



IMPLEMENTATION OF *SHODAQOH INFAQ WARGA* (SIAGA) PROGRAM IN PRODUCING ULAMA CADRES AT THE BAITUL MAKMUR KEMBANGSONGO MOSQUE BANTUL

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Abstract

Keywords:

*alms and infaq;
mosque
management;
ulama cadres;
SIAGA
program*

Not all mosques have activities to produce ulama cadres. The cadre formation of ulama is important for the continuity of da'wah in an area. This research aimed to describe the implementation of Shodaqoh Infaq Warga (SIAGA) to produce ulama cadres at the Baitul Makmur mosque, Bantul, Yogyakarta. This research was descriptive research with a case study. The research informants were the chairman of the mosque takmir, the chairman of the SIAGA division, community leaders, and leaders of Islamic boarding schools who collaborated with the takmir. The research method used is a case study with data collection techniques in the form of interviews, observation and documentation. Data were analyzed qualitatively using Robert K. Yin model. The research results show that SIAGA activities include planning, organizing, coordinating, and controlling, as well as two new stages, maintaining and sustaining. The SIAGA activities have implemented Islamic communication principles in their execution, including qaulān balighān, qaulān maysūrān, qaulān karīmān, qaulān ma'rūfān, qaulān layyinān and qaulān sadidān. The SIAGA program is considered effective in producing ulama cadres. The SIAGA activities in Kembangsongo Bantul village have also inspired neighboring villages to initiate similar programs to develop future religious scholars. Evaluation research on SIAGA activities needs to be carried out to analyze their effectiveness.

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	Abstrak
Kata kunci: infak dan sedekah; manajemen masjid; kader ulama; program SIAGA	Tidak semua masjid memiliki kegiatan untuk mencetak kader ulama. Padahal, kaderisasi ulama itu penting untuk keberlanjutan dakwah di suatu daerah. Penelitian ini bertujuan untuk mendeskripsikan implementasi Shodaqoh Infaq Warga (SIAGA) untuk mencetak kader ulama di masjid Baitul Makmur Bantul Yogyakarta. Penelitian ini merupakan penelitian deskriptif dengan studi kasus. Subjek penelitian yaitu ketua takmir masjid, ketua bidang SIAGA, tokoh masyarakat, dan pimpinan pondok pesantren yang bekerjasama dengan takmir. Metode penelitian yang digunakan adalah studi kasus dengan teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi. Data dianalisis secara kualitatif dengan model Robert K. Yin. Hasil penelitian menunjukkan bahwa kegiatan SIAGA meliputi: <i>planning, organizing, commanding, coordinating, dan controlling</i> . Kegiatan SIAGA juga menerapkan komunikasi Islam dalam pelaksanaannya meliputi: <i>qaulān balīghān, qaulān maysūrān, qaulān karīmān, qaulān ma'rūfān, qaulān layyinān</i> dan <i>qaulān sadīdān</i> . Hasil dari kegiatan SIAGA efektif dalam mencetak kader ulama. Kegiatan SIAGA dusun Kembangsongo Bantul juga menginspirasi dusun-dusun sekitar agar melakukan kegiatan serupa untuk mencetak kader ulama. Penelitian evaluasi kegiatan SIAGA perlu dilakukan untuk menganalisis keefektifan kegiatan.

How to cite this (APA 7th Edition):

Rosyid, I., Fauzan, A., Bahiroh, S., Tago, M. Z., & Purnomo, H. (2024). Implementation Of Shodaqoh Infaq Warga (SIAGA) Program In Producing Ulama Cadres At The Baitul Makmur Kembangsongo Mosque Bantul, *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 9(2), 267 - 312, <https://doi.org/10.22515/albalagh.v9i2.9894>

INTRODUCTION

Background Of The Study

Mosques have an important role in the development of Islamic propaganda. The mosque not only functions as a place of worship but also plays a role in developing Islamic knowledge and fostering community life through activities in the mosque (Jawahir & Uyuni, 2019). In general, the existence of mosques has a place on the broader community, so their functions and roles from time to time tend to increase and develop

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in various fields and become a place of religious activities for the community (Hendrik, Walian, & Syarifuddin, 2023).

The mosque is one of the essential elements in the structure of Islamic society. Mosques, for Muslims, have significant meaning in life, both physical and spiritual. The term mosque comes from Arabic, taken from the words *sajada*, *yasjudu*, *sajdan*. The word *sajada* means prostrate, obey, obey, and submit with complete respect and *ta'dzim*. To denote a location, the word *sajada* is changed to "*masjidun*" (*isim* meaning), meaning a place to worship Allah SWT. In it, there are two forms of virtue, namely virtue that is packaged in the form of special worship, namely the obligatory prayer, both alone and in congregation and virtue that is packaged in the form of daily *amaliyah* to communicate and stay in touch with fellow congregants (Suherman, 2012).

It is crucial to comprehend mosque management to establish a mosque that is empowered and capable of empowering others. This concept is subsequently referred to as mosque management (Nugraha, 2016). Management initially emerged and developed in business, industry and military circles. In further development, mosque management is needed so that the expected goals can be achieved so that the mosque can develop and advance in terms of services following the congregation's wishes (Kristianto & Ahsani, 2019). Through good mosque management, it is hoped that the function and existence of the mosque can be optimized.

The function of the mosque is for worship, and therefore, to achieve the goal of human life, the mosque must functionally exist in society. The existence of the mosque is characterized by the prosperity of the mosque itself, and the prosperity of the mosque is a duty of every Muslim. To maintain this existence, the mosque needs to implement interesting activities according to the community's needs (Hendrik et al., 2023).

There are six functions of the mosque, according to Siswanto (2005), namely, the first as a place of worship, the second as a place of education, the third as a place of congregational development, the fourth as a center of da'wah and culture, the fifth as a center of community regeneration, and the sixth as a base for the revival of the Muslim community. Furthermore, Ayub (1996) states that the functions of the mosque are: 1) The mosque is a place for Muslims to worship and get closer to Allah SWT. 2)

The mosque is a place for Muslims to *i'tikaf*, cleanse themselves, galvanize their minds to foster awareness and gain inner/religious experience so that the balance of body and soul and the integrity of their personality are always maintained. 3) The mosque is a place for Muslims to deliberate to solve problems that arise in society. 4) The mosque is a place for Muslims to consult, consult, and solve problems that arise in society. The mosque is where Muslims consult, submit difficulties, and ask for help and help. 5) The mosque is a place to foster the integrity of the bonds of congregation and cooperation in realizing common welfare. 6) The mosque, with its majlis taklim, is a vehicle for improving the intelligence and knowledge of Muslims. 7) The mosque is a place for fostering and developing cadres of community leaders. 8). The mosque is a place to collect funds, store and distribute them. 9) The mosque is a place for social regulation and supervision.

The mosque's existence can be pursued by producing cadres of ulama who will become the next generation (Haq, Mukti, & Kurniawan, 2023). Cadres are expected to play an important role (Badan Pengembangan & Pembinaan Bahasa Kemendikbud Republik Indonesia, 2024a). Meanwhile, ulama has an etymological perspective. Mahmud Yunus (Burhanudin, 2013) explains that the synonym for ulama in Arabic is '*alim*', meaning a person who knows with his knowledge. The word '*alim*' is an *isim fa'il* from the verb '*alima*', so it can mean that he has knowledge or has known. Thus, ulama are people of knowledge or people who know.

Furthermore, the characteristics of ulama are that they are bearers of religious traditions, people who understand Islamic law, and are charged with implementing fiqh law (Azra, 2023). Other ulama and the surrounding community must recognize an ulama because of his knowledge, piety, obedience, and commendable attitude and behavior (Rahardjo, 1996). Thus, a cadre of ulama is a person who is expected to play an essential role in teaching, disseminating, and guiding the people by following the guidance of Islamic teachings.

The cadre of ulama are teenagers who will be the successors in prospering the mosque. But in reality, finding a cadre of ulama is not easy. The results of a study by Sasmita & Anwar (2023) at the Al-Hikmah Mosque, Tanjungpura Village, West

Karawang Subdistrict, show that today's teenagers, junior high school age, do not want to recite the Al-Qur'an anymore. Similarly, the findings of research by Ali, Wardi, Astini, & Aqodiah (2022) at the Baitussalam Murbaya Mosque, Pringgarata Subdistrict, Loteng, showed that adolescents who are after/are currently studying in junior high or high school no longer want to go to the Al-Qur'an. Research findings by Avugos & Zach (2021) also show that ultra-Orthodox ('Haredi') Israeli women prefer physical education (PE) as a career, with economic considerations being the dominant motivation for pursuing higher education.

Meanwhile, in the community, Qur'an recitation activities are only limited to reading the Qur'an, not yet touching on aspects of *nahwu*¹ and *sharaf*² as a tool for understanding the Qur'an and hadith from the original text. Whereas the guidance program for the younger generation in terms of religious understanding of the postulates as a source of taking Islamic law and supported by a basic understanding of Arabic language procedures (*nahwu* science) is vital, seeing that many people easily believe in new teachings or sects that deviate from Islamic teachings (Ali et al., 2022). Reading *nushus shariyah* (shari'ah texts) without *nahwu* and *sharaf*, the knowledge will be very dangerous because it can lead to a different understanding. By mastering this knowledge, one will also be wiser about differences of opinion among *ulama* because one of the reasons for these differences of opinion is differences in *nahwu* (Suratno, Azizah, Amanina, & Putra, 2024). Most people's perspective on understanding Islam is only up to the point of being able to read the Qur'an properly and correctly without any effort to explore the substance comprehensively (Resky & Suharyat, 2024).

The lack of *ulama* cadres is a problem and a threat to the existence of the mosque. According to Nahdlatul Ulama (NU) figures, Kiai Chalid Mawardi and Kiai Syarwani emphasized the need for NU to be aware of what they called the generation gap. PBNU must be careful to see the phenomenon that surrounds NU cadres today. Illiteracy now is the illiteracy of the educated, the uncultured. NU must think far 10 years ahead. Character education must be mentioned more deeply (Kurniawan, 2014). Likewise, Muhammadiyah figure Wardan Diponingrat stated that there is one thing that until now has remained our concern and which naturally must also be our shared thought,

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namely the cadre of Tarjih ulama, the matter of preparing Tarjih cadres. This is considered very important considering that the number of Muhammadiyah ulama is not increasing, even decreasing, because there are not a few who have preceded us (died) while the new ones are not yet visible, in the younger generation there are symptoms of lack of attention and lack of interest in Islamic religious law issues (Ilham, 2022).

Even the former Minister of Religious Affairs, Suryadharma Ali, said that the challenges faced by boarding school educational institutions are getting tougher. Moreover, we can see the current phenomenon of a decline in the production of new ulama in this institution. If a scholar dies, it is difficult to find a replacement. Furthermore, he conveyed the fact that the weakening of the students' mastery of the yellow books, Arabic books as the standard literature of Islamic boarding schools due to the decreased concentration on the development of *tafaqquh fiddin*. In contrast, *tafaqquh fiddin* is expected to direct students to become members of society who understand and practice the values of Islamic teachings and develop them in society (Kementerian Agama Republik Indonesia, 2012). Furthermore, the Chairman of the MUI Da'wah Commission, KH Ahmad Zubaidi, also conveyed the difficulty of finding cadres of ulama to preach; so far, it has turned out to be quite challenging to find cadres to continue their da'wah (Rozi, 2024).

Related to the need for clerics in the community, the comparison of the number of clerics with their people can be seen from the existence of religious instructors. Religious instructors are one of the clerics whose existence is recognized by the government. Religious instructors are the dominant element in implementing religious proselytizing/counseling. Islamic religious instructors, as the leading implementers of Islamic religious counseling activities, must be able to realize Islamic religious guidance and counseling activities in society, wherever they are (Ilham, 2018). The requirements to become Islamic religious instructors are people who are considered capable and have a high commitment to become Islamic religious instructors, namely *ustadz-ustadzah* who already have fostered groups, such as *majelis taklim*, *madrrasah diniyah*³, or other religious groups (Noorbani, 2016).

According to Bappeda (Regional Development Planning Agency) Daerah Istimewa Yogyakarta (DIY)/Special Region of Yogyakarta, the number of Islamic religious instructors in DIY from 2020 to 2024 did not experience a significant increase, 2020 the number of civil servant and non-civil servant Islamic religious instructors in DIY was 825 people, while in 2024 the number of civil servant and non-civil servant Islamic religious instructors in DIY was 828 people – an increase of only three people over 4 years. In Yogyakarta, the number of followers of Islam in 2024 is 3.417.174 people. If compared to the number of followers of Islam and the number of Islamic religious instructors, both civil servants and non-civil servants, one Islamic religious instructor in DIY in 2024 fosters a total of 4.127 Muslims. Meanwhile, there are 74 Catholic religious instructors in Yogyakarta, both civil servants and non-civil servants, with 164.415 Catholics, so one Catholic religious instructor will guide 2.221 Catholics (Badan Perencanaan Penelitian Dan Pengembangan Daerah, 2024). Suppose we compare the burden of guidance between Islamic religious instructors, the first largest Muslim population in DIY, and Catholic religious instructors, the second largest Catholic population in DIY. In that case, the difference is almost 100 percent, so the active participation of the community to support the process of regeneration of the ulama is very necessary. This is in accordance with the results of research from Habibi (2018), which states that the education of *da'i* (Islamic preacher) cadres carried out by M. Natsir is not entirely in the form of formal education, even implemented through non-formal channels.

In reality, the mosque has not been able to play a maximum role in producing cadres of ulama. As the research findings of Widiyawati (2019) state, the function of the mosque is as a place of worship activities, *da'wah* activities, a place of education, a place of social activities, but the implementation of activities for some activities, especially *Risma* and *Taman Pendidikan Al-Qur'an*, is not optimal. This shows that the development of religious knowledge among teenagers in Way Kandis Bandar Lampung is constrained because teenagers prioritize general education, so it is difficult to find religious teachers to teach *Taman Pendidikan Al-Qur'an* (Al-Qur'an education park), meaning that the mosque has difficulty producing cadres of ulama from among teenagers.

Similarly, Madrasah Mu'allimat Muhammadiyah in Yogyakarta has, in recent years, seen a growing number of young people, mainly from the middle class, aiming for high mobility and prestigious careers, resulting in a declining focus on Islamic studies (Hefner, 2016). In this era of modernization, an unusual phenomenon has emerged in major cities like Yogyakarta: a decrease in awareness and interest among the younger generation in visiting mosques (Udin et al., 2024).

In line with Widiyawati (2019), Ibrahim (2014) also found that in addition to worship institutions, mosques and *meunasah* are also places of learning religious education for the people of Aceh. However, the quality of mosques and *meunasah* in Aceh has not been able to make a comprehensive contribution to community intelligence. From there, optimizing the role of mosques and *meunasah* in Aceh as Islamic education institutions and da'wah institutions in Aceh must have a comprehensive significance for community intelligence. This finding implies that the mosque, *dayah* and *meunasah* in Aceh have not been able to significantly carry out Islamic education, namely educating the community, mainly producing *ulama* cadres.

Meanwhile, research from Assiroji (2020) states that the regeneration of *ulama* is usually carried out through *pesantren* (Islamic boarding school) institutions. The pattern is, first of all, the *ulama* leader of the *pesantren* looks for superior students from the existing students to become *ulama* cadres. Then, the superior students were made into a special class with the *ulama* leader of the *pesantren*. This class is an additional class with material higher than the material provided in the regular class. In addition, this superior *santri*⁴ is also given the task of teaching lower grades as a training ground. After completing his education at the *pesantren*, he is directed to continue studying with other *ulama* with expertise in one particular science. This process also brings the superior *santri* to migrate to mature their souls and increase their network. After completing their studies and migrating, the superior *santri* return to their *pesantren* and are directed to become the successor of the *ulama* in the *pesantren* where they studied or are directed to establish a new *pesantren* in another place while still under the guidance of their teacher. After that, the superior *santri* begins to become an *ulama*.

From some research findings, almost all mosques experience obstacles in the function of the mosque related to fostering and developing cadres of leaders of the people (ulama). The main obstacle is the absence of teenagers who want to focus on studying religious science because they are more interested in general science and the inability of the mosque *takmir*⁵ management to create a clerical cadre program. Meanwhile, the research results from Assiroji (2020) state that one of the regeneration of ulama is through *pesantren* institutions.

Baitul Makmur mosque is one of the oldest mosques in Bantul Regency, and it was established in 1962. It is located in Kembangsongo Hamlet, Trimulyo Village, Jetis Subdistrict, Bantul Regency, Special Region of Yogyakarta. Kembangsongo is strategically located along the Imogiri Timur road, which leads to the Royal Cemetery Complex of the Yogyakarta Sultanate. Baitul Makmur mosque has become an agent of change for the surrounding hamlets near Kembangsongo. Historically, the residents of Kembangsongo have been known for their religiosity, more so than those in other hamlets within the Jetis Subdistrict. Several Islamic scholars or clerics from Kembangsongo are frequently invited to deliver sermons during Islamic holidays or to lead regular religious studies in the Jetis area. Notable figures include Kyai Abdul Jalil, Drs. Kyai Zuhari, Kyai Turmidin, Ustaz Jayanato, and Ustaz Muklas. Additionally, some Kembangsongo residents who have migrated to other regions have become prominent religious figures in their new communities, such as Nyai Hajjah Aswandiayah and Nyai Hajjah Siti Nurohmah. As a result, the management (*takmir*) of Baitul Makmur mosque is responsible for preserving and nurturing future religious leaders who will serve Kembangsongo and the wider Jetis Subdistrict.

One of the solutions offered by the Baitul Makmur mosque to develop future religious scholars or ulama cadres (*kader ulama*) is the *Shodaqoh Infaq Warga* (SIAGA) program, which is a program to collect funds from residents to be used to finance residents who study religious knowledge at boarding schools. For those who are not ready to study at boarding schools, an activity program is provided, namely *madrasah diniyah*, commuter (not staying at the boarding school, *ngjalo* in Javanese) and *pesantren kilat*⁶ (staying at the boarding school together for two days). Thus, it is hoped that this

SIAGA activity will overcome the gap between the function of the mosque and the reality in the field related to producing cadres of ulama.

SIAGA activities were formed in 2012 by the Kembangsono Baitul Makmur mosque *takmir*. The indicators of success are: first, adolescents of elementary, junior high and high school age in Kembangsono follow the SIAGA activity program, both in the form of boarding school, commuter, madrasah *diniyah*, and *pesantren kilat*. Second, being able to read the yellow Islamic classic book (*kitab kuning*) for those who stay in a *pesantren*. Third, being able to read the Al-Qur'an according to the rules of reading and being able to memorize the Al-Qur'an for those who stay at the Al-Qur'an boarding school. Fourth, good manners and character after leaving the boarding school. Fifth, being able to teach religious knowledge in Kembangsono and surrounding villages after finishing boarding school. Sixth, being able to be an example and agent of change related to religion and morals after finishing boarding school.

The results of the SIAGA program from 2012 to 2024, as experienced by the residents of Kembangsono, include twelve individuals enrolled in Islamic boarding schools. Two individuals completed their studies at the boarding schools, acquiring the ability to read classical Islamic texts (*kitab kuning*). These individuals now lead regular religious studies (*kajian*) in Kembangsono. Two individuals have memorized the entire Al-Qur'an (30 *juz*) and now serve as Al-Qur'an teachers for the residents of Kembangsono. The success of the SIAGA program in Kembangsono has also inspired neighboring hamlets to initiate similar efforts to develop future religious leaders or ulama cadres.

Research Gap

According to Hendrik et al. (2023), mosques need to implement various attractive activities according to the community's needs. One of the attractions and needs of the community is religious knowledge, as shown by the research from Wendry (2019), which states that even though society has become more modern, it turns out that they are getting closer to religion. To show the mosque's existence, it can be pursued by producing cadres of ulama who will become the next generation (Haq et al., 2023).

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Mosques struggle to produce cadres of ulama because teenagers are more interested in general knowledge than religious knowledge (Widiyawati, 2019). The mosque *takmir* has also not shown its role in producing cadres of ulama, such as the findings of research by Ibrahim (2014), which states that mosques and *meunasah* in Aceh have not been able to make a comprehensive contribution to community intelligence. According to Karim (2020), the roles and functions of the Metro City mosque that have been carried out are still related to the mahdhah worship of mandatory prayer. The role and function of *ghairu mahdhah*, such as a place of education, a place for da'wah and Islamic culture, a place for empowering the people's economy, a center for regeneration of the people, a place for health facilities, has not been well managed and implemented. Even mosques have not been able to revitalize mosque management as it existed during the time of the prophet Muhammad PBUH. As if doubting the ability of mosque *takmir* to produce cadres of ulama, Assiroji (2020) stated that the regeneration of ulama is usually carried out through *pesantren* institutions. Meanwhile, very little research still discusses a program that produces ulama cadres. Therefore, research on this matter is important to fill this research gap.

Problem Formulation

From the gap between the function of the mosque as an educational institution to produce cadres of ulama and the reality in the field, the formulation of the problem is how the Baitul Makmur mosque collaborates with Islamic boarding schools to create cadres of ulama.

Rationale Of The Study

Ulama are the heirs of the prophet, who continue the struggle and relay religious knowledge from the prophet to the people. *Ulama* are experts in Islamic religious knowledge (Badan Pengembangan & Pembinaan Bahasa Kemendikbud Republik Indonesia, 2024b). According to Arifuddin (2006), the definition of ulama is a person who has deep religious knowledge, is a noble character, is recognized by his community, and is positioned as a role model. Being categorized as a scholar must certainly have several conditions, including knowing the Al-Qur'an and all aspects of

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Qur'anic science, knowing hadith and all aspects of hadith science, knowing *ijma'*, *qiyas*, having the right intentions and beliefs (Romzi, 2012).

In reality, the existence of ulama is diminishing. Among the causes are the many ulama who have died and the presence of religious figures easily persuaded by worldly material (Ginting, 2020). This has been conveyed by the Prophet Muhammad PBUH, "Verily Allah does not raise religious knowledge by removing it from the hearts of people, but Allah revokes it by dying the ulama, so that when there are no more ulama left, then people will make fools as leaders who when asked they will answer without the basis of religious knowledge, so they are lost and mislead everyone" (hadis transmitted by al-Bukhari). Even the Muhammadiyah organization is also experiencing a crisis of ulama as research from Isnanto (2017) stated that in Muhammadiyah there is indeed a crisis of ulama, and there is an even more extreme crisis of *da'i*.

The mosque is one institution that plays a role in producing ulama. As the results of research from Shiddieq & Mujahiddin (2021) related to the function of the mosque according to the book of Tafsir al-Munir, which states that the mosque is a place for the development of *aqeedah*, the mosque is a place for worshipers of guidance, the mosque is a place to worship Allah SWT, the mosque is a place for positive things to be glorified, the mosque is a place of rest, the mosque is a place to manage public affairs, the mosque is a place for personal and behavioral development, the mosque is a place to study, the mosque is a place for politics.

But in reality, the mosque has not been able to function as a cadre of ulama. As research findings from Karim (2020) in the Metro City mosque state, the mosque's roles and functions are still related to the *mahdhah* worship of mandatory prayer. The role and function of *ghairu mahdhah*, such as a place of education, a place for da'wah and Islamic culture, a place for empowering the people's economy, a center for regeneration of the people, a place for health facilities, has not been managed and implemented properly. Even mosques have been unable to restore the management practices that prevailed during the era of the Prophet Muhammad. Karim (2020), and (Jannah, 2021), assert that the construction and management of mosques remain unrecognized by Muslims. From the perspective of *maqashid* sharia, Muslims have yet to satisfy their

fundamental needs (*dharuriyah needs*), indicating that the welfare of the congregation is still inadequate, which hinders the mosque's continued role as it was during the era of Prophet Muhammad.

Islamic boarding schools are institutions that still function to produce cadres of ulama. The results of research from Arifuddin (2006) stated that *pesantren* education remains significant in fulfilling its role in the reproduction of ulama cadres, provided it is afforded the autonomy to manage and structure its educational programs. Furthermore, the analysis of the four boarding schools indicates that the cultivation of students into insan kamil has been a longstanding practice among ulama or *kiai*⁷. Even research from (Taofik, 2020) showed that the collaboration between mosques and *pesantren* shows rapid development as an Islamic educational institution that can collaborate.

The importance of the SIAGA program for research lies in the fact that the regeneration of religious scholars (ulama) is essential for the continuity of Islam. Humans and jinn are commanded to worship Allah SWT, and there is no way to worship Allah SWT correctly except through religious knowledge (*syar'i* knowledge), which serves as a ladder to reach Allah SWT and the path to His pleasure. Islam cannot stand without knowledge. It spreads and is preached among the community through knowledge, and Muslims are knowledgeable *ummah*, as all the rules and teachings within Islam are based on and grounded in knowledge. From beginning to end, the Qur'an is filled with knowledge that contains many important and valuable lessons for us, and it is inappropriate to speak about this religion except with knowledge (Manik, 2017). Even in times of war, not all Muslims are required to fight; instead, some believers should deepen their understanding of religious knowledge so they can warn the polytheists and protect themselves (Fatimah, 2023). Therefore, the SIAGA program plays a crucial role in ensuring the transfer of knowledge and training of future religious scholars, which is vital for the sustainability and integrity of Islamic teachings within the community.

If there is no training of religious scholars (*kaderisasi ulama*), the Muslim community is likely to remain in ignorance and poverty and neglect Islamic moral

values (Ainusyamsi & Husni, 2021). Without religious education, individuals will struggle to face the challenges of globalization (Najah & Lindasari, 2022). Additionally, the absence of religious education means there is no medium or platform to instill moral values and religious teachings, which are essential for fostering national awareness and elevating social status (Laksana, 2016). Without religious education, various crises will emerge, particularly a spiritual crisis modern society faces (Wahdaniyah & Malli, 2021). There will also be a lack of awareness regarding the importance of environmental sustainability for future generations (Idris, Mokodenseho, Willya, & Otta, 2022). Mental health can also be adversely affected due to a lack of inner peace and happiness in this world and the hereafter (Mulyani & Habib, 2020). Thus, training religious scholars through programs like SIAGA program is vital not only for individual development but also for the well-being and progress of the community as a whole.

The absence of the training of religious scholars (*kaderisasi ulama*) poses significant dangers, particularly concerning the rise of radicalism, intolerance, and *takfiri* ideologies. In recent years, the phenomenon of religious radicalism has become increasingly alarming, with a growing number of young individuals becoming involved in violence and terrorism (Sirry, 2020). A fragmented understanding of religion and beliefs and interpretations that can incite intolerance leads to viewing differences as threats that must be opposed, leaving no room for tolerance (Halimah, 2018). Religiously motivated terrorist groups tend to be more ruthless and lethal (Carter, Ahmed, Albayrak, & Van Nuys, 2022). For instance, the ideology adhered to by the perpetrators of the Bali bombings reflects the *takfiri*⁸ beliefs propagated by the Khawarij group (Ibad & Aji, 2020).

Scholars have pointed out the unjust connection made between Islam and terrorism in media coverage and have expressed their disapproval and concern regarding such portrayals. They emphasize that terrorist actions should not be equated with Islamic teachings (Wibawa, 2023). Intolerant attitudes often arise from a lack of understanding of *asbāb al-nuzūl*, the study of the circumstances surrounding the revelation of Qur'anic verses. A verse cannot be fully understood without

comprehending the principles behind its revelation (Syahputra & Agustiar, 2023). Understanding Islamic history and law in a non-muslim context is crucial for addressing public misunderstandings and negative Muslim stereotypes (Chun-Leung, Nor, Mustaffa, & Isa, 2024). Therefore, implementing programs like SIAGA program to train religious scholars is essential not only for fostering a more comprehensive understanding of Islam but also for combating radical ideologies and promoting tolerance within society.

Therefore, the Baitul Makmur mosque makes SIAGA program activities to print a diminishing cadre of *ulama* by collecting funds from the community to finance residents who study religion at boarding schools. Besides that, the Baitul Makmur Mosque collaborates with Islamic boarding schools because *pesantren* is one of the institutions that has proven successful in producing cadres of *ulama*.

Literature Review

Several studies discuss mosque management, both broadly and narrowly, for example, in the context of mosques that function to train *ulama* cadres. The research conducted by Siswanto (2005) and Ayub (1996) discussed several functions of mosques as places of worship, educational institutions, places to train *ulama* cadres, and places to solve community problems. Karim's (2020) research indicates that certain mosques do not operate at their full potential due to their exclusive use for worship purposes.

A similar result was found by Hentika & Wahyudiono (2018), who stated that government mosques only function as places of worship and that the role of policymakers needs to be strengthened to improve mosque management. A similar thing happened to the Indonesian Mosque Council (Dewan Masjid Indonesia) Bagan Sinembah mosque, which only functioned as a place of socialization and worship due to a lack of resources (Nasution, 2019).

Several mosques have empowered their youth, but they have not fully addressed the comprehensive quality of religious knowledge (Rahmah, Mahdiana, Khaliq, & Hakiki, 2020; Saputra & Kusuma, 2017; Zhafirah, Aminah, Frasetia, Herni, & Azima,

2024), which includes *nahwu*; *sharaf*; memorizing the Qur'an; *majelis taklim* weekly, monthly and annual.

Subsequent research conducted by Nursolih, Saepuloh, & Rahman (2023) stated that the scientific guidance of the younger generation by mosque *takmirs* was also still limited because they had not been able to develop Islamic religious knowledge as a whole. This guidance is carried out through training and social and community activities. Even among students who are agents of change, the role of students in prospering the mosque has decreased (Yani, 2019).

Other research on ulama cadre formation was also conducted by Yuliar (2022), who stated that there was an interesting ulama cadre formation system in the village of Gading Santren Belang Wetan Klaten. This system teaches *nahwu* and *sharaf* science using workshops and direct methods. *Da'i* cadres are also taught the basic values of being a *da'i*, then learn to preach in the smallest scope, such as filling *kultum* in mosques and teaching them to read the Al-Qur'an.

Azis & Zakaria (2023) found that the Indonesian Ulema Council (Majelis Ulama Indonesia/MUI) South Tangerang City increased the cadre of ulama by holding halaqah programs, seminars, ulama cadre education and website training. The next research was conducted by Jailani & Waharjani (2023), who explored the Muhammadiyah ulama cadre formation laboratory with a program called "Mubaligh Hijrah". The success of this program is proven by the birth of Muhammadiyah ulama, for example, AR Fachruddin, Ahmad Syafi'i Ma'arif, and Busro Muqiddas. On the other hand, according to Assiroji (2020), the ideal institution to produce cadres of ulama is an Islamic boarding school. Therefore, it is necessary to collaborate between the mosque and Islamic boarding school institutions.

Novelty Of The Study

This research focuses on an in-depth study of implementing the SIAGA program to produce cadres of ulama at the Baitul Makmur mosque in Bantul Yogyakarta in collaboration with Islamic boarding schools. The program is unique because no mosque has implemented it. There are several differences between this research and previous studies: 1). This study is conducted in a mosque, whereas previous initiatives

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for training religious scholars (*kaderisasi ulama*) have typically taken place outside of mosques, such as within individual efforts or religious social organizations like Muhammadiyah and Indonesian Ulema Council (Majelis Ulama Indonesia/MUI); 2). This research focuses on training religious scholars through mosque-based funding and collaboration with Islamic boarding institution (*pondok pesantren*). In contrast, other institutions with trained religious scholars do not operate on a mosque-based model and often lack partnerships with *pesantren*. These distinctions highlight the unique approach of the SIAGA program at Baitul Makmur mosque, emphasizing community involvement and collaboration with educational institutions in fostering future religious leaders. It is hoped that the results of this study can provide inspiration for the development of mosques, which will be developed according to their respective circumstances.

Purposes/Hypothesis Of The Study

Based on the research gaps described in the previous section, this research aims to describe the implementation of SIAGA program in Baitul Makmur mosque Bantul Yogyakarta, which includes: 1). Activity program to produce cadres of ulama at the Baitul Makmur mosque; 2). Collaboration with Islamic boarding schools in the development of ulama cadres at the Baitul Makmur mosque.

METHODS

This research is descriptive research with a case study approach (Yin, 2018) at the Baitul Makmur mosque in Bantul Yogyakarta because there are elements of extraordinary and uniqueness. The extraordinary elements are as follows: First, in one village, it can coordinate residents' contributions until there is an unlimited time limit because the SIAGA program will never stop producing cadres of ulama. Second, it can encourage school-age residents to study religion at boarding schools when they prefer to play online games and social media. At the same time, the element of uniqueness is that the SIAGA program is purely a creative idea from the Baitul Makmur mosque, and there has never been a mosque that has implemented a similar program before. The method of determining informants using purposive sampling.

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Table 1.
Research Informant

No	Name (Initials)	Type of Informant	Position	Last Education
1	HK	Main informant	Chairperson of the Mosque Management	Bachelor degree (S1)
2	JY	Main informant	Chairperson of the SIAGA Program	Senior high school
3	ZA	Supporting informant	Community leader	Bachelor degree (S1)
4	KM	Supporting informant	Islamic Boarding School Caretaker	Bachelor degree (S1)
5	IW	Supporting informant	Parents of <i>santri</i>	Senior high school

Data collection techniques included semi-structured in-depth interviews, observation and documentation. In-depth interview techniques were conducted face-to-face, personal, and semi-structured to explore the management of the SIAGA program, which includes planning, organizing, commanding, coordinating, and controlling. Interview with the chairman of the *takmir* initials HK related to the SIAGA program, when it was formed, what the concept was like, what the steps were, what the obstacles were, and what the solution was. Interview with the head of the SIAGA field, initials JY related to the technical implementation of SIAGA, who are the SIAGA donors, who are the targets of the SIAGA program, how the technical implementation of the SIAGA program, obstacles and solutions. Interview with a community leader as well as the mosque *takmir* coach, initials ZA, regarding the supervision of the SIAGA program. Interview with the *pesantren* caregiver initials KM related to the coordination and supervision of the SIAGA program. Interviews with parents with the initials IW related to the planning and evaluation of the SIAGA program. Observation is used to see *takmir* meeting activities and the kinds of SIAGA activities. Documentation is used to see meeting documents and financial reports on SIAGA activities.

Data analysis refers to Yin (2018). In case studies, there are three data analysis procedures: pattern matching, explanation building, and time series analysis. Two data validity techniques were used in this research. The first is method triangulation, which checks the consistency of data between interview results, documentation and

observations. The second is source triangulation, which is carried out by interviewing supporting informants to check the level of strength of answers from the main informants (Fusch, Fusch, & Ness, 2018; Heale & Forbes, 2013; Mertens & Hesse-Biber, 2012).

RESULTS AND DISCUSSION

Profile Of Baitul Makmur Mosque Kembangsono Bantul Yogyakarta

Baitul Makmur mosque was built in 1962, and it is located in the hamlet of Kembangsono Trimulyo Kapanewon Jetis Bantul Regency. Kembangsono Hamlet is located fairly strategically on the East Imogiri road, the road to the Yogyakarta King of Kings Tomb complex. Baitul Makmur mosque is an old mosque that is an agent of change for the hamlets around Kembangsono. It has been proven that since long ago the residents of Kembangsono were famous for their religiosity compared to the surrounding hamlets in Kapanewon Jetis. Even some ustadz or kyai from Kembangsono were often invited to lecture on holiday commemorations and fill routine studies in the Kapanewon Jetis area. Therefore, *takmir* of Baitul Makmur mosque is obliged to maintain and preserve the cadres of ulama who take part not only for the Kembangsono hamlet but also in the Kapanewon Jetis area. This is in accordance with what was conveyed by ZA as the advisor to the *takmir* of Baitul Makmur mosque, which is as follows:

Since June 2012, the *takmir* of Baitul Makmur mosque has created the SIAGA program, an acronym for *Shodaqoh Infaq Warga*. The SIAGA program aims to produce cadres of ulama by motivating and providing financial support to Kembangsono residents who go to boarding school or study at the Islamic boarding school.

Result About Management Of SIAGA Program

This research uses Henry Fayol's theory (2013) to organize themes from the research results. According to Fayol (2013), organizational management has several important principles. This principle can also be applied to formulate a theme regarding the Baitul Makmur mosque's efforts to produce ulama cadres through the SIAGA program.

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Planning constitutes the initial principle. SIAGA originated from the concerns of caretakers at the Baitul Makmur mosque, who struggled to identify teenagers willing to study diligently to become future ulama successors in the Kembangsongo hamlet. While many individuals express a desire to recite the Al-Qur'an, there is comparatively less interest in delving into religious knowledge, including *nahwu* and *sharaf*, tafsir (interpretation of the Al-Qur'an), and hadith studies.

The plan of some *takmir* members was brought to the monthly *takmir* meeting in February 2012. Some agreed and disagreed in the meeting, and those who agreed and rejected all expressed reasonable reasons. The concept that will be used concerning SIAGA is to identify rich or "capable" people in Kembangsongo hamlet, including ASN (State Civil Apparatus), to give part of their property every month, which will be used to finance Kembangsongo hamlet residents who stay at the *pesantren*. The identification results show 17 people considered capable of being permanent donors to SIAGA.

After identifying 17 donors, the following plan was related to the technical delivery to the 17 people and the technical collection of *infaq* and alms funds. During the monthly meeting, it was agreed that within two weeks following the *takmir* meeting, 17 individuals must be assembled to express their willingness to become SIAGA donors in writing while maintaining the confidentiality of the *infaq* amounts (i.e., not disclosing the nominal values of *infaq* and alms). This aims to uphold the reputation and integrity of the donors, ensuring that substantial contributions do not lead to arrogance. Similarly, donors contributing modest sums do not experience feelings of inferiority.

On Tuesday, March 1, 2012, a meeting was held between the *takmir* and the donors. In order to increase the motivation of the donors, a motivational meeting was held at the event by the local Kyai, ZA, regarding *infaq* and alms to finance knowledge seekers. The reward is enormous. Even tomorrow, in the afterlife, we can enter the donors into heaven because of financing knowledge seekers. On that night, a donation of 1.250.000 rupiah was collected from the donors every month. The problem in the planning stage is technically taking *infaq* and alms from donors. In a meeting with donors, it was agreed that the technical collection of money could be taken to the donor's house by the *takmir* every 5th of the month or deposited by the donor himself to the *takmir* after every Friday

service (the treasurer must be there after Friday pray because he counts the Friday *infaq* money).

Once the planning for the donors of *infaq* and alms residents was finalized, the next phase involved organizing the arrangements for the residents who would be accommodated at the *pesantren*. The *takmir* meeting held in April 2012 focused on the residents who would be accommodated at the *pesantren*. The meeting proceeded with a good level of efficiency, focusing solely on the selection of potential candidates for residency, specifically for those in elementary, junior high, and high school age groups.

During the *takmir* meeting in April 2012, three key decisions were made. First, it was agreed that those interested in boarding at the boarding school would receive financial support from the *takmir*. Second, it was decided that individuals who prefer not to board could commute to the boarding school for their studies while returning home afterward. Third, for children in kindergarten and elementary school, a *madrasah diniyah* will be established in the mosque to offer religious education before boarding the *pesantren*. To familiarize children with the boarding school, a mass boarding school event will take place for 2 or 3 days for all children in the village of Kembangsono during the school holidays.

A meeting took place on Monday, April 30, 2012, involving the *takmir* and parents of children from kindergarten through high school and the students themselves. In the past, motivation was provided by the local Kyai, ZA, concerning the pursuit of knowledge, particularly religious knowledge, which is an obligation for every Muslim and is recognized as a form of jihad in the path of Allah until one returns home. Following the meeting, two individuals expressed their desire to remain at the FM boarding school in Wonokromo Plered Bantul: IH and IM. IH and IM are enrolled in grade 10 at SMK 1 Pleret. At the same time, five individuals are interested in studying "commuter": T, A, U, Ap, and M at the FM boarding school. The remaining 60 children will attend *madrasah diniyah* at the Baitul Makmur mosque, organized into two classes: class A for kindergarten and elementary school children up to grade 3, and class B for elementary school children in grade 4 through high school.

The upcoming plan pertains to budgeting expenses, with monthly collections of *infaq* and alms totaling 1,250,000 rupiah while two residents are boarding. During the *takmir* meeting in May 2012, it was agreed that each resident who remained would receive a monthly subsidy of 100 thousand in cash, while an initial amount of 500 thousand was allocated to purchase books and other necessary materials for the boarding house.

According to the interview results, it can be concluded that before planning, the mosque *takmir* administrators engage in joint deliberations to share ideas, as each individual has unique perspectives and plans. Despite varying viewpoints, the administrators will consistently show respect for one another and embrace the contributions made by their peers. They will also seek alternatives that align with the needs and character of the community.

Table 2.

Activity Plan Of SIAGA Program

No	Name Of Activity	Target	Place / Description
1	Donatur SIAGA	17 people	Monthly donations
2	<i>Mondok Warga</i>	2 people	<i>Pondok Pesantren Fadlumminallah</i>
3	Commuter	5 people	<i>Pondok Pesantren Fadlumminallah</i>
4	<i>Madrasah Diniyah</i>	60 people	Baitul Makmur mosque
5	<i>Mondok Massal</i>	60 people	<i>Pondok Pesantren</i> in the Bantul area

The second principle of management is organizing. After the planning process related to the SIAGA community, the next step taken by the *takmir* of the Baitul Makmur mosque is organizing. There was a debate regarding the management of SIAGA and the composition of a special board directly led by the *takmir* chairman. Furthermore, the management of the SIAGA field was arranged with the composition of the board consisting of the chairman, secretary, treasurer, fund collection section, *mondok* section, *madrasah diniyah* section and *pesantren kilat* section.

In its organization, *takmir* of Baitul Makmur mosque has organized a clear management structure, even forming a separate section, namely the SIAGA field, so that it is more focused on managing because it takes place in an unlimited time. Each member of the management has a job description and job specification that is well organized. This

is important to ensure that the duties and responsibilities of each board member are carried out efficiently. As Andrean revealed, designing job descriptions and specifications is one of the human resource planning (HR) sub-processes and an essential part of HR development.

In the management of SIAGA, every role is defined by a precise job description. The role of a supervisor involves offering guidance, support, and oversight. The head of the mosque *takmir* oversees the comprehensive management of the mosque, which encompasses the SIAGA activities. The management structure in the SIAGA field includes a head, responsible for overseeing all SIAGA activities, and a treasurer, tasked with financial management. The secretary of the SIAGA field oversees administration, while the fund collection section is tasked with gathering contributions from donors. The lodging section is responsible for locating and managing the boarding arrangements for residents in the *pesantren*. The *madrasah diniyah* section handles the activities related to diniyah, and the *pesantren kilat* section organizes the activities. The strength of the SIAGA program is evident in the significant number of volunteers who willingly contribute to ensure its smooth operation.

The third principle of management is commanding. The briefing conducted by the Chairman of the Baitul Makmur mosque *takmir* was carried out at a monthly routine meeting. This briefing is carried out so that SIAGA activities are in accordance with their purpose, namely to produce ulama cadres. Moreover, SIAGA activities involve many people, require large funds, and last for a long time, so mistakes do not occur, resulting in public distrust of SIAGA activities. According to JY, as the head of the SIAGA field, HK, as the head of *takmir* can communicate well, translate the programme with simple language so that it is easily understood by the management, and generate enthusiasm to keep moving towards achieving goals. Organisations that do not maximally implement the direction function can impact employees who lack discipline, employees who are not in accordance with the standard operating procedures that have been set, or even employees who are less able to appreciate the role and function of supervisors. So a leader is needed who is able to influence, able to mobilise his members without coercion.

The fourth principle of management is coordinating. In an organisation, every leader needs to coordinate activities with members of the organisation who are given in completing tasks. With the delivery of clear information, proper communication, and division of work to subordinates by the leadership, each subordinate will do his job in accordance with the authority received. Organisational goals will not be achieved without the coordination of each employee's work. Likewise, the SIAGA activities of the Baitul Makmur mosque *takmir* will run well if there is good coordination. Coordination of SIAGA activities is carried out officially and unofficially, official coordination is carried out every month in the form of monthly *takmir* meetings, while unofficial coordination is carried out incidentally in the form of discussions of two or more people directly face-to-face or by telephone and WhatsApp.

SIAGA activities involve various elements in the community, namely donors, children and residents as parents, neighborhood association (RT/*Rukun Tetangga*)⁹ administrators who help socialise SIAGA activities, and leaders of boarding schools which are the destination of boarding for Kembangsongo residents. Therefore, it is necessary to coordinate between the various elements involved. The mosque *takmir* is active in coordinating with various elements.

Table 3. Forms Of Coordinating SIAGA Activities

No	Name	Coordination Type	Coordination Form
1	Management of SIAGA	Horizontal	Coordination of SIAGA activities
2	SIAGA donors	Vertical	Financial reports
3	Elderly society	Vertical	Information
4	Children's society	Vertical	Information and motivation
4	Head of neighborhood association	Vertical	Information and cooperation
5	Islamic boarding institution caretaker	Vertical	Information and cooperation

The fifth principle of management is controlling. The main function of supervision and control is to ensure that what is planned becomes a reality. According to HK and JY, SIAGA activities need internal and external supervision so that the planned activities flourish according to the objectives. Supervision is also related to planning. To what extent is the planning following the desired goals, that is the task of supervision.

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Therefore, every monthly *takmir* meeting discusses first the SIAGA activity report, the treasurer reports on financial circulation, the fund collection section reports on the list of donors and their development, the lodging section reports on the development of residents who are in boarding schools, the madrasah *diniyah* section reports on teaching and learning activities in madrasah *diniyah* and the *pesantren kilat* section reports on *pesantren kilat* plans during school holidays.

In supervision, a supervisor outside the system is needed, namely a supervisor outside the SIAGA field. It is hoped that with supervision from outside the SIAGA, field management will be more objective in seeing and assessing the plan's suitability with implementation and be able to see the weaknesses and shortcomings of the activity.

Planning Of SIAGA Program

Monthly *takmir* meetings are conducted, and all fields submit activity reports, including the SIAGA field. The results indicated that the *takmir* of Baitul Makmur mosque had organized plans by engaging all residents interested in SIAGA activities. All are encouraged to engage in thoughtful discussion and honor one another's privacy by refraining from disclosing the specific amounts of *infaq* and alms to prevent any negative consequences for donors. This aligns with Nursam's (2017) view that performance management fosters mutual respect for the interests of all parties engaged in the performance process, provided that it is conducted with honesty to mitigate negative impacts on individuals. The performance management process is transparent, particularly for those impacted by the decisions made, allowing individuals the chance to engage in the decision-making foundation.

The management of the Baitul Makmur mosque will initially assess each alternative. Subsequently, a thorough evaluation will identify the most suitable alternative that addresses the needs and interests of the mosque. Consequently, conclusions are generated and implemented collaboratively for a shared objective. This is in line with Gibson, Ivancevich, Donnelly, Jr., & Konopaske (2011) and Sternberg (2011) who propose seven stages in the decision-making process: 1) setting specific goals and objectives and measuring results, 2) identifying problems, 3) developing alternatives, 4) determining alternatives, 5) selecting one alternative, 6) implementing

decisions, and 7) controlling and evaluating. This assertion is further supported by Bateman, Snell, & Konopaske (2016) who contend that deliberation in planning is essential for identifying necessary goals and prioritizing actions required to attain those goals.

The division of the planning time frame is in accordance with the opinion of Camillus (2017) and Camillus & Grant (1980), which classifies planning in several categories, namely short-term planning which focuses on concrete actions that must be taken to achieve predetermined goals and objectives. Usually, this planning is routine and carried out repeatedly, namely in the form of *madrrasah diniyah*, 'commuter' and *pesantren kilat*. Meanwhile, long-term planning, in this case the boarding school and SIAGA donors, involves selecting strategic goals, policies, objectives, and programmes to achieve the long-term vision.

Organizing Of SIAGA Program

While the SIAGA field may lack extensive management, the *takmir* of Baitul Makmur mosque has established a management structure. The establishment of the management structure aligns with the definition of an organisation, which encompasses the comprehensive process of assembling individuals, resources, tasks, responsibilities, and authority to form a cohesive unit capable of functioning as a whole to accomplish set objectives (Siagian, 2007). Terry's perspective outlines the components of organization as follows: 1) the division of work, 2) individuals designated to execute the divided tasks, 3) the setting in which the work occurs, and 4) the categorization and organization, along with the interactions between different work groups (Terry, 1977).

It is hoped that with the organisation of the management of the SIAGA field, activities can run smoothly, and there is coordination between administrators as the opinion of Sapoetra (1987), which states that with proper organising, firmness, clarity in working relationships in a company organisation or service office will be obtained. In the selection of the head of the SIAGA field, he was also chosen according to his competence. JY, as the head of the SIAGA field, is an alumnus of Tegalrejo Magelang Islamic Boarding School, so he is expected to organise and manage various matters

related to the Islamic Boarding School and *madrasah diniyah*. This is in accordance with Siagian's (2007) opinion that whether or not the organisation effectively achieves goals, in the final analysis, depends on the people who drive it.

Commanding Of SIAGA Program

The results showed that the Baitul Makmur mosque *takmir* had carried out commanding. Commanding was carried out by the Chairman of the Baitul Makmur mosque *takmir* at a monthly routine meeting. Direction is often known as movement or supervision, the most critical and dominant management function in the management process. Direction can be applied after plans, organisations, and employees exist. If this function is implemented, the management process of realising goals begins (Badrudin, 2015).

The guidance provided by the head of *takmir* aligns with the views of Manullang (1987), who outlines the objectives of superiors in giving directions as follows: 1) to indicate the correct path for subordinates, 2) to foster positive relationships between leaders and subordinates, 3) to educate subordinates, and 4) to achieve set goals. HK's role as chairman of the *takmir* aligns with the essential principles of issuing orders or directions, which include: 1) Clarity in orders, 2) Issuing orders sequentially, 3) Ensuring orders are positive, 4) Directing orders to the appropriate individuals, 5) Linking orders to motivation, and 6) Recognizing orders as a component of communication (M. Manullang, 1987). This is also in line with the opinion of Suarli & Bahtiar (2014), who asserted that direction is an action aimed at ensuring all group members work towards achieving goals through managerial planning and organizational efforts. lang, 1987). This aligns with the perspective of Suarli & Bahtiar (2014), who asserted that direction is an action aimed at ensuring all group members work towards achieving goals through managerial planning. Supervisors can direct activities during supervision, delegation, coordination, and evaluation.

HK's character as the head of *takmir* in exerting influence is in accordance with Robbins's (2002) and Robbins, Coulter, Randel, & Viswanathan's (2022) opinion which states that leadership is the ability to influence a group for goal achievement. The form

of influence can be as formal as the managerial level in an organisation. As also conveyed by Maxwell, who stated that real leadership is more than just having authority but being a person who others follow happily and confidently (Maxwell, 2005).

Coordinating Of SIAGA Program

The results showed that the *takmir* of the Baitul Makmur mosque had carried out coordinating. This is in accordance with the opinion of Hasibuan (2012) who argues that coordination is the activity of directing, integrating, and coordinating management elements and the work of subordinates in achieving organisational goals.

Each component has a separate method of coordination, including financial reports from donors, community updates on events, neighborhood information and collaboration, and the head. This supports the view of Hasibuan (2012), who contends that there are two main components to coordination: vertical coordination and horizontal coordination. Both kinds are typically found in an organization. Vertical coordination refers to the integration of operations and the guidance that superiors provide on the work units and units that are under their purview and duty. In this style, the leader is directly responsible for everything, while the superior coordinates everything. Horizontal coordination, which involves directing operations at the same organizational level and coordinating actions or activities of unification, is another option.

Controlling Of SIAGA Program

The results showed that the Baitul Makmur mosque *takmir* had carried out control by correcting the running program. This is in line with the opinion of Manullang (2013), who states that supervision is a management function that measures and corrects performance to see whether management has achieved the goals planned to be achieved. In the Qur'an, it is also mentioned that the supervision of Allah SWT to his servants, namely in *surah* Al-Mujādilah verse 7, which means: "Do you not see that Allah knows what is in the heavens and the earth? There is no secret talk between three people, but He is the fourth. And there is no (talk between) five people, but He is the sixth. And there is no (also) talk between a number less than that or more, but he is with them wherever

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they are. Then, He will tell them what they have done on the Day of Resurrection. Verily, Allah knows all things” (Al-Mujadilah verse 7).

The supervisory activities carried out by the mosque *takmir* of Baitul Makmur in controlling are in accordance with the opinion of Fahmi (2014) and Addini et al. (2022), who states that supervision is closely related to the planning function and these two functions are complementary, because: 1) Supervision must first be planned, 2) New supervision can be done if there is a plan, 3) Implementation of the plan will be good, if supervision is carried out properly, and 4) Goals can be known to be achieved properly or not after supervision or assessment is carried out.

Supervision supervisors from outside the system are needed, namely supervisors from outside the SIAGA field. It is hoped that with supervision from outside the SIAGA, field management will be more objective in seeing and assessing the suitability of plans with implementation and be able to see the weaknesses and shortcomings of activities. *Takmir* of Baitul Makmur mosque supervises by asking for advice from figures outside the community for the progress of the programme. This is in accordance with the opinion of Hafidhuddin & Tanjung (2003) who stated that a supervision will be more effective if the supervision system is carried out from outside oneself. This supervisory system can consist of a supervisory mechanism from the leader relating to the completion of delegated tasks, the suitability between task completion and task planning, and so on.

Analysis Of Islamic Communication In SIAGA Program Activities

Research findings indicate that the **SIAGA** activities have implemented the principles of Islamic communication. First, *qaulān balīghān*. The term *baligh* means precise, straightforward, eloquent, and clear in meaning. *Qaulān balīghān* refers to using effective, targeted, communicative, easily understandable language that goes straight to the point without being convoluted. As explained by HK, the chairman of Baitul Makmur Mosque, to convince donors to participate in the SIAGA activities, it is essential to communicate the objectives of SIAGA clearly. The aim is to ensure that the

Kembangsono village does not lack religious scholars, thereby allowing donors to gain *amal jariyah* (charitable rewards).

There are even some mosque committee members who are hesitant about the implementation of SIAGA. HK reassured all mosque management members that Allah SWT will surely support any activity aimed at the good of religion. Similarly, in explaining to residents who will be studying at the *pesantren*, ZA, as a community leader, stated that those who are noble and are considered to be engaging in jihad in the way of Allah are those who seek knowledge.

Qaulān balīghān occurs when the communicator tailors their speech to the audience's characteristics. In the terminology of the Qur'an, it refers to speaking *fi anfusihim* (about themselves). According to the Sunnah, "Communicate according to their level of understanding." In modern times, communication experts discuss the concepts of frame of reference and field experience. A communicator becomes effective when they adjust their message according to the reference framework and the audience's experiences. *Qaulān balīghān* also occurs when the communicator simultaneously touches the hearts and minds of the audience. Aristotle mentioned three effective ways to influence people: ethos, logos, and pathos. With ethos (the credibility of the communicator), we refer to the qualities of the communicator. A communicator who is honest, trustworthy, and knowledgeable will effectively influence their audience. With logos (the rational approach), we convince others of the truth of our arguments. We invite them to think, use common sense, and cultivate a critical attitude. We show that our arguments are valid and should be accepted rationally. With pathos (the emotional approach), we persuade the audience to follow our viewpoint. We stir their emotions, touch their desires and longings, and alleviate their worries and anxieties (Fahrudin & Marjuki, 2022).

Second, *qaulān maysūrān*. *Qaulān maysūrān* means to speak easily or simply. Speaking easily implies that the words used are easily digested, understood, and comprehended by the audience (Asyura, 2021). One principle of communication in Islam is that every communication should bring people closer to their Lord and other servants of God. Islam prohibits any communication that distances individuals from their Lord

and fellow beings. As stated by JY, the chairman of SIAGA, when addressing potential residents who will study at the *pesantren*, he emphasizes that there will be many friends there, encouraging them not to fear, as all the students at the *pesantren* are like siblings. JY also shares his experiences while at the *pesantren*, explaining that when he ran out of money or food, there was always a friend who would help, and if someone fell ill, there would be friends to assist.

In agreement with JY, KM, the *pesantren* supervisor, also conveys to the prospective students that those who reside there are like family; they share both hardships and joys. If one person eats, everyone eats; if one person is sick, everyone feels that illness.

Good communicators can present themselves in a way others like and appreciate. Bennett (1998) explains that to be liked by others, a communicator must possess sympathy and empathy. Sympathy can be understood as imaginatively placing oneself in someone else's position. However, sympathy and empathy are not the only important attitudes in communication, as they are relatively abstract and hidden. These should also be accompanied by wise and pleasant communication messages (Syafri & Haryanto, 2021).

The term *qaulān maysūrān* is mentioned only once in the Qur'an. Based on the circumstances of its revelation (*ashab al-nuzul*), Allah guided the Prophet Muhammad SAW to show wisdom and prudence in dealing with close family members, the poor, and travelers. Etymologically, the word *maysūrān* comes from the root *yasara*, which means easy or straightforward (Munawwir, 1997).

Third, *qaulān karīmān*. *Qaulān karīmān* refers to noble words, accompanied by respect and reverence, that are pleasant to hear, gentle, and courteous. In this context, noble speech is mandatory when communicating with one's parents. We are prohibited from raising our voices at them or saying anything that might hurt their feelings. *Qaulān karīmān* should primarily be used when communicating with parents or individuals deserving of respect. In the realm of communication, particularly in journalism and broadcasting, *qaulān karīmān* means using polite language that is neither harsh nor

vulgar and avoiding "bad taste" expressions, such as disgust, aversion, horror, and cruelty (Muawanah, 2021).

For instance, HK, as the *takmir* (administrator) of the mosque, when first gathering potential donors, spoke with great respect, without imposing his will, and maintained proper etiquette. Donors who were unwilling to participate in the SIAGA activities were not forced.

Similarly, when conveying the purpose and objectives of SIAGA to the *pesantren* supervisors, HK, as the chairman of the *takmir*, expressed himself respectfully and courteously, honoring the *kiai* (religious leaders) of the *pesantren* where the residents of Kembangsono will study.

The criteria for *qaulān karīmān* include: first, wise words (eloquent, humble), which carry significant meaning, exemplify moral standards, and have philosophical implications. In this regard, the Prophet Muhammad PBUH often imparted advice to his followers using wise words. Second, quality words that are profound, valuable, honest, and scientific. Intelligent, well-educated individuals and philosophers often express such words. Third, beneficial words which have a positive effect on changing the attitudes and behaviors of the audience. These words are often spoken by respected figures such as *kiai*, teachers, and parents (Andriani, 2021).

Fourth, *qaulān ma'rūfān*. *Qaulān ma'rūfān* means good words, suitable expressions, polite language, and remarks that use insinuation (not harsh) and do not hurt or offend feelings. It also signifies beneficial conversation and fosters goodness (Widaningsih, 2019). The term *qaulān ma'rūfān* is mentioned by Allah in several verses, including *surah An-Nisā'* verse 5 and 8, *surah Al-Baqarah* verse 235 and 263, and *surah Al-Aḥzāb* verse 32, which pertain to the care of orphans, words regarding orphans and the poor, and the conditions set by Allah regarding the wives of the Prophet, as well as matters concerning proposals to a woman. The term *ma'rūfān* in these five verses derives from the word *'arafa*, synonymous with *al-khair* or *al-iḥsān*, which means good.

For example, HK, as the chairman of the *takmir*, conveyed to potential donors that the SIAGA program is a good initiative and all those involved are good people. This includes donors, *takmir* members, community members, and the *pesantren*, all of whom

are actors of goodness who will receive rewards according to the Prophet's saying that whoever performs a good deed will be rewarded, as will those who follow them.

Moreover, KM, as the supervisor of the *pesantren*, stated that the SIAGA program is a groundbreaking goodness initiative that will reward anyone who initiates it and will also gain rewards from those who follow.

Aristotle (Miskawaih, 1970) categorized goodness into: 1) Noble goodness, which originates from its essence and elevates those who receive it; this includes wisdom and reason; 2) Praiseworthy goodness, which is a positive and voluntary action; 3) Potential goodness, which is the readiness to achieve noble and praiseworthy goodness; 4) Beneficial goodness, which encompasses all efforts aimed at acquiring other forms of goodness.

Fifth, *qaulān layyinān*. *Qaulān layyinān* refers to gentle speech, spoken in a pleasant tone and filled with friendliness, allowing it to touch the heart. "So speak to him with gentle words..." (*surah Thāhā* verse 44). According to Katsir (2006), the term *layyinān* is understood to mean words of insinuation rather than direct or blunt statements, especially not harsh ones. This verse is a command from Allah SWT to the Prophets Musa and Harun to speak gently, without harshness, to Pharaoh. With *qaulān layyinān*, the hearts of the communicators (those being addressed) are touched, and their souls are moved to accept the message we convey. Therefore, in Islamic communication, it is essential to avoid harsh words and high-pitched tones as much as possible (Hasanah, Bahruddin, & Sadiyah, 2023).

An example of this can be seen in the parents of community members from Dusun Kembangsongo whose children are going to a *pesantren*. For instance, IW expresses that to encourage his child to participate in the SIAGA program and stay at the *pesantren*, and he communicates that a parent's love is best expressed through teaching religious lessons and noble morals by sending them to the *pesantren*.

Six, *qaulān sadīdān*. *Qaulān sadīdān* means speech that is true, honest, straightforward, not deceptive, and not convoluted. The term *qaulān sadīdān* is mentioned twice in the Qur'an. First, Allah instructs humans to express *qaulān sadīdān* regarding orphans and descendants. Second, Allah commands *qaulān sadīdān* after

faithfulness (*taqwa*) (Fahrudin & Marjuki, 2022). Islamic communication must employ good and true words, adhering to proper language rules. "And speak to all people good words" (*surah Al-Baqarah* verse 83).

HK demonstrates an example of this principle, the head of the mosque management (*takmir*), who conveys all activities of SIAGA based on accurate data and facts from the field. Additionally, the financial aspects of SIAGA are reported transparently every month. This transparency is crucial for maintaining the trust of donors and the community in Dusun Kembangsono.

The essence of *qaulān sadīdān* is to speak without deceit. The Prophet Muhammad PBUH said, "Avoid falsehood, for falsehood leads to sin, and sin leads to hell. Always speak the truth, for truthfulness leads you to righteousness and to Paradise." The Qur'an instructs us to always speak the truth to ensure we do not leave behind a weak progeny.

Analysis Of New Management Stages From SIAGA Activities: Maintaining And Sustaining

Based on the research findings, the SIAGA activities do not only utilize the management stages proposed by Fayol (2013), namely planning, organizing, commanding, coordinating, and controlling. However, new management stages have also been identified.

The first new finding is maintaining. Maintenance of the SIAGA activities must receive serious attention to ensure that the activities run smoothly and as planned. Suppose the maintenance of SIAGA activities is not adequately attended to. In that case, there will be a decline in donors, a decrease in the number of residents living in the *pesantren*, and a reduction in participants in *madrasah diniyah*, commuter, and *pesantren kilat* programs. The enthusiasm of the SIAGA management will also diminish. Additionally, public trust in the SIAGA activities will decline.

The methods implemented to maintain SIAGA activities effectively are as follows: First, good communication with donors, residents, SIAGA management, and the *pesantren* must be maintained. Second, fair and appropriate incentives should be provided by offering monthly allowances to residents living in the *pesantren* based on their distance from the *pesantren*. Third, ensuring welfare by providing transportation

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funds and mobile credit allowances for SIAGA management who handle funds from donors and giving a token of appreciation once a year to the *pesantren* caretakers who cooperate with the *takmir*. Fourth, the safety and health of residents living in the *pesantren* are ensured by consistently monitoring their conditions through the management of the *pesantren*. Fifth, fostering relationships based on Pancasila by consistently incorporating Pancasila philosophy in all activities (Heryanto, 2021).

The second new finding is sustaining. The Sustainable Development Goals (SDGs) are a development agenda aimed at meeting present needs without compromising the ability of future generations to meet their own needs. One of the indicators of the SDGs is to ensure quality education that is equitable and inclusive, as well as to promote lifelong learning opportunities for all (Sorooshian, 2024; Badan Pusat Statistik, 2014).

In the SIAGA activities, efforts were found to participate in ensuring sustainability in guaranteeing the quality of education, especially religious education, through the following initiatives: 1). Guaranteed access to care for children who have not yet reached primary school age, basic education, secondary education, and vocational education, including accessible and quality university education. This is implemented through SIAGA activities, such as establishing *madrasah diniyah* for school-aged residents who do not desire to live in the *pesantren*. 2). Gender equality and elimination of gender disparities. This is realized through SIAGA activities by providing equal opportunities for both males and females to participate in SIAGA activities. 3). Establishment and enhancement of safe educational facilities for children. This is achieved through SIAGA activities, such as establishing a *madrasah diniyah* at Baitul Makmur mosque. 4). Improvement of quality teachers. This is realized through SIAGA activities, which involve collaborating between the *takmir* and the *pesantren* to recruit qualified religious teachers. 5). Enhancement of the quality and accessibility of education. This is implemented by SIAGA activities, which provide extensive opportunities for all residents to participate in SIAGA activities. 6). Teacher quality improvement and various facilities supporting the educational and learning process. This is realized through SIAGA activities, which include collaborating with the *pesantren* to obtain quality religious teachers and preparing conducive spaces for *madrasah diniyah*. 7).

Enhancement of special services for education. This is achieved through SIAGA activities by funding residents who wish to live in the *pesantren*. 8). Prioritization and strengthening of character education. This is realized through SIAGA activities by providing moral studies in madrasah diniyah and *pesantren* (Fitriyah & Nugraheni, 2024).

The SIAGA programme has been running for 12 years, but no evaluation of the programme has been conducted. Through evaluation research, it is expected that things that still need to be improved related to the programme can be identified. The results of interviews with administrators show that controlling activities still need to be improved, namely from elements of government institutions or from private independent institutions to be more neutral and competent in carrying out the control function. Of course, the results of these interviews still need to be explored more deeply through evaluation research.

The limitation of this research is that it does not measure the effectiveness of the formation of ulama cadres, thus, there is a need for further research on a similar theme using more complex research methods.

CONCLUSIONS AND SUGGESTIONS

Conclusions

Although mosques have played a role in Islamic education, none have been able to produce ulama cadres, especially in collaboration with *pesantren*, as Baitul Makmur mosque has done. Several institutions have undertaken the formation of ulama cadres, but none are mosque-based, like the efforts of Baitul Makmur mosque.

The results showed that the activities of SIAGA include: 1) Planning in the form of planning the activities of *infaq* and alms, *mondok warga*, commuter (not staying at the *pesantren*), *madrasah diniyah* and *pesantren kilat*, 2) Organising in the form of determining administrators such as chairman, secretary, treasurer, fund collection section, lodging section, *madrasah diniyah* section and *pesantren kilat* section and their roles, 3) Commanding in the form of the principle of giving orders or directions so that activities run smoothly and according to goals, 4) Coordinating in the form of vertical coordination, namely with SIAGA donors, residents, heads of neighborhood association

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(RT/*Rukun Tetangga*) and caregivers of Islamic boarding schools, and horizontal coordination, namely between SIAGA administrators, 5) Controlling in the form of external supervision, namely by community leaders, boarding school caregivers, head of *takmir* and *takmir* members, as well as internal supervision, namely by SIAGA administrators.

The SIAGA activities have implemented Islamic communication principles in their execution, including: *qaulān balīghān*, *qaulān maysūrān*, *qaulān karīmān*, *qaulān ma'rūfān*, *qaulān layyinān*, and *qaulān sadīdān*. Two new stages have been identified in the SIAGA activities: maintaining and sustaining, maintaining aims to ensure that SIAGA activities run smoothly and as planned while sustaining focuses on meeting the current needs for ulama cadres without compromising the ability of future generations to fulfill their own needs for ulama.

The results of the SIAGA activities from 2012 to 2024 include 12 individuals who have studied at the *pesantren*, with two having completed their studies. These individuals are now capable of reading Islamic classic book (*kitab kuning*), have participated in regular study sessions in Kembangsongo, and two have memorized the entire Qur'an (30 *juz*), serving as Qur'an teachers for the residents of Kembangsongo. The SIAGA program in Kembangsongo has also inspired surrounding villages to undertake similar initiatives to produce ulama cadres.

Suggestions

Controlling activities still need to be improved, namely from elements of government agencies or private independent institutions to be more neutral and competent in controlling functions. In addition, evaluation research on SIAGA program activities needs to be carried out to analyze the effectiveness of SIAGA activities. Future research must investigate the effectiveness of ulama cadre formation at Baitul Makmur mosque using a more complex research methodology.

CONFLICT OF INTEREST

The author(s) of this article declare no conflict of interest.

DISCLOSURE STATEMENT

The author(s) did not receive any financial support during the preparation of the current study.

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- ¹ *Naḥwu* is the study about sentence structure in Arabic, the form of Arabic sentences, and how to sound a word at the end of a sentence (Sari, 2017).
- ² *Sharaf* is a science that plays a role in helping someone recognize basic word forms in Arabic and learn changes in word forms. For example, a verb with the subject "I" will be different from a verb if the subject is "we". Likewise if the subject is male or female (Naseha & Muassomah, 2018; Uriawan & Hidayat, 2017).
- ³ *Madrasah diniyah* is an Arabic phrase from a religious school. The curriculum structure in *madrasah diniyah* involves studying specific religious studies.
- ⁴ *Santri* is the term for people who study Islam. Specifically, santri is aimed at someone who studies Islam intensively and in depth in an institution called Islamic boarding institution.
- ⁵ *Takmir* is the mosque management structure. Usually, this structure contains a director, supervisor, chairman, secretary, treasurer, and various field sections.
- ⁶ *Pesantren kilat* is an educational system established to study sciences of Islamic religion in a short time (Lisa, Mardiah, & Napratilora, 2020; Saputra et al., 2022)
- ⁷ *Kiai* is a term for someone who is considered to have qualified religious knowledge so that kiai usually become leaders of society and religion.
- ⁸ *Takfiri* is an ideology and behavior that easily considers other people with different opinions and groups as infidels (Apriliani, 2023).
- ⁹ *Rukun Tetangga* (neighborhood association) is the smallest social organization within the scope of society which is a collection of several families. The RT functions as a coordinator between residents, a bridge for aspirations between fellow residents and the local government, and becomes an intermediary in resolving social problems faced by residents (Zuhdi, Ferizko, & Melinda, 2019).