Education of Mubalig Cadres K.H. Achmad Sjaichu and its Application at the Al-Hamidiyah Islamic Boarding School, Depok

Saroni¹*, Didin Saepudin², Adian Husaini³, Hasbi Indra⁴, Muh Arbiyansyah Nur⁵
¹,³,⁴,⁵Bogor Ibn Khaldun University
²Syarif Hidayatullah Jakarta Islamic State University

Corresponding Author: Saroni nasaroni671@gmail.com

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ABSTRACT

This research aims to analyze the educational concept of missionary cadres K.H. Achmad Sjaichu and how it is applied at the Al-Hamidiyah Islamic Boarding School Sawangan Depok. This study used descriptive qualitative method. The primary data source is a book about the life history of K.H. Achmad Sjaichu, family, students, close friends and teachers who are under the auspices of the Al-Hamidiyah Islamic Foundation. Secondary data sources tend to be ready-to-use, that is, this data is ready to be processed and analyzed by researchers. The research results show that the education of missionary cadres K.H. Achmad Sjaichu aims to produce preachers and preachers who are professional, competent in their fields, able to answer the problems of the people in the future. Al-Hamidiyah Islamic Boarding School uses the Ministry of Religion curriculum which is integrated with the Islamic boarding school curriculum. Evaluations are carried out every six months using an oral and written system, as well as field practice by sending students into the community, and this activity is called Community Service Activities (KPM)
INTRODUCTION

Da’wah carried out by preachers has various kinds of very difficult challenges and obstacles. This is caused by advances in science and technology (IPTEK), a pluralistic society, or because of the intellectual level of society. So that studies on the development of the concept of da’wah and evaluation of da’wah today continue to be carried out intensively (Abdullah, 2018).

Anyone can carry out da’wah, either individually or in groups. In carrying out da’wah activities to the community as the subject of da’wah, the success of a da’wah is not seen from the individual or group. However, the level of success of the da’wah carried out is how a preacher can package his preaching material well. Because there is no guarantee that a group is superior to an individual or vice versa, what makes one superior and successful in implementing da’wah can be seen from the manner in which a preacher conveys da’wah, in this case, what delivery technique is preferred by the object of da’wah, whether the material conveyed is by the object preaching, and so on. These are some of the things that make da’wah successful and acceptable to society as an object of da’wah (Aziz, 2017).

According to the opinion of experts in the field of da’wah, they define the meaning of public differently. This difference is only in the editorial, but in general, the meaning is the same. A missionary is a person who conveys the teachings of the Islamic religion. Mubaligh is often also referred to as a preacher. However, people tend to interpret it as someone who conveys Islamic teachings orally, such as a religious preacher (Yusuf, 2015).

A preacher must be professional in answering the problems of Muslims in the current era of globalization. A preacher should have the competence or skills to achieve the mission that is carried out. These competencies include, among others, substantive competence and methodological competence. Substantive competency is a preacher’s emphasis on ideal dimensions in the field of knowledge so that a preacher has broad insight, both Islamic insight and scientific insight, as well as national and even international insight, as well as attitudes and behavior that reflect noble morals as outlined in Al-Qur’an. Meanwhile, methodological competence is a competence that emphasizes the practical abilities that a preacher must have in the operations of da’wah or its implementation. This competency includes the ability to plan, analyze the subject of da’wah, as well as being able to identify problems of the people, either through oral, written or charitable dialogue. It can be stated more clearly that methodological competence is more focused on the level of professionalism of a missionary (Abdullah, 2018).
In the era of globalization, all countries compete in improving the quality of education. Through education, the quality of human resources (HR) can be improved, so that the level of community welfare is expected to increase. Educational institutions, such as schools, and Islamic boarding schools, have an important role in producing quality human resources (HR), namely those who can manage natural resources (SDA) effectively and efficiently, provide good services, and can develop businesses - new businesses that can improve community welfare. Therefore, all educational institutions try to increase their graduates, including Islamic boarding schools where prospective missionaries study. (Mardapi, 2015).

Education of missionary cadres is currently very necessary and needed considering the current scarcity of missionaries. Likewise, there are many roles played by preachers. Therefore, the quality of preachers needs to be improved, because the challenges that must be faced are getting tougher and more complex. For this reason, various aspects related to the implementation of increasing the missionary cadre need to be pursued as well as possible, so that it can produce capable, professional, and acceptable missionary personnel, in this way their presence is truly needed and the benefits felt by the community.

LITERATURE REVIEW

In carrying out Islamic da'wah, missionaries do not only rely on mastery of religious knowledge, missionaries are also required to have insight into the fields of social sciences, economics and technology (Al-Hamidiyah, 2019). Knowledge like this should be obtained so that when preaching in society, the preaching conveyed can be easily accepted in a wise manner.

K.H. Achmad Sjaichu is a politician who is very concerned about the existence of missionaries in Indonesia. This is supported by the implementation of the concept of education for missionary cadres at the Al-Hamidiyah Islamic boarding school which he founded (Khaer, 2021). A concept is a picture of the future that has been thought about so that an activity can run systematically and smoothly. A concept is a general idea or understanding of a theory, so if the concept to be applied is good, you can be sure that the activities carried out will get maximum results. In other words, the concept is very determining for maximum results in accordance with expectations.

The al-Hamidiyah Foundation itself is one of the leading private educational institutions located in the Sawangan area, Depok. Founded by a cleric and charismatic figure, namely KH. Achmad Sjaichu on July 17, 1988. In the beginning, this educational institution was only a traditional Islamic boarding school with educational management which was also managed traditionally. Referring to Martin Van Bruinessen's research (Bruinessen, 1990). The management of Salaf Islamic boarding schools is closely linked to the figure of the kai, including the management of education. Kyai in Islamic boarding schools are central, authoritative, Islamic boarding school figures and the center of all policies and changes to all kinds of institutional policies.
The concept of education for missionary cadres K.H. Achmad Sjaichu aims to produce and produce professional missionary cadres, competent in their fields, who are able to answer the problems of the people in the future. The curriculum to achieve this goal, K.H. Achmad Sjaichu combines formal education through the College of Da’wah Science (STIDA) and the Islamic boarding school curriculum. Where missionary education cadres receive guidance in worship such as tahajud prayers, reading the Koran at any time and reciting it, observing ablutions, midday prayers, congregational prayers in the mosque, and sunnah fasting. Besides that, cultivating morals is an example from K.H. Achmad Sjaichu (Al-Hamidiyah, 2019).

The educational development of missionary cadres can be done through formal education channels such as Islamic boarding schools, where they must be allowed to improve their education at universities that specifically produce professional missionaries. Through this level of education, apart from being able to act as missionary practitioners, they can also act as designers, drafters, and observers in the increasingly advanced and developing field of da’wah.

Al-Hamidiyah Foundation, in carrying out cadre education management to educate religious leaders, has implemented a curriculum combining the principles of traditional education and modern education management. Traditional education development patterns and modern management development patterns have a positive impact on the progress of educational institutions within the Al-Hamidiyah Foundation, this can be seen from the three phases of management innovation, namely at the planning stage, implementation stage, and Al-Hamidiyah Sawangan Foundation program development stage Depok. In advancing educational foundations, the approach used is a rational approach. The development of educational institutions at this foundation is adapted to the demands of the times and the needs of missionaries for education. The management typology developed by the foundation is rational-collective-managerial (Khaer et al, 2021).

**METHODODOLOGY**

The research was carried out by taking the research object at the Al-Hamidiyah Foundation, Sawangan, Depok Regency, West Java Province. This research method is research that is mixed research, namely between library research (library study) as a tendency for research with a qualitative style and also field research (field research) as a tendency for research with a quantitative style (Maleong, 2000).

The data source obtained or attempted by the researcher was taken or came from a book about the biography of K.H. Achmad Sjaichu, information regarding the Al-Hamidiyah Foundation, families and teachers at the Al-Hamidiyah Foundation both at the secondary school level and STAI Al-Hamidiyah.
Apart from being obtained from interviews, primary data sources are mainly sourced from literature studies. Primary sources are data and interviews derived from interviews with the Management and Academic Community of the Sawangan Al-Hamidiyah Foundation, Depok. Meanwhile, secondary sources include books, international and national journal articles published in various mass media, both regarding educational management or the Al-Hamidiyah Sawangan Depok Foundation as well as other scientific works, especially those concerning the importance of missionary cadre formation.

The validity of the form of data processing limits is related to the technique of ensuring that what is being measured is truly the variable you want to measure. This validity can also be achieved with appropriate data collection process techniques. One way is through the triangulation process, which is a data validity checking technique that utilizes something other than the data for checking purposes or as a comparison to the data. According to JM. Morse has 4 types of triangulation as an examination technique to achieve validity, namely data, theory, method, and observer (Morse, 2015).

Because this research is mixed quantitative and qualitative, data analysis using the four triangulation techniques above will be carried out continuously from the beginning until after data collection (Maleong, 2000). This is to prevent data overflow (snowball sampling) - something that commonly occurs in qualitative research - from occurring, the researcher does not get lost in it. In other words, with analysis carried out throughout and after the data collection process, researchers can control the data even if it is abundant. Therefore, throughout the analysis process the data will be assembled, classified and sorted, in the sense that the main things are selected that are in accordance with the research focus so that it becomes an arrangement of facts that are easy to understand in the context. Next, the data is verified, compared, correlated, and interpreted between various data from the aspects to be mapped.

The collected data is presented systematically with descriptive analysis. Data obtained from research sources and then analyzed is basically to reconstruct the phenomena that occur in the object under study from the perspective of concepts and theories that are first described by the researcher using inductive logic.

RESULTS
A. A Glance at K.H.'S Da'wah Achmad Sjaichu

The educational development of missionary cadres can be done through formal education channels such as Islamic boarding schools, where they must be allowed to improve their education at universities that specifically produce professional missionaries. Through this level of education, apart from being able to act as missionary practitioners, they can also act as designers, drafters, observers and evacuators in the field of da’wah which is increasingly advanced and developing.
Then the education of missionary cadres can be carried out through programmed training channels, such as courses and training. This is important to do because apart from being more focused on his duties as a missionary, the time is relatively short.

In terms of material, the training of missionaries must be filled with materials that are needed to carry out their duties as missionaries, such as knowledge about social problems, rhetoric, and so on. In this way, they will have sufficient provisions to manage their tabligh material appropriately.

Viewed in terms of function and role, training and cadre of missionaries must be able to make missionary cadres aware of their very strategic function in the context of developing the people. By realizing his function, he will carry out his duties as a moral calling, and not hope for momentary gain. The meaning of public itself is a person who carries out tabling, who conveys goodness to other people, to the halayak. A preacher will face people with diverse understandings, especially people who are unfamiliar with Islam. Because in general, the obstacles and threats to missionaries may be very large. Because of the great challenges and obstacles, a missionary is required to have and master strong knowledge, namely religious knowledge with the addition of general knowledge.

The term preacher now tends to be interpreted narrowly by the general public, namely as a person who conveys Islamic teachings orally, such as a religious lecturer, sermon reader, and so on. Even though the missionary's job is only to convey Islamic teachings, the delivery is required to be truly in-depth and make the missionary partners understand. So a da'wah message that is easy to understand and impressive is called baligh or also called qaulan baligha. Thus, the main target of tabligh is the cognitive realm (understanding and thinking), not the affective (attitude) or behavioral (behavior) realm as a da'wah partner. Therefore, the core task of publish (men) and preachers (women) is to make da'wah a main practice for their duties and in their lives.

The concept of education for missionary cadres K.H. Achmad Sjaichu has been running and is being implemented well at the Al-Hamidiyah Islamic boarding school. However, if researchers look, there are things that need improvement and additions in order to achieve better education for missionary cadres and produce cadres that are in accordance with K.H.'s wishes. Achmad Sjaichu.

Among the things that must be improved is the concept of education for missionary cadres, KH. Achmad Syaichu, among others, has not yet realized a curriculum that includes learning material regarding writing scientific papers in a comprehensive manner at Islamic boarding schools, schools and at the College of Da’wah Science (STIDA). Because from learning to write scientific papers, it is hoped that students and students will have the ability to carry out da’wah in the wider community, whether conveying it orally, in writing, or by action. In this case, contemporary da’wah learning has not been applied comprehensively at the Da’wah Science School which has been included in a curriculum.
Da'wah that is carried out in society is essentially not only da'wah that is carried out with words (bil-lisan) only, or with deeds (bil-hal), but da'wah can be carried out in the form of writing (bil-kitabah), such as magazines, bulletins, newspapers, brochures, and so on. Because not all people can receive da'wah using the same method. A preacher is a person who is glorified by Allah SWT, a preacher is a person who conveys goodness to society, and the work of a preacher is a noble job, heir to the prophets. Because of the nobleness of this work and deeds, not everyone can specifically do this work, although in general, anyone who believes in Allah can become a preacher, meaning he can convey a path of goodness.

B. Education of Mubalig Cadres in the Future

After the author has analyzed the findings in the field as outlined and written above, an aspect that is also very important in the education of missionary cadres in the future is how the main thoughts of K.H. Achmad Sjaichu can be reformulated as a form of Islamic boarding-based preacher cadre education in the present and future.

With the education of missionary cadres now and in the future, the products of K.H. This brilliant Achmad Sjaichu, in the framework of Islamic boarding school-based education for missionary cadres, can be realized again and can be realized by the goals and hopes of K.H. Achmad Sjaichu.

This form of education for missionary cadres must continue at all times. If there is none, then the people will lose their grip because there will no longer be a preacher figure who can illuminate and guide them on the path of goodness and truth in the future. According to the author's analysis, if the education of these cadres is to obtain maximum results by expectations, then it must be done together. This means that it is carried out by religious community organizations such as NU, Muhamadiyah, MUI, or other religious community organizations. This needs to be carried out so that the results of a missionary cadre education can be produced according to expectations, and maximum results when compared to those that are individual or individual.

As an important note, the author emphasizes again the presence of a preacher like K.H. Achmad Sjaichu, who is really needed by society and mankind throughout the ages, with his ideas and brilliant thinking in forming missionary cadres for the continuity of the world of da'wah in the future.

DISCUSSION

The ideal educational concept for missionary cadres is a concept that has the aim of making professional missionaries, who are competent in their field, qualified, and able to answer the problems of the people in the future. The ideal education curriculum for missionary cadres is an integral, comprehensive curriculum, combining professional learning aspects, exemplary aspects, habituation aspects in worship, aspects of cultivating noble morals, aspects of verbal and written communication skills, and ability in foreign languages such as English and Arabic. As well as understanding the challenges of contemporary da'wah.
CONCLUSIONS AND RECOMMENDATIONS

In applying the concept of education for missionary cadres, K.H. Achmad Sjaichu has not yet fully realized a curriculum that includes comprehensive learning materials. Especially regarding writing comprehensive scientific papers at Islamic boarding schools and at the Da’wah Science College. By learning to write scientific papers, it is hoped that students and students will have the ability to carry out bil-kasbah da’wah, apart from bil-lisan and bil-hal da’wah. There has also not been a comprehensive application of contemporary da’wah learning at the Da’wah Science College, which has been included in a curriculum.

FURTHER STUDY

This research still has limitations, so it is necessary to carry out further research related to the topic of Education of Mubalig Cadres K.H. Achmad Sjaichu and its Application in order to improve this research and add insight to readers.

REFERENCES


