b). It is hoped that the students will come from the MABIT program, with the Al-Qur'an and the teachings of Islam that it brings, which can give mercy to the universe, especially guiding the community towards the path of Allah's pleasure.

Organizing of MABIT Program

Organizing the MABIT program is carried out with organizational principles starting from the division of labor, placement of resources, division of authority, and delegation of authority. For more details can be seen in table 1.

Table 1. Organization of the MABIT Program

No	Posisi	Authority/Responsibility
1	Mudir	Advisor
2	Vice of mudir 1	Supervisor
3	Vice of mudir 2	Person responsible
4	President director	Program daily supervisor
5	General director	Assistant general director
6	Class director	In charge of class
7	Musyrif	Hostel manager

Based on table 1, the organizational structure of the MABIT program fulfills organizational elements and each position/role has its own duties and responsibilities. The selection of the MABIT program management uses the agreed terms so that it meets the aspects of fairness and proportion. Thus, the organizational structure of the MABIT program meets the principles developed by Terry, namely goals, division of labor, placement of workers, authority or responsibility, and delegation of authority (Sukarna, 2011). Fulfillment of organizational elements and principles based on existing theory, it can be

concluded that the MABIT program is well structured and in accordance with program needs.

Organizing in education is very important and needed to achieve a better education for the future of the nation's children, therefore the purpose of an education must be prioritized. Educational institutions under the auspices of the government or under the auspices of private parties such as Pesantren should have good organization so that the goals of education that have been made can be realized. With the creation of an organization in the world of good education, it can be avoided from the excessive authority of superiors to subordinates, the work atmosphere from superiors to subordinates is democratic because of the emergence of active participation from responsible parties. Therefore, the function of organizing in the world of education is to determine people who have intellectual and managerial competence in carrying out the school organization in a better direction and according to their abilities (Subekti, 2022). With a good organization, planning will be carried out by human resources who have been assigned automatically based on the similarity of goals.

According to Terry (Sukarna, 2011; 1999), Organizing is the determination, grouping, and arrangement of the various activities needed to achieve goals, the placement of people (employees), for these activities, the provision of psychological factors that are suitable for work needs and the appointment of authority relationships, which are delegated to everyone in relation to the implementation of each expected activity. The theory developed by Terry has been implemented in the MABIT program, so it can be concluded that the organization of the MABIT program is running well.

Actuating of MABIT Program

After going through the planning and organizing process, it was continued with the implementation of the MABIT program. The program implementation includes leadership, attitude, communication, motivation, supervision, and discipline. All resources move to realize the program's goals, this movement is indispensable in implementing the program, they motivate each other, remind, supervise, and communicate. The implementation of the MABIT program can be seen in table 2.

Table 2. Implementation of the MABIT Program

No.	Activity	Period
1	Tahajud Prayer	Daily
2	Subuh Prayer	Daily
3	Reading Selected Letters (Yasin, al-Waqiah, ar-Rahman, al-Mulk, al-Qiyamah)	Daily
4	Al-Qur'an Memorization Deposit	Daily
5	Belajar di Kelas (General Subjects and Pesantren)	Daily
6	Zuhur Prayer	Daily
7	Asar Prayer	Daily
8	Arabic Tutoring	Daily
9	English Tutoring	Daily
10	Salat Magrib	Daily

11	Al-Qur'an Memorization Deposit	Daily
12	Isya Prayer	Daily
13	Learn of Kitab Kuning	Daily
14	Sima'an Al-Qur'an	Weekly
15	Khotaman Al-Qur'an	Weekly
16	Tafsir Al-Qur'an	Weekly
17	Naghromul Qur'an	Weekly
18	Muhadhoroh	Weekly
19	Yasin, Tahlil, and Pray together	Weekly
20	Dauroh Arabic/English	Monthly

Based on table 2, the MABIT program is integrated with madrasah and cottage activities. Santri study all day long with various materials and activities prepared by the pesantren. During the activity, the program manager, especially the main director, invited all ustaz and ustazah to be enthusiastic in nurturing the santri as cadres of ulama in the future. In addition, fellow ustaz motivate and remind each other to implement the program. This is also supported by the discipline of the Ustadz who carry out activities according to a predetermined schedule.

The implementation of the MABIT program was really well carried out with many activities carried out by the students, especially the activities of tahfiz al-Qur'an, school lessons, and cottage lessons, and other skill activities. Thus, the MABIT program has been running well and has received support and cooperation from pesantren residents, especially program managers.

Whether or not the goals are achieved depends on whether or not all members of the management group are engaged, starting from the top, middle and lower levels. All activities must be directed to the target, considering that activities that are not directed to the target are only a waste of labor, money, time and materials or in other words a waste of tools of management. This is of course a mis-management.

Achieving goals not only depends on good planning and organizing, but also depends on mobilization and supervision. Planning and organizing is only a strong foundation for the existence of directed movement towards the intended target. Movement without planning will not work effectively because it is in planning that goals, budgets, standards, work methods, procedures and programs are determined (Sukarna, 2011). The factors that are required for locomotion are: leadership, attitude and morals, communication, incentive, supervision, and discipline (Sukarna, 2011).

Controlling of MABIT Program

The last activity is controlling. The supervisory activity carried out is to maintain the work standards carried out by the MABIT program leader by supervising activities directly or indirectly. This activity is used to see whether the planned activities have been implemented or not by the program manager. Then proceed by comparing current performance with standards that must be maintained. Leaders usually see reports from ustaz, the reports are brought to the discussion room to discuss which activities need to be maintained or corrected if there are deviations.

Thus, the controlling carried out was in accordance with Terry's theory (Sukarna, 2011; 1999) that the controlling process is carried out with four activities, namely 1) determining the standard or basis for control; 2) measuring the performance; 3) comparing performance with the standard and ascertaining the difference, if any; and 4) correcting the deviation by means of remedial action.

Controlling has a very important role or position in management, considering that it has a function to test whether the implementation of work is orderly, directed or not. Even though planning, organizing, actuating are good, but if the work is not organized, orderly and directed, then the goals that have been set will not be achieved. Thus, control has a function to oversee all activities so that they are directed to the target, so that the goals that have been set can be achieved.

According to Terry (1999), controlling can be defined as the process of determining what is to be accomplished, that is the standard, what is being accomplished. That is the performance, evaluating the performance, and if necessary applying corrective measures so that performance takes place according to plans, that is conformity with the standard.

The MABIT program has been implemented in accordance with the management functions, namely planning, organizing, implementing, and supervising. The cadreization of ulama carried out with the MABIT program is truly the hope of the pesantren and the community, because for the community, the ulama can guide them to the path of Allah. In addition, the decrease in the number of ulama has also become a concern for various parties.

The MABIT program shows the seriousness of the Pesantren Al-Ittifaqiah in giving birth to ulama. The activities contained in this program include tahfiz Al-Qur'an 30 Juz which bersanad, Arabic, English, general lessons, religious lessons, and the yellow book. Then, these students will be sent to various international universities in the Middle East through a scholarship mechanism. This program has had 2 batches of students who have graduated. After they learn from Pesantren and the Middle East, they are expected to become ulama by establishing pesantren.

The MABIT program at PPI can be used as a pilot model for pesantren or other institutions in the cadreization of ulama. What this PPI does is corroborate previous research such as research of Assiroji (2020), Idham (2017), and Idrus (2021) that the cadreization of ulama should be carried out by pesantren which are well known for their depth of knowledge.

Based on the results of the research above, the MABIT program has two main activities, namely *mujahadah* and nurseries. The first activity is tahfiz Al-Qur'an with tradition. The activity which was established in 1991 through the Tahfiz Tilawah Institute and Al-Qur'an Sciences al-Ittifaqiah (LEMTATIQUI). *Mujahadah* is an attempt to improve the memorization of the Qur'an for students who have memorized 30 Juz. *Mujahadah* is divided into three levels, namely *mujahadah ula* (first level), *mujahadah tsaniah* (second level), and *mujahadah tsalitsah* (third level). The three levels must be taken by a student to get a *syahadah* or a certificate of sanad memorizing the Qur'an which is continued until the Prophet Muhammad (Muhammad, 2018). These three levels of *mujahadah* are an obligation for students who have memorized the Qur'an 30 juz (LEMTATIQUI, 2006).

Broadly speaking, *mujahadah ula* means the first *mujahadah*. This *mujahadah* must be followed by all students who have completed memorizing the Qur'an 30 Juz. In *mujahadah ula*, a santri is required to listen to his memorization to another tahfiz listening teacher at least five times. The next process is called *mujahadah tsaniah* or *mujahadah*

second level. Normatively, this second form of *mujahadah* is a condition in which a santri is required to fast for 40 days and for 24 hours he must complete the Qur'an once. When carrying out this second *mujahadah*, students are no longer accompanied by a mentor but before starting the fast they will be given advice, warnings, guidance, and motivation to be able to face the *mujahadah* process (Muhammad, 2018).

The last process is *mujahadah tsalitsah*, which is the third level *mujahadah* process. At this level, a student who has gone through the previous two processes will read 30 Juz of al-Qur'an *bi al-gaib* in a special room by being listened to by all students and teachers. If the student is declared to have passed at this level, then he will get a shahadah or a sanad certificate for memorizing the Qur'an. The maximum time to complete this *mujahadah tsalitsah* is 15 hours and usually starts on Thursday afternoon and finishes on Friday morning or afternoon with adequate rest time (Muhammad, 2018). In the MABIT program, the activities of *mujahadah* tahfiz Al-Qur'an are synergized with the Tahfiz Tilawah Institute and Al-Qur'an Sciences al-Ittifaqiah (LEMTATIQUI).

The second activity is nursery. Santri will be equipped with language skills, general subjects and pesantren lessons (Kitab kuning). For language skills, the MABIT program collaborates with the Al-Ittifaqiah Language Institute (Arabic & English), while general subjects are integrated in madrasas such as Mathematics, Chemistry, Biology, Physics, and others. And pesantren lessons (kitab kuning) such as Matan Jurumiyah (Nahwu), Safinatun Najah (Fiqh), and Jalalain (Tafsir). After 1 year in the MABIT program, the students will be sent to foreign universities.

CONCLUSION

The Mujahadah and Nursery Program (MABIT) for the regeneration of scholars at Pesantren Al-Ittifaqiah is running well and in accordance with the management functions, namely planning, organizing, implementing, and supervising. This program is for students who are tahfiz Al-Qur'an and final level, they are equipped with English language skills, Arabic language, general lessons, and religious lessons. Suggestions for further research that are lacking in this study are to examine the effectiveness of the MABIT program as a cadre of ulama in santri.

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