

# **Integrative Islamic Education for Organizational Cadre Formation: A Case Study of Muhammadiyah Boarding School in Trenggalek, Indonesia**

Ngumar<sup>1</sup>, Tobroni<sup>2</sup>, Romelah<sup>3</sup>, Afiful Ikhwan<sup>4</sup>

<sup>1</sup> Universitas Muhammadiyah Malang, Indonesia; umarumpo@gmail.com

<sup>2</sup> Universitas Muhammadiyah Malang, Indonesia; tobroni@umm.ac.id

<sup>3</sup> Universitas Muhammadiyah Malang, Indonesia; romelah@umm.ac.id

<sup>4</sup> Universitas Muhammadiyah Ponorogo, Indonesia; afifulikhwan@umpo.ac.id

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## **ARTICLE INFO**

### **Keywords:**

cadre development;  
Islamic education;  
muhammadiyah boarding  
school;  
integrative education

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### **Article history:**

Received 2025-05-22

Revised 2025-08-06

Accepted 2025-10-13

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## **ABSTRACT**

This study investigates the cadre development process within the Muhammadiyah organization through Islamic education at the Muhammadiyah Boarding School (MBS) in Trenggalek Regency. Cadre formation is a critical aspect of organizational sustainability, yet limited research has explored how Islamic educational institutions facilitate this process. Using a qualitative research design, data were collected through observation, in-depth interviews, and documentation to explore three key areas: the implementation of educational programs for cadre development, the integration of Islamic curriculum with leadership and organizational training, and the outcomes of these programs for Muhammadiyah's regeneration. The findings reveal that MBS Trenggalek systematically integrates Muhammadiyah values into both formal education and daily student life. Educational activities emphasize religious devotion, academic excellence, character development, and leadership training. These elements are embedded within a curriculum that balances spiritual instruction with practical organizational experience. Results indicate that MBS graduates exhibit strong religious commitment, scholastic achievement, and a deep sense of organizational loyalty. Many alumni actively participate in Muhammadiyah institutions, demonstrating leadership capacity and ideological alignment. This study underscores the role of integrative Islamic boarding school programs in shaping future organizational leaders. It contributes to the broader discourse on faith-based education by presenting MBS as a model for ideological regeneration within Islamic movements, addressing a gap in the literature on how education serves as a strategic tool for long-term cadre development.

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### **Corresponding Author:**

Ngumar

Universitas Muhammadiyah Malang, Indonesia; muhsonaziz5@gmail.com

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## 1. INTRODUCTION

Strengthening ideology and cadre formation are crucial elements for the sustainability of an organization, especially religious organizations such as Muhammadiyah. As a modernist Islamic organization established in 1912, Muhammadiyah not only focuses on *dakwah* (Islamic preaching) but also places great emphasis on education as a means of social transformation and community development. For Muhammadiyah, education is not merely the process of knowledge transmission but a strategic vehicle for shaping the character, values, and ideology of the younger generation in alignment with the organization's vision (Abdullah, 2019).

In this context, cadre formation becomes a main pillar for Muhammadiyah to ensure the continuity of the *dakwah* movement and the progressive Islamic ideology. Cadre activities are not spontaneous but designed through a systematic and institutional approach, one of which is through educational institutions (Huda, 2020). In Muhammadiyah, cadre formation is understood not only as training or membership recruitment but as a systematic effort to instill progressive Islamic values, the spirit of *tajdid* (renewal), and loyalty to the organization through long-term and sustainable guidance (Lickona, 1991).

A concrete manifestation of this commitment is the establishment of Muhammadiyah Boarding Schools (MBS), which are modern pesantren (Islamic boarding schools) combining formal education with Islamic teachings and Muhammadiyah organizational values. The educational model at MBS integrates the national curriculum with a distinctive Muhammadiyah curriculum emphasizing the formation of Islamic character, strengthening Muhammadiyah ideology, and habituating disciplined and responsible living (Munir, 2021). Islamic education at MBS goes beyond cognitive aspects, reaching into affective and psychomotor domains to form a holistic personality of the cadres (Tilaar, 2012).

Previous studies have shown the relevance between education and cadre formation. For example, Munir (2021) states that boarding-based education is effective in shaping religious students with social commitment. Meanwhile, Huda & Suparman (2020) that integrating the national curriculum with Islamic education in Muhammadiyah schools strengthens cadre identity and loyalty to the organization. However, specific research on the contribution of Islamic education to Muhammadiyah cadre formation in Trenggalek remains scarce, making this study academically and practically significant.

Trenggalek Regency, as one of the regions with a relatively developed Muhammadiyah base, participates in the development of the MBS education model. The presence of MBS Trenggalek is a manifestation of efforts to cadre young Muhammadiyah generations at the local level, addressing the cadre crisis within the organization. Through education oriented towards Islamic and organizational values, MBS Trenggalek serves as a place for instilling organizational ideology from an early age (Lickona, 1991). Nevertheless, the effectiveness of the Islamic education approach in supporting this cadre formation process has not been extensively studied, especially in local contexts such as Trenggalek (Munir, 2021).

This study is relevant to addressing the challenge of regenerating Muhammadiyah cadres amid globalization and modernization, which often erode ideological and religious values. By examining how Islamic education is implemented at MBS Trenggalek and its contribution to forming organizational cadres, this research is expected to provide academic and practical contributions toward developing an adaptive cadre formation model rooted in Islamic and Muhammadiyah values (Abdullah, 2019).

This research is based on the assumption that the cadre formation process within Muhammadiyah Boarding School (MBS) occurs through the integration of Islamic religious education curriculum with the ideological values of the organization (Hidayat, 2020). Religious education is understood not only as knowledge transmission but also as internalization of values, organizational culture, and Muhammadiyah's *dakwah* mission. This cadre formation model requires a holistic approach that targets not only cognitive aspects but also the affective and psychomotor domains of students (Sukmadinata, 2011).

Therefore, the conceptual framework of this study emphasizes the interconnection between Islamic religious education, organizational ideology, and cadre outcomes. Islamic education serves as the primary medium through which Muhammadiyah's progressive ideology and values are transmitted, internalized, and practiced. This educational process is not limited to cognitive learning but also encompasses affective and behavioral dimensions that shape students' worldview and organizational identity. Within this framework, the cadre formation process functions as a systemic pathway where educational programs integrate religious knowledge, character building, and organizational training to instill loyalty, discipline, and leadership skills. The expected outcome of this process is the emergence of Muhammadiyah cadres who not only possess strong religious foundations and academic competence but also demonstrate ideological commitment, active participation in organizational life, and readiness to undertake social and communal responsibilities in line with Muhammadiyah's mission.

Based on the above discussion, strengthening cadre education through Muhammadiyah Boarding Schools (MBS) is therefore essential to ensure the sustainability of Muhammadiyah's dakwah movement and its progressive Islamic ideology. Accordingly, this study seeks to answer the following questions: (1) How are the educational programs at MBS Trenggalek designed and implemented to support Muhammadiyah cadre formation? (2) In what ways is the integration of Islamic curriculum, leadership, and organizational training carried out within the MBS Trenggalek educational system?

## 2. METHODS

This research uses a qualitative paradigm with a case study design to explore the Muhammadiyah cadre development process at the Muhammadiyah Islamic Boarding School (MBS) in Trenggalek. The case study was chosen because it allows for in-depth exploration of the phenomenon within its social, cultural, and institutional context (Yin, 2018). This approach allows researchers to holistically understand interaction patterns, the dynamics of cadre development, and the challenges faced within the Muhammadiyah educational environment.

The research location is MBS Trenggalek, located at Jl. Ronggowarsito No. 46, Sumbergedong, Trenggalek Regency. This institution is a Muhammadiyah Enterprise (AUM) in the field of Islamic boarding school-based education. The location was chosen due to the limited research related to cadre development at MBS, while the school was initially designed as a training center for the next generation of preachers of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil).

Data sources were determined through purposive sampling involving key informants such as the madrasah principal, vice principal, teachers, and students. Data was collected through three main techniques: responsive observation of school activities and student life, in-depth interviews with key actors using open-ended interview guidelines, and documentation studies covering the curriculum, meeting minutes, and institutional participant archives. This third technique was combined with triangulation to ensure the research results were valid and comprehensive.

Data analysis was conducted using the interactive model of Miles & Huberman (1992), which includes three stages: data reduction, data presentation, and conclusion drawing/verification. Data from observations, interviews, and documentation were organized in field notes and then filtered based on relevant themes. Presentation was done through narratives, matrices, or charts to map the relationships between categories. Conclusions were drawn gradually, taking into account field findings and theoretical perspectives until the data reached saturation point.

To ensure validity, the study employed triangulation of sources and methods (Moleong, 2021). Source triangulation was conducted by comparing the results of observations, interviews, and documents, and checking the consistency of informants' statements across various situations. Meanwhile, method triangulation was conducted by verifying data through a combination of different data collection techniques. This effort ensured that the research findings were reliable and relevant to the development of Muhammadiyah's cadre development strategy in educational settings.

### 3. FINDINGS AND DISCUSSION

#### 3.1. IPM as Organizational Cadre Platform

Cadre formation in the Muhammadiyah movement is a strategic process aimed at shaping future generations with strong moral integrity, solid ideological commitment, and adaptive leadership capacity in response to contemporary dynamics. At Muhammadiyah Boarding School (MBS) Trenggalek, this process is institutionalized through various channels, including the autonomous student organization *Ikatan Pelajar Muhammadiyah* (IPM). IPM functions as a key medium for character development based on the values of *Islam Berkemajuan* (Progressive Islam), Muhammadiyah's ideological orientation. Through structured involvement in IPM, students undergo contextual and continuous internalization of organizational values and principles. This synergizes the formal Islamic education system with Muhammadiyah's socio-religious movement, aligning with Haedar Nashir's (2010) view that cadre formation is not merely structural regeneration but the creation of ideologically driven individuals capable of initiating social transformation.

The character-building process for Muhammadiyah cadres at MBS Trenggalek combines intellectual, spiritual, and social approaches. IPM serves to instill habits of active participation, ethical behavior, and social engagement. Its organizational structure is contextually designed to accommodate student aspirations while maintaining Muhammadiyah's ideological direction. IPM leadership acts as a student leadership laboratory, fostering critical thinking, collective responsibility, and applicable managerial skills. Recruitment of IPM leaders emphasizes sincerity, leadership ability, and commitment to Muhammadiyah's mission. According to Malik Fadjar (2002), an ideal Muhammadiyah cadre is a lifelong learner, spiritually grounded, and dedicated to leadership and service. The cadre process is thus framed within character education and social praxis rooted in progressive Islamic values.

IPM's cadre function covers three main areas: ideologization, personality formation, and leadership training. Ideological guidance is conducted through regular studies, thematic halaqahs, and Islamic forums focusing on *Islam wasathiyah* and renewal (*tajdid*). The principles of monotheism (tauhid), renewal, and independent reasoning (ijtihad) form the foundation of Muhammadiyah's ideological formation for students. Organizational values such as deliberation (*musyawarah*), collegiality, and structural obedience are emphasized. According to Abdul Munir Mul Khan (1999), Muhammadiyah's autonomous organizations serve as ethical public spheres where cadres are nurtured through collective values and social righteousness. Activities like meetings, leadership training, and program management offer practical arenas to develop applicable skills.

IPM cadre development extends beyond formal structures into the daily social life of students at MBS. Informal mentoring between senior and junior students becomes a space for instilling solidarity, shared leadership, and moral responsibility. This mentoring occurs in an egalitarian setting that emphasizes Islamic manners and character. Active IPM participants also engage in community service and religious activities, reinforcing values in a structured boarding school environment. As noted by Alfian (1989), successful cadre formation depends on sustained, integrated systems embedded in everyday life. This long-term value internalization fosters lasting worldview transformation among students.

The effectiveness of IPM's cadre formation is evident in students who demonstrate strong communication, leadership competence, and organizational responsibility. IPM leaders independently plan programs, run events, and conduct evaluations—offering hands-on experience in governance. Leadership training and regular upgrading sessions help build strategic thinking and reinforce Muhammadiyah's vision. The *learning by doing* principle is central to this process. IPM's role goes beyond ceremony, fostering contextual Islamic thinking and a reflective attitude toward societal challenges. Collective leadership and deliberative democracy in decision-making help students learn to appreciate diversity and achieve consensus—embodying the ideological, spiritual, and social balance promoted by Muhammadiyah's Cadre Education Council (2002).

IPM's active participation in MBS programs affirms its strategic role in shaping Muhammadiyah student identity. The organization contributes to planning seminars, cultural activities, and leadership forums. Through this, IPM becomes both a student body and a structural cadre tool for Muhammadiyah. Spiritual training, intellectual programs, and social service are harmonized to create well-rounded leaders. Religious activities like Qur'an recitation, night prayers, and student-led preaching enhance sincerity and perseverance, while academic and community activities cultivate critical thinking and social awareness. IPM also builds national identity, training students to be devout Muslims and responsible citizens. Discussions on pluralism, tolerance, and civic responsibility prepare students to serve both the ummah and the nation.

The role of IPM mentors at MBS Trenggalek is central to the substantive cadre development process. These mentors function not merely as structural supervisors but as facilitators, motivators, and role models, supporting students in navigating organizational life. The mentoring model employed is dialogical and participatory, enabling student leaders to grow autonomously in a supportive environment. According to the Muhammadiyah Cadre Education Council (2002), cadre guidance within autonomous organizations must promote independence rather than impose one-way directives. IPM mentors provide reflective evaluation spaces, foster open discussions, and encourage experiential leadership growth. This mutualistic relationship between students and mentors strengthens holistic and continuous cadre development. Moreover, IPM serves as an agent of mainstreaming Muhammadiyah values within the school and broader community. Through creative da'wah—utilizing digital media, bulletins, and educational videos—IPM cultivates not only a spirit of Islamic preaching but also digital communication skills. It organizes events like Ramadan, the Prophet's Birthday, and *Isra' Mi'raj* with an educational and inspirational tone. As noted by Maksum (2015), Muhammadiyah student da'wah should be cultural and contextual, reaching students' awareness and interests in contemporary ways.

Evaluations of IPM's cadre development at MBS Trenggalek reveal significant personal and social growth among active student participants. Many alumni demonstrate high competitiveness in both intra- and extra-campus organizations and continue serving in other Muhammadiyah groups like IPM, IMM, and Pemuda Muhammadiyah. The *Sistem Perkaderan Muhammadiyah* (2007) notes that the success of cadre development lies in the continuity of cadres within the movement's broader structure. IPM alumni play a key role in strengthening cadre culture by mentoring and inspiring younger generations. This tiered cadre model ensures ideological continuity, generational regeneration, and practical engagement. The local context of Trenggalek, with its diverse social and cultural backgrounds, adds richness to the process. IPM adopts an inclusive approach that treats diversity as a strength for building internal solidarity. Students are trained to develop adaptive social relationships and transformational leadership in pluralistic societies. Echoing Mul Khan (1999), a Muhammadiyah cadre must wisely bridge Islamic values with social realities. IPM promotes *Islam rahmatan lil alamin*, creating a culture of tolerance and empathy across identities—an essential foundation for navigating Indonesia's complex, diverse society.

IPM at MBS Trenggalek implements a tiered and sustainable cadre system, beginning with foundational programs like *Masa Taaruf Siswa Madrasah* (MATSAMA), *Latihan Kepemimpinan Dasar* (LKD), and *Latihan Kader Taruna Melati*. These stages are designed to develop spiritual, intellectual, and social aspects of Muhammadiyah students. Each phase follows a curriculum rooted in holistic character development. As emphasized by Maksum (2015), effective cadre building must be continuous, experiential, and structured. Students who complete one level are entrusted with new organizational roles, applying the values and skills they have acquired. This progressive model treats students not as passive recipients but as active agents in organizational dynamics. One major challenge, however, is maintaining alignment between ideological ideals and practical realities. Varying levels of mental and intellectual readiness among students require a flexible but principled mentoring approach. IPM addresses this through a humanistic, inclusive, and adaptive organizational culture. Personal mentoring strategies ensure that all students are meaningfully engaged. According to Nashir (2010),

successful cadre development allows gradual growth and values the process over instant results, making IPM a progressive and nurturing learning space.

Teachers play a crucial role in supporting IPM's cadre process, particularly in embodying Muhammadiyah values through their integrity, ideological commitment, and exemplary behavior. Their active participation in IPM programs strengthens organizational legitimacy and fosters closer ties within the institution. The Cadre Education Council (2002) asserts that collaboration between educators and student organizations is essential for effective cadre development, bridging formal and non-formal education. Teachers also serve as ideological facilitators who help students contextualize Muhammadiyah principles in their daily lives. IPM's strategic use of digital technology addresses the challenges of the Fourth Industrial Revolution. Social media becomes a tool for da'wah, education, and efficient communication. This integration promotes the dissemination of progressive Islamic values and enhances students' digital literacy—a key competency for modern Muhammadiyah cadres, as noted by Suyatno (2014). Digital tools also help IPM cadres adapt to rapidly evolving social dynamics, fostering innovation and relevance. This demonstrates that IPM's cadre model is responsive, forward-looking, and aligned with the needs of the present and future.

IPM's collaboration with other Muhammadiyah autonomous organizations in Trenggalek reinforces a well-connected and sustainable cadre network. Working with regional IPM and other *ortom* provides IPM with access to cross-structural training and broader organizational experience. This opens up vertical integration within Muhammadiyah's cadre system, enabling continuity from local to national levels. The *Sistem Perkaderan Muhammadiyah* (2007) emphasizes multi-tiered, cross-organizational, and sustainability-oriented cadre systems. IPM's involvement in inter-organizational forums expands students' perspectives and strengthens Muhammadiyah's cultural and structural network. IPM participation significantly shapes students' ideological identity—not merely through teaching, but via lived experience and organizational praxis. This dialectical process between value internalization and active participation forms a cadre habitus that brings Muhammadiyah ideals into daily life. As Mulkhan (1999) argued, cadre identity is not only cognitive but practical, as it embodies values through concrete action. IPM cadres show critical thinking, the courage to express ideas, and responsibility in real contributions—proving that cadre development is not just structural, but also existential, shaping core character holistically.

IPM plays a strategic role in empowering students through entrepreneurship and life skills programs such as student bazaars, production training, and small business management. This reflects Malik Fadjar's idea of alternative education aimed at creating independent and productive Muslim generations. IPM also promotes gender equality by involving female students in leadership and decision-making roles, aligned with 'Aisyiyah's mission. Activities like women's leadership training foster capable female cadres. Informal spaces—like evening discussions and spontaneous forums—enhance critical thinking and grassroots intellectual culture, in line with Haedar Nashir's call for participatory intellectual development. These efforts ensure that IPM cadres are not only ideologically resilient but also socially and economically adaptive.

Organizational dynamics in IPM, such as internal debates and shifting interests, serve as learning grounds for conflict management and structural maturity. Decision-making through *musyawarah* cultivates democratic and empathetic leadership, aligning with Mulkhan's view of organizational conflict as character education. Regular open evaluations foster accountability and continuous improvement, encouraging self-reflection and honest critique. Leadership rotation through democratic elections trains students in ethical leadership and participatory governance. These structured experiences instill discipline, responsibility, and a sense of belonging, contributing to a robust and mature cadre culture that supports sustainable organizational growth.

IPM significantly transforms students' behavior and mindset. Members typically show increased discipline, spiritual consistency, and social empathy. This transformation aligns with Mulkhan's theory that real ideological internalization occurs through structured social spaces. Experiential learning activities, such as outbound training and fieldwork, expose students to real-life challenges, enhancing

decision-making and teamwork. These practical experiences balance theoretical knowledge and help build social and leadership character. IPM also collaborates with external institutions, expanding student networks and promoting inter-organizational learning. These initiatives cultivate open-mindedness and responsiveness, ensuring that IPM remains relevant in a rapidly changing society.

IPM alumni at MBS Trenggalek play a pivotal role in sustaining intergenerational continuity by returning as mentors, trainers, and advisors, providing tangible examples of leadership and commitment. This strengthens a cohesive, value-based cadre community that balances academic excellence, organizational competence, and spiritual growth, in line with Haedar Nashir's vision of holistic cadres who integrate intellect, spirituality, and leadership skills. Innovation is reflected in IPM's thematic cadre curriculum, which incorporates Muhammadiyah ideology, transformative leadership, and contemporary challenges like digitalization and global da'wah. Action-based programs such as health education, social services, and moral campaigns ground Muhammadiyah values in real-world practice, cultivating socially responsible and adaptable leaders.

Institutional sustainability is ensured through systematic documentation, publications, and a literacy culture that promotes critical thinking, reflection, and Islamic communication, preventing program stagnation and inspiring future cadres. Spiritual practices—such as *muhasabah*, *tadabbur*, and collective worship—instill sincerity, resilience, and moral integrity, positioning spirituality as the behavioral foundation of cadre life. Long-term evaluations affirm IPM's success in producing influential leaders who extend Muhammadiyah's values into public spheres. Facing rapid social change and value pluralism, IPM demonstrates a structured, innovative, and responsive cadre model, making it a replicable example for Muhammadiyah's broader educational networks.

The cadre formation process in IPM at MBS Trenggalek can also be understood through the framework of character education, experiential learning, and social learning theory. IPM's structured programs—ranging from leadership training to community service—embody Thomas Lickona's view that character education requires the integration of moral knowing, moral feeling, and moral action. Students not only gain cognitive understanding of Muhammadiyah's ideology but also internalize it emotionally through spiritual practices and enact it in concrete social activities (Lickona, 1991). This aligns with Kolb's experiential learning cycle, where students engage in concrete experiences (leading programs, community service), reflect on them through mentoring and discussions, form abstract concepts (Islamic leadership, collective responsibility), and actively experiment in new organizational roles (Kolb, 1999). Furthermore, IPM exemplifies Bandura's social learning theory, as students observe role models—teachers, mentors, and senior cadres—then imitate, internalize, and adapt those behaviors in organizational and social contexts (Bandura, 2013). Through modeling, reinforcement, and reciprocal interaction, IPM creates a learning environment where character formation is not abstract but lived, practiced, and continuously reinforced in daily organizational and educational life.

### 3.2. Boarding School Program as Ideological Formation

The pesantren program at Muhammadiyah Boarding School (MBS) Trenggalek is a strategic vehicle for ideological cadre development. Through structured activities, students gain not only religious knowledge but also character formation aligned with Muhammadiyah values. The integration of formal, nonformal, and informal education ensures a comprehensive approach to cadre training. The curriculum, collaboratively designed, embeds Islamic and Muhammadiyah teachings across all aspects of student life. The principal stated, "*We instill in cadres that being a Muhammadiyah cadre means being prepared to be an agent of change, not a passive follower.*" The IPM advisor emphasized, "*Tajdid must be a driving force in thinking and acting, especially for Muhammadiyah students.*" One student stated, "*I'm starting to dare to propose new ideas for IPM activities because I feel supported.*" This foundation of *tajdid* enables cadres to develop innovations in various fields. Muhammadiyah cadres not only maintain traditions but also create new solutions to address the challenges of the times.

The ideological foundation of cadre formation also stems from the values of monotheism, righteous deeds, and noble morals, which are the mainstays of the Muhammadiyah movement. These

values are emphasized in all aspects of learning, including non-formal development through daily activities. The vice-chair of curriculum explained, "Tawhid is the primary basis for developing students' character; from there, honesty, discipline, and a spirit of charity are born." The teacher added, "We guide students to view daily activities as forms of worship and da'wah." One student said, "I've come to realize that praying on time, cleaning my room, and helping friends are all part of righteous deeds." As noted by Majelis Pendidikan Kader (2002), education in Muhammadiyah is a strategic arena to produce ideological cadres prepared to carry the organization's mission forward. MBS Trenggalek's distinctive focus on *akhlak* (morality) and *tajdid* (renewal) emphasizes value internalization through both structured curriculum and modeled behavior. Referring to Mu'arif (2015), value internalization in Muhammadiyah education must involve continuous habituation and exemplary conduct, which are central in shaping students' Islamic character and ideological commitment.

Daily routines such as *halaqah*, *muhadharah*, *tafsir*, and *fiqh* study support intellectual and spiritual development. *Halaqah* promotes scientific religious dialogue, integrating pesantren traditions with Muhammadiyah's reformist spirit. These forums cultivate critical and solution-oriented thinking. *Sorogan* and *bandongan* methods are adapted to align with *tajdid* principles, encouraging students to contextualize classical texts using *ijtihad*. This adaptive Islamic reasoning fosters a mindset in line with Muhammadiyah ideals. One teacher explained, "We train students to be bold in expressing their opinions, analyzing problems, and seeking solutions in accordance with Islamic teachings." This process is carried out through class discussions, thematic *halaqah* (Islamic religious gatherings), and student scientific forums. The value of *ijtihad* is also reinforced in extracurricular activities such as the IPM wall magazine and student debates. Students are given space to develop arguments while adhering to sharia values. The implementation of these values creates a more active, open, and forward-thinking learning environment. According to the Muhammadiyah cadre system (2007), cadre formation must prioritize critical thinking and adaptability to social changes. Leadership within the pesantren, especially by the caretakers and teachers, plays a vital role as *murabbi*—mentors guiding students' ideological orientation. Sukadiono (2020) emphasizes that educators in Muhammadiyah serve as agents of cadre development, blending educational, nurturing, and ideological roles into one.

Spirituality forms the core of cadre identity, with congregational prayer, sunnah practices, and disciplined worship routines reinforcing students' internal strength and sincerity. This spiritual regimen enhances their sense of responsibility and serves as a constant reminder to embody Islamic values in all aspects of life. Baidhawiy (2017) asserts that spirituality integration is a hallmark of Muhammadiyah pesantren in shaping transformative leaders. Alongside spiritual training, intellectual development is nurtured through analytic studies of *tafsir*, *hadith*, *ushul fiqh*, and contemporary Islamic thought. These subjects are taught with an emphasis on contextual understanding and critical discourse, preparing students to respond to modern challenges. Discussions and debates sharpen students' argumentative and reflective skills. Majelis Pendidikan Kader (2002) affirms that Muhammadiyah cadres must have critical intellectual capacity and the ability to offer renewal-oriented solutions for societal benefit.

MBS Trenggalek also emphasizes character development through consistent training in Islamic manners, discipline, and social responsibility. Students learn respect, time management, honesty, and social etiquette through repeated practice and environmental conditioning. The orderly atmosphere of the pesantren aids in internalizing these non-cognitive values. Respect toward teachers, peers, and the environment reflects the success of moral education. Mu'arif (2015) highlights that forming Islamic character in Muhammadiyah education is accomplished through consistent value habituation and real-life practice. Formal academic learning is harmonized with pesantren activities via an integrated curriculum. Students follow the national curriculum while receiving additional Muhammadiyah-based content. This balanced approach ensures both academic excellence and ideological resilience. Maksom (2015) argues that Muhammadiyah pesantren uniquely integrate national education with Islamic values to produce visionary, religious reformers.

Active involvement in student organizations like OSIS and IPM strengthens leadership capabilities. These forums train students in decision-making, responsibility, and conflict resolution, contributing to the development of communicative and managerial competencies. As Suyanto (2014) notes, autonomous Muhammadiyah organizations like IPM serve as strategic platforms for ideological leadership development. Classical Islamic texts (*kitab kuning*) are still studied but approached critically, encouraging renewal-oriented interpretations rather than passive acceptance. This promotes rational engagement with tradition, enabling students to address contemporary issues with an Islamic worldview. Analytical methods distinguish MBS's approach from more dogmatic traditional systems. As Abdullah (2015) states, the ideal Muhammadiyah cadre is one who combines Islamic spirituality with scientific rationality to respond effectively to modern social dynamics.

The dormitory serves as the primary social space where Muhammadiyah cadre values are instilled through daily practice. It functions as a miniature society emphasizing honesty, care, and discipline. Rules within the dormitory go beyond mere regulations, acting as pedagogical tools to shape the mentalities of the cadres. Caregiving employs a persuasive and exemplary approach rather than authoritarian commands. Interaction among students plays a crucial role in social learning aligned with Baidhaw's (2017) view that Muhammadiyah pesantrens develop cadres through consistent and directed collective life habituation. Monitoring and evaluation of cadre development occur regularly using qualitative and quantitative methods involving caregivers, teachers, and student organization mentors. This evaluation focuses on spiritual, intellectual, and social growth, fostering awareness that learning is a transformative process beyond outcomes. Hidayat (2010) emphasizes that such evaluation is integral in forming values and strengthening cadre identity.

A key focus of cadre development is fostering independence by training student to manage time, complete tasks, and handle daily activities autonomously. Practical exercises such as laundry, financial management, and leadership in daily routines serve as important instruments for building responsibility toward oneself and the community. This approach aligns with Majelis Pendidikan Kader (2002), which highlights independence, honesty, and other core values as essential characteristics of ideal cadres. Furthermore, the values of *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong) are practiced collectively through polite correction and constructive criticism, building moral courage and social responsibility. These practices nurture proactive leaders capable of driving social change, reinforcing Muhammadiyah's educational mission to cultivate morally courageous and socially engaged cadres (Majelis Pendidikan Kader, 2002).

Organizational aspects in pesantren prepare student to be capable leaders with managerial skills through structured dormitory organizations and student activity units. This process builds technical skills alongside collective work ethics and dedication, with mentors guiding leadership development progressively. Sukadiono (2020) in Hadi (2024) describes Muhammadiyah's educational environment as a transformative leadership ecosystem fostering continuous cadre development. Core values like sincerity and selfless service are also emphasized, as student engage in communal tasks with *ikhlas* (sincerity), echoing Nashir's (2010) view on total dedication in Muhammadiyah's mission. The pesantren balances traditional and modern Muhammadiyah values through a transformative approach (Maksum, 2015), producing cadres who stand firm in complex social realities. Alumni play a vital role in sustaining and expanding Muhammadiyah's mission in society, confirming Latief's (2012) assertion that successful cadre formation is reflected in social engagement beyond formal education.

The time-discipline aspect in Muhammadiyah Boarding School (MBS) Trenggalek is a highly effective method for shaping cadres' discipline. A structured daily schedule, from waking up to bedtime, teaches regularity and self-management, fostering cadres who value time and manage activities efficiently. This punctuality differentiates pesantren students from regular students and aligns with the fast-paced demands of the modern world. Time management forms a core strategy in cadre formation, as emphasized by Majelis Pendidikan Kader (2002), highlighting the necessity of discipline to prepare cadres for complex contemporary challenges. Additionally, the ideological core—Muhammadiyah teachings—are transmitted intensively through special studies, group discussions,

and cadre training. This deep ideological grounding not only equips *student* with knowledge of Muhammadiyah's principles but also inspires moral commitment, regarded as central to successful cadre formation (Majelis Pendidikan Kader, 2002).

Public communication skills are cultivated through routine *muhadharah* (speech practice), where *student* learn structured, confident, and religiously grounded oratory essential for effective *dakwah*. Weekly *muhadharah* sessions serve as evaluation platforms enhancing public speaking and leadership, reflecting the Muhammadiyah cadre training model that integrates communication as a vital part of *dakwah* (Sistem Perkaderan Muhammadiyah, 2007). Formal leadership training, such as Latihan Kepemimpinan Student (LKS), strengthens technical leadership skills including time management and decision-making via participatory methods and simulations, preparing cadres for visionary and responsible roles within Muhammadiyah (MPK, 2007). Complementing this, literacy programs encourage broad intellectual growth through reading classical Islamic texts and contemporary literature, supporting lifelong learning and forming intellectual cadres, as stressed by Nashir (2019).

Cadre Development in MBS Trenggalek also integrates community service, digital literacy, nationalism, personalized coaching, and social justice values. Student engage in social programs to embody Muhammadiyah's *al-Ma'un* philosophy practically (Nashir, 2019). Digital innovation introduces student to platforms for *dakwah* and communication, reflecting Muhammadiyah's adaptation to technological advances (Nashir, 2019). Nationalism is cultivated inclusively, fostering cadres as both devout Muslims and responsible citizens (Mulkhan, 2005). Personalized approaches respect individual backgrounds and talents, ensuring diverse yet coherent cadre development (Sukadiono, 2020; Hadi, 2024). The inclusion of gender justice education underscores Muhammadiyah's progressive Islamic ethos (Yulianeta et al., 2010). Despite challenges such as modern secular influences, sustained ideological reinforcement, professional guidance, and alumni networking help maintain cadre vitality (MPK, 2002). Overall, MBS Trenggalek's pesantren program exemplifies integrated spiritual, intellectual, social, and organizational cadre development crucial for Muhammadiyah's future leadership.

In conclusion, the pesantren program at Muhammadiyah Boarding School (MBS) Trenggalek demonstrates an integrated model of cadre formation that resonates with established pedagogical frameworks. Lickona's character education theory—moral knowing, moral feeling, and moral action—can be seen in the way students acquire religious and ideological knowledge, cultivate emotional attachment to Muhammadiyah values, and consistently practice them through daily routines and social engagement (Lickona, 1991). Likewise, Vygotsky's concept of the zone of proximal development (ZPD) is reflected in the mentorship system, where teachers, senior students, and alumni act as scaffolds guiding student toward higher levels of independence, critical reasoning, and leadership (Vygotsky, 1978). This combination of value internalization, continuous habituation, and scaffolded support ensures that cadre development is not merely theoretical but also practical, sustainable, and transformative. By embedding these pedagogical principles into its system, MBS Trenggalek successfully prepares Muhammadiyah cadres to embody Islamic character, exercise *tajdid*-oriented critical thinking, and respond adaptively to contemporary social challenges.

The cadre program at Muhammadiyah Boarding School (MBS) Trenggalek has shown remarkable success in shaping students' Islamic character and Muhammadiyah identity. Cognitively, students grasp core Muhammadiyah principles such as *manhaj tarjih*, *khittah perjuangan*, and ideological values (Mu'arif, 2015). Affectively, their loyalty is evident in active participation in youth organizations like IPM and Hizbul Wathan, reflecting genuine internalization of the *amar makruf nahi munkar* mission with real social impact (Nashir, 2019). Integrated curricula, *halaqah* mentoring, and *bahtsul masail* discussions foster progressive Muslim intellectuals who think critically while staying rooted in tradition (Abdullah, 2015). Spirituality, ethics, and organizational leadership are cultivated through real-world practice, including conflict resolution via deliberation (Majelis Pendidikan Kader, 2002). Social awareness is strengthened through humanitarian action, environmental initiatives, and value-based learning, aligning with Mulkhan's (2005) view of Muhammadiyah cadres as social change agents.

MBS alumni actively contribute at both local and national levels within Muhammadiyah, managing dakwah, social programs, and Muhammadiyah institutions such as schools, orphanages, and health services (Latief, 2012). Their academic excellence in competitions and leadership roles reflects the integration of ideological values with intellectual potential (Majelis Pendidikan Kader, 2002). Internalized values like *tajdid*, *ijtihad*, and purification shape cadres who are dynamic and socially engaged, leading initiatives in advocacy, education, and digital *dakwah* (Mu'arif, 2015; Nashir, 2019). Cadres also demonstrate digital literacy, moral courage, gender-inclusive leadership, cross-institutional collaboration, and scientific competence—markers of a holistic and future-ready cadre formation (Baidhawiy, 2017; Yulianeta et al., 2010; Abdullah, 2015).

MBS emphasizes *musyawarah* (deliberation) to build participatory, empathetic leadership within Muhammadiyah's democratic culture (MPK, 2002). Historical awareness and global insight are nurtured to form cadres with a long-term vision for Islamic civilization (Nashir, 2019). Social entrepreneurship training through cooperatives and creative economy projects equips students with practical economic skills aligned with Muhammadiyah's mission (Majelis Ekonomi Muhammadiyah, 2020). The exemplary conduct of teachers plays a critical role in transmitting values like honesty and discipline more effectively than theory alone (Sukadiono, 2020; Hadi, 2024). Historical connections to figures like KH Ahmad Dahlan and Buya Hamka strengthen students' identity and spirit of *tajdid* (Maksum, 2015). Continuous evaluation through observation and self-reflection ensures ongoing quality in cadre development (Guskey, 2000). MBS graduates also champion moderate, inclusive Islam, reinforcing public trust in MBS as a leading cadre institution producing globally minded leaders with strong local roots (Baidhawiy, 2017; Muhaimin, 2004; Nashir, 2019).

#### 4. CONCLUSION

This study concludes that the cadre formation of Muhammadiyah at Muhammadiyah Boarding School (MBS) in Trenggalek Regency is carried out systematically and continuously through two main channels: the Muhammadiyah Student Association (IPM) and the boarding school program. Through IPM, the cadre formation process not only instills Muhammadiyah ideology but also develops leadership capacity, academics, and social skills of the students, resulting in adaptable and integrity-driven cadres. Meanwhile, the boarding school program integrates Islamic education, leadership, and organizational training within a dormitory environment that supports the formation of independent, disciplined, and cadre-minded students, making the pesantren an effective life laboratory for internalizing the values of the organization. The results of cadre formation at MBS Trenggalek demonstrate success in producing young cadres with ideological commitment, moral integrity, and leadership capacity ready to carry out organizational responsibilities. The alumni actively participate in various Muhammadiyah social enterprises and community activities, indicating the sustainability and strength of the organization's movement. By integrating both IPM and the boarding school program, MBS Trenggalek plays a vital role as a cadre formation center that strengthens the ideological foundation, character, and leadership competencies in producing qualified and visionary next-generation Muhammadiyah leaders.

This study highlights the importance of integrating curricular, co-curricular, and extracurricular approaches in Muhammadiyah's boarding school-based cadre development, producing ideological, academic, and socially adaptive cadres. Practically, the findings serve as a reference for school managers to design structured programs, strengthen the role of IPM, and develop evaluation mechanisms based on ideological and adaptive competencies. At the policy level, the study recommends strengthening the role of boarding schools as strategic centers of Muhammadiyah cadre development through internal regulations and integrative curricula, making them a potential national model. Further research should examine external factors—social, cultural, economic, and political—that influence the effectiveness of cadre development, along with longitudinal studies of alumni and comparative studies across institutions. This will enrich program innovation, provide a scientific basis

for strategic policymaking, and ensure the continuous improvement of Muhammadiyah's cadre development quality.

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