Management of the Sabrun Jamil Islamic Boarding School in Developing Da'i Cadres in Bone Bolango

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ABSTRAK

Tujuan penelitian ini yaitu ingin mengetahui manajemen Pondok Pesantren Sabrun Jamil dalam membina kader da’i. Penelitian ini menggunakan jenis penelitian kualitatif dengan data yang diperoleh dari dokumentasi, wawancara dan observasi dan literatur yang berhubungan dengan materi-materi penelitian. Data yang diperoleh dari responden, informan dan dokumen kemudian diolah dengan proses editing, klasifikasi data dan interpretasi data. Hasil penelitian ini adalah Pondok Pesantren Sabrun Jamil Kecamatan Botupingge dalam membina kader da’i, telah sesuai dengan prinsip-prinsip manajemen: Perencanaan, Pengorganisasian,Penggerakan dan Pengawasan*.* Bentuk pembinaan kader da’i di Pondok Pesantren Sabrun Jamil Kecamatan Botupingge dilakukan dua cara yaitu: *Pertama,* pembinaan dalam pondok pesantren, berupa ceramah singkat (kultum), kajian kitab kuning, pembacaan barzanji, sholawatan, tilawatil Quran dan kajian-kajian Islam lainya. *Kedua,* pembinaan kader da’i terjun langsung ke masyarakat dalam program Pondok Pesantren Sabrun Jamil yang disebut PPM (Praktek Pengabdian Masyarakat) dan PPL (Praktek Pengabdian Lapangan). Hambatan yang dialami dalam membina kader da`i adalah kualifikasi para ustadz yang tidak sesuai dengan bidang keahlian berdakwah, dan para santri yang masih awam dalam pengetahuan Agama Islam. Solusi dalam hal pembinaan kader da`i di Pondok Pesantren Sabrun Jamil adalah mendatangkan para ustadz yang memiliki ilmu Islam dengan kualifikasi bidang aqidah, akhlak, syariat Islam dan memiliki semangat berdakwah. Santri diarahkan oleh Ustadz untuk menjadi kader da’i yang memahami konsep dakwah (amar ma`ruf nahi munkar).

**Kata Kunci :** Manajemen, Pondok Pesantren, Pembinaan Da’i, Dakwah

ABSTRACT

The aim of this research is to find out about the management of the Sabrun Jamil Islamic Boarding School in developing da'i cadres. This research uses qualitative research with data obtained from documentation, interviews and observations and literature related to research materials. Data obtained from respondents, informants and documents are then processed through editing processes, data classification and data interpretation. The results of this research are that the Sabrun Jamil Islamic Boarding School, Botupingge District, in developing da'i cadres, is in accordance with the management principles: Planning, Organizing, Mobilizing and Supervising. There are two forms of training for da'i cadres at the Sabrun Jamil Islamic Boarding School, Botupingge District, namely: First, training in the Islamic boarding school, in the form of short lectures (kultum), yellow book studies, barzanji reading, sholawatan, reciting the Koran and other Islamic studies. Second, coaching da'i cadres to go directly into the community in the Sabrun Jamil Islamic Boarding School program called PPM (Community Service Practice) and PPL (Field Service Practice). The obstacles experienced in developing da`i cadres are the qualifications of the ustadz which do not match their field of preaching expertise, and the santri who are still unfamiliar with the knowledge of the Islamic religion. The solution in terms of developing da'i cadres at the Sabrun Jamil Islamic Boarding School is to bring in ustadz who have Islamic knowledge with qualifications in the fields of aqidah, morals, Islamic law and have a passion for preaching. The students are directed by the Ustadz to become da'i cadres who understand the concept of da'wah (amar ma`ruf nahi munkar).

**Keywords :** Management, Islamic Boarding Schools, Da'i Development, Da'wah

INTRODUCTION

Human resources are one of the most important elements in life. Where the success or failure of something that has been planned lies in human resources. Human strength is formed from the nature and character inherent in each individual and their environment, and more importantly, basic understanding and understanding provides solutions to problems that occur in their time.

They as reformers were not immediately born into great people. Like the ancient myth, the Romans viewed Hercules as the incarnation of the Gods. However, great human resources as well as reformers have supporters and education. Both the state, community organizations and even schools (Islamic boarding schools).

History proves that when this world was filled with disbelief, darkness, stupidity and ignorance, from behind the mountains of Batha (Makkah) a light of guidance radiated which penetrated the East, West, North and South so that all corners of the world were illuminated with this light of guidance. In just a short time, namely 23 years, the Prophet Muhammad SAW was able to produce human resources who fought for Islam. In fact, it has been proven that they have succeeded in placing power in the hands of the Muslims (Rah.a, 2006).

History explains how the Prophet Muhammad SAW formed an Islamic mindset (Aqidah and Shari'a) for his friends who first converted to Islam, namely at the house of one of Arqam Abi Arqam's friends, so the house was called Darul Arqam (Arqam's house). This is the place where the friends heard verses from the Koran and explanations from the Prophet SAW. In short, this is where they are trained and trained seriously and continuously (Iskandar, 2014).

In the 20th century, the shift in Islamic life was shifted to a change in secularism, Secularism is an ideology that requires separation of religion and life, more separation of religion and state, as the driving force, namely the imperialist state (colonizer). where an order has been born that is far from religious values. Namely a capitalistic economic order, opportunistic political behavior, hedonistic culture, individualistic social life, syncretistic religious attitudes, and a materialistic educational paradigm. Economic activities are driven solely for the sake of achieving material gains without regard to whether the activities are in accordance with Islamic rules or not, as are other activities (Alwaie.net, 2022). Even Muslim scholars use western viewpoints as a benchmark (Budiardjo, 2008).

In an era of multidimensional crisis, Islam should be able to provide complete solutions and create Islamic human resources (Da`i) for how life today can be realized like the glory of Islam during the times of the prophet and his companions in Medina. Making Islam a regulation and solution to the problems of individuals, families, communities and even a very big regulation, namely state regulation.

Why does Islam have to regulate it? the answer. Because Islam is the perfect religion (Din). Since it was revealed 14 (fourteen) centuries ago, Islam has provided humans with comprehensive solutions to all the problems currently and will be faced by humans (Iskandar, 2014). Allah SWT says, “On this day I have perfected your religion for you, and I have completed my blessings for you, and I have approved Islam as a religion for you." (QS Al-Maidah: 3) (RI, 2011).

Islamic teachings are a perfect and comprehensive conception, because they cover all aspects of human life, both worldly and spiritual. Furthermore, one of the religious activities that is directly used to socialize Islamic teachings for its adherents and humanity in general is da'wah activities (Ilahi, 2006).

This era is an era of competition, where if human resources are not skilled both intellectually and produce good products in this era. they are definitely left behind. So there needs to be good management (arrangement), so that Muslim human resources are not swallowed up by the times. One of the current alternatives is the school environment, which in Islam is better known as Islamic boarding school. Because Islamic boarding schools are a tool to create an Islamic society, where Islamic boarding school education combines 3 elements of education, namely: (1) Worship to instill faith, (2). Tabliq (Da'wah) to spread Islam, and (3) Charity to realize community activities in daily life (Idochi, 2019).

This Islamic boarding school is an institution that accompanies the propagation of Islam in Indonesia. Islamic boarding schools can be seen as ritual institutions, moral development institutions, missionary institutions, and the most popular is as Islamic educational institutions that experience the romance of life in facing various internal and external challenges. As an educational institution, Islamic boarding schools have existed in society for six centuries (from the 15th century to the present) (Qomar, 2002).

In this Islamic boarding school, da`i cadres who used to be human resources who did not have an understanding of Islam and were not experts in matters of world management will be trained (coached) by teachers, ustadz and ulama who have abilities in their fields, when are in a boarding school environment. Coaching is carried out not only for one hour, one day, one month, but this coaching takes a long process or time according to the existing rules at the Islamic Boarding School.

Coaching is a continuous effort to train, educate and develop a person's basic personality in achieving perfection with the talents of each character and personality. what is meant by coaching here is an effort to develop da’i (Khair, 2017).

Islamic boarding schools in Indonesia are so vast, stretching from Sabang to Marauke. In fact, in the Gorontalo area, many Islamic boarding schools have been built, including Al- Akhirat, Al-Huda, Al-Falaq, Hubulo, Sabrun Jamil, and Hidayatullah, all of which have the character of preachers in accordance with their Islamic boarding schools.

In this research, we only took one Islamic boarding school as research to look further at the development of preachers in Islamic boarding schools. The Islamic boarding school that the researchers chose was the Sabrun Jamil Islamic Boarding School, Botupingge District. The author wants to look in depth at the Islamic development activities that occur in the Islamic boarding school in terms of producing da`i cadres who are able to carry out Islam as a whole.

The formulation of the problem raised is: How is the Management of the Sabrun Jamil Islamic Boarding School, Botupingge District?; What are the Steps for Da`i Development at the Sabrun Jamil Islamic Boarding School, Botupingge District?; What are the Obstacles and Solutions to the Development of Da`i Cadres at the Sabrun Jamil Islamic Boarding School?

This research is based on research efforts to describe and interpret what is going on or happening regarding the conditions that are going on or happening regarding the Management of Da`i Cadre Development at the Sabrun Jamil Islamic Boarding School, Botupingge District. The approach used in this research is a sociological approach. The sociological approach is divided into two: the Individual Approach and the Social Approach.

The data sources are primary data, namely direct data collection through interviews with Ustadz and students at the Sabrun Jamil Islamic Boarding School, Botupingge District, and secondary data is data collection as a whole, whether it is archived documents, files or images at the research location or documents obtained during the research. 108. Data collection techniques are carried out in various settings, various sources and various methods. When viewed in terms of data collection methods or techniques, data collection techniques can be carried out using observation, interviews and documentation.

The data analysis technique used in this research is interactive model analysis. In this model, the three components of analysis, namely data reduction, data presentation and conclusion drawing, are carried out in an interactive form with the data collection process as a cycle. The three activities in interactive model analysis can be presented by reducing data, presenting data and drawing conclusions (Lexy J. Moleong, 2019).

THEORETICAL FOUNDATION

Management as a process of working through other people to achieve an organization in a changing environment. This process is centered on the effective and efficient use of human resources (Kreitner, 1998).

According to Robret L.Katz, a manager who has management to be able to run an organization requires three essential skills or skills, namely:

1. Technical skills include expertise and knowledge in a particular field.
2. Human skills are the ability to work well with other people.
3. Conceptual skills are the ability to think and reason about abstract situations to see the organization as a similarity and relationship between sub-sub units, and to describe how the organization fits into an environment (Ilahi, 2006).

Pesantren is taken from the word "santri" which means a good human being, likes to help. So the word Islamic boarding school is interpreted as a place to educate good people (Idochi, 2019). Islamic boarding schools are religious educational institutions that function as social institutions.

Islamic boarding schools are essentially multifaceted institutions and therefore have many diverse functions. For example, seeing Islamic boarding schools as traditional institutions that carry out functions as social institutions and religious broadcasters. Meanwhile, other opinions state that there are three functions of Islamic boarding schools, namely, the function of transmitting and transferring Islamic knowledge, the function of maintaining Islamic traditions and the function of reproducing ulama (As’ari, 2015).

Islamic boarding schools grow from the bottom, based on the will of the community consisting of kiayi, santri and surrounding communities including, sometimes, village officials. among them, Kiayi has the most dominant role in realizing and developing it. Finally, Islamic boarding schools are the most autonomous Islamic educational institutions that cannot be interfered with by outside parties except with Kiayi's permission (Qomar, 2002).

Coaching is an effort to develop a personality that is independent and perfect and can be responsible, or an effort, influence, protection in the assistance given to a child that is aimed at the child's maturity, or more quickly helping the child to be competent in carrying out his own life tasks (Tandirerung, 2018).

Coaching according to the Big Indonesian Dictionary (KBBI) comes from the word "bina" which means to build, establish, strive for more progress. Coaching is a process, action or statement of a goal and can make improvements to something. The coaching carried out by correctional students is based on the best interests of the child, where the child will be given a coaching program that will benefit the child (Andriyana, 2020).

Da'wah in the opinion of Sheikh Ali Mahfudz is inviting people to teach goodness and follow instructions, telling them to do good things and forbidding them from doing bad things so that they can get happiness in this world and in the afterlife. This opinion is also in line with Al-Ghazali's opinion that amr ma`ruf nahi munkar is the core of the da'wah movement and the driving force in the dynamics of Islamic society. Meanwhile, according to Bakhial Khauli's opinion, da'wah is a process of bringing Islamic rules to life with the aim of moving people from one situation to another (Perdana & Panambang, 2019).

Da'wah is an inseparable part of the history of the development of Islam. The teachings of Islam which are adhered to by mankind in various parts of the world are the most concrete evidence of the da'wah activities that have been carried out so far (Perdana & Pakili, 2020). Da`i means a person who carries out da'wah. Meanwhile, terminologically, a da`i is every Muslim who has the mindset ofmukallaf (aqil baligh) with the obligation of da'wah. Mukallaf in question means thinking about seeking arguments for wisdom from Allah SWT. This means that thinking is doing reasoning and contemplation of the heart in the condition of the person thinking to understand Allah. In this way, it is a necessity for him to be able to gain insight into supernatural things from observing them with his senses. This is an obligation in the field of ushuludin (Iskandar, 2014).

RESULTS AND DISCUSSION

**Management of the Sabrun Jamil Islamic Boarding School**

In general, large organizations and small scale organizations, especially Islamic boarding schools, certainly require management that will make the Islamic boarding school active. The Sabrun Jamil Islamic boarding school is an organization that is engaged in educational activities focused on spirituality (Islamic religion) to create students who have an understanding of Islam and the implementation of Islam.

Because the Islamic religion is not only carried out by every individual who enters the Islamic boarding school, but must be conveyed to the community. So that ordinary people understand that Islam regulates everything in human life on earth.

The greatest hope when the Islamic Boarding School was established in the Botupingge area (Sarun Jamil Islamic Boarding School) was to create further regeneration to spread Islam according to the hopes of the founder of the Islamic Boarding School. They are also skilled in preaching Islam in their hometown and can be useful when they have finished studying Islam at the Islamic Boarding School (Abdullah, 2019).

1. Planning for Sabrul Jamil Islamic Boarding School

In any activity, of course the starting point is to create synergy between the actor (Ferson) and the achievement of the goal, namely the plan that is carried out. Planning is a process of preparing things to be done in the future (Enoch) and creating alternative policy programs and procedures (Koontz and O'Dannel) that will come so that the set goals can be achieved. Good planning starts with correct (hohih) and clear goals. The Sabrun Jamil Islamic Boarding School generally has the aim of making students achieve and be cultured on the basis of Faith and Taqwa (Vision of the Islamic Boarding School).

"First, in enlivening the atmosphere at this Islamic boarding school, (Sabrun Jamil) planned a schedule that would put them in an active religious atmosphere. because the students who enter the school are not graduates from madrasah schools, but graduates from public schools. This makes the Ustadz form a schedule in advance. "So that the Ustadz are able to develop students in the long term, medium term and short term" (Abdullah, 2019).

Researchers when conducting interviews with several students found an answer, where most of the answers remained the same. don't really understand Islam, especially don't know mangaji (reading the Koran). Because they are elementary school graduates and junior high school graduates. In fact, this is one of the things that the Ustadz and Ustadza focus on planning so that they can change when they are in Islamic boarding schools.

The starting point in implementing a plan is focused on 2 activities, when the students are already at the Sabrun Jamil Islamic Boarding School. The activity plan is:

1. Santri Development Plan
2. Plan for students to interact with the community

In a coaching plan, it is directed to change students in terms of Islamic activities, Islamic morals with a plan to change non-Islamic thoughts to Islamic ones.

This coaching plan is carried out in order to produce students who are conscious and have the right intention to spread Islam (Islamic Da'wah) in the midst of society or what we often call great preachers. The coaching plan is targeted to ensure that the ustadz always intensively train the students by studying Islam.

If the coaching plan has been completed. So we will plan how the preachers who have received training can be useful in society because of Islamic knowledge.

The second plan for santri is directed at interacting with the people or society (tafa`ul ma`a al ummah). This activity is intended to foster and change the thoughts of the people, feelings of the people and their habits and rules that are not in line with Islam, directed by the preachers to the nature of Islam which is based on the Koran and Hadith. And furthermore, society is directed to fight for Islamic life. Because the fruit is the result of students preaching.

1. Organizing the Sabrun Jamil Islamic Boarding School

Organizing is a form of cooperation between a group of people to achieve predetermined goals. Organization can be seen from the activities at the Sabrun Jamil Islamic Boarding School which are written in the organizational structure.

This activity requires an element of Islamic boarding school manpower, in this case the element of manpower lies entirely with the Leadership of the Sabrun Jamil Islamic Boarding School and the design or proposal from the Islamic Boarding School administrators, especially by the education and teaching section to the Head of the Sabrun Jamil Islamic Boarding School.

The boarding school leadership has several aspects in recruiting teaching staff at the Sabrun Jamil Islamic Boarding School, including:

1. The formulation of the main objective of the Sabrun Jamil Islamic Boarding School is to produce quality students who can master the yellow book and without neglecting other teachings of Islamic law, namely Fiqh, Morals, Tauhid, Tajwid, Hadith Sciences and others.
2. Selection of teaching staff is carried out to select truly qualified teaching staff in their respective fields or expertise.
3. Using teaching staff from students who have graduated or qualified alumni.
4. The process of procuring teaching staff is carried out according to the needs of the Islamic Boarding School (A. R. Jusuf, 2019).

At the stage of organizing the staff who will provide guidance at the Sabrun Jamil Islamic Boarding School, the leadership of the Sabrun Jamil Islamic Boarding School gives authority to the administrators of the Sabrun Jamil Islamic Boarding School to select and select the supervisors or educators who will be placed at the Sabrun Jamil Islamic Boarding School. So it can be said that in terms of organizing staff in Islamic boarding schools, there are only two working groups, namely caregivers who have the authority to make decisions or policies, and the education and teaching section which has the right to choose coaching staff or educators.

The researcher observed in field observations that the coaching staff or educators at the Sabrun Jamil Islamic Boarding School were still focused on one aspect, namely alumni or graduates at the Islamic Boarding School. This indicates being a little closed with other people who bring certain thoughts and even currents.

1. Actuating Sabrun Jamil Islamic Boarding School

This movement was held so that everyone within the structure of the Sabrun Jamil Islamic Boarding School can work together sincerely to provide knowledge of the Islamic religion, so that they can become da`i cadres who come out of a great Islamic Boarding School. This movement was also carried out to direct the students to enter society with the knowledge capacity that has been taught at the Islamic Boarding School.

The driving function in management is related to all activities scheduled by the Islamic Boarding School Leaders and the Sabrun Jamil Islamic Boarding School Management. So that the initial movement can be well established and successful in developing da`i cadres, it is necessary to pay attention to the initial plan that has been agreed upon by all implementing elements at the Sabrun Jamil Islamic Boarding School.

At the initial stage in developing da`i cadres, of course the Leader and Management of the Sabrun Jamil Islamic Boarding School already had Islamic knowledge (Staqofah Islam). In this way, Islamic boarding school administrators will continue to strive to eliminate student habits that are not in line with Islamic nuances in the Islamic boarding school environment.

"At the Sabrun Jamil Islamic Boarding School, the students are trained on how to appear in front to deliver a lecture title which they themselves search for the title or our term is Kultum (seven minute lecture). Sometimes students can lecture for a maximum of twenty minutes, even if they deepen and develop what they are saying, they lose track of time. If someone doesn't want to appear, they will receive a punishment. Another activity carried out is that in the afternoon, waiting for the evening prayer, they recite the Bar Promise which the students perform there in groups guided by one of the students or santriyawati. "This activity is carried out routinely because it has been scheduled by the Ustadz at the Islamic boarding school" (Z. Jusuf, 2019).

Another activity of the students is that they try to socialize or mingle with the surrounding community so that the knowledge they acquire can be useful for the community around the Islamic boarding school. The activities they carry out include being invited for Friday Sermons, Islamic lectures on Islamic holidays. Sometimes, if someone dies, the students are invited to do tadarusan or recite verses from the holy Koran from the first day to the seventh day (I. Jusuf, 2019).

So that the students at the Sabrun Jamil Islamic Boarding School do not get bored in the coaching process carried out by the Ustadz, the Head of the Boarding School with his idea of doing an alternative presents the Ustadz who will provide material for example the Ustadz is proficient in yellow books, Qori and Qariah training, Mufrodat in Arabic and English and also materials about Islam which will add to the scientific knowledge of the students. Even alumni are involved in providing motivation so that they are enthusiastic about studying at this Islamic boarding school. There are also students doing comparative studies with students in another school (Kono, 2019).

Sabrun Jamil Islamic Boarding School, from its inception until now, still exists and produces alumni because it does two things every year, including: (1). Always carry out outreach in schools to introduce Islamic boarding schools. For example, they are Ustadz and collaborate with OP3SJ in MTS/SMP and MI/SD schools in the Bone Coastal section of Bone Bolango district, Gorontalo Province. (2). Carrying out the annual PPM (Practice of Community Service) activity, this activity is an annual activity at the Sabrun Jamil Islamic Boarding School which is specifically for class III Madrasah Aliyah students. In fact, PPM is the most important momentum for students to apply the knowledge gained from Islamic Boarding School learning activities, as well as a means to socialize the vision and mission of the Sabrun Jamil Islamic Boarding School among the community.

Apart from PPM, the annual program that has been planned by the Islamic Boarding School is also PPL (Field Experience Practice). Where those who carry out this agenda are students and female students of class III Madrasah Aliyah. The aim of this PPL is to focus on students being able to teach in class or practice teaching at the same level as MA (Madrasah Aliyah, MTS (Madrasah Tsanawiyah), and MI (Madrasah Ibtidaiyah) (Mahma, 2019).

1. Supervision (Controlling) of the Sabrun Jamil Islamic Boarding School

Supervision is one of the functions in organizational management. Which means a process of monitoring and evaluating an activity. Supervision is said to be important because without good supervision it will certainly result in unsatisfactory goals. Both for the organization itself and for its workers.

Monitoring measures predetermined plans and goals to determine whether performance is in line with those plans and to take necessary remedial action to see that human resources are used as effectively and efficiently as possible in achieving goals.

During supervision at the Sabrun Jamil Islamic Boarding School, researchers saw that supervision was carried out routinely every day, because the students lived in the Islamic Boarding School which had been provided by the boarding school. they not only live in Islamic boarding schools but carry out programs created by Ustadz. Supervision is carried out directly by the Head of the Islamic Boarding School and the caregivers of the students.

Researchers also see that this supervision is not only distributed to Ustadz. The boarding school leaders provide lessons to the students to be able to train them to lead, the organization is called OP3SJ (Sarun Jamil Islamic Boarding School Student Organization. OP3SJ is directed at how they supervise fellow students in terms of Islamic Boarding School activities.

In leading the Sabrun Jamil Islamic Boarding School, the leadership continues to pay attention to the supervision of the Islamic Boarding School administrators. This monitoring is carried out to determine the results that have been achieved. Supervision is carried out by means of Islamic boarding school teachers paying direct attention to the performance of Islamic boarding school administrators and Islamic boarding school teachers in carrying out activities for developing da`i cadres.

Apart from that, the caregivers in various meetings gave a little advice and advice to further strengthen the enthusiasm of the students who had carried out guidance to the students. This supervision is carried out to measure the results of the coaching process for students, one of the memorization tests (Z. Jusuf, 2019).

Researchers conducting observations at the Sabrun Jamil Islamic Boarding School found that supervision was not optimal by the Islamic Boarding School. Because there are several reasons behind it, including:

1. Supervision is only carried out by the Lodge Leader and the Lodge Caretaker. This indication is because the ustadz who provide knowledge to the students do not live in the Sabrun Jamil Islamic Boarding School environment. There is no comparison between the Ustadz who supervises the students.
2. The role of OP3SJ is not optimal. Because some students do not obey them, because they are both students.
3. Supervision is not optimal because some of the students choose to live outside the Islamic boarding school.

**Development of Da`i Cadres at the Sabrun Jamil Islamic Boarding School**

Coaching is a continuous activity effort to learn, improve, perfect, direct, develop, the ability to achieve goals so that the target of coaching is able to appreciate and practice Islamic teachings as a pattern of daily life both in personal life, family and social life of the community.

Both formal and non-formal coaching is carried out consciously, planned, directed, organized and responsible, in order to introduce, grow and develop a balanced, complete and harmonious personality base.

Departing from the paragraph above, the Sabrun Jamil Islamic Boarding School consciously carries out training for its students so that they can carry out Islamic Da'wah (Da`i) to the public. Da`i development is carried out according to mutual agreement through internal Islamic Boarding School discussions.

"The development agenda for the students is focused on extra-curricular or boarding activities, including salawatan, barjianji, qiroah, yellow book, and also materials related to the Islamic religion. If there are Islamic holidays on the agenda, then before the day of the event they are trained first. For example, celebrating the Prophet's birthday, the students are included in participating in activities" (Z. Jusuf, 2019).

Researchers observed that the development of students at Islamic boarding schools was not optimal. because the students are busy doing the tasks given by the Madrasah Ustadz (MA/MTS). When students attend boarding school activities, they only appear the same or in other words, only some of them are enthusiastic about participating in boarding school activities. This guidance is not optimal because some of the students do not have true intentions, only coercion by their parents. Even the implementation of activities within the Islamic boarding school environment is not optimal because it is still focused on the habit of punishment if students do not participate in activities.

During boarding school activities, the people who deal most with the students are the boarding school leaders and the students' caretakers, some of the other administrators are rarely present during boarding school activities, because most of the other administrators are staff carrying out formal activities in the morning. So this is one of the reasons why students are neglected or not optimal in their development.

**Obstacles and Solutions to the Development of Da`i Cadres at the Sabrun Jamil Islamic Boarding School**

Obstacles at the Sabrun Jamil Islamic Boarding School can arise in several ways, namely:

1. Barriers to Funds (Financial Resources)

Funds (Financial Resources) are the most important thing for activities at the Sabrun Jamil Islamic Boarding School. From the results of interviews with the treasurer of the Sabrun Jamil Islamic Boarding School, financial sources were obtained from parents and students, and non-binding donations from the community and from the government. In this case, the Sabrun Jamil cottage does not receive BOS from the center or government.

This is one of the things that hinders the implementation of coaching at the Sabrun Jamil Islamic Boarding School. Because the students at the Islamic boarding school who are responsible for providing food and drink are the responsibility of the boarding school. The distribution of food rations is only limited to the budget at the Sabrun Jamil Islamic Boarding School.

The following obstacle regarding funding for teaching staff or supervisors who supervise the students every day while they are at the Sabrun Jamil Islamic Boarding School is less than satisfactory. Due to limited financial resources. The funded educational staff are honorary educators. The unsatisfactory fee is around Rp. 250,000 and is paid every 3 months in the amount of Rp. 750,000 (Bakari, 2019).

1. Barriers to Supervisors (Ustadz)

The administrative and teaching staff at the Sabrun Jamil Islamic Boarding School are still very lacking and do not match the areas of expertise they have. Especially the experts who gave birth to the preachers (Ustadz Kondang).

"At the Sabrun Jamil Islamic Boarding School, there is still no Ustadz who is an expert in developing preachers and they even still invite Ustadz from outside for coaching at this boarding school, but it is not optimal. because the Ustadz does not routinely do it once a week. "Therefore, this Islamic boarding school needs a Ustadz who regularly trains the students every day"(Z. Jusuf, 2019).

1. Obstacles for students

Researchers conducted interviews with them, the answers were different in the case of those at the Sabrun Jamil Islamic Boarding School. From the interviews, researchers found positive and negative answers to them. The students include:

Abdul Rahman Iloha as Chair of the MA Sabrun Jamil Student Council stated that he was comfortable studying at the Sabrun Jamil Islamic Boarding School, seeing that the Ustadz were friendly and their knowledge could be useful in the community. He said that when he first entered the Sabrun Jamil Islamic Boarding School, it was not his will but based on the wishes of his parents. In fact, the difficulty he encountered when he first entered was that he didn't understand Islam, he rarely prayed, and he didn't know how to read the Koran, which is the main capital for joining the Pondok Program. This student stated that the boring thing at the Sabrun Jamil Islamic Boarding School was that the way to pray was not good. Because waking up at dawn is very difficult, you need an effective method. "The hope of these students is that the Sabrun Jamil Islamic Boarding School will be better and can produce extraordinary people"(Iloha, 2019).

Adwiyah Pakaya, who holds the Sports Department at the Sabrun Jamil Islamic Boarding School, said that "it is comfortable at the Sabrun Jamil Islamic Boarding School, because there is a togetherness between friends and good Ustadz. The driving force of schools at Islamic boarding schools is parents. This student said that when he first entered he did not read the Koran fluently. The boring thing about him was the way his nanny woke him up for morning prayers. "The hope is that Islamic boarding schools can become more advanced and have students with good morals" (Pakaya, 2019).

Junaidin Moha, head of the PKR (Youth Counseling Center) as a student at the Sabrun Jamil Islamic Boarding School "stated that his presence in the Sabrun Jamil Islamic Boarding School environment was uncomfortable, the reason was only that he repeatedly became the imam for prayers and his clothes were always lost. Mondok's desire was based on his own will, he saw the admiration of Islamic religious lessons. Because he does not yet know Islamic knowledge in depth. This student said there was a lack of cooperation between the OP3SJ in the program they created, especially the students who were indifferent (underestimating the OP3SJ management). "This cottage can be famous among many people through socialization, hopefully Sabrun Jamil's Pondok can be famous, that's the hope"(Moha, 2019).

Gerlis Maani, Chair of OP3SJ, said "the thing that caused him to go to this Islamic boarding school was that there was a sense of togetherness. This student said that he was staying here for his own sake in order to deepen his Islamic religion, especially to be diligent in praying five times a day. This student stated that it was boring that his friends' uncontrolled emotions caused him to dislike him. "Activities at the Sabrun Jamil Islamic boarding school are carried out 5 times a week: study of the yellow book, study of fiqh, Arabic, solawatan, bar promising and recitations of the Koran" (Makani, 2019).

Ria Listiawati Alinti as deputy head of the student council at the Sabrun Jamil Islamic Boarding School said that the Ustadz pay attention to the students. His existence is based on the wishes of his parents. If he goes to boarding school, his pocket money is increased. Santriyawati does not understand Islam and does not know how to read the Koran. We hope to get students who excel"(Alinti, 2019).

From observations and interviews with the students, researchers found that the reason they went to school at the Sabrun Jamil Islamic Boarding School was because of encouragement from their parents and just wanting to be together. The researcher thinks that there are no fundamental things that have been recommended in the Islamic religion, namely on the basis of intending to Allah SWT and carrying it out sincerely. It is as if the school at the cottage was not born from oneself but was born under pressure or interference from the encouragement of other people, especially parents. Often students also only attend school at Islamic boarding schools.

Researchers also observed that the time management for Islamic boarding school activities was too forceful on the students. We can find the students tired from madrasah activities followed by boarding school activities. as if the students were running a marathon to deepen their knowledge of Islam. So we find that the students are tired or sometimes it causes their bodies to get sick.

Researchers observed complaints from students about the boring thing about waking them up for morning prayers. This is what does not educate them. It even causes less effectiveness in coaching students. It is feared that there will be negative attitudes, both irritated and angry, towards the supervisors in the Islamic boarding school environment.

The solution in terms of developing da'i cadres at the Sabrun Jamil Islamic Boarding School is to bring in ustadz who have Islamic knowledge, in other words, ustadz whose qualifications are in the fields of aqidah, morals, Islamic law and have a passion for preaching. The students were directed by the Ustadz to become da`i cadres who understand the concept of da'wah (amar ma`ruf nahi munkar) including:

1. Understand that students are bound by the rules of Allah SWT. Santri realize that their life is not free from rules. There are signs to follow. Whoever obeys the rules deserves to be rewarded. On the other hand, whoever commits a violation will be punished in the afterlife.
2. The students understand that Islam requires its people to be good people and also requires us to carry out da'wah in terms of upholding the truth, inviting goodness and preventing people from committing evil.
3. The students understand that amar ma`ruf nahi munkar is a noble activity that will make the perpetrator a lucky person in the sight of Allah SWT.

CLOSING

**Conclusion**

1. Sabrun Jamil Islamic Boarding School, Botupingge District, in developing da`i cadres, is in accordance with management principles: Planning, Organizing, Mobilizing and Supervising.
2. The form of training for da`i cadres at the Sabrun Jamil Islamic Boarding School, Botupingge District is carried out in 2 ways, namely: First, the training is carried out while they are in the Islamic boarding school, in this case carrying out activities in the form of short lectures (kultum), yellow book study, barzanji reading , sholawatan, tilawatil Koran and other Islamic studies. Second, coaching da`i cadres to go directly into the community in terms of implementing the Sabrun Jamil Islamic Boarding School program called PPM (Community Service Practice) and PPL (Field Service Practice).
3. The obstacles experienced in developing da'i cadres are the qualifications of the ustadz who do not match their field of expertise, let alone their ability to preach, and the students who are still unfamiliar with the knowledge of the Islamic religion. The solution in terms of developing da'i cadres at the Sabrun Jamil Islamic Boarding School is to bring in ustadz who have Islamic knowledge, in other words, ustadz whose qualifications are in the fields of aqidah, morals, Islamic law and have a passion for preaching. The students are directed by the Ustadz to become da`i cadres who understand the concept of da'wah (amar ma`ruf nahi munkar).

**Suggestion**

1. It is hoped that the administrators of the Sabrun Jamil Islamic Boarding School will direct the students not only to understand Islam in ritual activities alone. Because researchers understand that Islam is not only concerned with spirituality or one's relationship with Allah SWT (prayer, fasting, etc.). But it directs how to understand the Islamic teachings of Kaffah (Islamic Aqidah, Islamic Politics, Islamic Economics, Islamic Muamalah and others which are based on Islamic Sharia).
2. To the da`i cadre coaches at the Sabrun Jamil Islamic Boarding School, continue to improve the young generation (santri) in this modern era, teach them the true Islam in accordance with the Koran and Hadith. Not just being able to speak, but teaching them to fight to help the Islamic religion.
3. The students studying at the Sabrun Jamil Islamic Boarding School are not motivated by enthusiasm, lots of friends, or mere parental coercion. But learning to study Islamic knowledge at Islamic boarding schools must start from contemplation of the nature of thinking along with sincere intentions because of the creator (Allah SWT).

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