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THE CONCEPT OF FOSTERING MUHAMMADIYAH IN PRODUCING PROGRESSIVE CADRES

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ABSTRACT: As an Islamic movement and da'wah of Amar Ma'ruf Nahi Mungkar, which are sourced from the Quran and sunnah, Muhammadiyah needs to move in the regeneration process for the creation of progress or civilization. The purpose of this study is to know the concept of Muhammadiyah cadre development at the Muhammadiyah Boarding School Pleret Bantul Yogyakarta. This research is field research using a qualitative descriptive approach. This approach is intended to collect in-depth information about the development of Muhammadiyah cadres in the Muhammadiyah Boarding School Pleret Bantul Yogyakarta and get appropriate results from field research. Data collection is carried out through observation, interviews, and documentation. In addition, researchers collect data by triangulation, which is collecting data while testing the credibility of the data by comparing various data collection techniques and various data sources. After all the data is collected, data analysis is carried out by reducing the data, presenting the data, and drawing conclusions. The results showed that the development of Muhammadiyah cadres was carried out through learning activities, organizations, and islamic boarding schools. The implementation of the development of Muhammadiyah cadres is divided into three stages, namely preparation, implementation, and evaluation.

Keywords: Cadre development, Boarding School, Muhammadiyah,

ABSTRAK: Sebagai gerakan Islam dan dakwah Amar Ma'ruf Nahi Mungkar yang bersumber dari Al-Qur'an dan sunah, Muhammadiyah perlu bergerak dalam proses regenerasi untuk terciptanya kemajuan atau peradaban. Tujuan dari penelitian ini adalah untuk mengetahui konsep pengembangan kader Muhammadiyah di Pondok Pesantren Muhammadiyah Pleret Bantul Yogyakarta. Penelitian ini merupakan penelitian lapangan dengan menggunakan pendekatan



deskriptif kualitatif. Pendekatan ini dimaksudkan untuk mengumpulkan informasi tentang perkembangan kader Muhammadiyah di Pondok Pesantren Muhammadiyah Pleret Bantul Yogyakarta secara mendalam dan mendapatkan hasil yang tepat dari penelitian lapangan. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Selain itu, peneliti mengumpulkan data dengan triangulasi, yaitu mengumpulkan data sambil menguji kredibilitas data dengan membandingkan berbagai teknik pengumpulan data dan berbagai sumber data. Setelah semua data terkumpul, analisis data dilakukan dengan mengurangi data, menyajikan data, dan menarik kesimpulan. Hasil penelitian menunjukkan bahwa pengembangan kader Muhammadiyah dilakukan melalui kegiatan pembelajaran, organisasi, dan pondok pesantren. Pelaksanaan pengembangan kader Muhammadiyah dibagi menjadi tiga tahap, yaitu persiapan, pelaksanaan, dan evaluasi.

Kata Kunci: Pembinaan Kader, Muhammadiyah, Pondok Pesantren

INTRODUCTION

A long time ago, when the Prophet Muhammad SAW started his da'wah, he gathered companions who were prepared to carry out the task of preaching the teachings of Islam because he realized from the beginning that da'wah needed cadres as his mobilizers. It was at the house of one of his companions that the Messenger of Allah started a cadre, namely the house of Arqam bin Abil Arqam. Thus, the Messenger of Allah has given a concrete example in carrying out the command of Allah (swt) to prepare and pay attention to his generation¹. This has been explained in Q.S. an-Nisa 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Be afraid of those who, if they die, leave after them, the weak offspring they worry about. Therefore, be fearful of Allah and speak the right words (in terms of safeguarding the rights of his descendants).

On November 18, 1912, in Yogyakarta, K.H. Ahmad Dahlan founded an Islamic organization, Muhammadiyah. The purpose of establishing Muhammadiyah is to emulate and emulate the footsteps of the struggle of the Holy Prophets in order to uphold and uphold Islam so that the creation of 'Izzul Islm Wal Muslimn. As an Islamic movement and based on the mission and existence of Muhammadiyah, regeneration is an urgent and important program. As the da'wah of Amar Ma'ruf Nahi Mungkar and Tajdid, which are sourced from the Quran, and as Sunah, Muhammadiyah needs to move in the regeneration process for the creation of progress or civilization. For the company, it is very important to have consistent and qualified cadres².

¹ Tim Majelis Pendidikan Kader Muhammadiyah, *Sistem Perkaderan Muhammadiyah* (Yogyakarta: MPK PP Muhammadiyah, 2016).

² Muhammadiyah.



The development of Muhammadiyah cadres is carried out in an integrated manner and in combination with various business charities, one of which is business charity in the field of education. In other words, Muhammadiyah's formal education is not only a means for knowledge transfer but also for internalizing values and building awareness as part of the generation of Muhammadiyah actors and mobilizers³.

Coaching is a process that helps individuals, through their own efforts, find and develop the ability to obtain personal happiness and social benefits⁴. Coaching is the process, method, and act of building in renewal and improvement, as well as efforts, actions, and activities carried out efficiently and effectively to obtain better results. Coaching can be interpreted as a serious and planned conscious effort made by someone to nurture others so that they can make individuals better. Coaching must also be carried out continuously so that individuals can be realized as expected. As well as in the development of Muhammadiyah cadres as an effort to prepare the next generation of heirs to leadership milestones in the Muhammadiyah company.

Cadre can also be interpreted as the core force, where the fighting power of this core force is very dependent on the value of the cadre, who are qualified, have insight, are militant, and are full of enthusiasm. In another sense, cadre can be interpreted as rectangular or skeleton. So that cadres can be interpreted as the best group of people because they are chosen, namely as the backbone (skeleton) of a larger and permanently organized group. Thus, it is very clear that qualified people who are selected and experienced in organizations, obey principles, and take initiative deserve to be called cadres⁵.

In an organization and company, the role and position of cadres are very urgent because cadres are the core movers in the company and organization. In addition, cadres are successors to leadership milestones and act as regeneration⁶. Leadership regeneration or regeneration in an organization will look good in the presence of qualified cadres; this can make the organization continue to grow dynamically, resiliently, and energetically. Cadre preparation is needed; if the company refuses to prepare and also plan cadres systematically and organizationally, of course the organization will be weak, slow, undeveloped, without activity, and without prospects for the future. Therefore, it must be a clear, structured, planned, and systematic concept in preparing and developing a system that ensures the continuity of transformation, diversification of cadres, and regeneration of leadership owned by each organization⁷.

In the process, cadres in Muhammadiyah need to be adjusted to the Muhammadiyah cadre system itself. The Muhammadiyah cadre system is a set of

³ Muhammadiyah.

⁴ Jumhur and Muh Suryo, *Bimbingan Dan Penyuluhan Di Sekolah* (Bandung: CV. Ilmu, 1987), 25.

⁵ Muhammadiyah, *Sistem Perkaderan Muhammadiyah*.

⁶ Amir Hady, "Konsep Dasar Pengkaderan Muhammadiyah," 2012, kaltim.muhammadiyah.or.id/artikel-konsep-dasar-perkaderan-muhammadiyah--detail-153.html.

⁷ Muhammadiyah, *Sistem Perkaderan Muhammadiyah*.



elements and components that are regularly continuous with each other so as to form a totality related to cadres and regeneration in Muhammadiyah⁸. Related to this, there are four things that become the framework in the preparation of the Muhammadiyah cadre system, including⁹:

1. The purpose of Muhammadiyah is to be a guide who directs the direction and dynamics of Muhammadiyah, including preparing its mobilizing cadres. First, the movement of the organization's struggle must be known and understood by every cadre of the Muhammadiyah mobilizer. Second, the goal of struggle is an image of something that Muhammadiyah wants to achieve in its struggle.
2. Social development surrounding Muhammadiyah. The dynamics of Muhammadiyah's da'wah in achieving its goals are not deep in empty space but are in the midst of a dynamic social life. With this social situation, it is necessary for Muhammadiyah to pay attention to two things, namely: first, reading the challenges that Muhammadiyah is facing, so that it can be predicted what abilities must be possessed by cadres, so that its existence can really be a solution. Second, it is necessary to know the typology of society in general in accordance with the times, which always change rapidly from time to time. Understanding this situation is very helpful in creating the right coaching strategy, namely effective and relevant coaching in accordance with the times.
3. The concept of Islamic education The cadre process is to prepare the driving force of the organization. Education is part of preparing cadres. At least there are things that need to be emphasized in cadre education, including the inheritance of values, increased capacitance, and ideologization. Muhammadiyah, as an Islamic movement, must be in accordance with the concept of Islamic education.
4. Principles of modern management The cadre process is to prepare organizational human resources, which cannot be separated from the development of the world of education and the movement in general. While the treasures related to both are increasingly moving progressively following the development of human civilization.

Therefore, it is very natural that the cadre needs continuous renewal so that it becomes effective in its time. Those are the four things that are components of an interrelated system and further form a totality. Based on the four things above, the requirements of the Muhammadiyah cadre system are, among others¹⁰:

1. Educative to its members, thus there is a transformation in aspects of ideology, militancy, and self-capacity from ordinary members to ideological cadres, responsible for militant da'wah and also competent.

⁸ Muhammadiyah.

⁹ Ridwan Furqoni, "Studi Kritis Terhadap Sistem Perkaderan Muhammadiyah Sebagai Sistem Penyiapan Kader Muhammadiyah" (Universitas Muhammadiyah Surakarta, 2016).

¹⁰ Furqoni.



2. Teach Islam thoroughly by going through a continuous process. Islamic learning that continues in accordance with the meaning of the word Islam itself has the same root word as the word sullam, which means ladder, so it must be done gradually, intensively, and continuously.
3. Similarly, the goal of realizing a truly Islamic society that is vast, covers all aspects of human life, and of course requires a massive cadre process that takes place in all sectors of life, so that cadres include two important things, namely the quality and quantity of cadre capacity
4. For consistency and perfection in the cadre process, cadres must be designed by systematizing all existing elements, including two urgent matters, namely, cadre education and cadre equity. In terms of cadre education, SPM must be able to systematize elements that include the foundation of thinking related to Islamic education, the formulation of cadre goals, process formulation, and evaluation. Meanwhile, in terms of equitable distribution of cadres, SPM must be able to systematize the processes associated with the purpose of da'wah and the struggle of Muhammadiyah, as well as the social development that surrounds the existence of Muhammadiyah.

The Muhammadiyah cadre process is an effort to instill values, attitudes, and ways of thinking, as well as increase competence and integrity, especially in terms of ideology, leadership quality, knowledge, and insight, for all leaders, cadres, and also members and citizens of Muhammadiyah. In a sense, the cadre process must occur through awareness, edification, and enrichment. These methods are Islamic development, company spirit building, scientific and insight development, leadership and management development, skill mastery development, information, and science¹¹.

The cadre process produces Muhammadiyah cadres, or core members, who are permanently organized and capable of carrying out responsibilities, duties, and missions within the company, people, and nation so that they can achieve the goals of Muhammadiyah. Thus, Muhammadiyah cadres are singular, meaning that there is only one profile of Muhammadiyah cadres. While its functions and duties are multiple and have broad dimensions, namely being cadres of the company, cadres of the people, and cadres of the nation, The profile of Muhammadiyah cadres must be able to demonstrate integrity, academic and intellectual competence, religious competence, and socio-humanitarian competence to face organizational obstacles in the future¹².

The Muhammadiyah Islamic Boarding School is one of Muhammadiyah's charitable efforts for cadre regeneration. One of the Muhammadiyah boarding schools in the Yogyakarta area is Muhammadiyah Boarding School Pleret. Muhammadiyah Boarding School Pleret was established by the Muhammadiyah Branch Executive, Pleret, Bantul, and inaugurated on August 24, 2014, with the

¹¹ Hady, "Konsep Dasar Pengkaderan Muhammadiyah."

¹² Muhammadiyah, *Sistem Perkaderan Muhammadiyah*.



aim of producing Muhammadiyah cadres who are intelligent and superior in leadership, ulama, and independence. This study aims to review the implementation of cadre development carried out at Muhammadiyah Boarding School Pleret, so that it can be known about the concept of planning, implementation, and evaluation of Muhammadiyah cadres at Pleret boarding school.

METHOD

The research method is a scientific way to obtain data with a predetermined purpose¹³. This research is a type of qualitative research using a descriptive approach. The purpose of using qualitative descriptive research is to be able to collect information about existing phenomena, namely the state of phenomena based on their conditions at the time the research was carried out¹⁴.

Some of the data collection techniques used are observation, interviews, and documentation. Primary data were obtained from the Director, Ustadz/Ustadzah and students Muhammadiyah Boarding School Pleret. In order to obtain more detailed information, other data is also collected, namely by using secondary data sources such as data from the Muhammadiyah Boarding School Pleret, activity documentation, books, and other supporting data sources. After all the research data needed is collected, the next step is to analyze it using this data analysis activity by summarizing, choosing the main things, and focusing on urgent matters to find themes and patterns. After the data is presented in a pattern that is in accordance with the study, conclusions are drawn that produce hypotheses, and descriptions or images of an object that were previously unclear or dark become clear.

RESULTS AND DISCUSSION

Formal education established by Muhammadiyah is a means to transfer knowledge, as well as an internalization of values and building attitudes and awareness in part of the generation of actors and mobilizers of Muhammadiyah¹⁵. The formal institution of the Modern Islamic Boarding School, MBS Pleret Bantul Yogyakarta, is one of the regeneration forums with a vision of realizing intelligent Muslims and superiors in leadership, clergy, and independence. In the process of accepting students, not all students who register have a Muhammadiyah background, but when they become students, they must follow all activities or regeneration processes.

1. The concept of Muhammadiyah cadre development at the Muhammadiyah Islamic Boarding School MBS Pleret

Three aspects outline the concept of Muhammadiyah cadre development in Muhammadiyah Boarding School Pleret as follows:

¹³ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2009).

¹⁴ Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 1993).

¹⁵MPK PP Muhammadiyah, *Sistem Pengkaderan Muhammadiyah* (Yogyakarta: MPK PP Muhammadiyah, 2018).

**a. Cadre development through teaching and learning activities**

The development of Muhammadiyah cadres through teaching and learning activities, namely the understanding of Al Islam, Kemuhammadiyahan, and Arabic (ISMUBA) material at Muhammadiyah Boarding School Pleret, refers to and is guided according to those published from Muhammadiyah both from PWM and LP2M Dikdasmen. ISMUBA material covers several subjects, namely Aqidah, Morals, Worship, Qur'an Hadith, Arabic, and Kemuhammadiyahan.

Table 1. Al-Islam, Arabic, and Kemuhammadiyahan subjects

Subject	Publisher/ title
Tarikh Islam	LP2M
Imla	Modul Muqorror KMI
Mahfudzot	Modul Muqorror KMI
Fiqih	LP2M
Kemuhammadiyahan	Majelis Pendidikan Dasar dan Menengah Pimpinan Wilayah Muhammadiyah DIY
Akidah	LP2M
Akhlaq	LP2M
Nahwu	النحو الواضح
Tamrin Lughoh	LP2M
Usul Fiqih	أُولَي مبادئ
Balaghah	Modul Muqorror KMI

Based on research data, it can be concluded that the ISMUBA lessons taught at SBM Pleret have referred to those published by Muhammadiyah, so that the understanding related to al-Islam kemuhammadiyahan as a means of fostering Muhammadiyah cadres has been carried out well, although some other religious lessons refer to other books or can be said not to have been published by Muhammadiyah. However, this is in accordance with research conducted by Azhar et al. that the management of cadre education in Madrasah Muallimin is to design and prepare community cadres and humanity for a strong and scientifically competent future by studying more deeply related to the material of Muhammadiyah, including ideological, organizational, and historical, in order to implement values in Muhammadiyah ¹⁶.

b. Cadre development through organization

The organizations facilitated by MBS Pleret for cadre development in terms of leadership and independence are as follows:

1) Ikatan Pelajar Muhammadiyah (IPM)

IPM is an autonomous organization of Muhammadiyah. IPM, or the abbreviation of the Muhammadiyah Student Association, is an organization within Muhammadiyah schools that is a promoter of all student activities, both at school and in the dormitory. IPM consists of several fields, namely the

¹⁶ Azhar, Wuradji, and Dwi Siswoyo, "Pendidikan Kader Dan Pesantren Muallimin Muhammadiyah Yogyakarta," *Pembangunan Pendidikan: Fondasi Dan Aplikasi* 3, no. 2 (2015).



General Chairman, General Secretary, General Treasurer, Cadre Field, Science Study Field, Islamic Da'wah Study Field, Cultural Arts and Sports Appreciation Field, Security Department, Hygiene and Health Department, and Language Department.



Figure 1. IPM Activities at Muhammadiyah Boarding School Pleret

IPM administrators are senior students from class XI or XII high school. The IPM management runs every work program that is in line with the programs and objectives of Pondok MBS Pleret itself. The development of cadres in the management of IPM is also implemented by selecting several junior high school students to help each section or each IPM department run its programs on a smaller scale, namely in dormitories. For example, the IPM language department can run a program to revive the language environment within the dormitory with the help of language cadres who have more language skills than their friends who are assigned to be role models and at the same time become administrators who can reprimand students when committing language violations in their respective dormitories. In addition, several activities or programs held by the IPM organization include scientific discussions, muhadatsah, muhadhoroh, Muhammadiyah student creativity, Cultural circles, and so on. From the research data, it can be concluded that the IPM organization in Muhammadiyah Boarding School Pleret is one of the promoters of students becoming Muhammadiyah cadres with various types of activities, both in terms of leadership, independence, science, company spirit, etc.

2) Student Activity Unit

There are two categories of student or extracurricular activity units at Muhammadiyah Boarding School Pleret: compulsory student activity units and Elective student activity units. The compulsory student activity unit at Muhammadiyah Boarding School Pleret is based on the autonomous organization Muhammadiyah. This is done as an effort to introduce and mature organizational ideology so that students have the soul of a cadre who is willing to develop their autonomous organization. In addition, the existence of this program is a means to train organization and leadership and train students to



be skilled and independent. The autonomous organizations included in the Student Activity Unit of such compulsory categories are:

- a) Hizbul Wathan (HW). This is a unit of activity that students must participate in at Muhammadiyah Boarding School Pleret. The objectives implemented by HW are implemented in accordance with the vision of Muhammadiyah Boarding School Pleret. In accordance with the objectives of Muhammadiyah Boarding School Pleret, namely the realization of students who excel in leadership, clergy, and independence, HW is a way to achieve the vision of leadership and independence. According to Mita et al., strengthening leadership character is one aspect that needs to be considered in cadre education. The education of cadres who pay attention to strengthening leadership character has a positive impact on the development of students. This is evidenced by the increase in ubudiyah and responsibility in the community.¹⁷ Some of the materials presented during the training include scouting skills in the form of ropes, pioneering, ciphers, marching lines, first aid in accidents, navigation, the use of compasses, and so on.
- b) Tapak Suci. Tapak Suci in MBS Pleret is a forum for Muhammadiyah cadres and also the cultivation of character values, as the motto of the Holy Site itself says, namely "With Faith and morals, I become strong; without Faith and morals, I become weak". In the process, Tapak Suci involves not just physical training but also the formation of a warrior mentality for its participants. This data is supported by an article by Sukarni et al. showing that in the process, Tapak Suci trainers not only act as teachers who deliver teaching materials but also act as inspirations, initiators, facilitators, mediators, supervisors, evaluators, friends, as well as more mature guides¹⁸.
- c) Furthermore, student activity units included in the Elective category include Basketball, Futsal, Public Speaking, Qiroah, Photography, Graphic Design, karawitan, and English club. Selected UKS are offered to students as a means of channeling their interests and talents while receiving valuable character education experience so as to make cadres independent, tough, courageous, creative, and accomplished. From these two organizations, students independently practice organizing because there is an organizational structure run by students under the guidance of the coach or ustadz. From the implementation of existing programs in the student organization, students are expected to have the provisions, experience, and ability to run the organization in the company after they leave the cottage.

¹⁷ Mita Cahyani, Nurul Iman, and Nuraini, "Implementasi Pendidikan Kader Muhammadiyah Dan Nu Dalam Menguatkan Karakter Religius Dan Kepemimpinan Di Lembaga Pendidikan Islam (Studi Multikasus Di SMK Al Inabah Ponorogo Dan SMK Ma'arif Dolopo Madiun)," *Jurnal Mahasiswa TARBAWI: Journal on Islamic Education* 3, no. 2 (2019).

¹⁸ Sukarni, Andi Sukri Syamsuri, and Muhammad Nawir, "Tapak Suci Dan Karakter Siswa," *Jurnal Equilibrium Pendidikan Sosiologi* IV, no. 2 (2016).

**c. Cadre development through Pesantren/boarding schools**

Muhammadiyah Boarding School Pleret implements the Boarding School program, which can be interpreted as a dormitory where all activities are fostered by *musrif* and *musrifah*, and the guidance carried out in the dormitory is in line with the direction of fostering Muhammadiyah cadres in terms of Islamic development. The development of Muhammadiyah cadres in the dormitory includes Tahsin, Tahfidz, Book Learning and Translation of the Qur'an using the Tamyiz Method, praying in congregation five times, and praying Tahajud every day. In addition, the dormitory supervisors also enforce dormitory regulations accompanied by adequate supervision in order to realize the order of life in them. The same thing was obtained from the results of Septania's research, which found that students who study on a boarding school basis will be controlled in their activities and trained in the spirit of togetherness, social responsibility, and character¹⁹

2. Implementation of Muhammadiyah Cadre Development at the Muhammadiyah Boarding School Pleret.

Implementation begins with actions, activities, and actions from the mechanism of a system, where the implementation is not only an activity but also an activity that is carried out in a planned manner and carried out in order to achieve the objectives of the activity to run effectively²⁰. The implementation of Muhammadiyah cadre development at the Muhammadiyah MBS Pleret Islamic boarding school is carried out through several stages, namely:

a. Preparation for Muhammadiyah Cadre Development at Muhammadiyah Boarding School Pleret

The Muhammadiyah cadre can run according to what has been planned, of course, thanks to the *ghirah* of the implementers, namely the *ustadz* and *ustadzah*. Therefore, in this preparatory stage, Muhammadiyah Boarding School Pleret seeks to prepare *ustadz* and *ustadzah* who support the success of the cadre as aspired to. *Ustadz* and *ustadzah* received guidance related to Al-Islam and Muhammadiyah before fostering the students in the hope that the *ustadz* and *ustadzah* could guide and become an example for Muhammadiyah cadres.

b. Implementation of Muhammadiyah Cadre Development at Muhammadiyah Boarding School Pleret

In the implementation of cadre development at Muhammadiyah Boarding School Pleret, several programs designed as a forum for fostering Muhammadiyah cadres include Fortasi, Learning the Worship Block System, Baitul Arqom, Community Service, and the Judiciary.

1) Student Ta'aruf Forum (Fortasi)

This Fortasi activity is carried out before new students undergo teaching and learning activities, with the aim of introducing Muhammadiyah Boarding

¹⁹ Septania Caesaria Setiadi and Junaidi Indrawawdi, "Pelaksanaan Program Boarding School Dalam Pembentukan Karakter Siswa Di SMA 3 Painan," *Journal of Civic Education* 3, no. 1 (2020): 85.

²⁰ Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum* (Jakarta: Grasindo, 2002).



School Pleret and also materials related to Muhammadiyah, be it the introduction of orthoms, etc. Fortation activities are useful for introductions related to the Muhammadiyah Boarding School Pleret Hut itself, as well as introducing Muhammadiyah from the beginning as students so that they can become good Muhammadiyah cadres.

2) Learning the worship block system

Worship is an important aspect that is of special concern at Muhammadiyah Boarding School Pleret. By holding a special program for deepening worship materials (better known as the worship block system), which is held at the beginning of each semester before the start of normal teaching and learning activities. This program is allocated for 2 to 3 weeks at the beginning of each semester after students return to the cottage from semester vacation. The subject matter is worship, tahsin, tahfidz, or the improvement of spoken language. Santri received material related to the implementation of prayers, both qauliyah and filiyyah, along with basic explanations, so that the worship of students was in accordance with the Tarjih Muhammadiyah Verdict Association. Followed by other practical services such as thaharah, prayer, dhikr, corpse care, and so on.

3) Baitul Arqom

Baitul Arqam is a form of coaching in Muhammadiyah that is oriented towards fostering Islamic ideology and leadership. The purpose of Baitul Arqam's activities is to increase understanding of Islam and create commonality and unity of attitudes, integrity, insight, and way of thinking among members of the association in carrying out the mission of Muhammadiyah. Baitul Arqom is the main form of cadre of Muhammadiyah²¹. In addition, this Baitul Arqom activity is a provision for students before graduating from Islamic boarding schools. The students were given understanding and strengthened to become Muhammadiyah cadres.

4) Community Service

One of the Muhammadiyah Boarding School Pleret programs for preparing Muhammadiyah cadres is through community service activities, where this program aims to make students get provisions and social experience in the community. This community service is required for grade 12 and is also one of the graduation requirements. The activities they do include teaching TPA or School, becoming an imam or preacher, and holding a grand tabligh at the place of service. Santri is deployed directly to carry out community service practices, practicing the knowledge that has been obtained while in pesantren. So that later, when they have graduated from pesantren, they really become complete students. This activity is a provision for students for the future when they have plunged into or taken part in the community. Students have been given experience on how to become educators or speakers so that they already have a good mentality when given a mandate in the

²¹ Muhammadiyah, *Sistem Pengkaderan Muhammadiyah*.



community. The community service activities carried out at Muhammadiyah Boarding School Pleret are in line with the description delivered by Ridwan Furqoni in his thesis, which explained that Muhammadiyah cadres need to be faced with social challenges and realities so that their existence can be a solution to community problems ²². This is also in accordance with what Muslich revealed who explained that education actually does not only touch the level of knowledge of various values or norms, but also must be at the level of internalization and actions carried out in real life ²³. Therefore, it can be concluded that the form of educational success or success for students can be known from their abilities or actions in their daily lives.

5) Judiciary of graduation

At the end of the level before the students graduate, they will undergo a series of exams, namely judicial exams, where students will be asked about understanding Muhammadiyah and affirmation of commitment to continue participating in the association. This is done so that Muhammadiyah Boarding School Pleret graduates remain firm to the ideology of Muhammadiyah and are not easily influenced by the distorted teachings of Islam that will be found in the world outside the pesantren.



Figure 5. Judiciary ahead of graduation of Muhammadiyah Boarding School Pleret students

As a cadre, organizational commitment can be interpreted as the level of quality with which a member favors the organization he is participating in and the goals contained in it, as well as his desire to maintain his membership in the organization. Regarding the strengthening of cadre commitment, Zulfikar Yusuf stated that religiosity has a significant positive influence on the commitment of cadre organizations. In organizations, religion has a major influence on organizational performance because it is affiliated with certain

²² (Furqoni, 2016)

²³ Mansur Muslich, *Authentic Assessment: Penilaian Berbasis Kelas Dan Kompetensi* (Bandung: Refika Aditama, 2011).



values held by a person and associated with faith traditions, so it affects the way a person thinks and acts, including organizational behavior ²⁴.

In his research article, Firmansyah explained that there are three important aspects to the implementation process: (a) there is a policy or program carried out; (b) community groups that are targeted and determined to benefit from changes, improvements, or various programs; and (c) elements of the implementer or executor who are responsible for obtaining supervision and implementation of the existing implementation process. Implementation is also defined as actions carried out by the private sector and the government, both in groups and as individuals, directed at achieving goals and objectives that are priorities in policy decisions. The three most important main activities in implementation are: (1) interpretation, which includes activities that translate the meaning of the program into rules that can be done and accepted; (2) organization, which includes a forum or unit to obtain programs for policy objectives; (3) implementation related to routine equipment for wages, services, and others ²⁵. This description is in line with this research, where the Muhammadiyah boarding school Pleret has designed priority programs related to the implementation of Muhammadiyah cadre development by taking into account the suitability of vision and mission, habitualization, personification, and integration into various programs.

c. Evaluation of Muhammadiyah Cadre Development at Muhammadiyah Boarding School MBS Pleret

After carrying out the preparation and implementation stages, the last stage is evaluation. Evaluation is a planned activity to determine the state of an object using instruments, and the results are compared with certain benchmarks to obtain conclusions. Evaluation is important to improve the quality of activities. Evaluation and monitoring at SBM Pleret are carried out regularly, one of which is by making year-end reports on student activities, which include Muhammadiyah cadre development activities.

CONCLUSION

The concept of fostering Muhammadiyah cadres in the Muhammadiyah Boarding School Pleret involves three aspects, among others: cadre development through teaching and learning activities, cadre development through organization, and Cadre development through Pesantren. The implementation of Muhammadiyah cadre development at the Muhammadiyah Boarding School Pleret is divided into three stages: preparation, implementation, and evaluation. The planning stage of Muhammadiyah Boarding School Pleret seeks to prepare

²⁴ Muhammad Zulfikar Yusuf, "Determinan Komitmen Organisasi: Studi Pada Kader Ikatan Mahasiswa Muhammadiyah," *Psyche: Jurnal Psikologi Universitas Muhammadiyah Lampung* 5, no. 2 (2023).

²⁵ Firmansyah Kobandaha et al., "Efektivitas Implementasi Pendidikan Karakter Pada Sekolah Boarding," *Risalah, Jurnal Pendidikan Dan Studi Islam* 8, no. 3 (2022).



the ustadzah/ustadzah who support the success of the cadre as aspired by the ustadz/ustadzah to get guidance related to Al-Islam and Muhammadiyah before fostering students in the hope that the ustadz/ustadzah can guide and become an example to become Muhammadiyah cadres. Implementation Stage of Cadre Development in Muhammadiyah Boarding School Pleret Some programs or activities designed as a forum for developing Muhammadiyah cadres include: Fortasi Activities, Learning the Worship Block System, Baitul Arqom, Community Service, and Judiciary. The Evaluation stage is very necessary after holding a program or activity so that, in the future, it can plan and improve the quality of activities or programs for fostering Muhammadiyah cadres.

The findings in this study explain the concept of cadre development in Muhammadiyah Islamic boarding schools. Meanwhile, it should be noted that Muhammadiyah is an organization with various charities, including one of them in the field of education. The education that is organized also has various levels and types, both pre-school education, elementary or high school level education and boarding or non-boarding schools. The variety of education organized by Muhammadiyah has the potential to be different in the way and process of coaching students as Muhammadiyah cadres. Therefore, further research is recommended to further study the differences in cadre development at each level and type of education that is a charity of Muhammadiyah.

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