



# 40 Years of Pondok “Hajjah Nuriyah Shabran”: Producing Qualified Muhammadiyah Cadres

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**Abstract.** Muhammadiyah has a unique cadreship system called Pondok Hajjah Nuriyah Shabran, established by Mohammad Djazman Al-Kindi on January 8, 1982, in Surakarta, to nurture, educate, and develop the potential of Muhammadiyah cadres. As it reaches its 40th anniversary, the Alumni of Muhammadiyah cadres have been able to produce outstanding and quality generations. This research aims to describe Muhammadiyah’s vision, mission, and cadre ship programs for producing quality cadres. The research method employed is qualitative with a phenomenological approach, utilizing data collection techniques such as interviews, observations, and documentation. The data sources consist of five informants selected through purposive sampling with qualitative descriptive analysis. Research findings indicate that Pondok Hajjah Nuriyah Shabran has undergone dynamics under each leadership. Over the past four decades, it has produced numerous quality cadres in various fields within the Muhammadiyah organization and government. This achievement was marked by the Alumni meeting held on November 16–17, 2022. With a consistent vision and mission, Pondok Hajjah Nuriyah Shabran continues to engage in renewal, improvements, and quality enhancement, such as the Mubaligh Hijrah program in Cambodia and Thailand. A new program called I’dad has been implemented, which requires Mahasantri (students) to participate in a one-year Quran memorization program, Muhammadiyah and Islamic lectures, and daily Arabic language usage before formally entering Muhammadiyah University. In conclusion, Pondok Hajjah Nuriyah Shabran has experienced various dynamics from one generation to another but has produced many quality cadres, both alumni and those currently pursuing education at Pondok Shabran. As it enters its 40th year, Pondok Hajjah Nuriyah Shabran aims to further enhance the quality and excellence of Muhammadiyah cadres, even on an international level.

**Keywords:** Hajjah Nuriyah Shabran · Producing Muhammadiyah Cadres · Quality

## 1 Introduction

Muhammadiyah is the most prominent Islamic organization in Indonesia, established on 8 Dzulhijjah 1330 H, which coincides with November 18, 1912 M, by KH. Ahmad Dahlan in Yogyakarta. It was founded based on social, religious, and moral concerns

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caused by the people's ignorance, poverty, delay, and backwardness. Muhammadiyah is known as a *tajdid* organization, and Muhammadiyah calls itself an Islamic movement and preaching *amar ma'ruf nahi munkar*, with an Islamic creed based on the Qur'an and Sunnah, so Muhammadiyah has an identity: an Islamic movement, a preaching movement based on the Qur'an and Sunnah, and an Islamic creed movement based on the Qur'an and Sunnah.

Muhammadiyah aspires and works for the realization of the leading, just, and prosperous society that Allah SWT has blessed in order to carry out the functions and mission of man as a servant and Khalifah of Allah on earth [1] and is a *tajdid* (reformer) Islamic movement in terms of religious orientation.

In the field of *Aqidah*, attempting to cleanse people's *aqidah* of *khurafat* and superstition that can lead to polytheism. In the field of worship, Muhammadiyah is attempting to purify the people's worship of *bid'ah*. Muhammadiyah still exists today, and each period has progressed very quickly since it genuinely develops its programs up to the level of its *cadre*.

For the continuation of development, Muhammadiyah has cadres who will continue the relay of Muhammadiyah's struggle; it is necessary to have a *cadre* so that Muhammadiyah survives, having organizations such as cadres such as *Nasyiatul Aisyiyah* (NA), Muhammadiyah Youth Association (IPM), Muhammadiyah Student Association (IMM), Education Program, *Tapak Suci*, *Hizbul Wathan*, and others. Muhammadiyah must continue progressing rapidly; therefore, Muhammadiyah must always carry out its *cadre* so that Muhammadiyah's *da'wah* still exists. In the Muhammadiyah environment, cadres are core members of the association. They prepare the potential of cadres to occupy positions in units within the association. So it can be interpreted that cadres are those who are ready to accept the task and continue the relay of the association and are ready to be placed anywhere. Etymologically, *cadre* comes from the French "cadre," which means flat or non-commissioned officer rank in the military, or "les cadres," which means core members who are a selected part within the scope of an association or organization that is trained to occupy pending positions and assist around leadership. [2] Muhammadiyah cadres are core members who are organized permanently and can carry out tasks and missions within the organization, people, and nation to achieve Muhammadiyah's goals. *Pusat Muhammadiyah Badan Pendidikan Kader, Pimpinan Pusat Muhammadiyah Badan Pendidikan Kader Periode 1985–1990, Sistem Perkaderan Muhammadiyah, 1989:1*. *Cadre* in Muhammadiyah is carried out in two categories, namely, **the Main Cadre**, which functions in the main regeneration activities carried out in the form of education or training to unite the vision and understanding of ideological values and movement actions, in this main cadre focused on activities such as *Darul Arqom Dasar* (DAD), *Baitul Arqom* (BA), and *cadre schools*, and **the Functional Cadre**, which is carried out as a supporter of the Main Cadre to develop cadre resources, in this secondary cadre focused on extracurricular activities in schools. **MPK PP Muhammadiyah, Tim Majelis Pendidikan Kader Muhammadiyah, Sistem Perkaderan Muhammadiyah, 2018: 44–45**. According to AS Hornboy (in his *Oxford Advanced Learner's Dictionary*), the definition of a "cadre" is "a group of people who are organized continuously and will become the backbone of a larger group." From the various statements above, it can be concluded that cadres are an important

element in organizations, especially in the association; coaching and mentoring cadres are important things to do to launch the process of regeneration.

The vision and mission of Muhammadiyah cadres are to print quality cadres to maintain the sustainability and existence of the Muhammadiyah association. Print quality cadres are not an easy thing because it is long-term education. Muhammadiyah needs resources to carry out its vision and mission to print quality cadres and make breakthroughs through educational institutions in Muhammadiyah charities with efforts to print quality cadres. Quality means being able to carry out and implement the vision and mission of the organization in everyday life [5].

It can be concluded that quality is the totality of facilities and characteristics of resources that meet the needs, whether expressed or implied. Muhammadiyah has various educational institutions for its cadre, especially at Pondok Hajjah Nuriyah Shabran, Muhammadiyah University of Surakarta, founded by Mohammad Djazman Al-Kindi on January 8, 1982, in Surakarta.

The problem formulation is prepared to limit the research so that it does not broaden to other problems and is directed and easy to understand. Based on this background, the author is interested in determining the formulation of the problem to be studied, namely, what is the vision and mission of the Muhammadiyah cadre of Pondok, “Hajjah Nuriyah Shabran,” which is entering its 40th year. This study is critical because it will inform and explain the vision and mission of the Muhammadiyah cadre and the education system of Pondok “Hajjah Nuriyah Shabran” cadres to produce quality cadres.

## 2 Literature Review

There are several studies related to this research, among others. Khoirudin Azaki and Jamuin wrote in their journal that K.H. Ahmad Dahlan used to want his activists to have various knowledge. Mohammad Djazman Al-Kindi established the Pondok Hajjah Nuriyah Shabran cadre through this path. The hope is that Muhammadiyah cadres can contribute by filling various national and ummah agendas, which are the direction of Muhammadiyah’s movement. In this research, seen from the perspective of continuity and discontinuity, the educational paradigm of Pondok Shabran cadres is the result of interactions in a system of socio-political relations involving various historical forces over a certain period [6].

The results of research by Akbar Ahmatu in his thesis show that Pondok Hajjah Nuriyah Shabran is a college-level boarding school that recruits prospective cadres from various regions throughout the province of Indonesia to become cadres, scholars or leaders of Muhammadiyah at the central and regional levels. In the last two years, from the 2012/2013 academic year until today, the education system at Pondok Hajjah Nuriyah Shabran has been relatively stricter disciplining all mahasantri than the previous academic year. The education system is intended to achieve mahasantri maturity and to produce qualified Muhammadiyah cadres [7].

The results of research by Muhammad Muslam and M. Abduh Fattah Santoso showed that the institutionalization of Mohamad Djazman’s idea to provide intensive education for Muhammadiyah cadres had been realized in the establishment of Pondok Hajjah Nuriyah Shabran, commonly known as Pondok Shabran. The idea of presenting qualitative research with a descriptive analysis method is discussed. The establishment of

Pondok Shabran has contributed to the creation of cadres with a firm ideology, high militancy, morals, and the capacity to carry out Islamic preaching, and their contribution to community life is simultaneous and integrated [8].

In research by Imam Arifin, he examined that Pondok Hjjah Nuriyah Shabran Muhammadiyah University Surakarta is one of Muhammadiyah's central cadre institutions, which aims to foster, educate, and develop the potential of Muhammadiyah cadres to become scholars of tarjih, tabligh, thinkers, and organizers who master Islamic, socio-cultural sciences, management and leadership theories and practices, da'wah, and community development with the appreciation and practice of Muhammadiyah [9].

The research results by Mochlisin show that the relationship between Pondok Shabran and its components is very close, especially with the community. Because of the existence of Pondok Shabran, the community can explore religious sciences because it influences the development of the surrounding community. 1) According to his research, community belief increases religious behavior in living a more quality life. 2) In the worship dimension, the community knows better that worship is not limited to religious rituals but that the substance of worship will affect life behaviors such as discipline and preventing evil. Furthermore, the community's awareness of religious teachings is increasing in the dimension of knowledge. The form of activities at Pondok Perkaderan Muhammadiyah Hjjah Nuriyah Shabran affects the religious behavior of the surrounding community, including recitation, Al-Qur'an Education Park (TPA), Khatib Friday prayers, and congregational prayers at the mosque [10].

According to the above description, Pondok Shabran is the first and pioneer Pondok College cadre at a higher level. The first college-level Muhammadiyah cottage, both in Surakarta and throughout Indonesia. The Pondok Shabran education program began in the academic year 1982–83. Precisely in 1983, this cottage institution was inaugurated. In addition to Pondok Shabran, especially in the city of Surakarta, there were also boarding schools that had been established at that time, including Pondok Pesantren Takmirul Islam, Pondok Pesantren Jamsaren, and Pondok Pesantren Modern Islam Assalam.

The existence of Pondok Shabran was built through a long journey that originated with the thought of Djazman al-Kindi as Rector of UMS, who wanted the concept and model of "Pondok" for cadre development, not only at the high school level but also at the college level. Of all the education systems that have been held by Muhammadiyah, Pondok Shabran by Djazman is assumed to be the most appropriate education system for preparing organizational cadres.

### 3 Methodology

This research method is field research with a qualitative, descriptive analysis approach. Literature study research is also used from relevant books and journals, and a phenomenological approach is used to support this field research. Phenomenology sees and views all phenomena that appear, particularly in consciousness. Here, the researcher directly sees the phenomenon in Pondok Hjjah Nuriyah Shabran. Phenomenology sees and views all phenomena that appear, particularly in consciousness. Specific and blazing problems are "present and present" phenomena in every human consciousness.

The term "phenomenology" has been used so widely that scholars have different interpretations. Therefore, in this section, we first explain the conceptual framework

of phenomenology as a methodological or philosophical view [11] Phenomenological research is a qualitative strategy in which the researcher identifies the essence of the human experience of phenomena expressed by a participant in a study [12].

Data collection techniques were carried out through in-depth interviews, observation (directly seeing the location of Pondok Hajjah.

Nuriyah Shabran since December 8, 2022, as well as interviews), and documentation review. In-depth interviews were used to obtain data from the research subjects that had been determined. Interviews were conducted in-depth to obtain detailed data about the studied problem. Meanwhile, a documentation review was used to obtain complete and comprehensive information about the 40-year development of Pondok “Hajjah Nuriyah Shabran” Muhammadiyah Surakarta University as a militant Muhammadiyah cadre. Among the documents studied are relevant books and journals and the results of studies that can provide information about the 40-year development of Pondok “Hajjah Nuriyah Shabran” Muhammadiyah University Surakarta as a militant cadre of Muhammadiyah.

Research data analysis must be carried out thoroughly and not separately from the above data collection techniques. The analysis of interview results and the documentation review are inseparable and even complement each other. In this study, descriptive qualitative analysis was used.

## **4 Results and Discussions**

### **4.1 Characteristics of Informants**

Characteristics of Informants are people who are very knowledgeable and competent about the development of Hajjah nuriyah Shabran as a Muhammadiyah regeneration center in Surakarta (Table 1), namely.

### **4.2 Vision, Mission, Purpose, and Status of Pondok Hajjah Nuriyah Shabran**

#### **4.2.1 Vision**

To become a national center of higher education for Tarjih and Tabligh Muhammadiyah ulama cadres to enlighten the people and nation [13].

#### **4.2.2 Mission**

1. Organizing research-based education to develop Islamic and Muhammadiyah sciences, especially ketarjihan and da'wah.
2. Developing the potential of students to become cadres of scholars in the fields of Tarjih and Tabligh who have strong faith, obey worship, have a noble character, and progress following Muhammadiyah's personality.
3. Providing services and community service in Islamic law, da'wah, and Muhammadiyah development [13].

**Table 1.** Characteristics of Informants

| NAME     | OFFICE                                     | Year       | Edu | Origin       | Age      | Profession   |
|----------|--|------------|-----|--------------|----------|--|
| R1: A    | Director of Pondok Hajjah Nuriyah Shabran  | 1984–1986  | S3  | Rembang      | 69 years | Lecturer at the Faculty of Islamic Religion, University of Muhammadiyah Surakarta    |
| R2. SYML | Director of Pondok Hajjah Nuriyah Shabran  | 1998–2007  | S3  | Jember       | 58 years | Lecturer at the Faculty of Islamic Religion, Dean of the Faculty of Islamic Religion |
| R3. ADM  | Caretaker of Pondok Hajjah Nuriyah Shabran | Since 2021 | S1  | Rembang      | 24 years | Caretaker of Pondok Hajjah Nuriyah shabran   |
| R4.SR    | Alumni of Pondok Hajjah Nuriyah Shabran    | 1989–1994  | S2  | South Borneo | 54 years | Preacher   |

### 4.2.3 Purpose

1. To become a superior clerical higher education institution in the study of *Tarjih*, *da'wah*, and *kemuhammadiyah*.
2. Producing graduates with the qualifications of *Tarjih* and *Tabligh* scholars, militancy, and high commitment to the Muhammadiyah. Association.
3. Developing society through thought, *fatwa*, and *da'wah* activities directed towards the leading society [13].

According to Mutohharun Jinan: “Since the beginning, the goal has been the regeneration of scholars; since the 1980s, Muhammadiyah has felt a lack of scholars, so there needs to be an institution that prints cadres at the college level.” “In the past, it was only at the high school *mu'alimin* level, and then Pondok Shabran was established, and now there are many cadre institutions at the college level.” (Interview R.5 JNN 14/12/22).

### 4.2.4 Status

Pondok Muhammadiyah Hajjah Nuriyah Shabran is a higher education program for *tarjih*, and *tabligh* ulama cadres of the Muhammadiyah/Aisyiyah Central Leadership held at Muhammadiyah University Surakarta [13].

### 4.3 History of Pondok Hajjah Nuriyah Shabran Pondok Hajjah Nuriyah Shabran’s Physical

#### 4.3.1 Location

Pondok Hajjah Nuriyah Shabran can be found in Saripan hamlet Rt 02/Rw 12 Makamhaji village, Kartasura sub-district, Sukoharjo Regency. Pondok Shabran has two dormitory complexes. The first dormitory in Saripan Makamhaji hamlet was the center of educational activities, and the second was in Kampung Dukuh Makamhaji.

In the 1980s, Muhammadiyah’s awareness of the lack of clerical cadres was getting more robust, with Muhammadiyah wanting to realize the educational institution of Pondok Pesantren. Meanwhile, at the same time, Muhammadiyah Surakarta University was trying to develop the Faculty of Islamic Religion, which was felt in the early 1980s to be less encouraging in quantity and quality.

The Muhammadiyah University of Surakarta is serious about developing the Faculty of Islamic Studies. With Muhammadiyah’s seriousness to growing cadres of scholars and *zu’ama*, and by the hidden grace of Allah, the family of Mrs. Hajjah Nuriyah Shabran, who has finished building a two-story, 10-local building unit complete with furniture and office facilities, came to the Muhammadiyah University of Surakarta to convey their desire to donate the land and building. It is said that previously the *waqf* had been offered to various Islamic educational institutions in Surakarta and its surroundings. However, there was no match between the *waqf* and the institution that would manage it, so finally, they offered it to Muhammadiyah through Muhammadiyah University Surakarta.

To the *waqifah*, Universitas Muhammadiyah Surakarta offered the concept of developing the Faculty of Islamic Studies at Universitas Muhammadiyah Surakarta and Muhammadiyah’s desire to organize academic-level regeneration. Moreover, the concept was accepted by the *waqifah*, namely the heirs of Mrs. Hajjah Nuriyah Shabran, who had passed away for some time. Finally, the heir’s name became the cottage’s name, Pondok Muhammadiyah: the Hajjah Nuriyah Shabran Muhammadiyah University of Surakarta, often abbreviated as Pondok Shabran. Then the educational program of Pondok Shabran began in the academic year 1982/1982. However, the inauguration was carried out on January 8, 1983, on the 24th of Rabiul Awwal, 1403 H (Teapatan), by H. Alamsyah Ratuperwiranegara, Minister of Religion of the Republic of Indonesia.

According to Ari Anshori: “The establishment of Pondok Hajjah Nuriyah Shabran was supported by a *waqif* named Hajjah Nuriyah Shabran who donated. In this case, the Central Leadership decided to build a Pondok in Central Java because it coincided with Muhammadiyah University Surakarta, and the *waqf* given coincided with Solo, Central Java.“ structurally, the organization is like that.” (Interview R1. ARi 8/12/22).

Likewise, Syamsul Hidayat said: “Pondok Shabran was established against the background of the concerns of the cadre of leaders and cadres of Muhammadiyah scholars, then Mr. Djazman as the rector of Muhammadiyah University Surakarta, as well as the Muhammadiyah Central Leadership, finally organized the Pondok Shabran program, which at that time was specifically for the Faculty of Islamic Religion, so that Muhammadiyah scholars and Mubaligh cadres were born from Pondok Shabran. That year, the students were selected from delegates of regional leaders across Indonesia. They expected to return to their respective regions or exchange cadres between regions to

practice and apply their knowledge as Muhammadiyah cadres. (Interview R.2 SYML 8/12/22).

According to Adhim: “The construction of Shabran Cottage began in 1981, began to be occupied in 1982, and was inaugurated in 1983, officially in 1983.” Mr. Mohammad Djazman Al-Kindi, founder of IMM (Muhammadiyah Student Association), wanted Muhammadiyah to have a cadre of scholars at the college level. The initial spirit was that Muhammadiyah felt a lack of scholars, so he took the initiative through the University of Muhammadiyah Surakarta, where he was also the rector. He initiated the Muhammadiyah cleric cadre cottage at the college level. (Interview R.3 ADHM, 13/12/22).

**4.4 Periodization of Pondok Hajjah Nuriyah Shabran’s Leadership**

Since the establishment of Pondok (“Hajjah Nuriyah Shabran”) in 1982, Pondok’s leadership has undergone various changes in leaders and directors (Table 2). The names of the Pondok directors are as follows:

Each leadership period has unique and different system dynamics, where the ups and downs of the journey of each period give historical color to the journey of Pondok Hajjah Nuriyah Shabran. Researchers classify the Pondok director’s leadership period as 1982–2022. The development of Pondok Shabran is divided into four periods: the pioneering period, the formation period, the development period, and the expansion period.

**4.4.1 Pioneering Period (1982–1984)**

In 1982, Pondok Hajjah Nuriyah Shabran was founded on the background and ideas of Mr. Djazman Al-Kindi to organize cadre education that does not only stop at the secondary level but continues at the college level. Pondok Hajjah Nuriyah Shabran was established during the consolidation of the Muhammadiyah University of Surakarta, which at that time had no building for lectures because the campus of Muhammadiyah

**Table 2.** Periodization of Pondok Hajjah Nuriyah Shabran’s Leadership

| <b>NO.</b> | <b>DIRECTOR’S NAME</b>                      | <b>PERIOD</b> |
|------------|---|---------------|
| 1.         | Dr. M. Abdul Fattah Santoso, M. Ag          | 1982 – 1984   |
| 2.         | Drs. Ari Anshori, M.Ag                      | 1984 – 1986   |
| 3.         | Drs. Eko Setyoko, M.Ag                      | 1987 – 1991   |
| 4.         | Drs. Abdullah Mahmud, M.Ag                  | 1991 – 1993   |
| 5.         | Dr. Abdullah Aly                            | 1993 – 1998   |
| 6.         | Dr. Syamsul Hidayat                         | 1998 – 2007   |
| 7.         | Dr. Imron Rosyadi                           | 2007 – 2014   |
| 8.         | Drs. Jazuli, MPI                            | 2014 – 2017   |
| 9.         | Dr. Muthohharun Jinan, M.Ag                 | 2017 – 2021   |
| 10.        | Nur Rizqi Febriandika, S. Sy., MB A, M. SEI | 2021 – 2026   |



University of Surakarta only existed in 1984. It required a struggle from the beginning of its establishment. During the pioneering period of Pondok Shabran, it did not yet have a standardized system of organization and management; it was still pioneering, exploring ideas to form a system, curriculum, management structure, and so on.

#### **4.4.2 Formation Period (1984–1992)**

This period began in 1984, and at this time, the formation has not changed much because it is still exploring ideas and solidifying the concept. There tends to be no change but more to continue and develop for the better. In this period, Pondok Shabran has a systematic management structure, the curriculum is more established, and management and governance are getting better than in the previous period during the pioneering period. In this period, Pondok Shabran began the formation of curriculum clarity, the Pondok system as a cadre Pondok, and a clear relationship with the Central Leadership and the University of Muhammadiyah Surakarta.

The University of Muhammadiyah Surakarta opened the faculty of Sharia study programs muamalah department in 1985, or the fourth year, so Pondok Shabran students were only Tarbiyah department at the time; in the year, there were three departments, namely Tarbiyah, Ushuluddin, and Sharia department, in this case, the muamalah department. In 1986, the 5th year of Pondok Shabran, there were more and more students because, during this period, Pondok Shabran opened the Pondok program for women who, at that time, collaborated with PP Aisyiyah. This year, the girls' dormitory used the central cottage location. In contrast, the boys' dormitory used the house (rented) from Mr. Asrori and the location of the dormitory in Windan at the time. The length of time the building was rented was about 3–5 years, after which the Pondok was expanded by building a dormitory in Kuyudan hamlet in the form of couplets in the final stage of this period around 1989–1990.

#### **4.4.3 Development Period (1993–2007)**

In 1993, there was a development in the form of additions in the construction and establishment of mosques in one area with the Pondok Shabran couples; this Pondok mosque was called Al-Munajat Mosque. In 1993, there was a transition to a new rector, from Djazman Al-Kindi to Malik Fadjar. In 1993, there was a change of rector and university leaders, and all policies changed, including those of the institutions under the University of Muhammadiyah Surakarta, including Pondok Shabran, which was also subject to regulation. During this period, Pondok began overhauling the organization regarding curriculum, management, and others. This transition period caused a very decisive change. Including the dynamics of Muhammadiyah Cottage in this case, Shabran Cottage constantly changes according to the policies of its superiors.

In this period, Pondok changed its facing position, and the United States also used the Sharif mosque, which became a complementary element of the pesantren institution. As stated by R4 SR: “As an alumnus of Shabran Putri Batch ‘89, I feel that the transition period from Rector Pak Djazman Al-Kindi to Rector Malik Fajar experienced a massive change in a more strict and disciplined system.”

#### 4.4.4 Period of Expansion (2007–2020)

In the 2007 period, Pondok was still with the PSI and PSA programs, and the development in this period was seen in the expansion of alumni roles due to the PSI and PSA programs. Many alumni use their PSI (Pondoknya or FAI) diploma through the interdisciplinary program rather than their original faculty diploma. The contribution of the alumni of Pondok Shabran's PSI and PSA programs can be seen from their activity in the Muhammadiyah and the outline after graduating from Pondok. Whereas many Pondok Shabran alumni participate in their regions, including official delegates from the regions, the majority of them are active in the Muhammadiyah organization.

Not a few PSI alumni participate actively in the organization in their area. Pondok Shabran has provided an excellent immersion for its students and alumni to become functionaries and Muhammadiyah cadres in the regions, even though they did not depart from the regional delegation but had a commitment to the Muhammadiyah organization, which was quite a lot.

In 2014–2017, Pondok Shabran expanded the network by cooperating with Muhammadiyah's extraordinary Da'wah institution related to student service in 3T areas. In this case, it is expected to expand the da'wah and the Pondok network to all areas throughout Indonesia, including the most remote, farthest, and left-behind areas.

Changes in this period began with the MOU. Regarding cooperation with LDK PP Muhammadiyah, there has been a previous one related to the DAI service, but there is no MOU; in Mr. Jazuli's period, there is already an MOU. Pondok Shabean management is then directed to develop and expand its network throughout Indonesia. (Interview R5, JNN 14/12/22).

In 2020-now, the current leadership period has a new program. Namely, new students do not immediately attend formal lectures at Muhammadiyah Surakarta University. However, for one year, students take part in the I'dad program, specifically for new students living in Pondok Shabran for one year. Following the Tahfidzul Qur'an program for at least ten juz, learning Arabic intensively with expert ustadz and native speakers from Egypt in strenuous during the one-year quarantine period, new students are not allowed to use cell phones, and Pondok regulations say they are not allowed to smoke or bring motorized vehicles. Students are disciplined and educated in religious science, Islam, Muhammadiyah, and Arabic, so when they enter the lecture, they already have an established provision, especially in the new international program.

According to Pondok Shabran Adhim: "The future program that will be run in the future is I'dad preparation and improvement of language and tahfidzul Qur'an, which this program has been running at this time, and this is related to the education program." (Interview R.3 ADHM, 13/12/22).

#### 4.5 Cadre Education

Pondok Muhammadiyah Hajjah Nuriyah Shabran Muhammadiyah Surakarta University, as a Muhammadiyah cadre development institution and cadre education center, is responsible for forming cadres who master Islamic sciences with appreciation and practice following Muhammadiyah manhaj.

In order to realize the vision, mission, and goals of the Pondok, based on the norms and basic principles of Pondok education, the Pondok Education Program was compiled with three main programs, namely:

1. A Curricular Program: a scheduled educational activity delivered with a classical system, with a set of lectures that provide knowledge that strengthens the dimensions of Islam, Muhammadiyah, society, and methodology. In this curricular program, Pondok students, in addition to studying at FAI to obtain a degree, also study at Pondok. The Pondok curriculum has been synergized with the FAI curriculum. That is, several FAI courses are held at Pondok. Pondok students study full-time at Pondok for one year (semesters 1 and 2).

In Pondok, students study Muhammadiyah courses, semester one focuses on introductory Muhammadiyah and semesters 2–3 focus on Muhammadiyah ideology. Semester 4 focuses on Muhammadiyah’s organizational and leadership systems. Furthermore, the last one focuses on Muhammadiyah’s insights. Up to five or six semesters, Santi Shabran received Muhammadiyah material, which was then directly taught by the Muhammadiyah Central Leadership. (Interview R2. Syml 8/12/22).

Education Program: This was formerly called the Bachelor of Arts for Tarbiyah and Ushuluddin Comparative Religion majors, and it lasted until the 3rd batch. Then the 4th batch was replaced by the S1 program, which increased its majors from Tarbiyah and Ushuluddin to Tarbiyah, Ushuluddin, and Sharia. (Interview R2. Syml 8/12/22).

2. Co-Curricular Program: This activity supports the curricular program to develop scientific and Islamic insights into organizations and society, Such as hifdzul Qur’an guidance activities, book studies, thematic studies, scientific discussions, guest lectures (stadium general), cadre training activities, and community da’wah. Where these activities occur concurrently, they are guided and supervised directly by the Pondok Leader / Supervisor and Mahasantri via the Pondok Commissariat IMM organization and the Ta’mir Mosque and Mushalla.

In 2022 there is a new program, namely the I’dad program, whose activities are to improve the Arabic language of the Mahasantri and the Tahfidzul Qur’an program. Both of these programs are held to produce Muhammadiyah clerical cadres who are good at Arabic and Tahfidzul Qur’an. The future program that will be run in the future I’dad is focused on Arabic assignments, where in this program, a sheik from Egypt is brought in. The tahfidzul Qur’an program is targeted at a minimum of 10 juz. (Interview R3, ADM 12/13, 22).

3. Extracurricular Program: This activity indirectly supports curricular activities, which are more oriented towards developing the talents and interests of mahasantri in order to actualize their potentials, such as organizational activities through the IMM commissariat, Tapak Suci, Hizbul Wathon Scouting, and other Ortom activities, sports, and arts activities.

In this extracurricular program, students must join the Muhammadiyah organization, IMM. In contrast, other organizations are sunnah, and then there is a community service program that aims to equip students before they enter the community so that they are equipped with preaching and social skills. Students must serve the community by becoming TPA teachers, especially in the mosque around Makamhaji. Mubaligh Hijrah

is held for other community services, where students or da'is are sent to remote places in Java and outside Java. It is held during one month of Ramadan for semester two and is currently required for semester 7 (Interview R3. ADM 13/12/22) (Table 3).

## 4.6 Activities of Hajjah Nuriyah Shabran

### 4.6.1 I'Dad Daily Activities

**Table 3.** I'Dad Daily Activities

|               |   |  |
|---------------|---|--|
| 03.00 – 04.00 | : | Independent Tahajud Prayer                               |
| 04.00 – 06.00 | : | Morning prayer and halaqoh shobahiyah (tahfidz halaqoh)  |
| 06 – 07.30    | : | College Preparation                                      |
| 08.00 – 12.00 | : | College  |
| 13.00 – 15.00 | : | Rest   |
| 15.00 – 16.00 | : | Ashr prayer and murojah Al-Qur'an                        |
| 16.00 – 17.00 | : | Sports   |
| 18.00         | : | Maghrib prayer and murojaah are half a juz together.     |
| 19.00         | : | Students deliver an Arabic curriculum and pray for Isya. |
| 20.30 – 21.00 | : | Evening lecture with additional material                 |
| 21:00 – 22.00 | : | Self-study   |
| 22.30         | : | Break  |

### 4.6.2 Monthly Activities

1. Memorization of one Juz and memorization test
2. Practice questions for Arabic lessons
3. Learning evaluation
4. Online student-guardian meeting

### 4.6.3 Annual Activities

1. Dauroh Tarjih and the cultivation of Muhammdiyah ideology for one week
2. Muballigh hijrah during the month of Ramadan
3. Final exam for memorizing 30 Juz/10 Juz

### 4.6.4 The I-Dad Program Targets One year:

1. Memorize at most minuscule ten juz with a division of 5 juz per semester.
2. Proficient in listening, speaking, reading, and writing in Arabic with a focus. **The first** semester is for listening and speaking materials, and **the Second** semester is to focus on reading and writing, reading and writing materials.

3. Have a mindset according to the teachings of Islam and the correct Muhammadiyah idiom.
4. Be able to master Arabic books.
5. Ready to be an imam anytime and anywhere.
6. Performing worship on time at the mosque.
7. Willing to act as an activist with an Islamic spirit and to bring Islamic values to the organization, camp.

#### **4.6.5 I’Dad Student Board of Trustees**

1. Aji Rizqi Ramadhan, S.Pd.
2. M. Andhim, S.Pd.

#### **4.6.6 Advisor Duties**

1. Fostering students’ daily activities
2. Facilitating the memorization deposit of each shobahiyyah halaqah
3. Conducting quarterly evaluations
4. Controlling student activities does not violate
5. Supervising and speaking conversations every day must be in Arabic 6. Testing memorization every month one juz

#### **4.6.7 Teaching Lecturers**

1. Aji rizqi ramadhan, S.Pd.
2. Sheikh Asyrof almisri
3. Ustd Alfurqon Hasbi
4. Nur Rizqi Februandika, M.B.A., M.S.E.I.

#### **4.6.8 Lecturer Duties**

1. Conducting teaching and learning with 100% Arabic language
2. Train Arabic listening or hearing
3. Improve conversation between students with fluency and smoothness
4. Facilitate Q&A outside of class

The vision and mission of establishing Pondoik Hajjah Nuriyah Shabran are to become a higher education center for Tarjih and Tabligh Muhammadiyah ulama cadres at the national level to enlighten the people and nation. The mission of organizing research-based education is oriented towards developing Islamic and Muhammadiyah science, especially ketarjihan and da’wah. Developing the potential of students to become cadres of scholars in the fields of Tarjih and Tabligh who have strong faith, obedient worship, noble character, and progress by Muhammadiyah’s personality. Providing services and community service in Islamic law, da’wah, and Muhammadiyah development.

Pondok Hajjah Nuriyah Shabran has produced many qualified militant cadres over 40 years. The majority of alumni have contributed to the association, society, and state in various fields following the purpose of establishing Pondok Hajjah Nuriyah Shabran to become a superior ulama higher education institution in the study of ketarjihan, da’wah,

and kemuhammadiyah. In order to produce graduates who have the qualifications of Tarjih and Tabligh scholars, militancy, and high commitment to the Muhammadiyah Association, we develop the community through thought, fatwa, and da'wah activities directed towards the central community.

According to Ari Ansari: "First, we have to look at the vision, because the vision is a care of values, a device or a set of values that are carried to achieve a far reach, because this is a regeneration carried out by the results of the Muhammadiyah congress decision in 1985 in Solo, where the need to improve the quality and quantity of Muhammadiyah cadres, then from there we look for how to improve the reality of the cadre, the first to make the idea was Mohammad Djazman. (Interview R1. ARi 8/12/22).

Following the results of research by Muhammad Muslam and M. Abduh Fattah Santoso, the fact that Pondok Shabran has provided intensive education for Muhammadiyah cadres so far has contributed to the creation of cadres who have a firm ideology, high militancy, morals, and the capacity to preach Islam and its contribution to community life simultaneously and integrated [8].

It was also marked by an alumni meeting on November 16–17, 2022, at Pondok Hajjah Nuriyah Shabran, which was attended by alumni who have participated in many Muhammadiyah charities as well as outside the organization in the government by holding important positions, as stated: R.4 SR that the alumni of Pondok Shabran are spread throughout Indonesia and abroad with extraordinary quality, such as those who become chairman of LazisMU, Bupati Karanganyar, rector of UNSUB, lecturers in universities, rector of UIN Salatiga, TNI, members of the House of Representatives, the Ministry of Religious Affairs, and preachers. These Pondok Shabran alumni have good quality and benefit religion and the state.

In the teaching and learning process at Pondok Shabran, mahasantri follow the rules that have been determined in order to make qualified cadres, such as following curricular and extracurricular activities held at Pondok Shabran and following extracurricular activities on campus so that the time that has been prepared, education in Shabran with a period of 4 years, they maximize as much as possible in qualifying themselves in various formal and informal.

The relationship between Pondok Shabran and its components is very close, especially with the community. Because of the existence of Pondok Shabran, the community can explore religious sciences because it influences the development of the surrounding community. In his research, he concluded that an increase in the dimension of community belief in religion in living a more quality life, community knowledge of the dimension of worship is not only limited to religious rituals but also from life behaviors such as discipline and preventing badness, and an increase in the dimension of community knowledge concerning religious teachings are all indicators of a more quality life. In Pondok Perkaderan Muhammadiyah Hajjah Nuriyah Shabran, there are forms of activities that affect the religious behavior of the surrounding community, including recitation, Al-Qur'an Education Park (TPA), Khatib Friday prayers, and congregational prayers at the mosque [10].

Mahasantri qualifies themselves by following all formal lecture activities of the Faculty of Islamic Religion, the Muhammadiyah University of Surakarta, as well as lectures that Pondok Hajjah Nuriyah Shabran has programmed with a time limit of

4 years of study and one year of service. Students must follow all Pondok regulations, such as the prohibition of smoking; in contrast to previous regulations, if they violate the rules, they will be expelled or DO (drop out).

Until now, the latest program, namely I'dad and Tahfidzul Qur'an, has been running for three months and has produced good results, as evidenced by the Mahasantri, who have memorized a lot, even exceeding the target achievement and are already good at communicating daily using Arabic. The superior quality of Pondok Shabran is also seen in the international program, namely Mubaligh Hijrah in foreign countries such as Thailand and Cambodia, as well as the discourse in the coming year when Mubaligh Hijrah will be held in Malaysia and Riyadh. The difference between the current Pondok Hajjah Nuriyah Shabran program and the previous one is the existence of the I'dad and tahfidzul Qur'an programs and continuing to improve their quality until 2026.

## 5 Conclusion

Mr. Muhammad Djazman Al-Kindi founded Pondok Hajjah Nuriyah Shabran with a vision: to become a center of higher education for Tarjih and Tabligh Muhammadiyah ulama cadres at the national level for the enlightenment of the people and the nation towards the significant civilization. Pondok Shabran has produced qualified cadres spread across the country with their scientific contributions in various fields, both religious and general, as a result of this vision. as in the Muhammadiyah charity organization and the state government.

Pondok Shabran students continue to improve their education by attending every formal lecture program at Muhammadiyah Surakarta University and lectures from Pondok Hajjah Nuriyah Shabran, which still adheres to the Al-Qur'an and Sunnah, the principles of Islam and Muhammadiyah. Contribute to the surrounding community and hone intellectual and moral abilities.

The new I'dad Pondok Hajjah Nuriyah Shabran program differs from the previous program; one-year students are trained with tahfidzul qur'an and intensive Arabic communication. Although the previous program already exists, students have not been able to attend formal lectures on the campus of Muhammadiyah University Surakarta before attending I'dad so that Shabran cadres (Muhammadiyah cadres) are ready to go international.

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