



REVITALIZATION OF MAPK AND MAK: PILLARS OF CLERICAL REGENERATION IN THE ERA OF GLOBALIZATION

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ABSTRACT :

The regeneration of ulama through MAK is an important step in producing cadres of leaders who have extensive Islamic religious knowledge, noble morals, da'wah skills, and effective leadership. This study aims to discuss the efforts of ulama education in Indonesia through the Madrasah Aliyah Program Keagamaan (MAPK) and Madrasah Aliyah Keagamaan (MAK) programs, as well as to highlight the process of regeneration of ulama through these programs. The method used in this research is library research with a descriptive qualitative approach. Data were obtained from various sources of literature relevant to the research topic, then analyzed using *content analysis* to explore the meaning of the text. The results show that MAPK/MAK is an important effort in the regeneration of scholars in Indonesia. MAPK/MAK provides comprehensive Islamic religious education, da'wah skills, the formation of noble morals, yellow book studies, and leadership training to students to prepare them to become scholars, preachers, or religious leaders who can lead society to goodness.

Key words: *MAPK, MAK, Cadre, Ulama, Islamic Education.*

INTRODUCTION

The transformation process of madrasah has gained momentum, which has a significant impact on the sustainability of religious programs, in addition to positive results such as the ability of madrasah to survive and adapt to changing times (Azra, 2012, p. 95). According to Husni Rahim (2003), Islamic educational institutions such as madrasah and pesantren were founded and developed by and from the community. These two educational institutions are classified as educational institutions that do not get the right portion of attention from the government (Rahim, 2003, p. 1). Meanwhile, according to Azra, madrasahs have a history of marginalization and backwardness that cannot be separated from madrasahs before madrasahs gained a new identity (Azra, 2012, p. 95).

Transformation efforts carried out by madrasahs and other Islamic educational institutions must continue to be monitored. As said by Malik Fajar, cited by Arief Subhan, that in terms of quality, the position and role of Islamic educational institutions under the auspices of foundations or Islamic mass organizations (CSOs) both from the primary level to the higher level have not been able to compete with other educational institutions (Subhan, 2012, p. 337). This sees one of the facts in the field about the percentage of madrasah graduation results in recent years which are still lagging behind other educational institutions. This lag is caused by several aspects, among

others: teachers, madrasah heads, facilities, infrastructure, management and others (Sutrisno & Suyatno, 2015, p. 51).

Madrasah Aliyah Program Keagamaan (MAPK) was established by the government in 1987 based on Minister of Religious Affairs Decree No. 73 of 1987. This program aims to improve the curriculum in accordance with the 1975 Joint Ministerial Decree (SKB), especially at Madrasah Aliyah with a focus on religious sciences. The MAPK curriculum prioritizes religious education, where 70% of the content includes religious subjects such as Al-Qur'an and Hadith, Akidah Akhlak, Islamic History and Culture, and Arabic, while the remaining 30% contains general subjects, such as Citizenship, Mathematics, English, and Indonesian (Kosim, 2007, p. 53).

Alrudiansyah emphasized that MAPKs are religious education units at the secondary level that are the pride of Islamic education in Indonesia. MAPK acts as an educational center that covers religious and general sciences, with the aim of preparing graduates who explore religious knowledge (*tafaqquh fiddin*). This provides a strong foundation for graduates to continue their education to a higher level in the religious field, in order to form a competent cadre of scholars (Alrudiansyah, 2016, p. 59).

The understanding that the figure of the ulama plays an important role in guiding and supporting Muslims in navigating the complexity of the dynamics of life is the basis of a strong focus on the revival of the ulama, because the heirs of the prophets are the ulama. The MA Keagamaan program is structured like a boarding school, requiring all enrolled learners to live in a dormitory. This step is taken to prepare students to face the challenges of the shortage of ulama in the midst of globalization and rapid technological advances, as well as in the face of religious understanding that develops between two extreme poles: one centered on radical thought and the other leaning towards Western liberal thought (Qonitah et al., 2022, p. 202). Based on this background, this research was carried out to examine in depth the MAPK and MAK as a step towards ulama education in Indonesia.

RESEARCH METHOD

This research belongs to the category of library research that discusses MAPK and MAK as an effort to educate scholars in Indonesia, using a descriptive qualitative method approach. The data sources used in this research include various books, journals, articles, government regulations, and other sources relevant to the research topic. The data collection technique applied in this research is the collection of data from sources related to MAPK/MAK: an effort towards the education of scholars in Indonesia. After the data is collected, it is then reviewed and related to the research problem, so that research materials and data are obtained.

In the data analysis process, the researcher generally connects any information obtained from previous research to enable a holistic understanding of the data from various sources, as well as to gain insight into the research framework. This research uses the content analysis technique, which is used by the author to systematically explore the meaning of the text. While in the data management and analysis stage, content analysis is also translated as descriptive analysis based on the substance of the information. (Asdlori & Slamet Yahya, 2023, p. 1879).

RESULT

History Of MAPK and MAK

Based on the Joint Decree (SKB) issued in 1975 by three ministers, namely: Minister of Religious Affairs, Minister of Education and Culture, and Minister of Home Affairs, Nos. 6/195,

37/1975, and 36/1975, respectively, became a significant impetus for madrasas to raise their standards and increase the level of general knowledge of their graduates to be on par with public school graduates (Kosim, 2007, p. 50). With the advent of the Joint Ministerial Decree, madrasas have undergone a transformation towards modernization and restructuring, by changing the focus from religious studies (*tafaqquh fiddin*) towards preparation for the world of work, resembling the approach taken by public schools. The result was a halt or limited regeneration of ulama, with madrasa graduates considered inadequate in both general and religious knowledge as a whole (M. R. Rohmah & Arifin, 2017, p. 372).

As a follow-up to the SKB 3 Ministerial Decree, the government officially introduced Madrasah Aliyah Program Keagamaan (MAPK) through Minister of Religious Affairs Decree No. 73 of 1987, issued when Munawir Sjazali was Minister of Religious Affairs. This program was specifically designed to address the need for scholars with a deep understanding of religion (*tafaqquh fiddin*). In MAPK, religious education is given a higher priority than general education, with a curriculum consisting of 70% religious and 30% general material. (Kosim, 2007, p. 53).

The core of the MAPK Program is to prepare a quality cadre of ulama. To achieve this goal, the selection process for new students is rigorous throughout Indonesia. Education in this program uses a dormitory system, with an emphasis on using Arabic and English as daily languages. The learning resources used are Arabic literature and the yellow book. (Huda & Rhodin, 2020, p. 46). As an initial step in implementing the program, the government designated five locations, namely Jember, Yogyakarta, Ciamis, Ujung Pandang, and Padang Panjang. Then in 1990, five additional locations were opened, namely in Surakarta, Lampung, Mataram, Banjarmasin, and Aceh (Kosim, 2007, p. 54).

In the next phase, the MAK program continued to grow and improve its quantity and quality. Madrasahs underwent restructuring by changing MAPK to Madrasah Aliyah Keagamaan (MAK) based on the Decree of the Minister of Religious Affairs Number 371 of 1993. This step was taken as an adjustment to Law Number 2 of 1989 concerning the National Education System. As part of the restructuring, the Minister of Religious Affairs decided to transfer all MAPKs, both public and private, into MAKs with a different curriculum than before. In addition, the government gave freedom to Madrasah Aliyah, both public and private, to open MAK according to their needs (M. R. Rohmah & Arifin, 2017, p. 373).

In its development, MAK experienced a decline. This occurred when the government issued Law No. 20/2003 on the National Education System, in which MAK was not included in the list of official educational institutions. In 2006, MAK was officially disbanded by the government, which resulted in the cessation of new student admissions. Furthermore, MAK was transformed into majors in Madrasah Aliyah, which are generally dominated by general majors (Pratama, 2019, p. 105).

In 2016, the Decree of the Director General of Islamic Education Number 1293 was issued which contains technical guidelines for the implementation of the Religious Program in Madrasah Aliyah. The MAPK program was revitalized with the aim of improving the quality and competitiveness of graduates through more intensive religious education based on a dormitory system. In addition, the program also aims to strengthen students' Arabic and English language skills. The move is designed to produce future scholars who not only have a deep understanding of Islam, but also national insight and modern skills (Petunjuk Teknis Penyelenggaraan Program Keagamaan Di Madrasah Aliyah, 2016).

MAPK and MAK Learning System

Learning system consists of two concepts, namely "system" and "learning." According to Azhar Sutanto, cited by Fey Wongso, a system is a set of components, both physical and non-physical, that interact in harmony to achieve a common goal (Wongso, 2016, p. 162). cited by Annisa Nidaur Rohmah, defines learning as a planned effort made by the teacher to interact with students, facilitating the learning process using various resources, so that the set goals are achieved

(A. N. Rohmah, 2017, p. 197). In simple terms, learning is directed interaction and communication between teachers and students to achieve the expected goals.

The Director General of Pendis defines the learning system of Madrasah Aliyah Religious Program as a set of learning components that are interconnected and integrated in MAPK/MAK learning. In order to improve the quality and competitiveness of MA graduates, MAPK / MAK proves its existence through equipping and cadre students to become prospective scholars who have religious, Islamic, Indonesian and modern knowledge rahmatan lil alamin (taffaquh fiddin) (Petunjuk Teknis Penyelenggaraan Program Keagamaan Di Madrasah Aliyah, 2016).

1. Learning Objectives of MAPK and MAK

According to Aprida Pane and M. Darwis Dasopang in the learning process, goals occupy a vital position. Therefore, the formulation of goals must be adjusted to the availability of infrastructure, time and students (Pane & Darwis Dasopang, 2017, p. 342). Husni Rahim stated that the establishment of Madrasah Aliyah Keagamaan (MAK), has three main objectives, namely:

- a. To meet the demands of national development for experts in the field of Islamic religion in order to improve the standard of teaching in MA.
- b. To equip graduates with the basic knowledge and skills needed to develop themselves as cadres of intellectual scholars.
- c. To prepare the graduates for their future as students of IAIN or PTAI, including students of Al-Azhar University in Egypt (Rahim, 2003, p. 178).

In general, the vision and mission of MAK refer to the vision and mission of Islamic education formulated by the Directorate General of Islamic Education. MAK's vision is: "The realization of Islamic Education that is superior, moderate and becomes a world reference in the integration of religion, knowledge and technology". While MAK's mission, namely: "Increasing equitable access to Islamic education, improving the quality of Islamic education, increasing the relevance and competitiveness of Islamic education, improving good governance of Islamic education" (Sarwendah & Saepullah, 2022, p. 6)

Furthermore, the draft vision and mission can be developed by each madrasah (MAN/MAS) based on applicable policies (Sarwendah & Saepullah, 2022, pp. 6–7). One example is MAN Darussalam Ciamis. Based on the results of research conducted by the Jakarta Religious Research and Development Center in 2016 cited by Neneng Habibah, that MAN Darussalam Ciamis is one of the madrasahs that adopted the vision and mission, then they developed it according to the madrasah's policy. The vision of this madrasah, namely: "The realization of a madrasah that excels in leadership and teaching based on pesantren and has a global outlook." The mission of this madrasah is: "(1) Striving for the realization of a superior madrasah quality assurance system, aimed at the interests of the nation and state; (2) Educating and fostering students in an integral educational process as part of strong leadership education and character; (3) Combining the madrasah learning system and the pesantren education system based on noble moral attitudes and a culture of continuous knowledge seeking; (4) Encouraging and guiding students in creating a culture of achievement, both in the learning process and in social life" (Habibah, 2016, pp. 384–410).

2. MAPK and MAK Learning Material

Learning materials are one of the resources available to students to support the learning process. In general, the curriculum structure of Madrasah Aliyah Religious Program has been integrated into the national curriculum. The daily learning program is divided into two sessions: morning and afternoon. Formal learning in the morning follows the National Standards set by the government, while the afternoon session is focused on deepening Arabic, English, yellow Islamic classic books, and tahfidzul Al-Qur'an and Hadith (Qonitah et al., 2022, p. 204).

In addition, the program also includes additional religious materials that characterize it, namely: basic materials such as Arabic, English, fiqh, Al-Qur'an Hadith, morals, tawhid, and Islamic history. In addition, additional studies of deepening interest, including: ulumul hadith, ulumul qur'an, ushul fiqh, linguistics (nahwu, saraf, balaghah), logic / logic, philosophy, and kalam science are taken from Arabic sources and yellow books in accordance with the level of education of students (Qonitah et al., 2022, p. 204).

3. MAPK/MAK Learning Method

The way educators carry out their duties to fulfill learning objectives in teaching and learning activities is known as learning methods (Lamatenggo, 2020, p. 23). According to Abdul Majid, learning methods are one of the elements of teaching and learning strategies (Majid, 2014, p. 132). Teachers must apply appropriate methods during the teaching and learning process and use various learning methods to create an attractive learning environment and help learners achieve learning objectives (Pane & Darwis Dasopang, 2017, p. 345).

One example of the application of learning methods applied by MAPK/MAK is that applied by MAPK Jombang. MAPK Jombang has varied learning methods. In formal learning in the morning, the MAPK uses the government curriculum and Arabic as the language of instruction for PAI materials. In the afternoon, MAPKs integrate salaf and modern methods of book study, such as: talaqqy, classical, sorogan/bandongan, sima'i, insya', imlak, mubasyarah (Qonitah et al., 2022, p. 204).

4. MAPK/MAK Learning Evaluation

Learning evaluation is an important component used to determine the effectiveness and success of learning. The purpose of evaluation is to determine the extent to which learning objectives have been achieved. In an effort to achieve the competencies that have been set in theory and practice, the evaluation system is used every week, as well as at the midterm and end of semester exams (Petunjuk Teknis Penyelenggaraan Program Keagamaan Di Madrasah Aliyah, 2016).

An example of MAPK/MAK learning evaluation is MAPK Surakarta. Some of the forms of learning evaluation implemented at this MAPK are: (1) Teachers assess their learners through class-based assignments. Assignments and daily tests are used for this assessment; (2) madrasah assessments, which take the form of UTS and UAS with questions and answers in Arabic, are used to evaluate the effectiveness of the Arabic text-based learning process; (3) Exams organized by the government, in the form of national exams and madrasah exams (M. R. Rohmah & Arifin, 2017, pp. 381–382).

DISCUSSION

MAPK/MAK's Efforts in Clerical Cadre

In the view of Islam, regeneration is an effort to produce leaders who have high intellectual and integrity in the coaching process, and have the firmness to maintain their identity as khairu ummah and as servants who fear Allah SWT (Muchsini, 2010, p. 209). This view is in line with the words of Allah SWT:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: “You (Muslims) are the best people born to mankind (as long as) you enjoin the good, forbid the evil, and believe in Allah. Had Ahl al-Kitab believed, it would have been better for them. Some of them believe, but most of them are unbelievers.” (Āli ‘Imrān [3]:110). (RI, 1990)

According to the Big Indonesian Dictionary (KBBI), an ulama is a person who is an expert in Islamic religious science (Nasional, 2008, p. 41). Hasbi Indra explains that ulama are individuals

who have high personal integrity, noble character, and are active in society. In addition, ulama are also known as experts in Islamic religious knowledge, who master the science of tawhid, fiqh, and various other religious sciences. Along with development, the term “ulama” now also refers to people who study knowledge, both those sourced from the revelation of Allah SWT and those obtained through human reason and senses to understand His verses (Hasbi Indra, 2003, p. 22).

According to Mustafa, the regeneration of ulama is a series of procedures carried out by certain religious institutions, in accordance with a system designed to produce ulama who have a deep understanding of Islamic religious science, as well as insight into other fields of knowledge. The aim is to prepare them to be able to plunge into society, provide enlightenment in religion, morals, and be a good example (Mustafa, 2018, p. 185).

As the heirs of the prophets, ulama have a very important and strategic position in Islam (Rasyid, 2019, p. 592). *Al-ulama' waratsat al-anbiya*, which means that ulama are very important to continue the apostolic mission of the Prophet Muhammad SAW in broadcasting Islam. The hadith shows that ulama have the power to spread and teach religion while directing society and Muslims within the framework of moral behavior and carrying out *amar ma'ruf nahi munkar*, so that Muslims can achieve happiness both in the world and the hereafter (Mustofa, 2018, p. 24). The role of ulama as heirs as well as lights of Muslims has been stated in the words of Allah SWT: (Ulum, 2015, p. 13)

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Meaning: “It is He who sent a Messenger (Prophet Muhammad) to an illiterate people from among themselves, who recited to them His verses, purified their souls, and taught them the Book (Qur'an) and Wisdom (sunnah), though before that they were in manifest error.” (Al-Jumu'ah [62]:2)(RI, 1990)

As quoted by Daulay, there are several indicators of scholars formulated at a deliberation between the heads of al-ma'had al-aly al-islami throughout Indonesia, including: (Daulay, 2018, p. 32)

1. Understanding knowledge of Islamic sciences (tafaqquh fidin) and being able to provide guidance to others by teaching religious knowledge sourced from the Qur'an, Hadith, Ijma' and Qiyas.
2. To carry out the teachings and commands of Islam sincerely
3. Can ground the sunnah of the Apostle and promote Islam in a kaffah manner
4. Morality, critical thinking, actively motivating the community to carry out good deeds, responsibility, and istiqamah.
5. Having a great soul, physical and mental stamina, endurance, simplicity, tawadhu', compassion for others, mahabbah, khasyyaf, and tawakkal to Allah SWT.
6. Being aware and sensitive to the current situation and conditions, and having the ability to solve any problem for the good of religion and Muslims.
7. Have a broad mind and be proficient in various fields of science for their development.
8. Being humble and tawadhu' towards the views of others, as long as they do not contradict Islam.

As Islam developed, the role of the ulama expanded to include knowledge of other general scientific fields in addition to the intricacies of religion. This is exemplified in the golden age of Islam, which gave rise to scholars with various specializations in science and technology, all of which ultimately stemmed from a continuous religious mission. Thus, the existence and work of

the scholars cannot be denied at all times, because they are people who always position knowledge in a noble place (Qonitah et al., 2022, p. 205).

Abdul Kholid stated that there are several objectives of the implementation of regeneration. The objectives of clerical regeneration include:

1. The emergence of individuals who understand and practice Islamic principles in everyday life.
2. The emergence of individuals who have noble morals in accordance with Islamic teachings
3. The emergence of individuals who have in-depth knowledge and expertise in a particular field.
4. The emergence of individuals who have the ability to lead.
5. The emergence of individuals who are able to overcome the challenges facing the ummah and advance it towards the desired vision (Kholiq, 2019, p. 140).

Madrasah Aliyah Keagamaan (MAK) plays an important role in the regeneration of ulama in Indonesia. MAK is an upper secondary Islamic education institution that prepares students to become scholars, preachers, or religious leaders in society (Safrudin, 2019). Here are some of the things that are the focus in the regeneration of scholars through MAPK/MAK:

1. Religious Education: MAK provides comprehensive Islamic religious education, including an understanding of Islamic teachings, tafsir, hadith, fiqh, and Islamic history. This provides a strong foundation for students to become knowledgeable scholars.
2. Da'wah Skills: In addition to religious knowledge, MAK also equips students with da'wah skills, such as public speaking, understanding the social conditions of society, and using social media positively to spread Islamic teachings.
3. Noble Character: MAK does not only focus on the scientific aspect, but also on developing good morals. Learners are invited to be a positive example in society, respect Islamic values, and apply them in their daily lives.
4. YellowIslamic Book Studies: As part of the Islamic scholarly tradition, MAK also teaches students the study of the yellowIslamic classic books. This helps deepen their understanding of the Islamic scholarly tradition and hones their ability to analyze classical texts.
5. Leadership Development: MAK also provides leadership training to students so that they can become effective leaders in carrying out the task of da'wah and leading the community towards goodness.

In its realization, MAPK/MAK must have and implement special strategies that lead to efforts to regenerate students to become cadres of scholars in the future. There are several strategies that can be implemented by MAPK/MAK, among others:

1. Integrated curriculum: MAPK/MAK develop a curriculum that combines religious studies with general science, so that students have a strong foundation in various disciplines.
2. Leadership training, MAPK/MAK conducts leadership and organizational management training programs for students to prepare them for their roles as leaders in society.
3. Practical experience, MAPK/MAK provides opportunities for students to engage in social and religious activities, such as community service, which helps them apply their knowledge.
4. Collaboration with religious institutions: MAPK/MAK collaborates with religious organizations and other institutions to provide a broader learning experience for students.

With this holistic approach, Madrasah Aliyah Keagamaan plays a significant role as an important institution in the regeneration of ulama in Indonesia, producing a generation of ulama

who are competent, broad-minded, have high moral integrity and are ready to face the challenges of the times.

CONCLUSION

Madrasah Aliyah Program Keagamaan (MAPK) and Madrasah Aliyah Keagamaan (MAK) are efforts to educate scholars in Indonesia. MAPK was established in 1987 to enhance the religious curriculum. While MAK is a development of MAPK. Although MAK experienced a decline and was disbanded in 2006, in 2016, there was a revitalization of MAPK with the issuance of Director General of Pendis Decree number 1293. This program aims to produce quality ulama cadres with a focus on Islamic religious education, da'wah skills, the formation of noble morals, yellow book studies, and leadership training. Through this program, students are expected to become scholars, preachers, or religious leaders who can lead Muslims to goodness in the future.

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