

**MOHAMAD DJAZMAN AND MUHAMMADIYAH CADRE  
EDUCATION: CASE STUDY OF PONDOK HAJJAH  
NURIYAH SHABRAN, UNIVERSITAS MUHAMMADIYAH  
SURAKARTA**

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**Abstract-***The institutionalization of Mohamad Djazman's idea to provide intensive education for Muhammadiyah cadres has been realized in the establishment of Pondok Hajjah Nuriyah Shabran or commonly known as Pondok Shabran. The idea is discussed in the present qualitative research with descriptive analysis method. The establishment of Pondok Shabran has contributed to the creation of cadres who have resolute ideology, high militancy, moral characters, the capacity to perform Islamic propagation and the contribution in community life, simultaneously and integratively. Nevertheless, the current phenomenon indicates the re-emergence of kaderization problems as the consequence of the sub-optimal implementation of Mohammad Djazman's notion. Therefore, the corroboration of the initial idea is required since it is very appropriate and can be a solution for the current and future problems.*

**Keywords:** *Mohamad Djazman, Cadre education, Pondok Hajjah Nuriyah Shabran*

**Abstrak-***Pelembagaan gagasan Mohamad Djazman untuk memberikan pendidikan intensif bagi kader-kader Muhammadiyah telah direalisasikan dalam pembentukan Pondok Hajjah Nuriyah Shabran atau yang biasa dikenal dengan Pondok Shabran. Ide ini dibahas dalam penelitian kualitatif saat ini dengan metode analisis deskriptif. Pembentukan Pondok Shabran telah berkontribusi pada penciptaan kader yang memiliki ideologi yang tegas, militansi yang tinggi, karakter moral, kapasitas untuk melakukan propagasi Islam dan kontribusi dalam kehidupan masyarakat, secara bersamaan dan terpadu. Namun demikian, fenomena saat ini menunjukkan munculnya kembali masalah*

*kaderisasi sebagai konsekuensi dari penerapan gagasan Mohammad Djazman yang kurang optimal. Oleh karena itu, penegasan gagasan awal diperlukan karena sangat tepat dan dapat menjadi solusi untuk masalah saat ini dan masa depan.*

**Kata Kunci:** *Mohamad Djazman, Pendidikan Kader, Pondok Hajjah Nuriyah Shabran*

## 1. Introduction

Muhammadiyah is a community organization that devotes its movements in Islamic propagation, social activities and education based on Islamic teachings.<sup>1</sup> The rapid development of Muhammadiyah since its establishment in 1912, in fact, has not been accompanied by the quantity and quality of Muhammadiyah cadres. Nevertheless, the charity and services of Muhammadiyah require professional skills and pragmatism that often leads to the demand for external professionals instead of prioritizing the organizational cadres.<sup>2</sup>

Criticism, recommendations and expectations are frequently propounded by many circles including those linked to cadre and leadership regeneration crisis,<sup>3</sup> hence in the 46<sup>th</sup> Muhammadiyah Congress in Yogyakarta (3-8 July 2010)—known as *Muktamar Satu Abad Muhammadiyah*, the priority of cadre development was reaffirmed, namely “to improve and develop the quality of members and cadres as the actors of the movement who are capable of expanding the role of Muhammadiyah in the dynamics of the lives of people, nation, and the global.”<sup>4</sup>

The efforts to conduct kaderization are implemented through the establishment of Muhammadiyah schools and universities, as well as youth organizations such as Muhammadiyah Youth, Nasyiatul Aisyiah, Muhammadiyah Student Association (IMM), and Muhammadiyah Youth Association (IPM). However, these institutions have not been

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<sup>1</sup>Abu Su'ud, *Islamologi Sejarah, Ajaran, dan Peranannya dalam Peradaban Umat Manusia* (Jakarta: PT Rineka Cipta, 2003), p. 246.

<sup>2</sup>Mohamad Djazman, *Muhammadiyah Peran Kader dan Pembinaannya* (Surakarta: Muhammadiyah University Press, 1989), p. vii.

<sup>3</sup>Dodok Sartono, *Kaderisasi dan Dilema Masa Depan. Shabran Jurnal Studi dan Dakwah Islam*, Edisi 01 Vol. XIX (Surakarta: Pondok Hajjah Nuriyah Shabran LPID UMS, 2005), p. 45.

<sup>4</sup>Tanfidz Keputusan Muktamar Muhammadiyah ke-46, 2010:97. MPK PP Muhammadiyah, *Sistem Perkaderan Muhammadiyah* (Yogyakarta: MPK PP Muhammadiyah, 2015), p. 4.

able to effectively function as a medium for generating Muhammadiyah cadres due to several internal issues particularly those related to the institutional structure and curriculum organization.<sup>5</sup>

Education for cadres through educational institution is intensified in *Madrasah Muallimin and Muallimat*, and *Da'wah Academy* in Yogyakarta. However, these schools and academy have received less attention from the graduates of secondary high school (SMP) due to the assumption that it will be difficult for the graduates of these institutions to seek for employment compared to other graduates. In addition, the level of these institutions is senior secondary and higher education level.<sup>6</sup>

The cadre serves as the heart in the body of Muhammadiyah. Meanwhile, nowadays, there has been an increase in the quality of education and human resources. It is evident from the current employments require professionals with Higher Education degree. Thus, Muhammadiyah that continually evaluates and improves its movements is aware for the need for cadre education at the Higher Education level as an absolute requirement. In its development, two institutions are provided for kaderization, namely Pondok Hajjah Nuriyah Shabran Universitas Muhammadiyah Surakarta (hereinafter referred to as Pondok Shabran) and Pendidikan Ulama Tarjih Muhammadiyah (PUTM) in Yogyakarta.<sup>7</sup>

Based on the Decree of Muhammadiyah Central Executive (PP Muhammadiyah) in 2008, Pondok Shabran is designated as the institution for the cadres program and organized by Universitas Muhammadiyah Surakarta.<sup>8</sup> Pondok Shabran is mandated by PP Muhammadiyah as the institution to prepare national cadres from Sabang to Merauke. This mandate demonstrates the excellent development of Pondok Shabran as a cadre school hence the implementation of cadre education is under the direct guidance of PP Muhammadiyah.

Pondok Shabran is the first cadre school and a pioneer at the higher education level. Its existence is a proof this institution is competent and has generated cadres with expertises according to the needs of Muhammadiyah in particular and the society in general. In fact, Pondok Shabran has graduated alumni who currently dedicate their respective expertise throughout the country, both internal and external

<sup>5</sup>Mohamad Djazman, *Muhammadiyah Peran Kader dan Pembinaannya*, p. 24.

<sup>6</sup>*Ibid.*, p. 25.

<sup>7</sup>MPK PP Muhammadiyah, *Sistem*, p. 70.

<sup>8</sup>See Surat Keputusan Pimpinan Pusat Muhammadiyah Nomor: 69/KEP/I.0/B/2008.

*Persyarikatan* Muhammadiyah and have occupied strategic positions as well as the determinant of organizational policy maker.<sup>9</sup>

The establishment of Pondok Shabran is initiated by a prominent cadre of Muhammadiyah, Mohamad Djazman. It was inaugurated on January 8, 1982 by the Minister of Religion, Alamsyah Ratu Perwiranegara. Mohamad Djazman is the creator and drafter of Pondok Shabran.<sup>10</sup> The significant presence of this institution motivates the present study, which is to examine and review about the cadre education thought underlying the establishment of Pondok Shabran.

Based on the background as described previously, the writer will discuss “Mohamad Djazman and Muhammadiyah Cadre Education (Case Study of Pondok Hajjah Nuriyah Shabran Universitas Muhammadiyah Surakarta). Furthermore, several problems are formulated, namely: (1) What is the concept of cadre education according to Mohamad Djazman? (2) How is the implementation of cadre education proposed by Mohamad Djazman? (3) What is the outcome of cadre education as implemented by Pondok Shabran as formulated by Mohamad Djazman?

## **B. Theoretical Framework**

### **1. Education for Muhammadiyah Cadres**

Cadres<sup>11</sup> are a group of people who have been selected for particular training and education, thus feeling obliged to uphold and develop the world view and purpose of the organization.<sup>12</sup> Hence, cadres have a primary duty to develop the organization and at the same time to evade the distortion of ideology. Consequently, they have to actively involve both physic and spiritual in studying the ideological formulation in relation to their duty in the organization and other fields. The primary duty of the cadres is to reinforce the ideology of the organization. In other words, cadres have to possess a strong ideology of the organization. Cadre comes from the France word *Cadre* means the elite, the chosen element, the best group of people who are trained,

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<sup>9</sup>*Shabran*, p. 60.

<sup>10</sup>Interview with Muthoharun Jinan, retrieved from <http://www.solopos.com/2013/03/09/ponpes-hajjah-nuriyah-shabran-mahasiswa-kader-ulama-386490> (accessed on 24 August 2016, at 11:00 am).

<sup>11</sup>Cadre is often defined merely as potential leader with certain limits. This definition might be correct but actually it has a broader understanding. Cadre is the best group of people who has been educated or trained and serves as the core or backbone of a larger and permanent organized group. See Mohamad Djazman, *Muhammadiyah Peran Kader dan Pembinaannya*, p. 13.

<sup>12</sup>*Ibid.*, p. 8.

the heart of the organization and the core power of an organization.<sup>13</sup>

Muhammadiyah cadres are the core power of *Persyarikatan* movement whose duty is to bring up the mission of Muhammadiyah,<sup>14</sup> hence the organization can carry out its movements to achieve the goals. It indicates that the cadres must have high militancy commitment and totality to the organization. In overall, cadres are the core power of *Persyarikatan* movement who have the totality of soul, attitude, thought, insight, personality and expertise as the actors or subject of Muhammadiyah da'wah in all fields of life.<sup>15</sup>

Firm religious commitment will create a role model as the actor of da'wah so as to support all activities of Muhammadiyah da'wah that are morally accountable before the positive law and religious law. The consistency of the cadres in Muhammadiyah da'wah must be supported by a firm religious commitment hence the cadres can fortify themselves from elements that may contaminate the understanding, appreciation and practice of religion such as *tahayyul*, *bid'ah* and *churafāt*, as well as from liberal-secular Islamic ideology that attempts to adopt various methodologies from external parties without any criticism.<sup>16</sup>

Muhammadiyah cadres should truly comprehend and understand the Characters of Muhammadiyah as a guidance in realizing the goal of *Persyarikatan*, in which one of the 10 Characters of Muhammadiyah is to assist the government and to cooperate with other movements in maintaining and building the country so as to realize a just and prosperous country blessed by the Almighty God.<sup>17</sup> They must be able to ascertain Muhammadiyah as a social religious organization and Islamic movement, renewal (*tajdid*) movement and *Amar Ma'ruf Nahi Munkar* movement that plays a central role in elevating the state of society, nation and the State.<sup>18</sup> Essentially, Muhammadiyah cadre education is the process of fostering candidate members and members of Muhammadiyah that is done by employing various programs and

<sup>13</sup>Shabran, p. 9.

<sup>14</sup>Muhammadiyah is an Islamic social organization established by K.H. Ahmad Dahlan in Yogyakarta on 18 November 1912. See Deliar Noer, *Gerakan Modern Islam di Indonesia* (Jakarta: LP3ES, 1991), p. 84.

<sup>15</sup>Haedar Nashir, "Kaderisasi dalam Muhammadiyah" in *Almanak Muhammadiyah Tahun 1997 M./1417-1418 H*, p. 24; Amien Rais, et al., *Dinamika Pemikiran Islam dan Muhammadiyah* (Yogyakarta: Lembaga Pustaka dan Dokumentasi PP Muhammadiyah, 1996), p. 66.

<sup>16</sup>Shabran, p. 4.

<sup>17</sup>"10 Sifat Kepribadian Muhammadiyah" in Mohamad Djazman, *Muhammadiyah Peran Kader dan Pembinaannya*, p. 15.

<sup>18</sup>Shabran, p. 20-21.

media to produce the core power as the successor of Muhammadiyah mission and movement.<sup>19</sup>

Cadre education is useful to instil and reinforce the ideology of Muhammadiyah. It is crucial since Muhammadiyah has flourished brilliantly yet there is a deterioration of values, energy and spiritual connection in some lines of *Persyarikatan*. Even there is a signal that indicates the gap between the spirit of Islam in terms of discourse and actions on the level of leadership and the management of *Persyarikatan* and the charity and services. It indicates that the problem is essentially linked to the crisis of the spirit of Islam that will adversely affect the strategy and struggle of Muhammadiyah, community, nation and State.<sup>20</sup>

Cadre education is intended to pass on the values as the next step of the inculcation of Muhammadiyah ideology. In this context, the values refer to those derived from the revelation of one God, the testament of Prophet Abraham and Prophet Jacob *'alaihimāssalām* in Surah Al-Baqarah (2): 132-133. Inheritance of values, among others, relates to the traditions and characters that become the culture of Muhammadiyah that should be maintained and preserved continuously from generation to generation. They include: sincerity, congregation, progressive, and generosity. They are the substantial elements of the inheritance of the values.<sup>21</sup>

Based on the aspect of education, development and transformation of Muhammadiyah cadres, the Cadre education is intended as an effort to create cadres who devote themselves for *Persyarikatan*, people and nation in accordance with the mission, movement and purpose of Muhammadiyah. They are able to solve all problems of the nation ranging from aqidah, morals, characters, economics, education, social and all fields of the State and national life.<sup>22</sup>

### C. Research Method

The present study is a qualitative research which sources of data are obtained from literature study of textbooks relevant to the topic of research, particularly history, which are then analyzed comprehensively

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<sup>19</sup>Survey Redaksi, *Jelang Seabad Muhammadiyah: Tinjauan Kaderisasi, Shabran*, p. 9.

<sup>20</sup>MPK PP Muhammadiyah, *Sistem*, p. 48-54.

<sup>21</sup>*Ibid.*, p. 56.

<sup>22</sup>*Ibid.*, p. 57.

so as to formulate a certain concept.<sup>23</sup> The primary data<sup>24</sup> were obtained from primary source, namely Mohamad Djazman's *Muhammadiyah Peran Kader dan Pembinaannya*, published in 1989. It is the only book that documents the idea behind the institutionalization of cadre education as promulgated by Mohamad Djazman. The contents of the book are derived from his papers, speeches, presentations<sup>25</sup> and concept of cadre education. Meanwhile, the secondary data are other books relevant to the topic and other writings composed by other authors, in the form articles and research reports. Data analysis is done by using descriptive analysis method that consists of three steps of data collection and reduction, data display and verification.<sup>26</sup>

Data analysis is further conducted by reviewing all data collected from various sources as the subject of further study. Furthermore, the collected data were analyzed by using qualitative approach, namely by investigating the correlation and coherence of existing data. Subsequently, the process of analysis will finally provide a comprehensive and integral description clearly and coherently about the object as the main objectives of research.<sup>27</sup>

## **D. Discussion**

### **1. Biography of Mohamad Djazman**

Mohamad Djazman is the son of a religious leader of Sultanate Yogyakarta, KRT. Wardan Diponegoro. His wife, Elida Djazman, is an activist of Nasyi'atul Aisyiah and was born in Medan, North Sumatra on July 11, 1940.<sup>28</sup> Their son, Helman Muhammad, is an alumni of the Engineering Faculty of UGM and a lecturer at UMY.

Mohamad Djazman is a key figure in the development of Universities Muhammadiyah Surakarta. He was born in Yogyakarta on September 6, 1938. He studied in SR Muhammadiyah, SMP Muhammadiyah, and SMA Muhammadiyah 1. Subsequently, he earned

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<sup>23</sup>Abudin Nata, *Filsafat Pendidikan Islam 1* (Jakarta: Logos Wacana Ilmu, 1997), p. v-vi.

<sup>24</sup>Soedjono et al., *Metode Penelitian: Suatu Pemikiran dan Penerapan* (Jakarta: Rineka, 1999), p. 8.

<sup>25</sup>Ideas propounded in meetings, i.e., conference and congress, and intended as the concept to compile result of meeting, *etc.* See <http://kbbi.web.id/prasaran>.

<sup>26</sup>M. Amin Abdullah, *Metodologi*, p. 195.

<sup>27</sup>Sugiyono, *Memahami*, p. 92-95.

<sup>28</sup>M. Yunan Yusuf, Yusron Razak, Sudarnoto Abdul Hakim (ed), *Ensiklopedi Muhammadiyah* (Jakarta: PT Raja Grafindo Persada, 2005), p. 93.

his Bachelor of Literature and Culture, and Bachelor of Geography of Universitas Gadjah Mada in 1965. He continued his study by attending Management Course at University of Malaya, Kuala Lumpur in 1968 and Non-degree Program at Institute of Islamic Studies MacGill University, Montreal, Canada.<sup>29</sup>

After completing his studies, he became as a teacher at SMA Muhammadiyah Yogyakarta and subsequently, a lecturer at IKIP Negeri Surakarta and also a member of the House of Representatives (DPR GR/MPRS). In addition, he is a Manager of Waqf Board of Universitas Islam Indonesia, General Chairman of Suara Muhammadiyah Magazine, General Chairman of BKS PTS, Chairman of BM PTS Jateng and member of LPTS.

In the internal structure of *Persyarikatan* Muhammadiyah, he becomes the Secretary and Vice-chairman of PP Pemuda Muhammadiyah, General Chairman of DPP-IMM (Muhammadiyah Student Council Leadership Board), Secretary and Chairman of BPK (Badan Pendidikan Kader) PP Muhammadiyah, Secretary of PP Muhammadiyah, Chairman of Organization and Cadre Bureau, Secretary of PP Muhammadiyah Majelis Hikmah, and daily staff of Organization division of Muhammadiyah. He was also the Rector of Universitas Muhammadiyah Surakarta (1980-1992) and Chairman of Higher Education Research and Development division of PP Muhammadiyah since 1985.<sup>30</sup>

Based on his academic and intellectual background, it is noticeable that Mohamad Djazman has an interest and competence in the educational realm. Moreover, his family is a Muhammadiyah family. He is known as a militant cadre of Muhammadiyah organization. He is the grandson of the founder of Muhammadiyah, K.H. Ahmad Dahlan. Indeed, he devotes his mind, body and soul to the development and progress of Muhammadiyah.

The progress of *Persyarikatan* Muhammadiyah in the era of Mohamad Djazman is obvious. As a consequence, the organization requires an efficient and effective management. Those who dedicate their energy for Muhammadiyah are the resources to manage the organization. In line with the higher number of citizens who offer their services in Muhammadiyah organization, the recruitment and cadre education should be optimized.

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<sup>29</sup>Mohamad Djazman, *Muhammadiyah Peran Kader dan Pembinaannya*, p. 91.

<sup>30</sup>*Ibid.*



Therefore, on the 37<sup>th</sup> Muhammadiyah Congress in 1968 held in Yogyakarta, the Board of Cadre Education (BPK) was established with the main function and task is to conduct national cadre development. With this establishment, Muhammadiyah begins to institutionalize the cadre education program, systematically.<sup>31</sup>

The contribution of Mohamad Djazman as the Chairman of Cadre Education Board apparently affected the thinking process and perspective of cadre education. Caderization in a tiered process is required to nurture successors that will bring *Persyarikatan* Muhammadiyah to evolve. The capacity of Mohamad Djazman in leading Muhammadiyah University in Solo reflects his militancy to generate cadres as many as possible.

The process of effective recruitment and caderization according to Mohamad Djazman is through Muhammadiyah educational institutions, such as schools, madrassa and university. Development through Muhammadiyah educational institutions will be more intense and well-integrated compared to informal education such as religious lecture and other forums.<sup>32</sup>

The basic idea is the dichotomous view of Islamic studies and general science as promoted in the secular western tradition and later became global model of education, including in Indonesia. Such an idea neglects the Islamic and even historical basis hence it should not be continually practiced in Indonesia, particularly for the benefit of Muslims in Indonesia. The concept should be handed down by K.H. Ahmad Dahlan as the founder of Muhammadiyah. His contribution is demonstrated by his role in integrating the religious studies and the general science. He is the first Javanese who include general science in the curriculum of madrassa. Meanwhile, the endeavour of K.H. Ahmad Dahlan in the aspect of Islamic propagation was realized in *da'wah bil-hal* by prioritizing actions and programs that directly relate to the improvement of religious life in the broadest sense, namely worship, health, economy and so on.<sup>33</sup>

## **2. Mohamad Djazman's Idea of Cadre Education**

The idea of cadre education in Muhammadiyah has been set forth since its establishment in 1912. The first generation was mentored

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<sup>31</sup>M. Yunan Yusuf, Yusron Razak, Sudarnoto Abdul Hakim (ed), *Ensiklopedi...*, p. 93.

<sup>32</sup>*Ibid.*

<sup>33</sup>Abudin Nata, *Tokoh-Tokoh Pembaharuan Pendidikan Islam di Indonesia*, p. 109.

directly by K.H. Ahmad Dahlan in the form of religious study group that learned about Islamic teachings and social life. It became the foundation of K.H. Ahmad Dahlan in founding Muhammadiyah.

The first kaderization institution established by K.H. Ahmad Dahlan is *Fathul Asrār Miftāḥus Sa'ādah*, which was later developed into an educational institution, *Qismul Arqā*. In 1920, *Qismul Arqā* was transformed into an institution called *Pondok Muhammadiyah*. After some developments, *Pondok Muhammadiyah* is transformed into *Madrasah Muallimin and Muallimat* until today.<sup>34</sup>

Mohamad Djazman can identify the potential of the graduates of *Madrasah Muallimin and Muallimat* as the main buffer for the movement of Muhammadiyah while the institution serves as a center for human resource. Various existing capitals inspire Mohamad Djazman to improve the previous concept of cadre education. He emphasized kaderization as the efforts to develop cadre-minded and to cultivate cadre traditions within Muhammadiyah hence kaderization should be a routine program in all echelons of leadership and autonomous organizations of Muhammadiyah, especially AMM.<sup>35</sup> Furthermore, he insisted that with all the existing shortcomings, Muhammadiyah actually has been equipped with guidelines for cadre education. So, the new guideline for the development of cadre education is not required. We just need modification for the existing guidelines, including for the systems, methods, organization and program so as to achieve the purpose where “cadres” are perceived as central and significant in Muhammadiyah.<sup>36</sup>

Cadre education should be focused as the endeavours to raise cadre-minded. So, what is actually cadre-minded? Mohamad Djazman suggested cadre as “the best group of people (*ummah, jamaah*) as the core and backbone of a larger and permanently organized group.”<sup>37</sup>

Furthermore, he reaffirmed, “In fact, cadre education is not the only medium for generating cadres since it is only a small portion of a more complex process. Kaderization is a never ending process that requires the involvement of fanatic and consistent cadres within the

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<sup>34</sup>Paper presented in seminar of “Pengembangan Potensi Sumber Daya Angkatan Muda Muhammadiyah”, on 3 February 1989 in Jakarta. Mohamad Djazman, *Muhammadiyah Peran Kader dan Pembinaannya*, p. 77.

<sup>35</sup>Paper presented in Tanwir Muhammadiyah Congress on 25 April 1968 in Yogyakarta. *Ibid.*, p. 26.

<sup>36</sup>Paper presented in the 37<sup>th</sup> Muhammadiyah Congress on 21 September 1968 in Yogyakarta. *Ibid.*, p. 35.

<sup>37</sup>Paper presented in the 37<sup>th</sup> Muhammadiyah Congress. *Ibid.*, p. 31.

organization. Therefore, cadre education should be perceived as a part or sub-system of cadre education program in relation to other sub-systems that should be mutually supportive and complementary.”<sup>38</sup>

Furthermore, he also emphasized that “A cadre will work hard in any circumstances and any occasion even in the absence of official position in the leadership. The ambition of a cadre is not on the position, but on achieving the targets and objectives of the organization by maximizing charity and devotion to Allah SWT.”<sup>39</sup> He also reaffirmed that the main task of a cadre is to maintain, socialize and develop the beliefs and ideals of life, thus a cadre should understand the concept profoundly even in its narrow sense. The main task of a cadre is closely linked to the stability even the existence of the organization, thus kaderization is a never-ending process despite of its automatic nature, along with the process of integration of a cadre in organizational activities, either in the leadership or not.”<sup>40</sup>

Mohamad Djazman added that, “Cadre is about quality. Thus, the process is very significant in the kaderization. It is not limited on training or upgrading, but rather on how to integrate it with the involvement of cadres in organizational duties.”<sup>41</sup>

Cadre-minded is the character of cadres who maintain, promote and develop the beliefs and ideals of life, being fanatic and consistent within the movement of organization, work hard under any circumstances and place even if they do not occupy any position in the leadership, and whose ambition is the achievement of program targets and purpose of the organization by maximizing charity and devotion to Allah SWT.

Cadre education is the efforts to generate and develop cadre-minded, a never ending process integrated in all movements of Muhammadiyah. In relation with the aim of cadre education, Mohamad Djazman asserted, “Education in Muhammadiyah aims at generating Muslims with noble characters, skilful, self-reliant, useful to society, nation and State.”<sup>42</sup> K.H. Ahmad Dahlan initiated Muhammadiyah education with the aim to form create intellectual religious scholar

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<sup>38</sup>Paper presented in IPM Cadre Working Group on 22 December 1976 in Yogyakarta. *Ibid.*, p. 43.

<sup>39</sup>Speech on Graduation and Admission Ceremony of Boarding School Students of Universitas Muhammadiyah Surakarta academic year 1986/1987, on 8 September 1986. *Ibid.*, p. 67.

<sup>40</sup>*Ibid.*, p. 75-76.

<sup>41</sup>Paper presented in National Workshop of Cadre and Youth Propagation of Muhammadiyah. *Ibid.*, 89.

<sup>42</sup>Speech on Graduation and Admission Ceremony...*Ibid.*, p. 65.

(*ulama intelek*) and religious intellectual (*intelek ulama*) who have a basic framework of both science of actions (*ilmu amaliah*) and scientific actions (*amal ilmiah*).<sup>43</sup>

Muhammadiyah cadre education is intended to keep Muhammadiyah from the distortion of beliefs, ideals in life and goals of organization, to maintain the stability of organization, and to have a broader objective in generating Muslims with noble, skilful, self-reliant, and useful for the society, nation and State.

### 3. Implementation of Muhammadiyah Cadre Education

In Muhammadiyah, cadre education has been initiated by K.H. Ahmad Dahlan from the early period of its establishment in the form of study group that later was transformed into a formal educational institution.

In 1958, Muhammadiyah established the Tablig Academy with the purpose to advance the formation of *mubaligh* with Higher Education level. At the same time, Muhammadiyah begun to expand abroad hence the organization required cadres and mubaligh who were representative for the interest, both in terms of science, language mastery, and personal maturity.

Later, many external factors have affected the development of the institution, e.g., the requirement for adjusting the curriculum in order to participate in the national exams for the interest of the students, particularly related to the civil effect of the certificate. Consequently, the main functions as a cadre school are inevitably distorted. Furthermore, the Tablig Academy is changed into the Da'wah Department of Faculty of Religious Studies (FIAD) in which the initial purpose of this Higher Education institution as a cadre school cannot be attained at all. It becomes into a regular academy which curriculum adapted to the rules and regulations stipulated by the Ministry of Religious Affairs.<sup>44</sup>

Cadre education within educational institutions is intensified through Madrasah Muallimin, Muallimat and Da'wah Academy in Yogyakarta. Nevertheless, these institutions receive less attention from the graduates of elementary school (SD) and secondary high school (SMP) due to the presumption it will be difficult for them to compete with the graduates from other institutions if they attend Muhammadiyah schools. In addition, the level of these institutions is senior secondary and higher education level.<sup>45</sup>

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<sup>43</sup>*Ibid.*, p. 57.

<sup>44</sup>*Ibid.*, p. 33.

<sup>45</sup>*Ibid.*, p. 25.

Mohamad Djazman recognized the strength and weakness of Muhammadiyah schools at that time. Hence, kaderization was implemented through schools and higher education of Muhammadiyah and supported by the involvement of youth organizations such as Muhammadiyah Youth, Nasyiatul Aisyiah, IMM and IPM. However, the institutions for cadre education have not been effective as a medium for kaderization due to many internal problems related with the institutional structure and curriculum organization.<sup>46</sup>

Mohamad Djazman asserted, "It is a long history. Nevertheless, the implementation of cadre education has not met the needs of Muhammadiyah, even until today, there is no unity of program or policy of system and method."<sup>47</sup> Under the situation, Mohamad Djazman seek for solutions through efforts and contemplation, he asserted, "*Pondok Muhammadiyah* should be the most appropriate educational system for preparing cadres of *Persyarikatan*, even though we will continually improve to standardize and perfect the system to keep pace with the development of society."<sup>48</sup>

For Mohamad Djazman, cadre education is an endeavour to restore all main functions and tasks of the established cadre schools, "Return the main functions and tasks of cadre schools (Madrasah Muallimin, Muallimat, Tabligh Academy Tablig, etc.) in accordance with the objective of the establishment, both in the central and regional level.

Cadre educational institution at academy level is built based on the plan and concept of the Tabligh Academy. Muhammadiyah school/academy categorized as school/academy for cadres is determined by the Central Executive.<sup>49</sup>

To realize the idea of cadre education in Muhammadiyah, the education process is continuous and all activities must be integrated to the organizational activities. In addition, Mohamad Djazman also emphasized the importance of cadre education and the role of cadres in guarding the organizational existence and ideals, as well as preventing from ideological distortion,<sup>50</sup> and pragmatism.

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<sup>46</sup>Paper presented in Tanwir Muhammadiyah Congress on 25 April 1968 in Yogyakarta. *Ibid.*, p. 24.

<sup>47</sup>Paper presented in the 37<sup>th</sup> Muhammadiyah Congress... Yogyakarta. *Ibid.*, p. 35.

<sup>48</sup>Speech on Graduation and Admission Ceremony.... *Ibid.*, p. 66.

<sup>49</sup>Paper presented in the 37<sup>th</sup> Muhammadiyah Congress... Yogyakarta. *Ibid.*, p. 36.

<sup>50</sup>Ideology is defined as the whole principle or norm prevailing in the society which includes various aspects such as socio-political, economic, cultural, and national

Mohamad Djazman initiated the cadre education as a medium for kaderization as the solution for Muhammadiyah to face the challenge of the present and future. In the 1980s, he had a determined idea of boarding school or *pondok pesantren* as the institutionalization of kaderization at academy level.<sup>51</sup> With this persistent struggle, he proposed the concept of boarding school for kaderization to the Muhammadiyah Central Executive at the Muhammadiyah Leadership Meeting on June 4-7, 1982. It was finally approved and stipulated on the 9<sup>th</sup> point of the decision of the meeting.<sup>52</sup> Furthermore, the Muhammadiyah Central Executive was entrusted the duty to Universitas Muhammadiyah Surakarta and eventually, *Pondok Muhammadiyah Hajjah Nuriyah Shabran*<sup>53</sup>

defense and security. It is also defined as the principles that underlie the behaviour of a person or a nation in the life of society and State. See Husein Ahmad, "Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah dalam Perspektif Tajdid Fil Islam" in Haedar Nashir (ed.), *Dialog Pemikiran Islam dalam Muhammadiyah* (Yogyakarta: BPK PP Muhammadiyah, 1992), p. 19-20.

<sup>51</sup>It is the endeavour to implement the 37<sup>th</sup> Muhammadiyah Congress decision on the organization of cadre schools in Muhammadiyah in order to prepare cadres with Higher Education level of education. Speech on Graduation and Admission Ceremony.... *Ibid.*, p. 64.

<sup>52</sup>Point 9 (nine) of the decision of leadership meeting states, "The Central Executive to concretize the Academy-level Cadres plan and announce the implementation of the plan". See Imron Rosyadi, et al., *Buku Pedoman Penyelenggaraan Pondok Muhammadiyah Hajjah Nuriyah Shabran Universitas Muhammadiyah Surakarta* (Surakarta: Pondok Hajjah Nuriyah Shabran UMS, 2013), p. 3.

<sup>53</sup>"We have recognized that this building is a recurring charity from the family of the Late Hajjah Nuriyah Shabran who provide endowment this property for the development of Universitas Muhammadiyah Surakarta. So on behalf of the UMS community, please accept my deepest thanks to the family of Hajjah Nuriyah Shabran for this precious charity. May Allah SWT will always bestow His graces, so that this endowment will be a recurring charity that will be rewarded continually from Allah. Aamiin." Mohamad Djazman's speech on Inauguration Ceremony of Hajjah Nuriyah Shabran Boarding School Universitas Muhammadiyah Surakarta, on 8 January 1983 in Surakarta. Mohamad Djazman, *Muhammadiyah Peran Kader dan Pembinaannya*, p. 55.

"The boarding school was inaugurated on January 8, 1983 by the Minister of Religious, Alamsyah Ratu Perwiranegara. As the Rector of UMS, Mohamad Djazman was the main initiator and drafter. Since its establishment, this boarding school is focused as a medium for kaderization by the Muhammadiyah Central Executive and at the same time for the development of the Faculty of Islamic Studies that was less popular. The boarding school is named after the donator of the land and the local two-story building, Hajjah Nuriyah Shabran. She was a wealthy and generous businesswoman who used to live here," Muthoharun Jinan, retrieved from <http://www.solopos.com/2013/03/09/ponpes-hajjah-nuriyah-shabran-mahasiswa-kader-ulama-386490> (accessed on 24 August 2016).

*Muhammad Muslam, M. Abdul Fattah Santoso*

*Universitas Muhammadiyah Surakarta* (abbreviated as Pondok Shabran)<sup>54</sup> was officially launched on January 8, 1983.

The system of cadre education in Pondok Muhammadiyah is boarding school as conceptualized in Muhammadiyah cadre school. Pondok Muhammadiyah is a concept that has been initiated by K.H. Ahmad Dahlan by abolishing the dichotomy between religious science and general science. In addition, all of his pupils lived in dormitory and were targeted as Muhammadiyah cadres.<sup>55</sup>

#### **4. The Benefits of Muhammadiyah Cadre Education**

Muhammadiyah cadre education has many benefits to Muhammadiyah. It shows the existence of the organization because it serves to create cadres as the successors of Muhammadiyah movement and to prevent it from any distortion of its ideals. Mohamad Djazman asserted, "Cadres has function and fundamental duty to maintain the goals of organization from any distortion, hence they should to keep pace with the development of society."<sup>56</sup>

In addition, cadre education is an endeavour to generate cadres, namely Muslims with pious character and the spirit to pursue education as part of faith and devotion to Allah SWT that will affect their attitudes and behaviours. Mohamad Djazman reaffirmed, "Faith and devotion to Allah will encourage people to do good to others, lighten their hearts to sacrifice for the benefit of the people, and stimulate them to love their homeland."<sup>57</sup>

Cadres who behave and have good interaction with others dispersed throughout the internal and external of Muhammadiyah is the embodiment of Islamic da'wah, which is the totality of faith, science and action. He asserted, "Muhammadiyah was established in the form of *Persyarikatan* that devotes its movements in the field of religion and social services by practicing Islamic teachings based on the Qur'an and Sunnah. Therefore, Muhammadiyah is the totality of faith, science and action."<sup>58</sup> Subsequently, he reminded that the *Manhaj* of Muhammadiyah is the *Manhaj* of Islamic teachings, "Actually, the

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<sup>54</sup>Imron Rosyadi, et al., *Buku*, p. 4.

<sup>55</sup>Mohamad Djazman, *Muhammadiyah Peran Kader dan Pembinaannya*, p. 60.

<sup>56</sup>Paper presented in National Workshop of Cadre... *Ibid.*, 84.

<sup>57</sup>Speech on Inauguration Ceremony of Hajjah Nuriyah Shabran Boarding School...*Ibid.*, p. 57-58.

<sup>58</sup>Paper presented in the 37<sup>th</sup> Muhammadiyah Congress... Yogyakarta. *Ibid.*, p. 22.

teachings and religious studies conveyed by Muhammadiyah are none other than Islamic teachings. It should not be questioned again.”<sup>59</sup>

Islamic Da’wah carried out by Muhammadiyah as a renewal movement has positive influence for the development of society and nation. The movement of Muhammadiyah is in line with the movement of the cadres in which all struggles has great contribution to the society, both material and non-material, and in the religion and other fields.

Since its establishment, Muhammadiyah has enormous contribution and it is undeniable, “No one who writes about the history of Indonesia overlooks the magnitude of Muhammadiyah role in the process of reform and development of society in Indonesia, particularly among Muslims. Some writers claimed that such as role is linked to its determination in upholding its principle, its flexibility in moving, its assiduousness and persistence in striving and its real actions in building the society, both spiritually and materially.”<sup>60</sup>

Cadre education has generated many key figures who lead *Persyarikatan* and the social life and State, including those who have strategic position and a very broad impact for the community and nation. It can be declared that Muhammadiyah cadres have contributed in the national awakening and development to achieve the goal and ideals of the nation.

The establishment of Pondok Shabran will significantly contribute to the education for Muhammadiyah cadres and Universitas Muhammadiyah Surakarta in generating alumni who are prepared to devote themselves for the society, nation and State.

Mohammad Djazman claimed, “One of the benefits of this boarding school is that UMS can develop the teaching and learning process in Faculty of Tarbiyah and Faculty of Ushuluddin, so that the alumni are expected to gain sufficient experience and knowledge to extend their abilities within the society, either as a leader, teacher, *mubaligh*, scientist and scholar.”<sup>61</sup>

Furthermore, he affirms, “It can be declared that all charity and service of Muhammadiyah are essentially an integral part of the national awakening and nation development.”<sup>62</sup> He emphasized, “All charity

<sup>59</sup>*Ibid.*, 23.

<sup>60</sup>Paper presented in the 37<sup>th</sup> Muhammadiyah Congress... Yogyakarta. *Ibid.*, p. 28.

<sup>61</sup>Speech on Inauguration Ceremony of Hajjah Nuriyah Shabran Boarding School...*Ibid.*, p. 55.

<sup>62</sup>*Ibid.*, 58.



and services are the manifestation and involvement of Muhammadiyah in the effort to attain the goals and ideals of the nation.”<sup>63</sup>

## **5. Islamic Boarding School: Institutionalization of Cadre Education**

Cadre education is an endeavour to create and develop cadre-minded, a never ending process that is integrated in every organizational activity. Cadre-minded is the character of cadres who maintain, promote and develop the beliefs and ideals of life, being fanatic and consistent within the movement of organization, work hard under any circumstances and place even if they do not occupy any position in the leadership, and whose ambition is the achievement of program targets and purpose of the organization by maximizing charity and devotion to Allah SWT.<sup>64</sup>

Muhammadiyah cadre education is intended to keep Muhammadiyah from the distortion of beliefs, ideals in life and goals of organization, to maintain the stability of organization, and to have a broader objective in generating Muslims with noble, skilful, self-reliant, and useful for the society, nation and State.<sup>65</sup>

Mohamad Djazman devised cadre education to develop cadre-minded who have understandings to maintain, socialize and develop the beliefs and ideals of life in accordance with the purpose of cadre education so that cadres will be able to maintain the stability of Muhammadiyah from various distortions of belief, ideals of life and objective of organization. It is correlated to the commitment and strength of the ideology of a cadre, thus a cadre should have a resolute ideology for the organization and high militancy.

Cadres in the organization are those who work hard and whose ambition is the achievement of program targets and organizational goals by maximizing charity and devotion to Allah. Cadre education attempts to generate fanatical cadres who have psychological contract or sense of belonging to organization with ambitions to realize the program of organization and devote all charity as a form worship and devotion to Allah SWT.

It is in accordance with the goal of cadre education, which is to build Muslims who have noble characters since mankind actually have to submit, worship and serve the Almighty God. It is linked to

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<sup>63</sup>*Ibid.*

<sup>64</sup>*Ibid.*, p. 32-33.

<sup>65</sup>*Ibid.*, p. 33-34.

the commitment of cadres who possess high militancy and moral commitment that is accountable to both positive law and religious law.

Muhammadiyah cadres are the scholars who always preach to the wider community. Such a solemn manifestation has an influential impact on the life of the nation and the State thus the relation between cadre education and its purposes is harmonized. It is correlated to the morals of a Muslim who can be accountable before the positive law and religious law as well as the role as an actor of Islamic propagation who contributes to the benefit of society, nation and State. Table 1 below presents the correlation.

**Table 1. Correlation between the Implication and Goal of Cadre Education**

No	Implication	Goals	Description
1.	Development of Muhammadiyah cadreminded	To uphold and maintain the beliefs, ideals of life and goals from distortion. To generate Muslims with noble characters. To devote the services to the society, nation and State.	Correlates with ideology and militancy. Correlates with militancy and moral Correlates with moral and the role of cadre.

The establishment of cadre education/boarding school is the solution for the needs of Muhammadiyah at that time and future hence in the 1980s, Mohamad Djazman had an idea of the establishment of boarding school with academy level of education. His idea was finally approved in 1982 through the decision of the Muhammadiyah Leadership Meeting.<sup>66</sup>

Furthermore, the Muhammadiyah Central Executive was entrusted the duty to Universitas Muhammadiyah Surakarta and eventually, *Pondok Muhammadiyah Hajjah Nuriyah Shabran Universitas Muhammadiyah Surakarta* (abbreviated as Pondok Shabran) was officially established on January 8, 1983.<sup>67</sup>

The system of cadre education in Pondok Muhammadiyah is boarding school as conceptualized in Muhammadiyah cadre school. Pondok Muhammadiyah is a concept that has been initiated by K.H. Ahmad Dahlan by abolishing the dichotomy between religious science and general science. In addition, all of his pupils lived in dormitory and were targeted as Muhammadiyah cadres.<sup>68</sup>

<sup>66</sup>*Ibid.*, p. 37-38.

<sup>67</sup>*Ibid.*, p. 38.

<sup>68</sup>*Ibid.*, p. 38-39.

The purpose of Muhammadiyah cadre education is to generate Muslims with noble character, in accordance with the implementation of cadre education in boarding school. The cadres are required to live in the dormitory in which all their activities will be monitored to promote high discipline so as the entire implementation of cadre education is directed for the practice the Islamic teachings ranging from the practice of worship to the religious sciences in accordance with the existing curriculum in Pondok Muhammadiyah. It is aspired that the cadres will be Muslims who truly understand Islamic teachings and demonstrate moral characters since the actions and charity is the realization of science. It correlates with the realization of cadres who have high militancy and moral that can be accounted before both positive law and religious law.

The purpose of cadre education is to encourage the solemnity to Muhammadiyah in particular and to the society in general. Ultimately, such a solemnity will have significant impact on the life of nation and State. In the implementation of cadre education in Pondok Muhammadiyah, the level is equivalent to higher education level instead of secondary level. Moreover, the activities are not only addressed for the interest of boarding school, but also for the social environment. Based on the age of the cadres, they should be psychologically able to play a role in society since they are in the process of becoming adult. They must start to be involved and have contribution to the community around the dormitory both in providing religious knowledge, energy and thoughts, as well as having good relationships that allow them as part of the society.

In association with morals and the role of cadres as Islamic propagation, the cadres have been devoted their services to the community and indirectly to the nation and State. Specific description is presented in Table 2 below.

**Table 2. Implication, Goal, and Implementation of Cadre Education**

No	Implementation	Goals	Implementation	Description
1.	Development of Muhammadiyah cadre-minded	To uphold and maintain the beliefs, ideals of life and goals from distortion.	The habituation of activities that are integrated with cadre education to promote cadre-minded people who have psychological contract with the organization so as to generate militant cadres who truly understanding the beliefs, ideals and goals of Muhammadiyah.	Correlates with ideology and militancy
		To generate Muslims with noble characters.	The system of boarding school and high militancy to practice Islamic teachings from worships to religious sciences based on the curriculum. It is expected to generate Muslims who understand the true teachings of Islam, and actions and charity as the realization of science.	Correlates with militancy and moral
		To devote the services to the society, nation and State.	In the implementation of cadre education in boarding school, it is equivalent to the higher education level hence the activities are not only targeted for boarding school but also for the social environment in adjacent to the boarding school. They should participate and contribute to the society by providing religious knowledge, energy and thoughts, and having good relationships with the society as well.	Correlates with morals and the role of cadre

The goals of cadre education, as mentioned above, are directed to produce cadres who are able to sustain the beliefs, ideals of life and goals of Muhammadiyah from any distortion, and to generate cadres as Muslims who have noble character thus all activities become an absolute worship to Allah, and who have solemnity to Muhammadiyah, society, nation and State.

In Pondok Muhammadiyah, the activities are integrated with cadre education. Moreover, boarding system is more conducive to implement high discipline so that the development of the cadre is more focused and

also monitored. They will be also required to do social activities with the surrounding community.

Mohamad Djazman asserted that cadre education has many benefits for Muhammadiyah in which the cadres of Muhammadiyah preserve the existence of Muhammadiyah since the role of cadres is to continue the authenticity of Muhammadiyah from any deterioration.<sup>69</sup>

In addition to their benefits to Muhammadiyah, cadre education is an effort to create cadres—the Muslim with noble characters and the spirit to continue their study as part of faith and devotion to Allah. It will have a positive impact on their actions and they will sacrifice for the benefit of the people, homeland and nation.<sup>70</sup>

Cadres who behave and have good interaction with others dispersed throughout the internal and external of Muhammadiyah is the embodiment of Islamic da'wah, which is the totality of faith, science and action.<sup>71</sup>

Mohammad Djazman claimed, “One of the benefits of this boarding school is that UMS can develop the teaching and learning process in Faculty of Tarbiyah and Faculty of Ushuluddin, so that the alumni are expected to gain sufficient experience and knowledge to extend their abilities within the society, either as a leader, teacher, *mubaligh*, scientist and scholar.” Furthermore, he added “It can be declared that Muhammadiyah cadres have contributed in the national awakening and development to achieve the goal and ideals of the nation.” He emphasized, “All charity and services of Muhammadiyah are basically a manifestation and involvement of Muhammadiyah in the efforts to achieve the goals and ideals of the nation.”<sup>72</sup>

Islamic Da'wah carried out by Muhammadiyah as a renewal movement has positive influence for the development of society and nation. The movement of Muhammadiyah is in line with the movement of the cadres in which all struggles has great contribution to the society, both material and non-material, and in the religion and other fields.<sup>73</sup> It is specified in Table 3 below.

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<sup>69</sup>*Ibid.*, p. 39.

<sup>70</sup>*Ibid.*

<sup>71</sup>*Ibid.*, p. 40.

<sup>72</sup>*Ibid.*, p. 42.

<sup>73</sup>*Ibid.*, p. 40-41.

**Table 3. Implementation and Benefits of Cadre Education**

No	Implementation	Benefits	Description
1.	The habituation of activities that are integrated with cadre education.	To demonstrate the existence of Muhammadiyah and maintain its goals and ideals from distortion.	Correlates with ideology and militancy.
2.	The implementation of high discipline in the practice of Islamic teachings.	To inculcate the good characters with the spirit of pursuing science and knowledge as part of faith and devotion to Allah.	Correlates with militancy and moral
3.	The habituation of social activities with surrounding communities.	To develop the function of cooperation within the society.	Correlates with moral and the role of cadre

## 6. The Formation and Reinforcement of Cadre-Minded

Substantial values or indicators or the keywords in the concept of Muhammadiyah cadre education according to Mohamad Djazman is the formation and reinforcement of cadre-minded in people. Synchronization between the concepts is reflected from the relationship or correlation as elaborated in previous discussion, namely ideology, militancy, moral and the role of cadre. Therefore, it can be seen that Muhammadiyah cadres is emphasized on the formation of minded-cadres that include the reinforcement of beliefs, ideals of life and organizational goals, which is a form of ideology and militancy. They will be encouraged as Muslims with noble characters with dedicate themselves to Allah as a manifestation of militancy and morals, as well as to reverence to the community with the Islamic propagation for the community and the civilization of nation and State as the manifestation of morals and the role of cadre. Therefore, Muhammadiyah cadre education is expected to create people with cadre-minded, so that they are able to keep Muhammadiyah from various distortions of beliefs, ideals and goals, and also Muslims with noble characters and the role in society.

Basically, the core of the concept of cadre education (the coherence between the meaning of education, the purpose, the implementation and the benefits of education) is to emphasize (substantial value or indicator) on the personal growth and reinforcement of each cadre in order to have resolute ideology, high militancy, and moral that can be accounted before the positive law and religious law. The role of the society is optimally done through an education system integrated

with cadre education as conducted in Pondok Muhammadiyah and to participate in having socialization with the community in accordance with their role as a Muslim figure so as to manifest its role in society to build civilization (Islamic propagation) for the nation and State. Table 4 presents the detail as follows.

**Table 4. Coherence of Implication, Goals, Implementation and Benefits of Cadre Education**

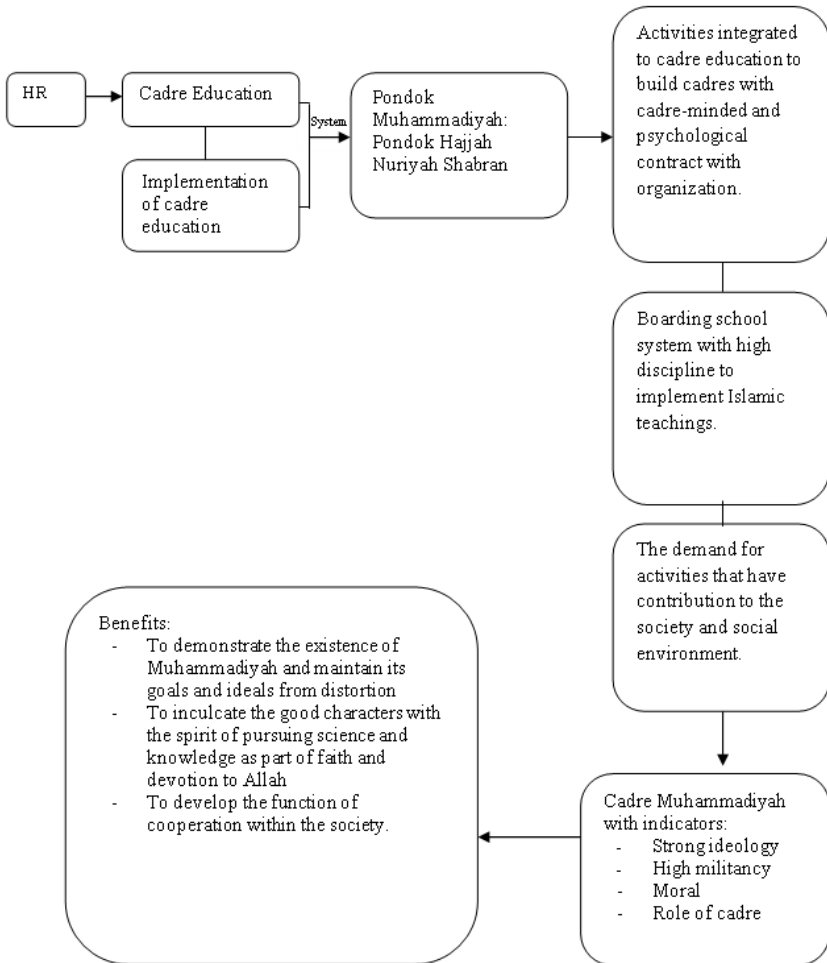
No	Concept of cadre education	Coherence between points	Total coherence
1.	Cadre Education: Efforts to inculcate cadreminded	-	Cadre-minded on people who have a determined <b>ideology</b> , high <b>militancy</b> , and <b>moral</b> accountable in the presence of positive law and religious law, as well as the role in Islamic propagation.
2.	The Goals of Cadre Education		
	a. To maintain the beliefs, ideals and goals of organization from any distortion.	Cadre-minded on people who have a determined <b>ideology</b> and high <b>militancy</b> .	Cadre-minded on people who have a determined <b>ideology</b> and high <b>militancy</b> , and <b>moral</b> that is accountable in the presence of positive law and religious law as well as the role in Islamic propagation.
	b. To become Muslims with noble characters.	Cadre-minded on people who have high <b>militancy</b> and <b>moral</b> that can be accounted for before the positive law and religious law.	
	c. To devote the services to the society, nation and State.	Cadre-minded on people who have a <b>moral</b> that can be accounted for before the positive law and religious law, and the <b>role</b> in Islamic propagation.	

No	Concept of cadre education	Coherence between points	Total coherence
3.	The implementation of cadre education	Cadre-minded on people who have a determined <b>ideology</b> and high <b>militancy</b> .	
	a. The habituation of activities that are integrated with cadre education to promote cadre-minded people with have psychological contract with the organization so as to generate militant cadres who truly understanding the beliefs, ideals and goals of Muhammadiyah.		
	b. The system of boarding school and high militancy to practice Islamic teachings from worships to religious sciences based on the curriculum. It is expected to generate Muslims who understand the true teachings of Islam, and actions and charity as the realization of science.	Cadre-minded on people who have high <b>militancy</b> and <b>moral</b> that can be accounted for before the positive law and religious law.	Cadre-minded on people who have a determined <b>ideology</b> , high <b>militancy</b> , and <b>moral</b> accountable in the presence of positive law and religious law, as well as the role in Islamic propagation.
	c. In the implementation of cadre education in boarding school, it is equivalent to the higher education level hence the activities are not only targeted for boarding school but also for the social environment in adjacent to the boarding school. They should participate and contribute to the society by providing religious knowledge, energy and thoughts, and having good relationships with the society as well.	Cadre-minded on people who have a <b>moral</b> that can be accounted for before the positive law and religious law, and the <b>role</b> in Islamic propagation.	

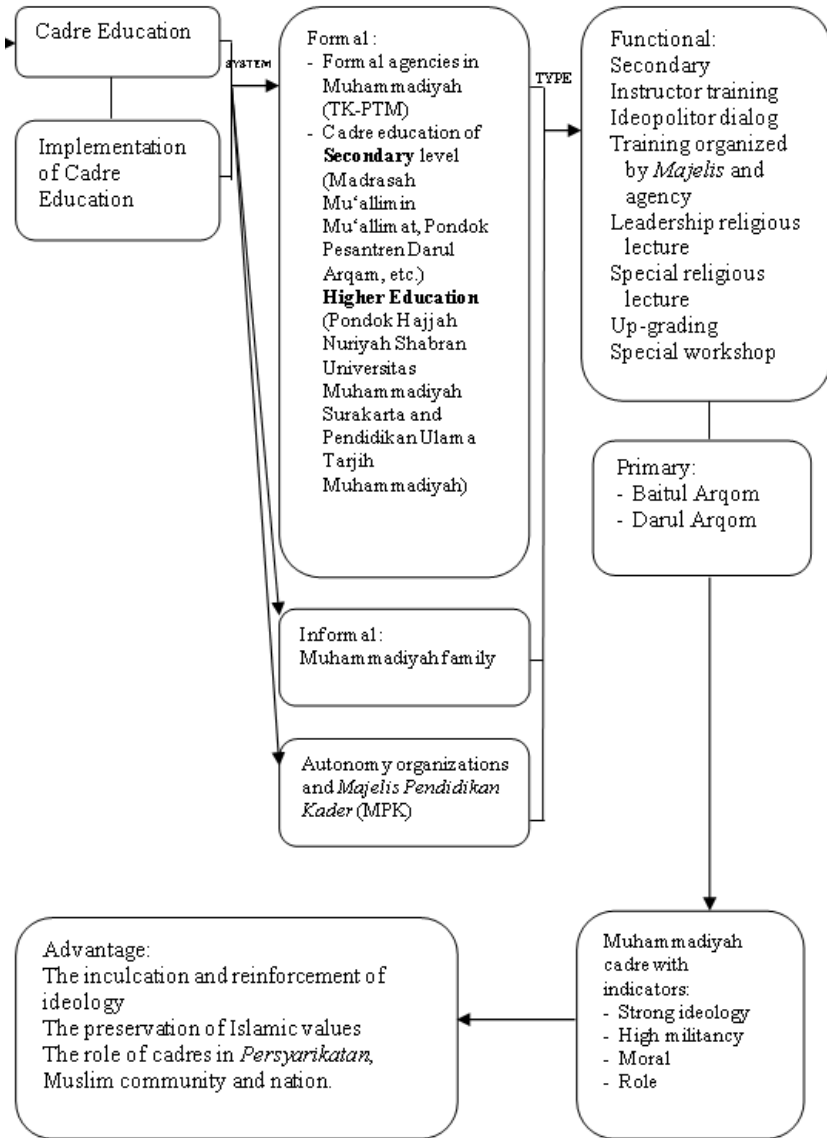


No	Concept of cadre education	Coherence between points	Total coherence
4.	The benefits of cadre education		
a.	To demonstrate the existence of Muhammadiyah and maintain its goals and ideals from distortion.	Cadre-minded on people who have a determined <b>ideology</b> and high <b>militancy</b> .	Cadre-minded on people who have a determined <b>ideology</b> , high <b>militancy</b> , and <b>moral</b> accountable in the presence of positive law and religious law, as well as the role in Islamic propagation.
b.	To inculcate the good characters with the spirit of pursuing science and knowledge as part of faith and devotion to Allah.	Cadre-minded on people who have high <b>militancy</b> and <b>moral</b> that can be accounted for before the positive law and religious law.	
c.	To develop the function of cooperation within the society.	Cadre-minded on people who have a <b>moral</b> that can be accounted for before the positive law and religious law, and the <b>role</b> in Islamic propagation.	

Based on the previous description, the concept of Muhammadiyah cadre education as proposed by Mohamad Djazman can be presented in the form of a chart as follows.



Meanwhile, the conceptual framework of Muhammadiyah cadre education is contained in the theoretical basis as follows:



Analysis of the conceptual frameworks mentioned above is related to the establishment of Pondok Hjjah Nuriyah Shabran Universitas Muhammadiyah Surakarta as the medium for the implementation of cadre education at the level of Higher Education and at national scale as initiated by Mohamad Djazman. Moreover, it contributes to the birth of cadres who have strong ideology, high militancy, good morals, the role

as Islamic propagation actors, and the ability to cooperate in the life of society at the same time.

The existing conceptual framework confirms that the implementation of cadre education through formal systems of formal Muhammadiyah institution (TK-PTM), informal and autonomy organization (MPK) is inseparable and must be integrated to maintain the coherence of indicators that must exist, namely strong ideology, high militancy, good morals, and the role in Islamic propagation, as well as the role in the society. If these systems are separated, it might lead to the development of cadres who are not mature as aspired by the goals of cadre education.

The theoretical conceptual framework has been perfected by Mohamad Djazman in which the coherence of the indicators will be integrally constructed and maintained at the same time. Table 5 below presents the points of the analysis.

**Table 5. Coherence between Mohamad Djazman’s idea and Conceptual Framework**

No.	Theme	Implementation of Cadre Education	Coherence of Cadre Indicator	Sub-optimal indicator
1.	Conceptual Framework	a. Formal organizations (TK-PTM)	Ideology, militancy and moral	Coherence relates with <b>sub-optimal role</b> due to the absence of having social interaction with the people in general.
		b. Informal	Ideology, moral and the role of cadre	Coherence relates with <b>sub-optimal militancy</b> since the less supportive form the family.
		c. Autonomy organizations and MPK	Ideology, militancy, and moral	Coherence relates with the <b>sub-optimal role</b> due to the limitation of daily social interaction, time to complete the tasks of autonomy organizations and time for the cadre education by MPK.
	Conclusion	Cadre education through formal system by employing formal institutions, informal institutions and autonomy organization/MPK <b>cannot stand alone and cannot be separated</b> , and must be integrated to maintain the coherence of indicators that must exist, namely strong ideology, high militancy, moral, and role as the actor of Islamic propagation, and to contribute in the society. Disuniting the systems will generate cadres who are less mature as expected and needed by Muhammadiyah.		

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No.	Theme	Implementation of Cadre Education	Coherence of Cadre Indicator	Sub-optimal indicator
2.	The idea of Mohamad Djazman	Pondok Muhammadiyah: Pondok Hajjah Nuriyah Shabran	Ideology, militancy, moral and the role of cadre	The coherence of indicators for cadre-minded is achieved.
	Conclusion	The conceptual framework of Muhammadiyah cadre education as proposed by Mohamad Djazman is the concepts that have correlation, coherence and integrated values or indicators, in which the indicators are constructed <b>simultaneously</b> .		

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### E. Conclusion

Muhammadiyah cadre education is an effort to generate and develop cadre-minded group of people. It is a never ending process integrated in every movements of Muhammadiyah. In association with the aims of cadre education, it is intended to build a noble, skilful, self-reliant, and useful to society, nation and State. Subsequently, it is intended to generate cadres with cadre-minded with indicators of: (a) strong ideology, (b) high militancy, (c) accountable moral in the presence of positive law and religious law, and (d) the role of cadre as the actors of Islamic propagation.

The institutionalization of cadre education/boarding school as a medium for the implementation of cadre education is the solution required by Muhammadiyah at that time and for the future. With the system of boarding school that integrate its activities with cadre education, it is aimed at generating cadres with cadre-minded who have psychological contract with the organization so as to generate militant cadres who truly understand the beliefs, ideals of life and goals of organization. It is linked to the birth of cadres with ideological indicators and militancy.

The amalgamation between the boarding system and the implementation of high discipline in order to practice the Islamic teachings ranging from the practice of worship to the religious sciences given based on the existing curriculum is addressed to bear Muslims who truly understand the Islamic teachings and charity since it is the realization of science. It is correlated to the birth of cadres with indicators of militancy and morals.

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