

## Evaluation Analysis Reformulation Nusantara Moderate Ulama

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### ARTICLE INFO

#### Article history:

Received Des 8, 2023  
Revised Des 15, 2023  
Accepted Des 20, 2023

#### Keywords:

Management application  
Nusantara-moderate scholars  
Reformulation program  
Ulama program study

### ABSTRACT

Ulama Special Program (PKU) or Ulama Special Program with the same abbreviation, is a product of the initial Study Program (Prodi) of PKU Tafsir Hadith (TAHA) IAIN Antasari, before becoming UIN since 2005 became a superior program at IAIN, so many typical enthusiasts come from various parts of the island outside Kalimantan. The core of the program is to produce intellectual scholars who are able to combine religious knowledge (Islam and other sciences). Then it developed into PKU AFI (Akidah and Islamic Philosophy) Program with TAHA. Planning and management application and implementation in the field of implementation from student input, implementation and results are not all in accordance with planning and implementative management. Based on the problem of weak methodology of mastering the primacy of memorizing the Koran, mastering the basic science of keushuluddin and the main science of the study program such as the science of Akidah-Tasawuf-Akhlak and the science of logical sources (philosophy), plus there are still weaknesses in mastering the yellow book, English, and others, this study aims to analyze the evaluative recruitment of students, the process of non-regulated and special lectures, special religious guidance, special extra-curriculars, special financial assistance (scholarships) and additional programs in an 'exceptional' manner, so as to be able to produce prospective scholars with the formality of Higher Education. The research method is qualitative by analyzing the application of the program in the field in evaluative studies using observation, in-depth interviews and documentary methods. The results of the input, process and out-put targets, namely, although there are additional mastery such as Islamic boarding schools, yellow books and Arabic in scientific work from the results of the final thesis and coursework. Measured by academic achievement based on IP above 3.30 -3.75 plus. Another finding is the need to improve the jargon, the label of scientific content and the orientation of good morals, the ability to master local content Islamic science, as well as proposing a reformulation program (a more ideal improvement), with a new mission of producing or producing Nusantara-moderate scholars. Ulama-moderate-nusantara prioritizes ihsan - righteous deeds and community practices by and for the people. The soul of Islamist-modern nationalism, upholding the practices of the inheritors of the Apostles and Anbiya, but being a pioneer of the uniqueness of the archipelago.

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## 1. INTRODUCTION

The Ulama Cadre Program in the History of Ulama is briefly stated under the name of the Special Program for Ulama Akidah and Islamic Philosophy State Islamic Institute of Religion IAIN Antasari

was established in 2005, then developed in the direction of Special Ulama by involving other departments, including the department of Akidah and Islamic Philosophy (AFI) which was also known as Akidah Islam, once opened a special Special Ulama Special Ulama langhka enthusiasts, namely when 2008 with funding by the Ministry of Agama (formerly called the Department of Religion of the Republic of Indonesia (Depag.RI). However, as the name implies, by terming rare enthusiasts, it is really rare, and is opened only once. There were 36 students, and 22 were accepted, some of whom were majoring in Quranic Studies and Tafsir. These Khas Ulama as prospective scholars are specially educated inasarama with full scholarships (including tuition fees, there is a small allowance for Ulama Khas activities, and coaching money for both intra-extra-curriculum), and everything is free. As the name implies, whether it is because of the term "scarce interest" that makes this Ulama Khas only one batch, or the sustainability budget is diverted, and there is nothing at all. Then the special cleric stopped.

Prerequisites - the core of the Special Ulama of the Koran in the ulama period was very strict, even for the entrance test required above 10 juz. However, in the context of the realization of the ulama test, not all of them can be tested for 10 juz, due to several considerations. For example, it is difficult to find a background of students from pesantren who have that many typical Ulama core. The core competency test of the Khas Ulama is not necessarily carried out by tahfiz who memorized 30 juz. Maybe only based on the clarification of the entrance exam, by opening the Quran and checking the core of the Khas Ulama through such a model. Or it could be only certain surahs that are tested in an alternative manner based on general benchmarks, for example the short surahs of juz amma, or surah yasin, waqiah, tabarak (al-mulk), and the like, due to time constraints, test lecturers, test guidelines that are not standardized uniformity - the core test of the Typical Ulama, the standard of the core of the Typical Ulama is fast or slow, or in the form of recitation patterns - the core of the Typical Ulama, etc. all of which cannot be measured. All of them cannot be measured, because the score test indicators are not made for the uniformity of the way of demonstration - the core of the Special Ulama in question.

The problem of the core of the Special Ulama memorizing the Koran in the periodization of the ulama was also followed by IAT, but when the Research Team, participated in the selection in 2016 and 2017, it turned out that the problem of depositing the core test ulama of the Special Ulama memorizing the Koran in AF was not a priority, the important thing was to have at least 1 juz, namely juz Amma. What is prioritized is the ability of the yellow book Arabic language, and perhaps in addition, namely the ability; qualitative academic potential, talent-interest potential, scientific and intellectual intelligence to support the successful implementation of lectures.

The core problem of the Special Ulama of the Koran is a separate scourge as an obstacle, even though this is an important part of the main standard graduation since the input ulama has become a prerequisite for passing the Hadith Interpretation test and is also included in the Special Ulama of IAT.

Another problem is that the implementation of Ulama Khas seems inclusive - the ulama-ulama phase is opened - both in terms of recruitment, curriculum, syllabus, lecturers, leadership policies in ulama-ulama, funding issues, and some patterns of student activities that stop or experience stagnation.

So far, a special evaluation in the form of research conducted outside the team has never been carried out, so several fundamental questions arise, why until now, there are still some Ulama Khas class of 2018-2019 that have not been completely completed. Another issue, is the goal of achieving the vision-mission of producing prospective scholars of Ahlussunnah Waljamaah right on target? What specific characteristics distinguish the Ulama Khas in question from the regular Ulama Khas? What patterns of special Ulama in particular can be said to be able to produce prospective scholars of Ahlussunnah waljammaah. Furthermore, why so far Ulama Khas seems to run very "closed", especially in terms of exposure among lecturers, for example according to information from the results of field exploration (preliminary field smelling of this research), meetings have never involved lecturers outside -, or if the meeting is limited to members of the faculty senate, it is sometimes very limited too, and so on. The involvement of outside Ulama Khas and stakeholders in providing input to improve the implementation of Ulama Khas so far is also considered minimal.

Another basic problem according to previous information that does not want to be named, is that the Special Ulama seems to have never been held a comprehensive evaluation of either AH, or

others including AFI. Although there have been several studies, they are very simple and have not touched on fundamental matters based on the ideal Special Ulama Guidelines, meanwhile, the implementation guidelines themselves are not widely exposed, in other words, they are not compiled based on broad input, only made by individuals, or if it is said to be a team, only one or two people. Is this indeed a policy or is there an element of wanting to "keep something that is designed in such a way", so that it is not so openly known by those who do not become management or academic teams?

Another question is what evaluation standards are applied to measure the criteria of Ahlusunnah waljamaah, for example from the aspect of - mastery of the yellow book, from the aspect of mastery of the science of ushuluddin based on tafsir or the Koran, or based on the depth and strength of the core of the Special Ulama of the Koran along with the Science of the Koran and the Science of Tafsir? Then is there a special certification issued by an institution that accompanies graduation as a companion to the diploma -U, for example the certification of the Indonesian Ulama Council (MUI) or the certification of the Tilawatil Quran Development Institute (LPTQ) which provides a kind of guarantee regarding the characteristics or unusual mastery of the recitation aspect, the core aspects of the Khas Ulama etc.. Indicators that become graduation standards are needed. But according to information from a former assistant dean at Ushuluddin, it is not owned, by Ulama Khas. Then what is the measure?

Nevertheless, if the measure of clericism is based on the successful implementation of Ulama Khas, which runs as it should, according to the size of championship activities such as exemplary students, or campus activity competitions, maybe it can be used as one part of the graduation indicator as a scholar or prospective scholar. However, there should be a number of criteria that are measurable from other aspects. Especially if the measure of success has only been seen in one aspect, namely by producing alumni or graduates as a typical Ulama product. According to a lecturer who did not want to be named, the management and team, that Ulama Khas is indeed running according to the direction and planning prepared based on the proposal made since the proposal for Ulama Khas was rolled out. The fundamental question is what is the quality of the implementation of the Khas Ulama (one of the prerequisites for the Khas Ulama to be said to be successful, if there are internal and external evaluation measures that are running in accordance with the planning that has been launched in the Khas Ulama evaluative research not as part of the Khas Ulama proposal project reporting? The measure of the success of the Khas Ulama allegedly by the organizers in question has not been completed in an in-depth study based on the evaluation of the Khas Ulama, especially when the Khas Ulama is associated with the superiority of the Khas Ulama, namely producing prospective scholars or scholars of Ahlussunnah waljamaah.

The direction of this research is based on the reformulation -evaluative research model, mainly focused on the Khas Ulama planning the core of the Khas Ulama, the model of the Khas Ulama core, the quality of the Khas Ulama core, the breadth of the Khas Ulama core related to tajweed, the interpretation of the Khas Ulama core, or the text of the Khas Ulama core text of verses and chapters, whether extracted or sequential, even sequentially and simply based on the juz level; from juz one, two, three and so on, or - the core of the Special Ulama is random according to the "will" of the student to include the core of his Special Ulama.

Another design as a supplement, it is hoped that there is a new breakthrough in the - core of the Special Ulama itself requires a kind of curriculum, syllabi, SAP / RPS and separate evaluation, so that it can compare one design - the core of the Special Ulama with the design of another pattern of the Special Ulama. An example of a typical cleric's core model adopted in a Quranic boarding school, Room Tahfiz, or memorization booth, etc. as well as in the institutional context - memorizing the Quran, for example from the Jakarta Institute of Quranic Sciences (IIQ) or foreign higher education institutions, is a kind of Interest Talent Kiosk for memorizing the Quran, Philosophy, Sufism and Theology. Memorization or memorization is not only a strong memory for the values of concept terms, definitions and foreign language texts, but also - memorization really understands, understands, lives the content of the memorized text, and all of them, have a clear comprehensive and fundamental Ulama Khas planning. So the ability to memorize and understand at the same time, even if you are able to parse and reinterpret the core texts of the Khas Ulama. Starting from the background of the above problems, this research was conducted.

## 2. RESEARCH METHOD

The research was conducted with a qualitative approach to the implementation of AFI Special Ulama, Ulama Khas kitab kuning, Ulama Khas deepening Arabic and English discussions, Ulama Khas writing theses and Arabic-language scientific papers on Ulama Khas Khusus Ulama Akidah and Islamic Philosophy Faculty of Ushuluddin and Humanities UIN Antasari with the main study of the core of Ulama Khas Alquran, as a prerequisite for ulama to enter the test with the core of Ulama Khas 10 juz after completion. Another plus ability is being able to provide contextual Islamic interpretation according to the ideology of Pancasila and its derivatives in the study of Islam Nusantara. The research subjects were students of Special Ulama Khas This research involved students of the Faculty of Ushuluddin majoring in AFI (Akidah and Islamic Philosophy), class of 2019 sd. 2023 which numbered 10 people. However, given the similarity of activities and Special Ulama in the field, informants from IAT (Science of the Qur'an and Hadith) were added partly as informants and data supplements for activities that were not recapitulated by respondents in providing data information. Interviews were conducted to explore data on the implementation of Ulama Khas - the core of Ulama Khas, lecture design to obtain theoretical material for the core guidance of Ulama Khas, etc., with the main data source, namely students. Because students are considered as key information. Somewhat in-depth interviews were also conducted to collect data on the process of continuous improvement of the core of Ulama Khas.

Documentation was done to complete the data, especially the final results such as graduation data, proposal seminars, thesis munaqasyah etc., which were not found in the first and second data mining before. The analysis was carried out on the subject and object of the main data from the main source (students) which was extracted using deductive contest analysis, each theme was narrated briefly to provide a general description. Then from the findings, data that are worthy of being displayed for evaluative material are sorted out, both in accordance with program planning, as well as during the program process, and the results of program achievements are also seen. From the findings, a reformulation of the analysis was developed, to create a conceptual paradigm for program policy direction and program improvement in the future. Cross-checking analysis was also carried out on key informant peers, especially some IAT students who had graduated.

## 3. RESULTS AND DISCUSSIONS

The typical cleric periodization of clerics was launched by paying attention to various aspects both in management and policy that have been implemented according to the typical cleric reference proposal. Covering aspects of in-put, process and out-put outcome.

In-put is considered to be running well by recruiting prospective students from a boarding school background. The ability of students in the field of Arabic language and - mastery of the yellow book is considered good. For those who pass the Ulama Khas - ulama qualification selection, they still continue the oral selection and, plus the ability of academic achievement in tracking potential in the years before graduation.

The implementation of the PKU program for other majors (AFI), either currently running or in the future, is in accordance with the syllabi of the specially designed lectures that are based on the main IAT program, with a dense and high content weight. Lectures are carried out very specifically, including activities in dormitories and extracurricular student activities.

The overall evaluation to design a new direction to give birth to Ahlussunnah Ulama is considered successful and goes well, although there are obstacles and challenges, for example in terms of the prime ability to write a thesis that must be in Arabic, which causes the 4-year graduation time for the 2016/2017 batch of Special Ulama is not optimal. Intensive evaluation, especially from outside Ulama Khas so far, does not exist, which is typically in-depth and comprehensive except for annual reporting evaluations by the leadership, in this case the dean of the faculty as the responsible Ulama Khas.

Reformulation and Improvement Program in the study of regeneration (producing) ulama is focused on observing specifically at the level of the practice of mastery of yellow book learning and intensive study techniques both based on information from lecturers and students, especially also in dormitories with a pesantren-student model. Based on the results of the study, that there are still weaknesses, such as the deepening of the main program books, especially the study of tafsir and hadith, akidah-tasawuf and fiqh which need to be improved, especially in an effort to understand

future contextualization of the problems of Muslims, in terms of the ability of a prospective ulama in relation to this Typical Ulama. The weakness of Ulama Khas regeneration lies in the competitiveness in methodological mastery of excellence according to observations in thesis munaqasyah exams and mastery of the field of study of the exam in question, especially the core specifications of the interpretation of the Qur'an and Hadith in the contextualization of local mastery, both intellectual heritage, stature, distinctive and unique characteristics of the scientific product in question, as well as a central figure to be developed and reformulated into a moderate Nusantara pilot project, with typical ulama plus facing the times.

Redesigning the values of the meaning of moderate clerics and the archipelago according to the demands of the times related to the reproduction of qualified clerics in continuing this Typical Ulama program in the future absolutely makes evaluations-reformative and reformulative in the aspect of a new comprehensive planning in accordance with the direction as a policy - the characteristics of this vulama towards the moderate clerics of the archipelago as desired in the design of this new Typical Ulama program. That is, reproducing a distinctive, unique and local scientific treasure, with the dimension of reviving the intellectual heritage of local scholars, so that the ability to moderate the Nusantara fatwa (the role, duties and reinforcement of nationality, nationalism, and integration of Islam with typical Indonesianness) is superior and resilient in the pace of PT policy, especially UIN Antasari, in this context; Typical AFI scholars more effectively and effectively, such as reviving the treasures of written heritage, such as learning the study of Sifat Dua Puluh, the point is such as mastering the local book Sabilal Muhtadien, and Tuhfaturaghibin, etc. By reviewing and reinterpreting the written book products of the great works of local scholars for the excellence of the Islamic civilization of the archipelago.

#### 4. CONCLUSION

Some suggestions as recommendations for improving the AFI Special Ulama Program and others in the future include: There is a need for a core pattern of study of Khas Ulama other than in the technical application of learning by using the Lab. Akidah and Islamic Philosophy in order to facilitate the implementation of more effective lectures, there is also a need for a pattern of bahsul masail in each thematic curriculum on the syllabus both in regular lectures and in -study and book review in the student boarding school. There needs to be a shafahi exam on an additional exam pattern, namely in the form of an oral exam both - the core of Ulama Khas and the core of mastery of the yellow book texts, and as a legitimization of student graduation qualifications given a certificate of Ulama Khas comprehenship in collaboration with MUI, NU and professional institutions.

Need intensive Special Scholars - core Special Scholars memorizers and main practitioners of the Qur'an and Hadith, especially - core Special Scholars Afi theological experts kalam, philosophy-tasawuf and khalak-amal pious, so that not only textual but also the ability of interpretation, tajweed, selectivity - mastery of core Special Scholars popular hadiths that are in contact with the needs of the people and problems in the community, added to the ability of filtering legal hadiths as a provision for them to become prospective scholars in the community after completing their studies. It is necessary to continue the Nusantara national program on breeding, printing and reproducing other typical Ulama formulas for faculties that are considered rare in demand. So that the Ministry of Religious Affairs of the Republic of Indonesia continues to project a regeneration application proposal that is integrated with Nusantara's Indonesian activities for departmental units (study programs) to provide supplements to the faculty's Typical Ulama, for future periodization. Thus, the reproduction of ulama for Islamic higher education institutions remains sustainable.

All suggestions and proposals for improvement in research both evaluative and criticizing the AFI program and others are solely in the context of high concern for future improvements, not in an effort to underestimate, let alone "strip" in a subjective non-scientific context "ghibah hoax" is far from it. So that whatever the result, everything remains in the corridor for the progress of the faculty and our beloved HUI Antasari.

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