Creating DAI and Mosque Imams That Accepted All of Communities

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Abstract

Article about Creating Dai and Mosque imams That Accepted all of commuties, at the Bait Qurany Islamic Boarding School. This is based on the importance of an in-depth and comprehensive study of how cadre management and process management at the Bait Qurany Islamic Boarding School are in order to be able to assume the strategic role, success and achievement of the three aspects in educational institutions. Namely input, process and output depending on the quality of the cadres and the process. Quality cadre management and process management will be able to deliver a Mosque Leader and Imam to be superior, competent and accessible. Therefore, this article will answer the phenomenon that the author identified in several urgent problems. namely, why is Cadre Management and Processes so important in creating superior Mosque Leaders and Imams? What is the concept of cadre management and processes in Bait Qurany Islamic Boarding School? and What are the Cadre Management Concepts and Processes used at the Bait Qurany Islamic Boarding School to create superior, competent and accessible Mosque Leaders and Imams? This article aims to describe the cadre management and processes at the Bait Qurany Islamic boarding school in creating superior, competent and accessible Mosque Leaders and Imams. To answer this question. We use qualitative research with a library research and case study approach.

Keywords: Creation, Dai, Mosque Imam.

Introduction

A. Background

Indonesia, the country with the largest Muslim population in the world, has many problems. The preaching of a preacher and mosque imam in this case plays a very important role in creating a society that is in accordance with the Shari'a of Allah SWT.

Islam is a missionary religion, the subject of its spread is Dai. Da'wah is carried out by a Dai and Imam of the Mosque which is one of the efforts to spread Islamic teachings in society which is absolutely necessary in order to be able to solve life's problems. It is different, when you look at the condition of the Muslims and the challenges of da'wah which are increasingly difficult and complex, especially in the various existing mosques, there is a need for Dai (proselytizers) and Mosque Imams who are truly competent and accepted by all groups.

The need for the availability of Mosque Dais and Imams is very urgent. As a small example, according to KH. Moh Hidayat, who is the chairman of the Al Wasiyah Council foundation and also the initiator of the Indonesian Young Khatib Candidate Training event in collaboration with the Central MUI, stated that the number of mosques around DKI is approximately 3,445 mosques. And every day the mosque carries out congregational prayers and study activities. So at that time it is certain that the mosque will need Imams and Dai to drive the progress of worship and study activities in the mosque.

Friday worship is the same. Let's imagine what it would be like if the Imam and preacher were not available for just one activity at the mosque. Then the worship service will end. We definitely don't want a repeat of the incident at

the Toha Bekasi mosque some time ago where the Friday prayer service was forced to disband due to the unavailability of the Imam and Dai as Khatib at that time. So we can say that management in organizing and managing all this is very important and needed by all levels of society. And to prepare all this, it must be answered by educational institutions that concentrate on the religious sector, especially the Tahfidz Islamic boarding school. It is there that prospective Dai and Mosque imams are prepared and trained, of course, using a good educational process from the Islamic Boarding School.

It can be said that there are many mosques in the East Ciputat area of South Tangerang. However, from initial observations made by the author from several mosques in East Ciputat District, the majority of each mosque only has 4 Friday Prayer Khatibs and rarely have preachers who are competent in Islamic knowledge. On average, each mosque only has 2 to 3 prayer leaders who can also be said to be less fluent in reading the Qur'an.

To create preachers who have the characteristics mentioned above is certainly not an easy thing. Cadres have a very important role in spreading Islamic da'wah. Where every prospective preacher will be trained so that they truly become superior, competent and acceptable preachers in every Muslim community.

The author sees that Islamic boarding schools are a type of classical Islamic education that has long been known to the Indonesian people. Nowadays, the development of Islamic boarding schools has grown rapidly, both in classical and modern styles. Islamic boarding schools are believed to be effective cadre places in preparing reliable Dai cadres, especially in the field of Islamic knowledge.

The Bait Qurany Islamic Boarding School is one of the Islamic boarding schools which specifically aims to create a cadre of preachers and mosque imams who are professionals in their fields. In the process of preparing cadres of preachers and mosque imams, Bait Qurany equips its students with various scientific disciplines, especially memorizing the Al-Quran and Hadith of the Prophet. as well as the skills of a Dai and other Imam as an effort to develop the potential of students and as an effort to increase the resources of students in order to form a cadre of Dai and Imams of the mosque as the next generation who will continue the missionary relay. From the background of the problem above, we wrote this article with the title " Creating Dai and Mosque imams That Accepted all of commuties, at the Bait Qurany Islamic Boarding School."

B. Problem Identification and Limitations

To make it easier for the author to analyze, because it has been a long time since the author has seen the condition of the institution, in this article, the author is limited to aspects of process management and management of the cadre of Dai and Mosque Imams at the Tahfidz Bait Qurany Islamic Boarding School.

C. Problem Formulation

Based on the description of the background and identification and limitations of the problem, the main problem formulation in this research is:

1. How is the planning process and cadre of Dai, Imam at the Tahfid Bait Qurany Islamic boarding school?

2. How is the planning process and cadre of Dai, Imam organized at the Tahfid Bait Qurany Islamic boarding school?

3. How is the planning process and cadre of Dai, Imam implemented at the Tahfid Bait Qurany Islamic boarding school?

4. How is the planning process and cadre of Dai, Imam supervised at the Tahfid Bait Qurany Islamic boarding school?

D. Research Objectives

This research aims to find out:

1. To find out about the planning process and cadre of Dai, Imam at the Tahfid Bait Qurany Islamic boarding school.

2. To find out the organization of the process and cadre of Dai, Imam at the Tahfid Bait Qurany Islamic boarding school.

3. To find out about the implementation of the process and cadre of Dai, Imam at the Tahfid Bait Qurany Islamic boarding school.

4. To find out about the supervision of the process and cadre of Dai, Imam at the Tahfid Bait Qurany Islamic boarding school.

THEORITICAL REVIEW

Understanding Management

Etymologically, the word management comes from the English word management, which means management, leadership and management. This means that management is a process implemented by individuals or groups

(organizations) in coordinating efforts to achieve a predetermined goal. In Arabic, the term management is defined as an-nizâm or at-tanzîm, which is a place for storing everything and placing things in their place. Muhammad Nasir et al, (2006:9).

This definition on an activity scale can also be interpreted as the activity of ordering, organizing and thinking carried out by a person, so that he is able to express, organize and tidy up everything around him, know the principles and make life harmonious and harmonious with others. The definition of management according to Yayat M. Herujito (2001:1-2) can be defined in various ways, depending on the point of view, beliefs and understanding of the definition maker. In general, the definition of management is the management of work to obtain results in order to achieve predetermined goals by mobilizing other people to work. Work management consists of various types, for example in the form of managing industry, government, education, social services, sports, health, science, and others. In fact, almost every aspect of human life requires management. Therefore, management exists in every aspect of human life where it is formed in the form of cooperation (organization).
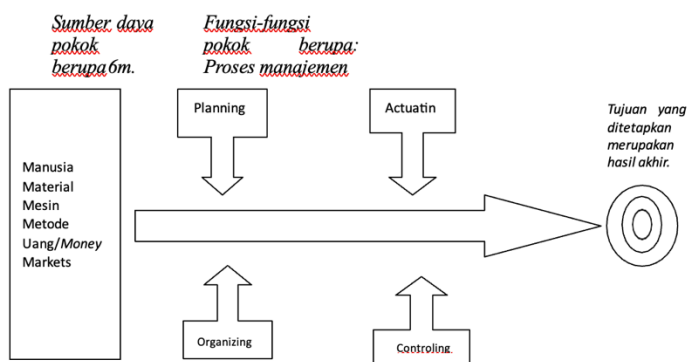
Management as a Process

Muhammad Munir et al, (2006:11) define management as a process of working through other people to achieve organizational goals in a changing environment. This process is centered on the effective and efficient use of human resources.

Management is a process of achieving organizational goals through leadership. Management is also the process of planning, organizing, directing

and supervising the efforts of organizational members and the use of other organizational resources in order to achieve stated organizational goals. In fact, management is a series of various normal activities carried out by a person based on established norms and in its implementation there are relationships and interrelationships with others. This is carried out by a person or several people within the organization and given the task of carrying out these activities. (Mulyati, 2009: 87).

On the other hand, management is also an art which is reflected in the definition put forward by the American Society of Mechanical Engineers. Komariah, (2009:88). Management is the science and art of organizing and leading human efforts, implementing supervision and control of energy and utilizing natural materials for human needs. From the various views above, it can be concluded that management is the special abilities and skills possessed by a person to carry out an activity either individually or with other people or through other people in an effort to achieve organizational goals productively, effectively and efficiently. Management is a process that is different from planning, organizing, actuating and controlling which is carried out to achieve specified goals using humans and other resources. Yayat M. Herujito (2001:3). It is these various types of different activities that form management as a process that cannot be separated and is very closely related. An illustration of the meaning of management according to George R. Terry can be seen in the following table

Picture. 1 Management as a Proces

The various basic resources of management must be linked to the four management functions so that the specified goals can be realized.

Syafaruddin explained, from a broader perspective, management is a process of managing and utilizing the resources of an organization through the collaboration of members to achieve organizational goals effectively and efficiently. Syafaruddin, (2005:42). This means that management is the behavior of members in an organization to achieve its goals. In other words, the organization is a forum for operational management. A number of main elements that form management activities, namely: Human elements (men), goods (materials), methods (methods), money (money) and markets or (market). These six elements have their respective functions and interact or influence each other in achieving organizational goals, especially the process of achieving goals effectively and efficiently.

Management Functions

Management functions are basic elements that will always exist and are inherent in the management process which will be used as a reference by managers in carrying out activities to achieve goals. Syafrida et al, (2020:17)

According to Yayat, (2001:17) functions in management are a number of activities which include various types of work which can be classified into one group so as to form an administrative unit.

Management basically has four frameworks: planning, organizing, implementing and monitoring. This activity is called the management process. The word process is added to mean activities carried out in a systematic way and these activities are carried out by managers or leaders at all levels. Kardaman et al, (1997:5)

Another opinion suggests four management functions as explained by Syafaruddin, (2005: 62), which consist of: These four fundamental functions of management are: 1) Planning, 2) Organizing, 3) Actuating, 4) controlling. In management activities there are four functions, namely: planning, organizing, driving and supervising.

Thus, the function of management can be summed up in one sentence as follows, planning, organizing, mobilizing and supervising, namely to achieve a management goal, especially in the Islamic boarding school that the author studied at a predetermined time.

Cadre formation

Cadre comes from the Greek "cadre" which means frame. The broader meaning means a person who is able to carry out a mandate, has the capacity for knowledge and expertise, holds the baton and frames the existence and continuity of an organization. Cadres are the spearhead and backbone of an organization's continuity. In general, cadres are those who have completed all formal cadre training, have been tested in informal cadre training and have the skills for non-formal cadre training. From them it is not only hoped that the existence of the organization will be maintained, but it is also hoped that the cadres will continue to carry the mission of the organizational movement to completion.

Hasballah (1998:6) Throughout world history, in any nation or any belief or religion, Zuhairi et al (1997:12) in cadre formation have always had superior people who guide or lead their society in a more civilized direction. Cadre formation as a process method has many meanings. Cadre formation means mental formation of students, character formation, transformation of values and knowledge and also means regeneration efforts

Cadre Process

Terminologically, Albaz Rosada et al, (2005:65) define cadre formation as the process of producing cadres. Meanwhile, the definition of cadre itself is a person who is trusted to be able to continue and carry out existing tasks in an organization (Big Indonesian Dictionary). In other words, cadre formation is the process of producing people who have established competence to carry out their mandate in an organization. The

cadre formation process aims to produce cadres who have cadre skills (muwashofat) so that superior individuals are formed.

Developing cadres is different from developing society in general. Developing cadres is not enough with just ta'lim, tabligh, training and seminars. Developing cadres must be done through real charity, exposing them to reality. The training is intensive, paying attention to all aspects of life, to meet the personality standards of a leader. The cadre formation process in Islam is defined as an effort to prepare future leaders who are strong in maintaining and developing the identity of khairul ummah, the best people. This is in accordance with Allah's call in the Koran.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ

You are the best people who were born for humans, enjoining what is right, and preventing what is evil, and believe in Allah. If the People of the Book had believed, it would have been better for them, among them there were believers, and most of them were wicked people. (Q.S. Ali Imran. 3:110)

So the cadre formation process is a noble task that is not easy and not a simple matter. Here the role of the leader is to determine how to select prospective cadres who can build an organization so that it develops what is the obligation of the prospective cadre's mission.

Types of Cadreship

In this section, the cadre of Dai and Mosque Imams in holding the leadership relay in society is very important so that the cadre formation

method can be divided into two, namely:

a. Formal Cadreship

Formal words indicate that efforts to prepare a potential leader can be carried out in a planned, orderly and directed (systematic) manner. Nawawi, (1993:201)

Formal cadre formation is a cadre formation effort carried out by an organization or institution in the form of recruitment and education which is carried out in a programmed, integrated manner and aims to achieve the expected goals. This cadre classification includes special education, training and course activities.

b. Informal Cadreship

Informal cadre formation is basically not planned but takes place in normal life situations. It is precisely in this fairness that there is an opportunity for someone with an independent personality to show off his strengths in his various abilities. Nawawi (1993: 195)

So informal cadres are all activities outside formal cadres that can support the cadre formation process. What is included in this type of cadre formation includes committee activities, institutional leadership, assignments and the like. So cadre formation is a mechanism for forming cadres that requires teamwork in building an institutional goal.

Understanding Dai

The word dai comes from the Arabic form muzakkar (male) which

means someone who invites. Muannas (women) are called daiyah. (Munawwir: 1997) while in the large Indonesian dictionary, Dai is a person whose job is to preach. Preachers through the activities of the Dai spread the teachings of Islam (KBBI: 2005). In other words, a preacher is a person who invites other people, either directly or indirectly, through verbal, written or deeds to practice Islamic teachings or disseminate Islamic teachings, making efforts to change towards better conditions according to Islam.

Dai is a person who carries out da'wah, either verbally, in writing or in action, whether individually, in a group or in the form of an organization or institution. Dai are often referred to by most people as muballig (people who convey Islamic teachings). Allah says in the Koran:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

It means:

and let there be among you a group of people who call to virtue. Encourage what is right and prevent what is wrong. They are the lucky people. (Q.S Ali Imran: 104)

According to the interpretation of Al Misbah, the verse above tells us that not all members of society can carry out the missionary function. So let there be among you, O believers, a group of people, namely a group whose gaze is directed towards being emulated and whose advice is listened to, who invites others continuously without getting

bored or tired of virtue. Namely divine guidance. Encourage society to adhere to what is ma'ruf, namely noble values and customs that are well recognized by their society. As long as it does not conflict with divine values and prevents them from doing evil, namely what is considered bad and is denied by the common sense of society. Those who heed this guidance and whose position is truly high and dignified are the lucky ones. Get what they desire in this world and the Hereafter (Qurais: 2001).

Dai is a reflection of knowledge and practice of Islamic teachings for society. Therefore, a preacher must practice what he calls for. Do what is good and leave what is evil. With continuous improvement, morals, worship, muamalah, family, and everything that appears in a preacher will become more perfect. A Dai's mistake will have a worse impact than an ordinary person's mistake (Syarif: 2011). Becoming a preacher provides changes for an individual regarding changes in character, behavior, and speech. All of these things must be adjusted when being in front of many people or interacting every day.

Dai in terms is a Muslim who, according to the Shari'a, has the burden of preaching to invite the religion of Allah. There is no doubt that this definition covers all levels of the apostles, scholars, rulers of every Muslim, both men and women. (Abdullah: 2002).

Dai is one of the factors in da'wah activities which occupies a very important position in determining the success or failure of da'wah activities. A preacher who is meant to be general is not only a professional preacher, but also applies to everyone who wants to

convey, invite people to the path of Allah. Every person who carries out da'wah activities should have a good personality as a Dai.

Based on the definition of Da'I explained above, we can define ourselves that Da'i is someone who carries out da'wah. But of course it does not rule out the possibility that the da'wah carried out is not good or cannot be said to be perfect. Because their knowledge and will certainly have their own differences. A preacher is someone who brings change and becomes an example for the people. Things that usually become deviant behavior among society must be straightened out in accordance with the Koran and hadith which are in accordance with Islamic teachings, both aspects of life, aqidah, muamalah and so on. (Jamaluddin: 1995).

Da'i's duties

A Dai must know that he is a Dai. This means before becoming Dai. He needs to know what Dai's duties are, which are identical to the duties of an apostle. All apostles are Dai, especially Rasulullah Muhammad SAW, as the greatest apostle. (Said: 1994). The words of Allah SWT in the Koran:

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا

It means:

O Prophet, indeed we have sent you to be a witness, and a bearer of good news and a warner, and to be a caller to the religion of Allah with His permission and to be a light that illuminates." (Q.S Al Ahzab 45-46)

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The verse above, according to Al Misbah's interpretation, states that, O Prophet Muhammad, indeed we have sent you to all mankind as a witness to the truth, and a bearer of good news for believers in the form of worldly and spiritual happiness and a warning to anyone who is reluctant to accept Allah's guidance. And besides that, you also become a caller to Allah's religion with His permission so that with His blessing and permission the burden of this task is lightened on you and you are also a light that illuminates the path of humanity which is covered by the darkness of polytheism and disobedience. (Qurais: 2001).

Basically, the task of a preacher is to continue the duties of the Prophet Muhammad SAW. Namely conveying the teachings of Allah as in the Koran and the Sunnah of the Prophet.

Mosque Imam

The word "imam" is pluralized to "Aimmah". The prayer leader is someone who appears in front of the praying people to follow the prayer movements. (Wahidin: 2011). The definition of an imam is a person who is followed by a group of people, whether from leadership circles or others, whether in matters of truth or falsehood. This includes the prayer leader. Where the priest is a person of knowledge who is followed. The Imam of everything is the person who takes care of and handles that thing. Every person who is followed and obeyed, whether in good or bad things, can be called a priest. (Said: 2008).

Relevant Research Results

The research that is relevant to this research is:

1. Moch. Taufiq Ridho (2011) concluded that the results of his research on the cadre system for Islamic boarding school organizations were that the management of the Maslakul Huda Islamic boarding school was held by the students not only as organizational training, but also as training on how to manage the Islamic boarding school. So the Maslakul Huda Islamic Boarding School should pay attention to the following things in planning: (1) The amount of authority given by the caretakers to the administrators must be able to be utilized as well as possible; (2) The presidium's experience with the rolling system or exchange of positions within the members of the Maslakul Huda Islamic Boarding School Presidium Council is carried out again intensively and periodically; (3) The ability to lead a santri Islamic boarding school will be honed and become an important provision after graduating from the Islamic boarding school. So it is necessary to provide learning so that they have the ability to create curricula, work programs, manage budgets, and carry out other activities in Islamic boarding schools.

2. Rukhaini Fitri Rahmawati (2016) concluded that the results of her research on the cadre formation of da'wah through Islamic educational institutions are (1) Education is something that cannot be separated from da'wah because in da'wah itself there are elements of education, both teaching and change. Education is not only one of the processes in da'wah but is an important thing or part, even in the process of cadre formation or preparing a new generation that will carry on the baton of

da'wah. (2) Education is very urgent, where preparing da'wah cadres requires strengthening knowledge and knowledge so that these cadres can continue the path of da'wah well and not be misled. The role of Islamic educational institutions, apart from being a means of gaining knowledge for cadres, is also a place to develop the abilities or skills needed for preaching such as the ability to speak in public, the ability to organize and lead, the ability to socialize and mingle as well as other abilities that can become supporting competencies in preaching. (3) Cadre formation carried out indirectly by educational institutions through conceptualized activities means that prospective cadres are consciously and unconsciously prepared to become future candidates for da'wah.

Discussion

After making several observations, the author concluded that management activities at the Islamic educational institution Tahfidz Bait Qurany Legoso Tangsel Islamic boarding school had been carried out well. This can be seen from the existence of management and management functions implemented in cadre formation at this institution. However, it cannot be denied that this institution still has obstacles in several parts of its implementation. As a Tahfidz Islamic boarding school, this kind of achievement is an innovation. The habit of Tahfidz Islamic boarding schools is only to carry out Al-Quran study activities and train students to understand the Al-Quran in depth without paying attention to management factors.

The details of the management functions that have been implemented at the Tahfidz Bait Qurany Islamic Boarding School are as follows:

1. Planning

Planning is a series of activities to achieve the expected results. In this particular finding, the author has explained that planning for cadre formation at the Tahfidz Bait Qurany Islamic Boarding School for its santri students begins with the appointment of management at the end of the year, then continues with the formation of work units and work plans at the beginning of the year, namely at the start of each new school year.

The aim is to plan so that every activity in the institution runs in an orderly manner. The planning carried out is always connected to the past. So, before determining the work program, an evaluation of the previous year's performance and policies is first carried out.

Cadre planning at the Tahfidz Bait Qurany Islamic boarding school is carried out by the leadership and caregivers. However, according to data from special findings, the caretaker will appoint administrators who have experience in previous years. Therefore, the determination of new policies for each sector can still take into account previous years' experiences that have been implemented previously.

2. Organizing

Organizing is cooperation between two or more people in a structured way to achieve a specific goal or a number of goals. In organizing the

cadre of Dai and Mosque Imams at the Tahfidz Bait Qurany Islamic Boarding School. Collaboration between work fields or between work fields has been well established. This can be seen from the regularity of the institution in running the organization, for example accepting new students by coordinating with the education and dormitory departments regarding the number of students to be accepted. These two sections will collect data on available facilities first, then confirm this with the new student admissions section, and put it on the meeting agenda to be decided together. In other fields, the Tahfidz Islamic Boarding School also does the same thing, so that cooperation in cadre formation organizations can run well.

3. Implementation

Implementation is the entire effort. Techniques and methods to encourage organizational members to be willing and sincere in working as well as possible in order to achieve organizational goals effectively, efficiently and economically. Planning and organizing will not produce anything if it is not followed up with execution, execution or application.

The implementation of the plan for the cadre formation of Dai and Mosque Imams at the Tahfidz Bait Qurany Islamic Boarding School is guided as planned. Starting from teaching and learning activities, daily boarding school activities, da'wah development activities, student recruitment activities in district or provincial level competitions, administrative activities and so on. However, based on the results of the work evaluation, there are still several aspects that

need to be improved. It's like there are students or teachers who are lazy about taking part in the activities implemented by the Islamic boarding school. So the cadre target is still hampered by some Islamic boarding school residents who do not comply with Islamic boarding school regulations.

4. Supervision

Supervision or controlling is assessing and supervising everything that members of the organization do so that they can be directed to the right path according to their goals.

In the context of management of the cadre formation of Dai and Mosque Imams at the Bait Qurany Islamic Boarding School, supervision has been carried out with various activities at the Tahfidz Islamic Boarding School. Supervision of cadre formation is carried out by developing student cadres in various religious activities, there is also supervision carried out by sending preachers to various mosques during the holy month of Ramadan. The aim of this supervision is so that cadre activities can run optimally exactly as planned, or at least close to the goal.

Conclusion and Closing

From the observations made by the author, it can be concluded that the Tahfidz Bait Qurany Islamic boarding school has established a management system in its cadre formation. This can be seen from the management functions that have been carried out. The management functions include:

1. Planning for the cadre training of Dai and Mosque Imams for their students at the Tahfidz Bait Qurany Islamic boarding school is carried out at the beginning of the new academic year. The planning carried out includes planning in the field of recitation activities. field of recruiting students from various activities and other fields to support the implementation of cadre formation. The things planned include planning the number of new students admitted, determining the number of activities to be carried out, planning in the field of institutional regulations, planning for foreign language development, planning for the construction and provision of accommodation or dormitory facilities, and planning in the financial sector.

2. Organizing is carried out in the first phase of the formateur meeting and continued in the work meetings for each field. The mechanism for forming a work unit is by being directly selected or appointed by the senior officials of the Tahfid Bait Qurany Islamic Boarding School. The purpose of determining in this way is to avoid selecting people who are not competent in that field. Ownership of the Tahfidz Bait Qurany Islamic Boarding School is also private, so the owner of the boarding school also has the right to determine who is deemed capable of working well. However, only a small part of the organization is carried out in this way. In general, administrators are elected through a nomination process.

3. The implementation of cadre training at the Tahfidz Bait Qurany Islamic boarding school is proceeding as planned, although there are a few obstacles from students or teachers who violate it.

4. All Work Units carry out their respective duties. Implementation begins at the beginning of the new school year. Obstacles encountered while on duty will be outlined in the work evaluation meeting every week. Implementation could be shifted slightly from the initial plan at the beginning of the learning year, such as issues regarding activities carried out at the boarding school, and several other things that must be considered.

5. Supervision of cadre formation is carried out in two ways, namely using instruments and direct monitoring of the field by the Tahfidz Bait Quany Islamic Boarding School officials in each field and unit. The aim of supervision is so that all work units can work optimally as previously planned or at least close to the expected results in cadre training.

Suggestion

In implementing the management of ulama cadre formation, the Tahfidz Bait Qurany Islamic Boarding School should carry out several activities as follows:

1. Training in the field of accurate selection of student interests. This can be done with training by experts in the field of management and can also be done through comparative studies with other institutions that have adopted student management with a modern understanding of taking part in society at large.

2. Conduct evaluations from year to year so that problems can be identified that have been resolved and those that still need a solution.

3. Record all activities carried out each year including daily activities of students, administrators, meeting agendas, students' achievements in all activities, total income and expenditure, number of buildings built and repaired, as well as other inventory data. The aim is to be able to measure the cottage's achievements every year and make it easier for researchers to obtain accurate information.

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