

Role of Muhammadiyah University in the Sustainable Development of Muhammadiyah Pesantren in South Sulawesi

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ROLE OF MUHAMMADIYAH UNIVERSITY IN THE SUSTAINABLE DEVELOPMENT OF MUHAMMADIYAH PESANTREN IN SOUTH SULAWESI

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Abstrak

Kata kunci:
Perguruan Tinggi
Muhammadiyah;
Pesantren.

Sejak tahun 2015 telah dibentuk lembaga baru yang menangani Pesantren dengan nama Lembaga Pengembangan Pesantren Muhammadiyah (LP2M). Sejak berdirinya lembaga ini, jumlah Pesantren di lingkungan Muhammadiyah meningkat pesat terutama di Sulawesi Selatan yaitu sebanyak 31 Pesantren. Namun, seiring dengan pesatnya pertumbuhan pesantren Muhammadiyah, muncul beberapa masalah baru yang menyertainya. Diantaranya adalah masalah kelembagaan, manajemen, sumber daya manusia, figur kepemimpinan, staf pengajar di pesantren, dan lain sebagainya. Salah satu permasalahan yang mendesak untuk dicarikan solusinya adalah kekurangan atau kelangkaan tenaga pengajar yaitu ustadz/ah. Pendidik di pesantren seperti ustadz harus memiliki kompetensi yang lebih dari guru pada umumnya, khususnya dalam ilmu-ilmu keislaman. Oleh karena itu, diperlukan pendidikan yang berbeda dan lebih terarah dibandingkan²²² dengan pendidikan guru agama Islam pada umumnya. Model pendidikan ini tidak dapat dilakukan oleh Pesantren Muhammadiyah sendiri tetapi harus dilakukan dengan kerjasama dengan Perguruan Tinggi Muhammadiyah, dengan mensinergikan antar Fakultas atau Program Studi yang relevan dengan kebutuhan khusus ustadz/ah di Pesantren Muhammadiyah. Program Pendidikan Ustadz Pesantren Muhammadiyah (PUPM) di Universitas Muhammadiyah Makassar diharapkan mampu memenuhi kebutuhan pesantren Muhammadiyah khususnya di Sulawesi Selatan. Penelitian ini bertujuan untuk mendeskripsikan peran Universitas Muhammadiyah Makassar dalam pengembangan pesantren secara ber³¹anjutan sebagai pusat kaderisasi ulama di Sulawesi Selatan. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Teknik pengumpulan data menggunakan wawancara terbuka, observasi langsung, dan studi dokumentasi. Hasil kajian menunjukkan bahwa pertama, Universitas Muhammadiyah Makassar memiliki peran yang sangat signifikan dalam mengembangkan Pendidikan Pesantren di Sulawesi Selatan. Kedua, bentuk pengembangan pesantren yang

dilakukan oleh Universitas Muhammadiyah Makassar dengan membentuk Program Pendidikan Ustadz Pesantren Muhammadiyah (PUPM) yang terintegrasi dengan Bahasa Arab dan Kajian Islam Ma'had Al-Birr. Ketiga, hasil yang dicapai adalah peningkatan kualitas pendidikan dan jumlah santri di seluruh Pesantren Muhammadiyah di Sulawesi Selatan.

Abstract

Keyword:
Muhammadiyah
University;
Pesantren.

Since 2015 a new institution has been established to handle Pesantren under the name Pesantren Development Institute of Muhammadiyah (LP2M). Since the formation of this Institute, the number of Pesantren within Muhammadiyah has increased rapidly, especially in South Sulawesi, namely as many as 31 Pesantren. However, along with the rapid growth of the Muhammadiyah pesantren, several new problems have arisen with it. Among them are institutional issues, management, human resources, leadership figures, teaching staff at Islamic boarding schools, and so on. One of the urgent problems to find a solution to is the shortage or scarcity of teaching staff, namely ustadz/ah. Educators in Pesantren such as ustadz must have more competence than teachers in general, especially in Islamic sciences. Therefore, education is needed that is different and more focused compared to the education of Islamic religious teachers in general. This urgent education cannot be carried out by the Muhammadiyah Pesantren itself but must be carried out in collaboration with Muhammadiyah University, by synergizing between Faculties or Study Programs that are relevant to the special needs of ustadz/ah in Muhammadiyah Pesantren. The Muhammadiyah Pesantren for Ustadz Education Program (PUPM) at Makassar Muhammadiyah University is expected to be able to meet the need of Muhammadiyah pesantren, especially in South Sulawesi. This research aims to describe the role of the University of Muhammadiyah Makassar in the sustainable development of pesantren as a center clerical regeneration in South Sulawesi. This research uses descriptive qualitative approach. Data collection techniques using open interviews, direct observation, and documentation studies. The results of the study show that first, Makassar Muhammadiyah University has a very significant role in developing the Education of Pesantren in South Sulawesi. Second, the form of pesantren development carried out by the University of Muhammadiyah Makassar by forming the Muhammadiyah Pesantren for Ustadz Education Program (PUPM) which is integrated with the Arabic Language and Islamic Studies of Ma'had Al-Birr. Third, the result achieved is an increase in the quality of education and number of students in all the Muhammadiyah Pesantren in South Sulawesi.

INTRODUCTION

The community's expectation of university is increasing along with the development of science and technology. Society relies on the university to have a role as an Agent of Education in the beginning. Not only does the university have the role of an Agent of Education, but society also expects it to be an Agent of Research and Development. The expectation is higher when society demands that a university also plays its role as an Agent of culture, knowledge, and technology transfer as well as an Agent of Economic Development. A university is forced to create an innovation that is able to give an economic advantage to the general society. Furthermore, it ought to be supported and facilitated to be more innovative and beneficial to society. The supporting factors of the university governance are developed through the innovation of better educational services for students and the improvement of learning opportunities. In addition, the fundamental principles of university governance also influence the development of university governance. This is basically important for an institution in order to anticipate such development continuously and put some effort to provide good university governance. The community's expectation of the university is relevant to its main role and function as decision or policy making that will be carried out or delegated to the subordinates, lecturers, and other academic staff. The Muhammadiyah University of Makassar exists and develops rapidly because of the support of society and the academic community. (Rahayu et al., 2019). One of the largest religious-based higher education networks in Indonesia is the Muhammadiyah Universities network. Muhammadiyah as one of the largest Islamic organizations in Indonesia which has a network of higher education spread across various parts of Indonesia (Hamzah et al., 2021).

The Islamic boarding school, or pesantren, is the oldest type of Islamic education in Indonesia. The pesantren was born as a religious response from the local community for acculturation to the local Islamic culture. Pesantren education aims to create individuals who understand Islamic religious knowledge as a way of life (*tafaqquh fi al-din*) by emphasizing ethics and morals (*akhlaq karimah*) in society (Hanafi et al., 2021). Several elements that constitute the pesantren different from other educational institutions are dormitories as student residences, santri (students), mosques as places of worship, madrasa as centers for educational activities, kyai as the highest leaders for the teaching of Islam, and the appeal it offers. To achieve an optimal leadership role, Kiai uses a situational leadership style in the form of delegation, guidance, and direction to subordinates. In forming and strengthening the moderation attitude of the students who incidentally have various characteristics, Kiai emphasizes the study of the yellow book and curriculum (Rozaq, 2022).

Muhammadiyah is the society organization that focuses on socio-religious area. As civil society, Muhammadiyah since birth has committed to contribute in building the nation and is shown through accelerating intelligence, religion, enlightenment, and commitment to humanity (Putri, 2019). Muhammadiyah as the second largest Islamic organization in Indonesia with 29 million members has devoted itself to social and educational activities. Muhammadiyah is the largest modern Muslim organization in Indonesia, founded by Ahmad Dahlan in Yogyakarta in 1912. Historical evidence appears to show that Dahlan wanted to reform within the Muslim community, to prevent it from becoming more traditional in outlook. He looked for 'progressive' solutions to future religious questions. The proposed solution was the introduction of a modernization process within the Muslim communities to prevent them from becoming remnants of the past, traditional society. Since the beginning of establishment, Muhammadiyah has placed education as one of the media to achieve the goals of this organization. Education held by Muhammadiyah is one of the forms and types of Charitable Effort of "Persyarikatan", the formal institutional structure, tiered from the primary level to college. As for the shape, type, and level of Muhammadiyah education was in essence a manifestation mission of Muhammadiyah development especially in the field of education, which is substantially related to Islamic education which is based on the Quran and Sunnah in the understanding of the religion as a Muhammadiyah-well, and the well-being is connected to the basic ideas of KH Ahmad Dahlan in pioneering and Muhammadiyah education building (Hawanti, 2015).

Persyarikatan Muhammadiyah is a social organization characterized by an Islamic movement, Islamic da'wah *amar makruf nahi munkar* and *tajdid* based on the Quran and As-Sunnah to uphold and uphold Islam so that a true Islamic society can be realized. Muhammadiyah is currently developing business charities in the fields of education, health, social services, and other fields. Education as a business charity that focuses on developing human resources is a very strategic field for preparing organization cadres, people and the nation. Implementation of education within Muhammadiyah needs to pay attention to the value of benefits as an effort to fulfill socio-human principles (sociological aspects) so that the output of Muhammadiyah educational institutions has a real contribution to society, nation, and state. Muhammadiyah education must pay attention to the social dimension that will benefit humanity and pay attention to the ideological dimension so that it can become part of the enlightenment of civilization and at the same time as a means of creating organizational cadres who are able to think forward.

From an Islamic perspective, education can be defined as a process of educating and training the human mind, physically and spiritually based on

Islamic values of Quran and Sunnah so that humans will devote themselves to Allah SWT. The above definition clearly shows that Islamic education is holistic, integrated, and has a balanced paradigm. Apart from emphasizing intellectual and physical elements, Islamic education also offers spiritual components for a prosperous and content life in this world and hereafter. The goal of Islamic education is to develop and shape humans as servants and caliphs of Allah with knowledge, faith, taqwa, good deeds, and traits based on the Quran and al-Sunnah as well as enable them to contribute towards developing the nation and ummah. (Rahim et al., 2021). As an Islamic movement and the mission of *amar ma'ruf nahi munkar*, Muhammadiyah must continue to equip itself and increase its superior and qualified cadres to become implementers and executors of Muhammadiyah's ideals that are oriented towards forming a true Islamic society. Muhammadiyah implement da'wah amar Ma'ruf Nahi Mungkar and Tajdid embodied in efforts in all areas of life (Hamid, 2017). The meaning of the Islamic movement means that Muhammadiyah is always illuminated and in the radiance of the spirit of Islamic teachings, will not and may not deviate from these Islamic teachings, while the da'wah movement has the meaning of Islamic teachings which are understood to be practiced and preached to the people so that society is realized as aspired. It is impossible for ordinary citizens and ordinary people to carry out these two heavy tasks, these tasks must be held by people who are prepared, and that is what is called a cadre of scholars who in the future will become scholars, the people who are most responsible for developing and preaching the straight teachings of Islam. Forming a cadre of scholars who have good abilities is not as easy as turning one's hand, it must start with the desire (*himmah qawiyah*), the seriousness of Muhammadiyah leadership, the ability of program administrators and the capacity of lecturers as well as the availability of funds and facilities/infrastructure needed. The direction and policy of the Ulama Cadre program can be realized when the desired vision, mission and objectives have been formulated. All elements and elements of the program need to be seriously discussed so that the management and implementers of the program can implement and make sure the program runs.

As one of the leading Muslim organizations in the country of Indonesia, Muhammadiyah began to play a crucial role in society in the beginning of the 20th century. Muhammadiyah has power in the sector of education and human resources development, science, and exploration of Islamic aspects of life and they give alternative advancement and excellence in national or regional level. Muhammadiyah Higher Education is a forum for educating the nation's generation and preparing generations who think forward by studying and developing religious knowledge, general knowledge, technology and art in accordance with the needs of society. Therefore, Muhammadiyah Makassar University as one of

the Muhammadiyah Universities always strives to contribute to the community, nation and organization through various Higher Education *Catur Darn* activities. One of the reasons why Muhammadiyah was founded was because of the position pesantren as an educational institution at that time. Islamic boarding schools as one of the charities in the field of education that have a strategic role in preparing prospective cadres of scholars need to be managed seriously and professionally. Islamic boarding schools provide in-depth Islamic reinforcement for students. The weaknesses of the pesantren at that time were the insights and learning models that were left behind by the times. Because of that, Ahmad Dahlan intends to establish a Muhammadiyah educational institution by combining the pesantren model which is able to strengthen good Islam on the one hand, and a progressive global perspective on the other. Through education that combines these two models, Ahmad Dahlan believes that a progressive Indonesian Islam will emerge.

Pesantren are one of the pillars of needed religious education, as well as a center for regeneration (ulama) within Muhammadiyah. If managed properly, Muhammadiyah Islamic boarding schools are very appropriate to become a vehicle for deepening the Islamic religion/tafaqquh fiddin, self-development and self-reliance of students. There is 24 hours available, so that intensive interaction is built between the ustadz and students and various other elements of the pesantren. Islamic boarding schools are basically founded in the context of tafaaquh fiddiin, regeneration, and regeneration of scholars. Syamsul Anwar, explained, 4 competencies that Muhammadiyah cadres must have in the present and in the future. *First*, at least one must master well one branch of science, especially Islamic religious knowledge; *secondly*, one must have a certain degree of piety in one's individual life; *third*, they must have involvement in the community, because the ulema come from the community, serve the community and become community leaders, especially in religious matters; *fourth*, mastering the science of tools, namely language, be it Arabic because religious reference sources mostly use Arabic or English because as a modernist movement Muhammadiyah must be able to anticipate globalization which is very difficult to do without English skills. More than that, Muhammadiyah scholars must also have the ability in astronomy or reckoning.

The cadre of scholars through the Pesantren also oriented to be able to fill the shortage of cadres, as well as make dynamic stretching dakwah commanding the good and forbidding the evil (*amar makruf nahi mungkar*) and the spirit of tajdid Muhammadiyah (Renewal). Regeneration of Ulama certainly can not be done instantaneously, but must be planned, programmed holistically integrative, and professionally managed with institutional management that is accountable, transparent, trustworthy, and modern. Regeneration scholars of intellectual property through ma'had oriented to be able to strengthen the quality and quantity

of the Muhammadiyah cadre of (The Islamic mass Organization in Indonesia) in the future. (Ali Bakri & Mustami, 2019). The function and position of cadres in an organization, the Muhammadiyah united is very important, because cadres can be said to be the core of the movement of the organization. In addition, cadres are also an important condition for the ongoing regeneration of leadership. For an organization, regenerating a healthy leadership is supported by the existence of qualified cadres, besides making the organization move dynamically, also the formation of its leadership will be fresh and energetic. The existence of cadres for Muhammadiyah with their qualifications and competencies seems to manifest the best creation of Allah SWT. This is written in Holy Quran:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient (QS. Ali Imran, 3: 110)”

The most important aspects that need to be developed in Islamic boarding schools include the institutional and organizational aspects, aspects of the curriculum, aspects of teaching methodology, aspects of the function and role of Pesantren. All of these aspects have great influence and implications for the renewal and modernization of the education system in Islamic boarding schools, but the traditional aspects must still be maintained because it has been a tradition since the beginning of the establishment of Islamic boarding schools.

The objective of Muhammadiyah pesantren is to prepare competent graduates to become cadres of scholars, leaders (dzuama) and educators who are capable of making positive contributions to the development and progress of society, nation and state. Since 2015 a new institution has been established to handle Islamic boarding schools under the name of the Muhammadiyah Central Leadership Islamic Boarding School Education and Development Institute or abbreviated as LP2PPM. Since the formation of this Institute, the number of Islamic boarding schools within Muhammadiyah has increased rapidly. Along with the rapid growth of the Muhammadiyah pesantren, there are a number of new problems that have arisen with it. Among them are institutional issues, management, human resources, leadership figures, teaching staff at Islamic boarding schools, and so on. One of the urgent problems to find a solution to is the shortage or scarcity of teaching staff, namely ustadz/ah. Educators in Islamic boarding schools such as ustadz must have more competence than teachers in general, especially in Islamic sciences. Therefore, education is needed that is different and more focused compared to the education of Islamic religious teachers in general.

This urgent education cannot be ³⁰ carried out by the Muhammadiyah Islamic Boarding School itself, but must be carried out in collaboration with certain Muhammadiyah Universities, by synergizing between Faculties or Study Programs that are relevant to the special needs of ustadz/ah in Muhammadiyah Islamic Boarding Schools. The birth of Ustadz and Ustadzah Muhammadiyah Islamic Boarding School Education which was launched at Muhammadiyah University Makassar ¹⁸ is expected to be able to meet the needs of Muhammadiyah pesantren ustadz/ah who are spread throughout Indonesia, especially in South Sulawesi, besides being able to prepare ustadz/ustadzah who have a strong Muhammadiyah ideology base as organizational cadres in advancing Muhammadiyah boarding schools and having pedagogical, personality, social, and professional competencies so that they have high responsibility and integrity to advance Muhammadiyah boarding schools.

The implementation of Catur Darma Unismuh Makassar is to contribute ¹⁹ the Charity of Muhammadiyah, one of which is to the organizers and the ¹⁹ sustainability of Muhammadiyah Islamic boarding schools. Various problems that arise in Muhammadiyah Islamic boarding schools are the limited number of ustadz/ah who have the competence to teach Arabic, as well as those related to the guidance and upbringing of students. Facing a dynamic situation like the description above, and the phenomenon of scarcity of ustadz/ah, Muhammadiyah is obliged to carry out structured preparations to produce cadres who are intellectuals and intellectuals who are scholars. Makassar Muhammadiyah University as a Higher Education Institution has a strategic role to overcome various problems that arise in Muhammadiyah Islamic Boarding Schools. The solution taken is to organize Ustadz ³³ Ustadzah Education which is integrated with the Faculty of Islamic Religion and Ma'had Al Birr Unismuh Makassar.

Ma'had Al-Birr as Arabic Language and Islamic study programs is one of the model institutions of alternative education in the persyarikatan Muhammadiyah (The Islamic mass Organization in Indonesia) who is able to respond to the scarcity of scholars by preparing a cadre of scholars through education programs Arabic language and Islamic Studies. Arabic is a Muslim language. (Ali Bakri & Mustami, 2019; Malli et al., ¹¹ 2022; Marzoan, 2018; Muchtar, 2022; Nursiah & Nur Fadilah Amin, 2017). As a foreign language, Arabic is one of the six official languages of the United Nations. It is also the official language of more than 27 Countries. (Jamiu, 2022). Ma'had expected to be a regeneration of the preachers and ulama (meaning a person who engages in claim (calling or inviting others to Islam), and is committed to raising, developing, and together advancing the charitable efforts of Muhammadiyah.

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RESEARCH METHOD

This research uses a descriptive qualitative method and examines the issue of Muhammadiyah university's roles in developing Pesantren through phenomenological and pedagogical approaches. The use of phenomenology involved attaining solid theories from the field. And so it can be said that through this research, new theories are developed, whereby the research not only addressed the case in question and then escape the reality of the field but the research outcome has always been connected to the culture of Pesantren. Through phenomenological and pedagogical approaches, every context must be understood and a holistic analysis must be done, including providing a comprehensive description. The type of research planned for this descriptive study is intensively planned and in-depth research of a facet in an organization, body or individual. The main focus of the research understands the subject's views on the surrounding environment by finding the important variables of the subjects' development. The participants were selected by using a purposive sampling technique. The research data were collected using open-ended interviews, observations, and documentation, and then were analyzed through data reduction, data presentation, conclusion, and verification stages. This research was conducted in Muhammadiyah University of Makassar.

RESULT

The role of Makassar Muhammadiyah University in the development of Pesantren in South Sulawesi

Muhammadiyah is an organization that makes their movement on socio-religious reform. Muhammadiyah is supported by society as a non-political organization that concerns about charity and education. Muhammadiyah always conducts reform in every aspects especially in education. (Imsawati et al., 1923). One of the big agendas of Muhammadiyah after the 47th Muktamar in Makassar in 2015 is how to create a "scientific society", a society that has a culture of literacy (reading and writing), so that they are able to contribute positively to the development of science and technology. Of course, the formation of a knowledge society cannot be done instantly, but requires careful planning, appropriate and effective strategies, adequate funding through sustainable and progressive education programs through optimizing the roles and functions of educational institutions and institutions such as Muhammadiyah boarding schools. The role of Islamic boarding schools is projected as a center for the development of future Islamic civilization, as well as a center for scientific development, and also a center of excellence and a center for the regeneration of Muhammadiyah Ulama. Based on this, efforts to develop synergy between Muhammadiyah's charitable efforts are very strategic because Islamic boarding schools are an integral part of Muhammadiyah institutions in achieving educational goals. At the National Coordination Meeting of the PP Muhammadiyah Islamic Boarding School Development Institution (LP2), which presented leaders of Muhammadiyah

Islamic boarding schools throughout Indonesia on 28-30 October 2016 in Makassar, discussed the role and function of Muhammadiyah Islamic boarding schools in Indonesia. According to the general chairman of PP Muhammadiyah, Haedar Nashir, the characteristic that distinguishes Muhammadiyah pesantren from pesantren in general is the spirit of innovation/renewal. It is this spirit that is expected to always be attached to every administrator of the Muhammadiyah Islamic Boarding School. Muhammadiyah Islamic boarding schools are always present full of innovation and modernity.

The role of the University of Muhammadiyah Makassar in the development of Pesantren are making online learning applications, and learning from home; digitization of teaching materials for Muhammadiyah Islamic boarding schools; training on the use of Information and Communication Technology (ICT) for online learning and learning from home, effective and efficient learning training that emphasizes character, literacy and numeracy for teachers and ustadz, managerial training on the effective and efficient management and implementation of Muhammadiyah Islamic boarding schools, for mudir and school heads; introducing Islamic boarding schools to Muhammadiyah Makassar University; the Pesantren is a place of community service for lecturers and students at the Muhammadiyah University of Makassar; Islamic boarding schools are places for Field Work Practices (PKL) for Muhammadiyah Makassar University students and the Pesantren is a Lab School for the Muhammadiyah University of Makassar.

The form of program developed by the University of Muhammadiyah Makassar in developing Pesantren as Centers for Ulama Cadres

Muhammadiyah is one of them who is very prominent. This organization is thick with socio-religious and educational movements. Various achievements and achievements have been realized, but behind its greatness and activities, it turns out that this organization that established itself as modern cannot be separated from criticism, both internal and external. Amin Abdullah said that Muhammadiyah seemed to be modern only in organizational management, bureaucracy, institutions, and charities, but not modern in the area of thought. Similarly, criticism was also made by Haedar Nashir that Muhammadiyah seemed to have lost the spirit of enlightenment from KH Ahmad Dahlan, who had a rainbow army in the education movement, and his business charities who dared to make breakthroughs. Muhammadiyah appears to be powerful in its distribution and physical progress but seems to have lost its oasis of thought and spirituality. (Jafar et al., n.d.)

Muhammadiyah Pesantren as a center for the regeneration of Ulama are committed to raising, developing and jointly advancing Muhammadiyah's charitable efforts. The regeneration of scholars certainly cannot be carried out instantly, but must be carefully planned, programmed in a holistic, integrative manner, and managed professionally with management that is accountable, transparent, trustworthy, and modern. Ulama cadre formation in Islamic boarding schools is oriented to be able to fill the shortage of organizational cadres, as well as to dynamic the da'wah of *amar makruf nahi mungkar* and the spirit of *tajdid* Muhammadiyah.

The role of Muhammadiyah University in the development of Islamic boarding schools is driven by several objectives, namely carrying out studies and development of Islamic religious sciences at a higher level in a systematic and directed manner; carrying out the development and improvement of Islamic da'wah, and carrying out the reproduction and regeneration of religious scholars and functionaries, both in government circles, social institutions, da'wah, education and so on. If seen from this, then the existence of Pesantren is something that is urgent to realize the regeneration of scholars. The existence of Islamic boarding schools in building cooperation with Muhammadiyah Higher Education is very important and helps accelerate the cadre of scholars. Mukti Ali explained that scholars were never born from educational institutions other than Islamic boarding schools. Ulama are always born from Islamic Boarding Schools. Departing from this view, according to Imam Suprayogo Islamic higher education institutions must be formatted in the form of integration between universities and Islamic boarding schools. The tradition of higher education is expected to give birth to intellectuals, while Islamic boarding schools are expected to give birth to scholars. Muhammadiyah higher education as an integral part of higher education in general and the Muhammadiyah organization in particular, of course, will not be able to provide enlightenment in the field of education, if the duties and responsibilities are carried out alone, but a network of cooperation with various parties is needed.

The strategic program implemented by the University of Muhammadiyah Makassar in the development of Islamic boarding schools as a center for Ulama regeneration is to organize an educational program for Ustadz Muhammadiyah Islamic Boarding Schools or abbreviated as PUPM. PUPM's vision is to create Islamic boarding school teachers who are superior, globally competitive and have Muhammadiyah personality. The mission is to organize holistic and integrative Arabic education and teaching programs; carry out studies on yellow books, contemporary Islamic literature, and ketarjihan; internalize Islamic understanding that is in accordance with Muhammadiyah's manhaj tarjih; organize progressive pesantren management; organizes service programs in management, coaching and teaching at Islamic boarding schools. Based on this vision and mission, the aim of PUPM is to produce Islamic boarding school teachers who are able to master the four skills of Arabic in an active and applicable manner; produce Islamic boarding school ustadz who are able to teach Arabic in an active, innovative, creative, effective, and fun way; produce Islamic boarding school ustadz who are able to read, understand and teach yellow books and are sharpened by Islamiyah; produce Islamic boarding school ustadz who are able to understand and practice aqeedah, worship, morals, muamalah in accordance with the Muhammadiyah Tarjih Decision; produce Islamic boarding school ustadz who are able to understand and implement Muhammadiyah pesantren management in accordance with the times and produce ustadz who are ready to serve in Muhammadiyah Islamic boarding schools.

CONCLUSIONS

Pesantren are one of the pillars of needed religious education, as well as a center for regeneration (ulama) within Muhammadiyah. If managed properly, Muhammadiyah Islamic boarding schools are very appropriate to become a vehicle for deepening the Islamic religion/*tafaqquh fiddin*, self-development and self-reliance of students. The strategic program implemented by the University of Muhammadiyah Makassar in the development of Islamic boarding schools as a center for Ulama regeneration is to organize an educational program for Ustadz Muhammadiyah Pesantren or abbreviated as PUPM. PUPM's vision is to create Islamic boarding school teachers who are superior, globally competitive and have Muhammadiyah personality. Muhammadiyah Pesantren as a center for the regeneration of Ulama are committed to raising, developing and jointly advancing Muhammadiyah's charitable efforts. The regeneration of scholars certainly cannot be carried out instantly, but must be carefully planned, programmed in a holistic, integrative manner, and managed professionally with management that accountable, transparent, trustworthy, and modern. Ulama cadre formation in Islamic boarding schools is oriented to be able to fill the shortage of organizational cadres, as well as to dynamic the da'wah of *amar makruf nahi mungkar* and the spirit of *tajdid* Muhammadiyah.

The results of the study show that first, Makassar Muhammadiyah University has a very significant role in developing the Education of Pesantren in South Sulawesi. Second, the form of pesantren development carried out by the University of Muhammadiyah Makassar by forming the Muhammadiyah Pesantren for Ustadz Education Program (PUPM) which is integrated with the Arabic Language and Islamic Studies of Ma'had Al-Birr. Third, the result achieved is an increase in the quality of education and number of students in all the Muhammadiyah Pesantren in South Sulawesi.

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