EDUCATIONAL MODEL FOR ULAMA CADRES BASED ON "MULAZAMAH" METHOD

Mustaqim Safar[1], Ishomuddin[2*], Syamsul Arifin[3] and Abdul Haris[4]

[1]Doctor of Islamic education, University of Muhammadiyah Malang
[2]Professor of Islamic Society, University of Muhammadiyah Malang
[3]Professor of Sociology of Religion, University of Muhammadiyah Malang
[4]Professor of Arabic Language Education, University of Muhammadiyah Malang

ABSTRACT

This research examines the education model of ulama cadres that focuses on the concept of mulazamah at Salman Al-Farisi Karangpandan Islamic Boarding School, Karanganyar, Central Java. The research objectives include analyzing the education model of cadres ulama, the application of the mulazamah model in ulama regeneration education, and the standardization of the competence of cadres ulama in the Islamic boarding school. The methodology used is the constructivism paradigm with a qualitative research approach, involving the head of the boarding school, several ustadz, and marhalah 1 and 2 students as research subjects. The main findings indicate that the competencies of graduates of Salman Al-Farisi Islamic Boarding School include mastery of the Arabic language, basic Islamic sciences, memorization of the Qur'an, memorization of hadith, and Indonesian and Javanese languages. The education model in this Islamic boarding school applies a mulazamah system that emphasizes the foundation of the Qur'an and adab, is gradual (tadarruj) and focused by involving a strict selection of new students. In addition, book learning with the mulazamah method is also effective in forming the basic competencies of cadres ulama. Evaluation is carried out through three types of learning outcomes evaluation, namely written, oral, and practical evaluations. The contribution of this research lies in the findings of an Islamic religious education model that has high educational meaning in producing cadres of scholars, with a positive impact on the Islamic education system. The implications of this research include recommendations for increasing the allocation of santri learning, training santri in guiding the ummah, and recruiting local ustadz to reduce education costs. The practical benefits of this study include the development of Islamic education models in Islamic boarding schools in general, providing input for Islamic boarding school leaders, ustadz, students, parents, and guardians of students, as well as being a reference for future in understanding the problem of clerical regeneration.

Keywords: Education Model; Cadre of Ulema; Mulazamah; Salman Al-Farisi Islamic Boarding School.

1. INTRODUCTION

It is impossible to discuss the education of ulama cadres without discussing the educational institution which was the forerunner to its emergence, namely the educational institution called Pondok Pesantren. It is from her womb that the ulama embryo is conceived and from her womb the ulama fetus is born. Islamic boarding school is an educational institution that prioritizes Islamic religious studies to improve the quality of students' religious knowledge. So the concentration of Islamic boarding school education is to transmit religious knowledge (center of transmission of

religious knowledge), maintain Islamic traditions (guardian of the Islamic tradition), as well as a center for producing ulama (center of ulama reproduction) (Azra & Afrianty, 2005) . Islamic boarding schools or commonly known as Islamic boarding schools or pesantren (Java) or surau (Sumatra) or Manasah (Aceh), are traditional Islamic education that was historically established before Indonesia's independence (Azra & Afrianty, 2005; Dhofier, 1999).

Education is a design activity that has the greatest influence on changes in a person's behavior and a society. Education is an effective social engineering strategy to prepare a future generation of society. Education is also the main foundation in supporting development and determining the progress of a nation, because a developed and developing nation can be marked by the quality of its human resources. Apart from that, education is also required to direct students to have strong character, morals, attitudes and mentality in facing the massive developments of this era (Santrock, 2007).

There are several meanings of the term 'Islamic Education', including: the process of religious learning in which a person studies religious knowledge, starting with the Koran and matters of worship such as thoharoh, prayer, zakat, fasting and Hajj. He can also study other things such as eating and drinking etiquette, Islamic clothing, family relationships, business transactions, criminal law, and inheritance as stated by Malik & Hamad (Lanre, O., Malik & Hamad, 2014).

From the perspective of Islamic education, Islamic boarding schools and their students and their lives are a balanced combination of thought, reason and religious beliefs as the fundamentals of life. Therefore, Islamic boarding school education must be able to encourage critical thinking as a method of developing knowledge (Rayan, 2012).

In historical records, Islamic boarding schools are the oldest Islamic education in Indonesia, which is the center for the creation of Islamic ideas and the driving force of Islamic civilization in Indonesia. So that Islamic boarding schools become one of the best forms of education to strengthen national character. Pesantren is an Islamic educational institution inherited by Sheikh Maulana Malik Ibrahim around the 16th-17th century AD, a "Walisongo" teacher who spread Islamic teachings in Java (Mas'ud, 2016).

Islamic boarding schools are also traditional educational institutions native to Indonesia. Islamic boarding schools have very strong and deep historical roots and also have very strong traditional roots in society. This institution has received recognition and attention from the government since the early days of Indonesian independence. This can be seen from one of the BPKNPI's proposals in 1945: "Madrasahs and Islamic boarding schools, which are essentially a tool and source of education and intelligence for the common people which are deeply rooted in Indonesian society in general, should receive real attention and assistance in the form of guidance and material assistance. from the government." (Mudyaharjo, 2001).

This educational institution has facilities in the form of a dormitory under the control of a kyai who is assisted by one or more ulama or ustadz who live with the students. In developing the students, the mosque or surau becomes the center of activity. Education centers like this in Java are known as Islamic boarding schools. The small dormitories where the students stay are called huts. The name pesantren itself means a place where students live. Meanwhile, the name santri is the name of the students there. So Islamic boarding school means a place where students are educated. At the Islamic boarding school, the students are prepared to become pious people in the religious knowledge taught by the kyai and then practice it in the community (Ziemek, 1986). Islamic boarding schools have the function of broadcasting, developing, maintaining, preserving Islamic religious teachings and producing religious development personnel (Zuhri, 2002).

In the early 1920s, Islamic boarding schools experienced development with new elements in the form of a classical education system starting to enter the Islamic boarding schools. This is one of the consequences of the emergence of formal schools established by the Dutch government which implement the classical education system. In this phase, Islamic boarding school educational institutions, in the implementation of their education and teaching systems, can be classified into three forms, namely: a) Islamic boarding schools as Islamic religious education and teaching institutions, which are generally provided in a non-classical manner and the students usually live in huts or dormitories in the Islamic boarding school; b) Islamic boarding school as an Islamic religious education and teaching institution, where the students are not provided with dormitories or boarding houses in the Islamic boarding school complex, but live scattered throughout the villages surrounding the Islamic boarding school; the method of education and teaching of the Islamic religion is given using the weton system, that is, the students flock to each other at a certain time; c) Islamic boarding schools are currently a combined institution between the boarding school and Islamic boarding school systems that provide education and teaching of the Islamic religion using the omongan, sorogan, or wetonan system, where for the students, boarding is provided which is usually called a Modern Islamic Boarding School which meets the criteria for non-formal education and administration. formal education, both madrasas and public schools at various levels (Tholib, 2015).

It is hoped that Islamic education, especially in Islamic boarding schools, is not just a process of instilling moral values to protect oneself from the negative impacts of globalization. But what is most important is how the moral values that Islamic education has instilled are able to act as a liberating force from the crushing pressure of poverty, ignorance, socio-cultural and economic backwardness (Syafi'i Ma'arif in Isnanto, 2017). Therefore, it is necessary to have Islamic boarding school alumni/graduates who have competence as ulama.

According to Al-Bugisi, the ulama's competence which is expected to be born from the womb of the ulama is mastering twelve sciences, namely: nahwu, sharaf, bayan, badi', ma'ani (balaghah), hadith, musṭalah hadiṣ, tafsir, fiqh, ushul fiqh, tauhid, and mantiq. In addition to mastering the twelve sciences, Al-Bugisi also requires the ulama cadres to master the Bugis language perfectly, both for use in lectures and introductions when teaching and in writing. Lastly, an ulama must be ready to be an example and role model among the people, therefore, according to Al-Bugisi, nobility of manners for ulama is a requirement or necessity (Ilham, 2016).

Islamic boarding school educational institutions in Indonesia are production machines producing ulama. Since its inception until now, Islamic boarding school education is still recognized as the front guard in shaping the morals of Indonesia's young generation. In other words, Islamic boarding schools in Indonesia have a very big role, both for the progress of Islamic education itself and for the Indonesian nation as a whole. If we look back, Islamic boarding schools have been able to produce great ulama and kyai who were able to influence the style of Islamic thought and education in Indonesia, such as KH. Hasyim Asyari, KH. Abdul Wahab Hasbulah, KH. Mustofa Bisri, Nurkhalis Majid (Subhi, 2016).

Apart from the existence and various typologies of Islamic boarding schools above, there is a question posed to Islamic boarding schools: why is it that at a time when the number of Islamic boarding schools is increasing and developing, they have not yet produced potential cleric cadres like their predecessors? Why were previous Islamic boarding schools with all their limitations able to produce ulama who were kaffah bil ilmi wal amal? Even efforts to formulate the concept of Islamic education for the cadre formation of ulama turned out to be very difficult (Subhi, 2016).

The difficulties faced by Islamic boarding schools are increasingly complex as time goes by. Islamic boarding schools must be ready to compete with more modern general education institutions. The number of Islamic boarding schools in Indonesia continues to increase very rapidly. Unfortunately, this increase in numbers is not accompanied by an increase in the quality of Islamic boarding schools. Even education in Islamic boarding schools experienced a sharp decline. This is because many Islamic boarding schools (especially modern Islamic boarding schools) prioritize formal education over pre-school education. Therefore, there is no need to be surprised if there are students who have been studying for three to six years but cannot read books. However, not all Islamic boarding schools prioritize formal education over pre-school education. Currently, it is very difficult to find Islamic boarding schools that are truly productive in producing their students to become scholars who are versed in religion (Kurnia, 2019).

Based on these facts, at first glance the problem raised by Subhi seems so simple, it may not have crossed the minds of Islamic boarding school administrators, because many Islamic boarding schools are currently busy carrying out development, renewal and innovation in all fields, including in terms of learning methods. However, they actually forgot, and even lost the true spirit and noble ideals of Islamic boarding schools, namely producing cadres of ulama who are tafaqquh fi al-din, cadres of ulama whose orientation is more for the interests of the hereafter, for religious interests (Subhi, 2016).

Fadjar believes that the majority of existing Islamic boarding schools have fundamental weaknesses which result in the inability of Islamic boarding schools to be able to compete in this era of global competition. Islamic boarding schools are just cultural heritage, even worse, quite a few Islamic boarding schools have had to close down and been displaced by the expansion of new and modern systems in general (Fadjar, 2004).

There is a study on the model of ulama cadre formation in Indonesia which could be a reference in forming ulama cadres as found by Assiroji (2020). Then, the superior students were made into special classes with the ulama who led the Islamic boarding school. This class is an additional class with material that is higher than the material provided in the regular class. Apart from that, these superior students are also given the task of teaching lower classes as a training ground. After completing his education at the Islamic boarding school, he was directed to continue studying with other scholars who had expertise in certain sciences. This process also brings the superior students to migrate to mature their souls and increase their network. After finishing studying and going abroad, the superior student returned to his Islamic boarding school and was directed to become the successor of the ulama at the Islamic boarding school where he studied or was directed to establish a new Islamic boarding school in another place while remaining under the guidance of his teacher. After that, the superior student began to become a scholar.

The ulama cadre formation model found by Assiroji (2020) above is a model that is generally carried out in various Islamic boarding schools in Indonesia. In fact, until now the number of ulama is not comparable to the number of Muslims. The condition of Muslims is very dependent on the existence of ulama. If there are many ulama among the people, then the people will be guided and directed, so that the lives of the people will be good. On the other hand, if the number of ulama decreases, the people will be further away from guidance and direction, so that the living conditions of the people will become increasingly worse.

Realizing the importance of cadre cadre of ulama in the Islamic education system in the Islamic boarding school environment in order to meet the demands for quantity and quality as described, the Salman Al-Farisi Islamic Boarding School Karangpandan Karanganyar, Central Java has tried

to form a cadre of ulama by developing the mulazamah method which has been felt to be quite effective in producing ulama cadres. In implementing the mulazamah method, the Salman Al-Farisi Islamic Boarding School emphasizes the formation of manners and morals before starting to study books/knowledge, maintaining a balance between knowledge and charity. In fact, the first six months for new students is the time for the formation of morals and the emphasis on tahsin and recitation in learning the Koran. After being declared passed, they begin to study the book through three marhalah (levels) (Al-Farisi, 2020).

Based on the background of the problem as stated, the focus of this research can be formulated as follows. (1) What are the competency standards for the ulama cadres at the Salman Al-Farisi Islamic boarding school in Karangpandan Karanganyar, Central Java? (2) What is the education model for ulama cadres at the Salman Al-Farisi Islamic boarding school in Karangpandan Karanganyar, Central Java? (c) What is the description of mulazamah as a model of education for ulama cadres at the Salman Al-Farisi Islamic boarding school.

2. LITERATURE REVIEW

Zuhriy (2011) conducted a study on "Islamic boarding school culture and character education at Salaf Islamic boarding schools." The results of the study show that even though modernization and globalization have occurred, it turns out that Islamic boarding school culture still persists. Apart from that, many stakeholders state that Islamic boarding schools are educational institutions that can act as a model for character education in Indonesia with the argument that Islamic boarding schools as a subculture have three core components, namely: (1) independent leadership of kyai who are not co-opted by the government, then (2) Recitation reference books come from classical books, and finally (3) have a certain value system which was developed from studies of classical books or better known as the yellow book. These components move along with the dynamics of the Islamic boarding school to form its own culture. The Ihyaul Ulum Gilang Babat Islamic Boarding School and the Langitan Widang Tuban Islamic Boarding School are no exception, which are the locations of Zuhriy's research. These two major Salafiyah lodges also have a culture that was developed on the basis of a certain value system originating from classical teachings. Classic here means the sciences that have been studied since the time of the Prophet Muhammad SAW, companions, tabi'in and tabiut tabiin contained in the yellow books, namely the mu'tabar (standard) books which are the reference books for students in Islamic boarding schools. .

There are differences in the content of the material taught to students. For the object of this study, the material presented does not focus only on the yellow books. In the first phase, students are focused on improving their reading of the Koran and character building (adab), which is not tied to a strict system of student regulations. But it is more about direct assistance from the musyrifs. This is in accordance with Nawawi's (2006) direction that if you want to form a cadre of ulama, the first thing to do is teach students to memorize the Koran. Previous scholars (Salaf), did not teach jurisprudence and hadith except to students who had memorized the Koran.

Anas (2012) researched "Islamic boarding school curriculum and learning methodology." The research findings show that in general experts state that the goals of comprehensive Islamic boarding school education include intellectual, physical and especially moral education; so that the hope of making a perfect human being can be realized well. Islamic boarding school education is aimed at: a) the creation of a superior generation leading to the formation of the best ummah, b) the formation of a generation of Muslim believers who are highly virtuous, healthy,

knowledgeable, and free-thinking, and serve society, c) the birth of intellectual scholars who have balance of dhikr and thought; d) the realization of citizens with an Indonesian personality who believe and are devoted to Allah SWT.

Wahidin (2014) in his study on "The Concept of Ulema According to the Qur'an: Analytical Study of Surah Fathir Verse 28" concluded that initially, Islam was conveyed directly by the Prophet Muhammad in his capacity as the transmitter of the message from Allah through the Angel Gabriel. After the death of Rasulullah, the first to receive the baton of spreading it were none other than Rasulullah's friends, who were then continued by the generations that followed. In Islam, people who convey these treatises are commonly known as ulama. The position of ulama in Islam is very fundamental and strategic. Because its existence can provide consistency for the spread of Islam throughout the world. However, the significance of this position is no longer accompanied by the reality of the figure of the ulama which is in line with his conception at the beginning of Islam. Especially nowadays, where the dominance of life continues to be eroded by the lifestyle of hedonism, materialism and liberalism, finding an ideal ulama figure is very difficult. Because the Qur'an's idealism regarding ulama is one that has the characteristics of al-khasyyah (fear of Allah), as stated explicitly in Surah Fathir verse 28.

Saifuddin (2015) in his study on "The Existence of Islamic Boarding School Curriculum and Education Policy" concluded that as authentic Indonesian Islamic educational institutions, Islamic boarding schools have demonstrated success in maintaining their existence. Since the pre-independence era until the reform era, Islamic boarding schools have increasingly been recognized for their existence in Indonesian legislation, especially regarding education. As an Islamic educational institution, Islamic boarding schools have elements of kyai, santri, Islamic boarding schools, mosques, learning methods and yellow books. The variations of Islamic boarding schools are Salafiyah and Khalafiyah. However, both of them still use the three learning methods, namely sorogan, bandongan and wetonan. The Islamic boarding school curriculum is a tool for achieving educational goals, as well as a guideline for implementing education that reflects the nation's outlook on life. The education policy environment is the scope within the environment of the education system, whether centralized or local. Education policy problems and agendas consist of issues that are being seriously discussed in relation to the policy domain in the field of education. Education policy formulation systems and procedures include the allocation function, inquiry function and communication function. Methodological studies in education policy cannot be separated from discussions about the substance of education itself. Islamic boarding schools, even though they are a genuine indigenous education model, in their dynamics cannot always be separated from national education policies.

Saifuddin's (2015) study has similarities with this study, especially in terms of Islamic boarding school curriculum and policies, especially learning methods. However, there are many differences. Among other things, apart from the curriculum and learning methods, this study also looked at graduate competencies, learning facilities, evaluation, placement of alumni, religious teachers, education financing and scholarships. Another difference lies in the classical (salafiyah) education system, of which in Saifudin's (2015) research there are three: sorogan, bandongan and wetonan. In this study, the system was modified into other concepts in the form of mulazamah-halaqah, private mulazamah, and dars 'am (open study for all students).

Bashari (2016) in his study on "Improving Learning Quality Through Implementing The Concept By Ibn Abdil Barr" found that the importance of using the mulazamah method was stated by Ibn

Abd al-Barr that education would be more effective by implementing the mulazamah method (boarding Islamic education). Mulazamah means living with an alim to absorb his good deeds and knowledge over a long period of time. In Indonesian it is called "nyantri". This method was introduced by Abu Hurairah r.a when he practiced mulazamah to the Prophet saw.

Ilham (2016) in his study on "Al-Bugisi and Ulama Cadre Education", found that Al-Bugisi was the main figure who opened the Ulama Cadre Education (PKU) program in Sengkang. The main reference in recruiting cadres of ulama is referring to the Al-Qur'an, hadith and the results of ijtihad. The competency of the ulama that Al-Bugisi expected was to master twelve sciences, namely: nahwu, ṣaraf, bayan, badi', ma'ani (balaghah), hadith, musṭalah hadiṣ, tafsir, fiqh, ushul fiqh, tauhid, and mantiq. Apart from mastering the twelve sciences, Al-Bugisi also required that the ulama cadres master the Bugis language perfectly, both for use in lectures and introductions when teaching and in writing. Lastly, you must be an example and role model among the people, therefore, according to Al-Bugisi, nobility of manners for ulama is a necessity.

Junaidi (2016) conducted a study on "The Islamic Boarding School Education System in Indonesia: A Study of the Curriculum System at the Lirboyo Islamic Boarding School." The research results show that (1) The teaching system at the Lirboyo Islamic boarding school is divided into two, namely classical and non-classical learning. The learning system is adopted from the modern classical education system, namely that students are grouped based on class level according to ability level, including Madrasah Ibtida'iyah level, Tsanawiyah level (MTs), Aliyah level (MA), 'Idadiyyah level (SP). Meanwhile, the non-classical learning system is guided directly by the kyai using the sorogan and bandongan systems. (2) The educational curriculum in Islamic boarding schools is broadly divided into 7 subject groups of fiqh, hadith, quran, monotheism, Arabic literature, Sufism, tafsir. In each of these subjects, the Islamic boarding school has determined the books to be used based on the class level or ability of the students.

Sulaiman (2016) conducted a study on "Islamic Boarding School Education: Institutionalization of Islamic Boarding School Education." The results of his study found that Islamic boarding schools have specific traditions that are very different from other institutions. Islamic boarding schools have subcultures related to philosophy of life, value systems, and systems of power and authority in their management. As the oldest education in Indonesia, Islamic boarding schools have at least five pillars, namely kiyai, santri, mosque, hut, and yellow book. Modernization has changed the subculture and pillars of the Islamic boarding school. This article illustrates that Islamic boarding schools as educational institutions have basic aspects called "philosophy and idealism", consisting of basic values, traditions and the spirit of the Islamic boarding school (ruh al-Ma'had). The Islamic boarding school then appeared to strengthen its institutions -- promoting Ma'had 'Aly and the concept of higher education. Apart from preserving traditional values, Islamic boarding schools must be accommodating to important new things. There are several aspects that must be strengthened in Islamic boarding schools: academics, administration, networks and so on. This is related to the position of Islamic boarding schools as a fortress for the defense of Muslims and a center for the spread of Islam.

Hamruni and Satria (2016) in their study on "The Existence of Islamic Boarding Schools and Their Contribution to Character Education" concluded that historically, Islamic boarding schools since their inception have never remained silent in facing social and religious problems. Islamic boarding school activities in responding to global problems have been proven since the early days of their glory. The involvement of Islamic boarding schools in the global world has been proven

by historical facts. Islamic boarding schools with their various educational elements have developed character education more optimally. This is reflected in the instillation of theoretical values obtained from book studies into real practices in daily life. These habits can form good character in students, and the process occurs naturally without being forced. The success of Islamic boarding schools in forming character has invited many other institutions to imitate the Islamic boarding school design, namely boarding school education. Many education experts believe that the concept of boarding education as implemented by Islamic boarding schools is truly able to shape the character of students.

Ilyasir (2017) in his study on "Development of Integrative Islamic Education in Indonesia: Philosophical Studies and Implementation Methods" found that to anticipate changes in modern society internally and independently, Islamic educational institutions - including Islamic boarding schools - must be able to resolve dichotomy issues, and also related to the goals and functions of the institution. Islamic educational institutions must develop a new design for integrated Islamic education. Several redesign steps that are expected to be a solution to this problem include reviewing the philosophical foundations of educational institutions, integrating Islamic values into the learning process, as well as methods for implementing the results of the redesign. At a philosophical level, educational institutions must revitalize their institutional goals, so that they can become a reference for strengthening the foundation in the educational process that will be carried out. Meanwhile, at the implementation level, the integration of Islamic education must be carried out in the entire learning system, whether at the level of objectives, materials, human resources or environment.

Suriadi (2017) conducted a study on "Islamic Education during the Prophet's Period." The results of the study show that during the time of the Prophet Muhammad SAW, Islamic education activities took place in a simple form. The implementation of Islamic education during the time of the Prophet Muhammad was carried out in two phases; namely the Makkah phase as the initial phase of Islamic education development and the Medina phase as the refinement phase of Islamic education/education. The position of the Prophet as uswatun hasanah in all aspects can be seen from his extraordinary role in the management and development of the education system. Even though he uses very simple facilities and infrastructure, he has succeeded in producing educational outcomes of high quality thought, dhikr and good deeds. The pattern of education during the time of the Prophet was inseparable from the basics, objectives, methods, materials, curriculum, educators, students, institutions, and so on which were related to the implementation of Islamic education, both theoretically and practically. Furthermore, the methods used are: lecture method, question and answer, discussion, familiarization, story method, proverb method and so on.

Bashori (2017) conducted a study on "Modernization of Islamic Boarding School Educational Institutions." The results of his study stated that Islamic boarding schools are Islamic educational institutions that have advantages both in terms of their scientific tradition and in terms of transmission and intensity of Muslims. The rapid flow of globalization has threatened the existence of Islamic boarding schools, so the idea of modernization has emerged in the Islamic boarding school environment to answer the challenges of the need for social transformation. However, many people are concerned that the contemporary-oriented idea of modernizing Islamic boarding schools could affect the identity and main functions of Islamic boarding school educational institutions. The value of modernity coupled with the readiness of Islamic boarding school identity will strengthen Islamic boarding school identity on the global stage. Of course, this must be

accompanied by the strong identity of the Islamic boarding school's character as an educational institution that is able to stand and develop in any situation.

Syafi'i (2017) in his study on "Islamic Boarding Schools: Character Building Educational Institutions" said that Islamic boarding schools are the origins of Islamic educational institutions in Indonesia. The initial presence of Islamic boarding schools is estimated to be around 300 and 400 years ago and touched almost all levels of Indonesian Muslim society, especially on the island of Java. Pesantren is a very unique educational institution. Not only because of its long existence, but also because of the culture, culture and network implemented by this institution. After Indonesia's independence, especially since the transition to the New Order and when economic growth really increased sharply, Islamic boarding school education became more organized and the Islamic boarding school curriculum became increasingly better. For example, apart from the religious curriculum, Islamic boarding schools also offer general subjects using a dual curriculum, namely the Ministry of National Education curriculum and the Ministry of Religion curriculum. As an educational institution, Islamic boarding schools place great importance on the religious field (tafaqquh fi al-din) and the formation of national character with akhlakul karimah character. Provisions regarding religious education are outlined in the National Education System Law Article 30 paragraph (4) that religious education takes the form of Islamic education, Islamic boarding schools, and other similar forms. The existence of Islamic boarding schools is an ideal partner for government agencies to jointly improve the quality of education and the foundation of the nation's moral character.

Isnanto (2017) conducted research on this subject with the title "Muhammadiyah Ideas and Thoughts Regarding Ulama Cadre Generation." The findings of this research show firstly, that there is a crisis of ulama in Muhammadiyah, the second largest organization in Indonesia, and there is an even more extreme crisis of da'i, namely a crisis of intellectual ulama and intellectual ulama. Second, there are 2 factors that cause this, namely internal institutional factors. The lack of functioning institutional structure in the Muhammadiyah organization has resulted in the inadequate functioning of existing institutions from the central level to the branch level. Meanwhile, the external factors are the formation of a mindset left behind by the colonial government, the strengthening of political interests and interests entering the Persyarikatan environment and the standards of ulama in Muhammadiyah which are too ideal, so that not many can be included in this nomination. Third, problem solving to overcome the Ulama crisis in Muhammdiyah through institutional and social means. Institutionally, there is collective awareness of the importance of cadre cadres of ulama, and socially there is awareness of Muhammadiyah members of the importance of education of ulama cadres from within Muhammadiyah.

Radiman (2018) in his study on "Methods of Rasulullah SAW Educating Ahl Ash-Shuffah", explained that the mulazamah method was one of the methods that Rasulullah applied when educating Ahl Ash-Shuffah, other methods that Rasulullah used in them were lectures, stories, debating, demonstration/exemplifying, discussion, giving advice, giving rewards, example, giving advice, reflection, memorizing, persuasion, motivation, prayer, habituation, court, orders or prohibitions, games, parables, questions and answers. The memorization, blessing and prayer methods are considered less relevant to current educational needs. Even though they are considered lagging behind, these three methods are still a mainstay in learning several branches of science.

Mujahidin and Zamroji (2018) in their study on "Ulama Cadreship from the Perspective of KH. Ahmad Sanusi" found First, KH. Ahmad Sanusi is one of the scholars who believes in żulwujuh in a positive sense; Second, the Islamic boarding school model organized and realized by KH. Ahmad Sanusi is an Islamic boarding school which is the axis for efforts to combine three bases of ulama cadre formation, namely the family base, the santri who started with him, and religious figures who have played a large role in society. Results of the cadre formation: (1) If there is a clever student who has the potential to become a cadre of ulama, then he mandates him to pioneer the establishment of a madrasa or Islamic boarding school in his area. Or because of his assignment to his students, requested by one of the places, on their initiative, with the help of the local community, places for recitation and Islamic boarding schools were built; (2) He bought a plot of land from the sale of his works or arranged for a congregation to buy the land, then donated it for the establishment of a madrasa or Islamic boarding school, as was done to his student named Kyai Shaheh in Kranji, where the land he occupied was waqf from him; (3) Apart from that, he also married his students to local girls, or even to his own daughter. An example of this is that he married his daughter to one of his students named KH. Shaleh Iskandar. Because he considered that KH. Shaleh Iskandar has great potential as a good ulama cadre to be developed, then mandated to preach to develop Islam in his area.

Siregar (2018), in his study of "Islamic Boarding Schools Between the Mission of Giving Birth to Ulama and the Pull of Modernization" concluded that the history of Islamic education in Indonesia has proven that Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. Islamic boarding schools, with their educational system culture with traditional nuances, have played a very important role in improving Indonesia's human resources. In its development, Islamic boarding schools gave birth to religious figures and as keepers of Islamic traditions. Apart from that, Islamic boarding schools are also developing as social institutions involved in the process of socio-political change in Indonesia. In the political map, Islamic boarding schools are often depicted as a pressure force and in other situations Islamic boarding schools are positioned as a unifying force (integrating force) when the State is faced with dilemmatic difficulties, the doctrine of "hub al-wathan min al-iman" sacrifices patriotic spirit into the chest of every child of the nation.

Suradi (2018), in his study on "Analysis of the Impact of the Transformation of Islamic Boarding School Education on the Cultivation of the Spirit of Sincerity in Santri in Islamic Boarding Schools" concluded that the impact of the current transformation of Islamic boarding school education has not only changed the socio-cultural base and knowledge of the santri, but also influenced the values of the spirit of sincerity. students at the Islamic boarding school. Therefore, the major changes made by the kyai to Islamic boarding school institutions are currently having an impact on the sincerity of the students in their daily lives. In terms of instilling the values of sincerity in Islamic boarding schools, it is hoped that they will be open and flexible towards world developments, but still provide a filter so that the basic values do not fade (Islamic teachings). Because, contrary to the current, no matter how hard you hold on, in the end sooner or later you will be carried away by the current. This process is a natural law that cannot be stopped, but needs to be addressed with the current situation wisely, so that it does not conflict with the basic teachings of Islam. It is not an alternative choice that passes by, but is an accumulation of life values experienced by Islamic boarding schools throughout their history, without abandoning the spirit of sincerity or tradition.

Krisdiyanto et al. (2019), conducted a study on "The Islamic Boarding School Education System and the Challenges of Modernity". The findings from this research reveal that Islamic boarding schools are a gathering place for Islamic boarding school students to gain religious knowledge from a kyai. Initially, Islamic boarding schools were just simple huts that were built in a makeshift way with the aim of getting closer to the intended kyai or teacher for the purpose of gaining religious knowledge. Meanwhile, the Islamic boarding school education system still uses the Salaf book or more familiarly called the Yellow Book. The challenges of modernity in Islamic boarding schools can be understood from their education management system. Islamic boarding school institutional management is always closely related to planning, organization, direction and supervision.

Shofiyyah, et al. (2019), conducted a study "Islamic Boarding School Models in the Millennial Era". The results of his study show that the flow of globalization in the millennial era has made his generation unable to stay away from the use of technology, the internet, social media and so on. This encourages Islamic boarding schools to adopt modernization by looking at the demands of the "market" which requires human resources who are able to compete. So that millennial era Islamic boarding school models emerged. Various innovations were carried out, including mastery of foreign languages, entrepreneurship development, ICT (Information and Communication Technology), and other contemporary competencies. This modernization, apart from having a positive impact, also triggers problems that must be overcome, one of which is that Islamic boarding schools are becoming increasingly difficult to fulfill their main function, namely producing ulama who are tafaquh fiddin.

Assiroji (2020) conducted a study of the "Concept of Ulama Cadre Generation in Indonesia". The findings state that in general the cadre formation of ulama in Indonesia is carried out through Islamic boarding schools. The pattern is, first the Islamic boarding school leader looks for students who are mutamayyiz (excellent) from the existing students to become ulama cadres. Then, the superior students were made into a special class with the Islamic boarding school's leading cleric. This class is an additional class with material that is higher than the material provided in the regular class. Apart from that, these superior students are also given the task of teaching lower classes as a training ground. After completing his education at the Islamic boarding school, he was directed to continue studying with other scholars who had expertise in a particular science. This process also brings the superior students to migrate to mature their souls and increase their network. After finishing studying and going abroad, the superior student returned to his Islamic boarding school and was directed to become the successor of the ulama at the Islamic boarding school where he studied or was directed to establish a new Islamic boarding school in another place while remaining under the guidance of his teacher. After that, the superior students began to develop culturally and structurally to become scholars.

Makdisi (1981) in his research on the "history of the development of education in the Islamic and Western worlds" concluded that pure Islamic educational institutions that are religiously oriented originate from the holy book, the learning process must really be directed at implementing God's rules on earth so as to create a godly society that inspired by the holy book itself. The search for truth and its dissemination pushes a scholar's efforts to the limit of his capacity in studying the holy books, this is what is called "ijtihad" and the results will be appreciated, whether right or wrong. The history of Islamic educational institutions must inevitably be linked to the history of the Islamic religion itself and its development is closely related to the interaction of various religious movements, both legal and theological.

3. RESEARCH METHOD

This study uses a constructivism paradigm. The reason is because this approach is more appropriate for understanding in depth social phenomena or symptoms from an emic view and an etic view. Through an in-depth and holistic understanding of the phenomenon, it is hoped that from this study conclusions can be drawn in the form of a new theory which in the context of this research is about the construction of a mulazamah model of Islamic education that is effective in achieving its goals. Research using the constructivist paradigm emphasizes the study of real conditions as substance and process, so that the data required is empirical field data obtained in various ways (Silverman and Marvasti, 2008).

Case study as a research method is used to explore the object observed by collecting in-depth data involving many sources of information in the context of the case (Creswell, 1998). Systems that are limited by place and time, by Adelman, 1980 (in Cohen, et al. 2005) are examples such as classes, close friends, children, schools and certain communities. By using the case study research method, it is hoped that it can produce: (1) more in-depth case exploration based on accurate data; (2) a more detailed description of the results so that it is easy for others to understand; (3) can be used as a 'way' to test theories (Yin, 2011).

Stake's (1995) view as quoted by Creswell (2007) is that a case study is a research strategy in which the researcher carefully investigates a program, event, activity, process, or group of individuals. Cases are limited by time and activity, and researchers collect complete information using a variety of time-based data collection procedures.

Data collection techniques in this research will be carried out in three ways, namely: observation techniques, in-depth interviews, and documentation. According to Morris (1973) observation is the act of using tools (observation guidelines) to record symptoms and using those recordings for scientific or other reasons. Depending on the context, requirements, and research objectives, different observation techniques are used in each research effort (Santana, 2007). Arikunto (2010) There are two ways to express observations, which are then used to describe types of observations: (a) non-systematic observations, which are carried out by observers without using observation instruments; and (b) systematic observations, which are made by observers using rules as an observation tool. Both systematic and non-systematic observations of the educational process at the Salman Al-Farisi Islamic boarding school were used in this research. Systematic observations are carried out by creating observation guidelines according to the formulation of the research problem. Non-systematic observations, on the other hand, do not use standard guidelines but are carried out spontaneously.

An interview can simply be interpreted as an event or process of interaction between the interviewer and the source of information or the person being interviewed (interviewee) through direct communication (Yusuf, 2014).

The interview method used is an in-depth interview. With this technique, it is hoped that the main data in the form of words, thoughts, feelings and actions from the informant will be easier to obtain. As stated by Nasution (1988) "that the interview technique contains the intention of tracking what is in the thoughts and feelings of the informant". That is why one of the methods that researchers will take is to conduct in-depth interviews with research subjects while adhering to the direction, targets and focus of the planned research. This method is intended to simplify the interview process using an interview guide.

4. RESEARCH RESULTS AND DISCUSSION

Mulazamah as a base for Ulama Cadre Education at the Salman Al-Farisi Islamic Boarding School. The main learning method used by the Salman Al-Farisi Karangpandan Karanganyar Islamic Boarding School is the mulazamah method, where students study and live with the teacher to gain knowledge, emulate their deeds and morals, so that the students can take knowledge and manners from their teacher at any time. Traveling to seek knowledge and starting a community with the community will finalize a person's learning process. Humans have many ways to gain knowledge, morals, outlook on life and main characteristics. There are those who immediately know by themselves, there are those who go through a learning process, face to face, listening to stories, and talaqqi directly. Of these methods, learning through face-to-face and direct talaqqi is the most effective and deep-rooted method. The more teachers a person learns from, the more extensive and solid the knowledge he will gain.

A. Prophet Musa AS began his prayers to Khidhir:

Bukhari narrated from Ibn Abbas, he said: I heard the Messenger of Allah sallallaahu 'alaihi wa sallam say: When Musa was in the company of the Children of Israel, a man came and said to him, "Do you know of anyone who is more knowledgeable than you?" Moses answered, "No." So Allah revealed to him, "There is, in fact, Our servant: Khidhir." So Moses asked Allah to give him a way to meet him. So Allah appointed a fish as a sign. It was said to Moses, "If you lose the fish, come back, and you will meet him." So Moses walked in the footsteps of the fish. A long time later, the young man who was helping Moses said to him, "Do you remember when we rested on a rock, I really forgot about the fish, and nothing made me forget to tell it except the devil." Moses said, "That is what we are looking for." The two of them returned to their original footsteps. So the two of them met Khidhir, and the story between the two of them happened as Allah tells it in His Book."

B. Between wandering and the power of knowledge

As reviewed by Asqolani (2004), wandering (rihlah) in seeking knowledge has been the breath of previous scholars in their efforts to increase scientific capacity, open new horizons, deepen and enrich the treasures of knowledge. Almost all of them travel to study, apart from those who are physically weak, have many families supported, have no means, or have to care for their parents. Because for them, rihlah is a standard of someone's knowledge worthy of recognition.

The education model at the Salman Al Farisi Islamic boarding school, which is carried out using the muazamah method, refers to efforts to achieve the vision and mission of the Islamic boarding school, namely the creation of an Islamic generation that adheres firmly to the Al-Quran and As-Sunnah and preaches them in accordance with the understanding of the righteous Salafists. To achieve this vision, a mission was formulated, namely: providing education based on the Koran and As-Sunnah, providing education in Islamic sciences and Arabic, teaching basic Islamic sciences taken from the literature of Salaf scholars, educating prospective preachers who actively preach Islam. in accordance with the manhaj of the ulama ahlu sunnah wal jamaah.

This method is built on 4 pillars; base it on the Koran, tadarruj (gradual), Ta'shil (focus and fundamentals), and adab. This Mulazamah is a characteristic of the Salman Al-Farisi Islamic Boarding School education in producing ulama cadres. To support the success of this mulazamah-based education for ulama cadres, Islamic boarding schools implement quite strict selection of prospective students. New prospective students are selected through two stages of tests and

interviews. By going through this strict selection, it is intended to obtain selected new students, both in terms of intelligence, because intelligence tests are carried out, and in terms of reading the Al-Qur'an. The research findings show that out of 200 selection participants, only 40 students, 20 boys and 20 girls, could be accepted.

The effectiveness of the education process through the mulāzamah method can be seen from the arrangements in usroh and halaqah which are managed by asatidzah. Where in halaqah each student is grouped according to a minimal number (around 8-10 people). Then learning is carried out with a murabbi' through classical halaqah and continued individually. Students have the opportunity to individually submit their memorization of the Qur'an or material that has been conveyed by their murabbi'. The books used are based on the sequence and stages according to the students' level of achievement. Students who have been able to complete one book can move on to the next book. So it could be said that this mulāzamah method can also implement acceleration programs.

The teaching and educational staff are divided into three groups, a management group of 5 staff, a group responsible for Usroh (student rooms) of 8 ustadz, all of whom were recruited from abroad, and a group of assistants responsible for usroh of 16 ustadz, each usroh has 2 assistant ustadz. All of them were recruited from within the country, including Islamic boarding school alumni Salman Al Farisi himself. Each usroh consists of 15 – 20 santri, including new santri and senior santri. The reason for grouping students using the usroh model at the Salman Al Farisi Islamic boarding school is to enable the learning process of manners, especially politeness and discipline. Learning occurs between students and the ustadz in charge of usroh, and between new students and senior students in each group of students.

In the Mulazamah model learning process there are research findings which show that learning to memorize the Al-Qur'an must be the foundation of learning, before memorizing the specified books, students first go through Al-Quran learning education known as tahsin qiro'ah with material : 1) Complete the Basic Karimah Book, 2) Complete the Karimah Tahsin Book; 3) Talqin reading; and 4) use of the tapping method. After the students have mastered reading well, they can then learn to memorize the passages of the specified books. The most important time to memorize the Koran. First: sahur time in the silence of the night. Second: after the dawn (dawn) prayer. Third: between Maghrib and Isha' (Baduwailan, 2014).

Research findings show that sharia ulum education begins with Arabic language material. After they mastered it, they continued with sharia ulum materials using the yellow book. Therefore, it is increasingly clear that mastery of Arabic, both active and passive, is a necessity to be able to study ulum syari'ah and others because the reference book is the yellow book, which is of course in Arabic. Hadith education, both memorizing and understanding it, is given to students who are able to read the Koran well and have memorized 30 juz of the Koran.

The educational model for the clerical cadres of the Salman Al Farisi Islamic Boarding School has not yet been tested for its effectiveness in producing ulama cadres, because until this study was carried out, the Islamic boarding school had not been able to show the ulama researchers the products of the Salman Al Farisi Islamic Boarding School, because the alumni were still continuing their studies and some were still serving at the Salman Al Farisi Islamic Boarding School . There are no alumni who manage their own Islamic boarding schools.

As a comparison, the pattern of ulama education models in Indonesia was put forward by Mujahidin and Zamroji 2018) in their study on "Ulama Cadre Generation in the Perspective of KH. Ahmad Sanusi" found First, KH. Ahmad Sanusi is one of the scholars who is żulwujuh in a

positive sense; Second, the Islamic boarding school model which was initiated and realized by KH. Ahmad Sanusi is an Islamic boarding school which is the axis for efforts to integrate the three bases of ulama cadre formation, namely the family base, the santri who started with him, and religious figures who have taken part in society. Results of the cadre formation: (1) If there is a clever student who has the potential to become a cadre of ulama, then he mandates him to pioneer the establishment of a madrasa or Islamic boarding school in his area. Or because of his assignment to his students, which was requested by one of the places, on their initiative, with the help of the local community, places for recitation and Islamic boarding schools were built; (2) He bought a plot of land from the sale of his works or arranged for a congregation to buy the land, then donated it for the establishment of a madrasa or Islamic boarding school, as was done to his student named Kyai Shaheh in Kranji, where the land he occupied was a waqf from him; (3) Apart from that, he also married his students to local girls, or even to his own daughter.

The process of implementing the ulama cadre education model through the mulāzamah method is apparently not easy. Among the main factors for its success, apart from the input of students who are strictly qualified and selected, also lies in the quality and role of the asatidzah. It takes sincerity, patience, and diligence in carrying out your duties as a murobbi' and musyrif. Then, in the implementation process, the example of asatidzah is needed because without explanation the students can see the teacher's attitude. The implementation of amaliyah education which is built through daily activities from waking up to going back to sleep is a part that is expected to give birth to intelligent, civilized and virtuous individuals. Ulama cadre formation through the Mulāzamah Method which was carried out at PPI Salman Al Farisi Karangpandan, Karanganyar Regency was prepared well and in stages starting from Planning, Organizing, Implementing and Evaluating.

5. CONCLUSION

The competency of Salman Al Farisi Islamic boarding school graduates is to actively master Arabic; understand and master the basic Islamic sciences, including fiqh, monotheism and morals; memorize 15 Juz of the Qur'an with good reading; memorized 42 arba'in hadiths and 430 umdatul ahkam hadiths; memorize 8 matan al-'ulum al-syar'iyyah; able to speak Indonesian and Javanese well; and pass the national package B and Package C exams.

The Salman Al Farisi Islamic boarding school education model refers to efforts to achieve the vision and mission where for the first 6 months new students are required to attend education on the formation of manners and morals, after the students follow the study of each book using the main method of pure mulazamah. New students are strictly selected through two stages of tests and interviews. Ustadz are divided into three groups, 5 people in management, 8 people in charge of Usroh, recruited from abroad, and assistants in charge of Usroh. Each usroh has 2 assistant ustadz, all of whom are recruited from within the country, including alumni. Each usroh consists of 15 – 20 students heterogeneously.

The Salman Al-Farisi Islamic Boarding School applies the Mulazamah Model in education for ulama cadre formation. This model emphasizes an intensive and personal learning approach between teachers (ustadz) and students (santri). This Islamic boarding school has a vision to produce a generation of Muslims who are strong in understanding the Al-Quran and As-Sunnah, and are able to convey da'wah in accordance with the understanding of Salafus Salih. The educational mission includes learning based on the Koran and Sunnah, Islamic knowledge, Arabic, as well as educating prospective preachers who actively preach Islam. Education at this Islamic

boarding school begins with the formation of manners and morals during the first six months, referring to the hadith of Imam Malik which emphasizes the importance of manners before knowledge.

The main learning method is the mulazamah method, where students study and live with the teacher to gain knowledge. Students are also required to memorize the Al-Quran. Apart from that, there are various materials taught including Arabic, sharia science, aqidah, hadith, and tafsir. Evaluation is carried out through various forms such as written, oral and practical evaluations. Mulazamah education model, with its 4 pillars; Based on the Koran, tadarruj (gradual), Ta'shil (focus and fundamentals), and adab, are the characteristics of education at the Salman Al-Farisi Islamic Boarding School in producing ulama cadres.

AKNOWLEDGMENT

REFERENCES

Abdullah, Taufik. (1987). Islam dan Masyarakat: Pantulan Sejarah Indonesia. Cetakan ke-1, Jakarta: LP3ES

Abdurrahman, ibn Hasan, Qaid. (1435 H). al-Intishâr li Ahlil atsar li Syaikhil Islam Ibnu Taimiyah. Mekah Mukarramah: Dar 'Alam al-Fawâ'id

Achmad, Mahmud. (2008). Tehnik Simulasi dan Permodelan. Yogyakarta: Universitas Gajah Mada.

Ahmad Bin Salim Baduwailan, (2014). Cara Mudah & Cepat Hafal Al-Qur'an, Solo: Kiswah Media

Ali Muhammad Ash-Shalabi. (2006). Fikih Kemenangan dan Kejayaan : meretas jalan kebangkitan umat Islam. Jakarta: Pustaka Al-Kautsar

Arifin, H.M.. (1991). Pendidikan Islam Dalam Arus Dinamika MasyarakatSuatu Pendekatan Filosofis, Pedagogis, Psikologis dan kontekstual. Jakarta: Golden Terayon Press.

Arikunto, S. (2010). Prosedur Penelitian Suatu Pendekatan Praktik. Jakarta: Rineka Cipta

Assiroji, Dwi Budiman. (2020). "Konsep Kaderisasi Ulama di Indonesia". Edukasi Islami: Jurnal Pendidikan Islam, VOL: 09/NO: 01 Februari

Asrohah, Hanun. (1997). Sejarah Pendidikan Islam. Surabaya: Pustaka Progressif. Bachtiar, Wardi. (1990). Perkembangan Pesantren di Jawa Barat. Bandung: Balai

Penelitian IAIN Sunan Gunung Djati

Asqalani, Ibn Hajar. (2004). Fath al-Bari Syarah Shahih al-Bukhari, jilid 1. Kairo: Dar el-Hadith. Bakr, Abu Zaid. (2002). Hilyatu Thalibil 'ilmi. Beirut-Lebanon: Muassasah ar-Risalah

Bashari, Agus Hasan (2016). "Improving Learning Quality Through Implementing The Concept By Ibn Abdil Barr." Proceeding International Conference On Lesson Study (ICLS)7th University of Muhammadiyah Malang Indonesia 3- 5 November.

Bashori, (2017). "Modernisasi Lembaga Pendidikan Pesantren." Jurnal Ilmu Sosial Mamangan, Volume 6, Nomor 1, Januari-Juni: 47-60. https://DOI:10.22202/mamangan.1313

Bochari, Mochtar. dkk (1986). Pandangan dan Sikap Hidup Ulama di Indonesia. Jakarta: Nadhar (LIPI), Seri 1

Bukhari, Muhammad bin Ismail (2010). Shahih Bukhari. Kairo, Mesir, Dar Ibnu al-Jauzi, cet. 1.

Cohen, J. & Weimann, G. (2000), "Cultivation Revisited: Some Genres Have Some Effects on Some Viewers". Communication Reports, 13 (2).

Creswell, John W. (1994). Research Design: Qualitative & quantitativee approach. Thousand Oaks, London, New Delhi: Sage.

_____, (2007). Research Design:Penelitian Kualitatif, Kuantitatif, dan Mixed. Yogjakarta: Pustaka Pelajar.

Dharma, Agus. (2006). Manajemen Prestasi Kerja. Jakarta: Rajawali Pers. Dhofier, Zamakhsyari. (2011). Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai. Jakarta: LP3ES

Depag, (1981). Standarisasi Pengajaran Agama di Pondok Pesantren. Jakarta: Departemen Agama Republik Indonesia.

Departemen Agama RI, (2003), Pondok Pesantren dan Madrasah Diniyah, Jakarta: Direkterot Jendral Kelembagaan Islam.

Fadjar, A. Malik. (2004). Sintesa Antara Perguruan Tinggi dengan Pesantren, Upaya Menghadirkan Wacana Pendidikan Alternatif. Malang: Universitas Islam Negeri (UIN) Malang,

Fatah, A.R. dkk. (2005). Rekonstruksi Pesantren Masa Depan Dari Tradisional, Modern, Hingga Post Modern Jakarta: PT. Listafariska Putra.

Geertz, Glifford. (1960). "The Javanese Kijaji: the Changing Roles of a Cultural Broker." Comparative Studies in Society and History, (1959-1960), Vol. 2

Ghazali, Abu Hamid, Imam. (2019). Ihya 'Ulumid Din, jilid 1. Beirut-Lebanon: Dar Kutub Ilmiyah.

Hamka. (1961). Tasawuf Modern. Djakarta: Djajamurni

Hamruni, Satria W, R. (2016). "Eksistensi Pesantren dan Kontribusinya dalam Pendidikan Karakter." Jurnal Pendidikan Agama Islam, Vol. XIII, No. 2, Desember.

Haroen, Ahmad Musthofa. (2009). Khazanah Intelektual Pesantren, Jakarta: Maloho Jaya Press.

Haryono. (2017). 101 Jurus Jitu Menjadi Guru Hebat. Depok, Sleman, Jogjakarta: Ar-Ruzz Media.

Horikoshi, Hiroko (1976) "A Tradisional Leader in Time of Change: the Kiaji and Ulama in West Java". Diterjemahan oleh Umar Basalim dan Amuwarly Sunrawa dengan judul "Kiai dan Perubahan Sosial. Jakarta:Perhimpunan Pengembangan Pesantren (P3M) 237 - 249

Hsubky, Badruddin (1995). Dilema Ulama dalam Perubahan Zaman. Jakarta: Gema Insani Press

Ilham (2016). "Al-Bugisi Dan Pendidikan Kader Ulama" Jurnal Penamas Volume 31, Nomor 2, Juli-Desember 2018, Halaman 327 – 346

Ilyasir, Fiska, (2017) "Pengembangan Pendidikan Islam Integratif di Indonesia: Kajian Filosofis dan Metode Implementasi." LITERASI, Volume VIII, No. 1

Ismail, Arifuddin. (2006). "Efektivitas Pendidikan Kader Ulama di Berbagai Pesantren". Jurnal "Al-Qalam" No.XVII Tahun XII Edisi Januari-Juni.

Isnanto, Moh. (2017). "Gagasan dan Pemikiran Muhammadiyah Tentang Kaderisasi Ulama." Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama. Volume 17, Nomor 2.

Jauzi, Ibn. (2015). Zad al-Masir. Beirut-Lebanon: Dar Ibn Hazm.

Junaidi, Kholid. (2016). "Sistem Pendidikan Pondok Pesantren di Indonesia: Suatu Kajian Sistem Kurikulum di Pondok Pesantren Lirboyo." Istawa: Jurnal Pendidikan Islam. Volume 2, Nomor 1, Juli-Desember

Krisdiyanto G, Muflikha, Sahara EE, Mahfud, C. (2019). "Sistem Pendidikan Pesantren dan Tantangan Modernitas". Jurnal Tarbawi: Jurnal Ilmu Pendidikan. Vol. 15, No. 01, Juli pp. 11-21

Khaldun, Ibn. (2004). Muqaddimah Ibnu Khaldun, (Arab), tahqiq. Abdullah Muhammad Darwisy, Damaskus, Dar Balkhi.

Khaldun, Ibn. (2000). Muqaddimah Ibn Khaldun, Terj. Ahmad Thoha, Jakarta; Pustaka Firdaus.

Kementrian Agama RI, (2013). Analisis dan Interpretasi Data pada Pondok Pesantren, Madrasah Diniyah (Madin), Taman Pendidikan Qur'an (TPQ) tahun Pelajaran 2011-2012

Kurnia, Alaika M. Bagus. (2019). "Problematika Pesantren Sebagai Lembaga Pendidikan Islam di Indonesia." Tawazun: Jurnal Pendidikan Islam. Vol. X. No. X.

Lubis, Satria Hadi. (2003). Solusi Problematika Halaqah. Jakarta: Misykat Publication

Malik, A., Olufadi L., & Hamad, A.S. 2014. "The Impact Of Mosque In Development Of Islamic Education In Nigeria". GSE E-JOURNAL OF EDUCATION. E-ISSN 2289-6889, p. 93-98

Mansur. (2004). Moralitas Pesantren. Yogyakarta: Safiria Insani Press

Manzhur, Ibn. (1405 H). Lisân al-'Arab. Qumm, Iran: Nasyru Adab al-Hauzah.

Makdisi, George. (1981). The Rise of Colleges; Intstitutions of Learning in Islam and the West. 22 George Square, Edinburgh: Edinburgh University Press

Mastuki dan Ishom El-Saha. (2006). Intelektualisme Pesantren (Seri 1). Jakarta: Diva Pustaka.

Mas'ud, Abdurrahman. 2006. Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Pesantren. Jakarta: Kencana Prenada Media Group, Cet. I

Moleong, Lexy J. (2014). Metodologi Penelitian Kualitatif: Edisi Revisi. Bandung: Remaja Rosdakarya

Morris, W., (1973). The American Heritage Dictionary of English Language, Boston: Houghton Miffin.

Mudyaharjo, Redja. (2001) Pengantar Pendidikan : Sebuah Studi Awal tentang Dasar-Dasar Pendidikan pada Umumnya dan Pendidikan di Indonesia, Jakarta, PT. Raja Grafindo,

Muhadjir, H. Noeng. (1994). Metodologi Penelitian Kualitatif. Yogyakarta: Rake Sarasin

Muhaimin, dkk. (2002). Paradigma Pendidikan Islam. Bandung: Remaja Rosdakarya.

Mujahidin, Endin dan Zamroji, Imam. (2018). "Kaderisasi Ulama dalam Perspektif KH. Ahmad Sanusi." Jurnal Penamas Volume 31, Nomor 1, Januari-Juni.

Muhtarom, Zuhairini. (2004). Sejarah Pendidikan Islam. Jakarta: Bumi Aksara

Muliadi, Erlan (2012). "Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural di Sekolah" Jurnal Pendidikan Islam : Volume I, Nomor 1, Juni

Munawwir, Ahmad Warson. (1997)., Al-Munawwir, (Kamus Arab – Indonesia), Jakarta: Departemen Pendidikan Dan Kebudayaan

Mutohar, Ahmad & Anam, Nurul. (2013).Manifesto Modernisasi Pendidikan Islam dan Pesantren, Yogyakarta, Pustaka Pelajar

Nata, Abudin. (2001). Sejarah Pertumbuhan dan Perkembangan Lembaga- lembaga Pendidikan Islam di Indonesia. Jakarta: Grasindo

Nashir, Abdurrahman ibn Muhammad, Jadi, DR. (1998). 'Aqidat as-Salaf wa Ash-hab al-Hadits li al-Imam Abi Utsman Ismail bin Abdurrahman ash-Shabuni, Riyadh KSA, cet. II: Dar Ashimah

Nawawi, Syarafuddin, Imam. (2006). Al-Majmuk Syarh al-Muhadzab, Riyadh KSA: Dar Alam al-Kutub

Noor, R.M. (2010). KH. Hasyim Asy'ari Memodernisasi NU & Pendidikan Islam. Jakarta: PT RajaGrafindo Persada.

Pondok Pesantren Salman Al Farisi (2020). Mengenal Metode Mulazamah. https://www.ppsalmanalfarisi.com/konsep-pendidikan-pesantren-islam-salman- al-farisi, diakses tgl. 22 Juli 2020

Radiman (2018). Metode Rasulullah SAW Mendidik Ahl Ash-Shuffah. Jurnal eL – Tarbawi Volume XI, No. 1.

Ramayulis. 2002. Ilmu Pendidikan Islam. Jakarta : Kalam Mulia.

Reinhold, Loffler. (1971) "The Refresentative Mrdiator and the New Peasant". American Antropologist 73 : 1077

Saifuddin, Ahmad, (2015). "Eksistensi Kurikulum Pesantren dan Kebijakan Pendidikan." Jurnal Pendidikan Agama Islam Volume 03, Nomor 01, Mei 2015 Hal 208-234

Santana, Septiawan K., (2007). Menulis Ilmiah: Metode Penelitian Kualitatif, Jakarta: Yayasan Obor Indonesia.

Shofiyyah, N.A., Ali, H., & Sastraadmadja, N. (2019). "Model Pondok Pesantren di Era Milenial". Belajea: Jurnal Pendidikan Islam, Vol. 4, No. 1, 1-18

Silverman, David & Marvasti, Amir. (2008). Doing Qualitative Research: A Comprehensive Guide. 1 edition. SAGE Publications, Inc.

Siregar, Muammar Kadafi. (2018), "Pondok Pesantren Antara Misi Melahirkan Ulama Dan Tarikan Modernisasi," Jurnal Al-Thariqah Vol. 3, No. 2, Juli – Desember https://DOI:10.25299/althariqah.2018.vol3(2).2263

Steenbrink, K.A. (1986). Pesantren Madrasah Sekolah Pendidikan Islam dalam Kurun Moderen. Jakarta: LP3E

Subhi, Imam (2016). "Rekonstruksi Pendidikan Pesantren dalam Pembentukan Kader Ulama: Sebuah Gagasan Sebagai Upaya Menjawab Kegelisahan Masyarakat dan Alumni Pesantren." Jurnal Pengembangan Masyarakat Islam, Vol. 9, No. 1, Pebruari.

Sudjito S., (1986). Transformasi Sosial Menuju Masyarakat, Yogyakarta: Tiara Wacana

Sukardi. (2003). Metodologi Penelitian Pendidikan Kompetensi dan Prakteknya. Jakarta: Bumi Aksara

Sulaiman, Rusydi. (2016). "Pendidikan Pondok Pesantren: Institusionalisasi Kelembagaan Pendidikan Pesantren." 'Anil Islam Vol. 9. Nomor 1, Juni,

Suradi, Ahmad. (2018). "Analisis Dampak Transformasi Pendidikan Pesantren Terhadap Penanaman Jiwa Keikhlasan Santri di Pondok Pesantren." TA'ALLUM: Jurnal Pendidikan Islam Volume 06, Nomor 01, Juni, Halaman 197-218. https://DOI:10.21274/taalum.2018.6.1.197-218

Suriadi (2017) "Pendidikan Islam Masa Rasulullah SAW." Belajea: Jurnal Pendidikan Islam vol. 2, no 02.

Syafi'i. Imam. (2017). "Pondok Pesantren:Lembaga Pendidikan Pembentukan Karakter." Al-Tadzkiyyah: Jurnal Pendidikan Islam, Volume 8, Mei

Syamsuddin, ibn al-Jazri. (2006). Ghâyat an-Nihâyah fî Thabaqât al-Qurrâ'. Lebanon: Dar al-Kutub al-Ilmiyah, jilid 2, bab: 'ain.

Tim Direktorat Jenderal Kelembagaan Agama Islam, Kementrian Agama RI. (2003). Pola Pengembangan Pondok Pesantren. Jakarta: DitPeka Pontren.

Triastuti, Endah, dkk, (2017), Kajian Dampak Penggunaan Media Sosial Bagi Anak dan Remaja, kerjasama Puskakom Fisip Universitas Indonesia dan Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, Jakarta.

Tolib, Abdul. (2015). "Pendidikan Di Pondok Pesantren Modern." Risalah: Jurnal Pendidikan dan Studi Islam. Vol 1. Desember.

Wahidin, Ade. (2014). "Konsep Ulama Menurut Al-Qur'an: Studi Analitis Atas Surat Fathir Ayat 28". Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir Vol. 1 No. 01.

W.J.S. Poerwadarminta, (2007), Kamus Umum Bahasa Indonesia, Jakarta: Balai Pustaka

Yin, Robert K, (2011). Qualitative Research from Start to Finish. London:The Guilford Press

Yunus, Mahmud. 1987. Kamus Arab-Indonesia. Jakarta: YP3A.

Yusuf, A. M. (2014). Kuantitatif, Kualitatif, & Penelitian Gabungan. Jakarta: Kencana.

Ziemek, Manfred. (1986). Pesantren dalam Perubahan Sosial. Jakarta: P3M

Zuhriy, M. Syaifuddien. (2011), "Budaya Pesantren dan Pendidikan Karakter Pada Pondok Pesantren Salaf." Walisongo, Volume 19, Nomor 2, November

Zuhri. (2002). Berangkat dari Pesantren. Jakarta: Gunung Agung