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**The Contribution of Higher Education for the MUI Binjai
Ulama Cadre in Community Religious Development in
Nangka Village, North Binjai District, Binjai City**

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Abstract

Higher Education of MUI Binjai Ulama Cadre researchers University students, alumni and lecturers of Binjai MUI Ulama Cadre are considered to have an important role in advancing religion in society. This study aims to determine the contribution, facilitators and obstacles of Ulama University cadres in the religious development of the Nangka Village community, North Binjai District, Binjai City. Data collection techniques used in this study were observation, interviews, and documentary studies. Analysis Techniques The collected data was analyzed using the theory of Miles and Huberman: data reduction, data presentation, and data inference/validation. The result of this research is that the community religious development carried out by the cadres of the MUI Binjai ulema tertiary institution is very good, this can be seen from the observations and interviews of researchers. (1) student and alumni activities that involve the community directly in religious development; B. Quran classes, Subuh Prayers, Friday sermons, religious studies, social activities, donations to the community, especially the less fortunate. (2) The supporting factor is the added value of the institution under the auspices of the Indonesian Ulema Council (MUI) Binjai City. PTKU MUI Binjai students have broad insight in the religious field and need funds for each activity carried out. (3) The disincentive is very low public funds, but the age factor and the solution is the higher education of ulama cadres at MUI Binjai. They continue to work with the government financially and need public attention. Da'wah Jihad in the Way of Allah.

Keywords: Contribution, Higher Education of Ulama Cadre, Community Religious Development

**Kontribusi Pendidikan Tinggi Kader Ulama MUI Binjai
Dalam Pembinaan Keagamaan Masyarakat Kelurahan
Nangka Kecamatan Binjai Utara Kota Binjai**

Abstrak

Perguruan Tinggi Peneliti Kader Ulama MUI Binjai Mahasiswa, alumni dan dosen Kader Ulama MUI Binjai dinilai memiliki peran penting dalam memajukan agama di masyarakat. Penelitian ini bertujuan untuk mengetahui kontribusi, fasilitator dan hambatan kader Universitas Ulama dalam pengembangan keagamaan masyarakat Desa Nangka Kecamatan Binjai Utara Kota Binjai. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah observasi, wawancara, dan studi dokumenter. Teknik Analisis Data yang terkumpul dianalisis dengan menggunakan teori Miles dan Huberman: reduksi data, penyajian data, dan inferensi/validasi data. Hasil dari penelitian ini adalah pembinaan keagamaan masyarakat yang dilakukan oleh para kader perguruan tinggi ulama MUI Binjai sangat baik, hal ini terlihat dari hasil observasi dan wawancara peneliti. (1) kegiatan mahasiswa dan alumni yang melibatkan masyarakat secara langsung dalam pengembangan keagamaan; B. Kelas Al-Qur'an, Sholat Subuh, khutbah Jum'at, pengajian, bakti sosial, donasi kepada masyarakat terutama yang kurang mampu. (2) Faktor



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pendukungnya adalah nilai tambah lembaga yang bernaung di bawah Majelis Ulama Indonesia (MUI) Kota Binjai. Mahasiswa PTKU MUI Binjai memiliki wawasan yang luas dalam bidang keagamaan dan membutuhkan dana untuk setiap kegiatan yang dilakukan. (3) Disinsentifnya adalah dana masyarakat yang sangat rendah, namun faktor usia dan solusinya adalah pendidikan tinggi kader ulama di MUI Binjai. Mereka terus bekerja dengan pemerintah secara finansial dan membutuhkan perhatian publik. Dakwah Jihad di Jalan Allah.

Kata Kunci: Kontribusi, Perguruan Tinggi Kader Ulama, Pengembangan Keagamaan Masyarakat.

PRELIMINARY

Islamic Higher Education is an Islamic educational institution that represents the future of Islamic education in general in the world. It is hoped that this Islamic college will produce the next generation of extraordinary Muslims. Now in the midst of people's lives there are many preachers, preachers, shepherds, but not necessarily scholars. Their knowledge and credibility make scholars credible and a place where people can ask questions and complain about life's problems in search of interesting and heartwarming answers. Fatwa is the answer of the scholars. Religious opinion means fatwas, especially those related to beliefs and practices of worship/sharia. Religious fatwas must be based on the Qur'an and Hadith.

As Allah swt. has explained in the Qur'an that there are two verses that describe the scholars.

Meaning: "*Isn't it (sufficient) proof for them that the scholars of the Children of Israel know it?*" (Surat ash-Syu'ara' /26:197).

Meaning: "*Do you not see that Allah sends down rain from the sky, then We produce from it, fruits of various kinds. And between the mountains there are white and red stripes of various colors and there are (also) which is pitch black. And similarly among humans, reptiles, and livestock there are various colors (and types), Verily, those who fear Allah among His servants are only scholars. Verily Allah is Mighty, Most Forgiving.*" (Surah Fatir/35:27-28).

From the verse above, information can be drawn that how important the figure of a cleric is, because a cleric has died there is not necessarily a replacement or successor, it could be years later there will be a successor and successor. Therefore, if the values of Islamic education are not instilled To the younger generation who will later become the successors, there are more and more generations who do not have the role and quality to defend the religion of Allah swt. Currently, many Islamic universities are developing throughout the territory of the Republic of Indonesia, especially in North Sumatra, but few specifically discuss the book. classical or yellow books, so that in the realm of Islamic education it is still often found an educator who has little knowledge of the classic book or the yellow book. Therefore, it is important to organize a Ulama Cadre Higher Education which prioritizes classical books which must be studied in Arabic literature to understand the yellow book. Based on initial observations carried out at the Binjai MUI Ulama Cadre Higher Education, researchers found that students, alumni, lecturers of Binjai MUI Ulama Cadre Higher Education had a very big role in fostering community religion. For example, carrying out fiqh recitations to mosques, regular recitations after dawn prayers held at the musala for higher education for MUI Binjai cadres, imams for Friday prayers and preachers, and alumni of higher education for MUI Binjai cadres who are teachers of al-Quran Hadith, fiqh. , history, tahfiz in public schools and Islamic boarding schools, as well as holding other religious services. Contribution is a process carried out to help or produce something together with others, or to make something a success. On the other hand, according to Eko Indrajit and Djokopranoto, the administration of modern higher education states that higher education is education along the schooling path that is higher than secondary education. A scholar and possess

professional skills that enable him or her to apply, develop, or create knowledge.

The contribution of higher education for ulama cadres includes: In (1) the religious field, namely In this case, Islamic Higher Education seeks to contribute to improving the quality of religion , namely the cultivation of knowledge and good religious attitudes that will affect the community, so that the quality of religion in society will reflect personal - Muslim individuals who can be responsible for the implementation of the broadcasting of Islamic teachings. (2) social As is done by Islamic higher education institutions which always strive so that their students or alumni are able to adapt to other communities in all aspects of social life, it is even hoped that more than that is able to appear as future leaders of the people who have broad religious insight , morals that are integrated in remembrance and thought, and have a responsibility for himself and his community. (3) Politics The alumni are known to be easily absorbed by the community. Because of that, since the 1980s there has been a fairly rapid vertical mobility among PTAI alumni. The issue of santrization of Indonesian politics, for example at the middle level above, is played by PTAI graduates. A number of political elites and officials in various bureaucratic sectors currently come from PTAI circles and (4) intellectuals. Realizing a peaceful and compassionate Indonesian Islam, PTAI alumni not only have to have basic *competence* in the field of religion in order to fulfill social expectations. More than that, you must also have qualifications as an academic person.

PTAI graduates are required to have theoretical insight and skills needed in the era of globalization. Therefore, institutional development initiatives as well as curriculum strengthening are carried out regularly. Since 1997, all State Islamic higher education institutions located in areas with faculty status have been upgraded to high schools. Then with consistent policies between 2000 and 2019, gradually high schools became institutes. Meanwhile, community religious development includes coaching in the fields of faith, sharia and morals. The previous research was the problem of higher education for the Ulama Cadre of the Indonesian Ulema Council of North Sumatra in giving birth to Ulama in the North Sumatran Society.

From the explanation above, it can be understood that higher education for ulama cadres is so important whose aim is to produce future ulama candidates who will later become the spearheads in carrying out community religious development. Formulate the problem of this research, as follows: (1) How is the contribution of Higher Education for the MUI Ulama Cadre of Binjai in the religious development of the community of Nangka sub-district, North Binjai sub-district, Binjai City? (2) what are the supporting factors? (3) what are the inhibiting factors and solutions?

RESEARCH METHODS

This research was conducted using a qualitative approach. This research is an approach that is directed at the background and individuals holistically (whole) so that it should not isolate organizations or individuals into variables or hypotheses, but view them as part of a whole. The subject of this research consists of data and data sources. The data of this research are the results of field observations, the results of interviews with informants, namely the head of higher education for MUI Binjai cadres, lecturers,

students, alumni and community leaders, and document studies.

Data collection techniques in this study used: (1) observation, namely the process where the researcher enters a certain setting or atmosphere which aims to make observations about how the events (events) in the setting have a relationship. (2) interviews, namely conversations carried out by two parties, namely the interviewer (*interviewer*) who asks questions and the interviewee (*interviewee*) who provides answers to the question and (3) documentation (records or archives) is the study of documents in this study carried out by reviewing documents containing work programs.

In qualitative research methods , the researcher is the main instrument. Data analysis is the process of compiling or processing data so that it can be interpreted better. The data obtained is then analyzed by qualitative data analysis from Miles and Huberman, namely: (1) Data reduction is part of the process, namely a form of analysis to emphasize, shorten, focus, discard things that are not important, to organize data so that conclusions can be made. (2) Data presentation is an arrangement of information that allows a research conclusion to be drawn. (3) The final conclusion on qualitative research, will not be drawn except after the data collection process ends.

RESULTS AND DISCUSSION

There are three results from this study, namely: Seeing the initial findings of the contribution of universities to MUI Binjai cadres in the religious development of Nangka Village, North Binjai District, Binjai City, students of MUI Binjai ulama cadres invited their children to recite the Koran. activities such as teaching. Some even do morning worship in PTKU buildings, mosques, hold religious education classes in mosques, and even become preachers for Friday prayers. in private and public schools, and several teachers in Islamic boarding schools. Alumni are also active in preaching in the mainstream of society. In addition, in the intellectual field, the alumnus of the MUI Binjai Ulama Cadre, a university graduate, wrote a book entitled "Building Religious People" which discusses religious issues. I'm writing a book. This finding is in line with the findings of Abd Qadeer Ahmad's research published in the Al-Qolam Journal, No. XVII Year XII 2006 Edition Januan-June, that Ulama are central figures in Islamic society, I am doing it. He imparted to people the teachings of Islam contained in the holy books and hadiths of the prophets and the classic books of the scholars of the past. Therefore, in a broad sense, the function of the ulama is the same as the function of the educator. He educates the Muslim community by conveying Islamic teachings and setting an example of their behavior. The more intensive and extensive the education of the ulama, the greater the ulama. This study shows the scope of the role of ulama in formal and non-formal religious education. In the field of formal education, Ulama work as founders and directors of Islamic boarding schools, trainers/teachers at Koranic schools or colleges. In the realm of informal education, Ulama act as supervisors for the takrim assembly and takriassus readings (development of certain areas). Ulama also function as da'i who serve the needs of the da'wah congregation. In addition, Ulama are Servants who provide services for various community events.

In the explanation above, information can be taken that the ulama are figures in

the midst of people's lives. In addition, ulama also contribute to the field of Islamic education, such as being religious teachers in schools and madrasas, or Islamic boarding schools. In the field of non-formal education, ulama as well as preachers/ preachers teach the Koran, give religious lectures, study fiqh, serve as preachers for Friday prayers and carry out other religious development.

One of the factors supporting higher education for the MUI Binjai academic community cadres is the added value of this institution under MUI Binjai in providing religious education for the people of Nangka Village, North Binjai District, Binjai City. Considering these findings, MUI is quite well known among the public such as the city of Binjai. In addition, MUI Binjai college students have long studied religious knowledge, so they are broad-minded and easy to provide religious materials and lectures in the community. The next supporting factor is funding. And the next factor is the encouragement from the academic community cadres of the MUI Binjai university faculty so that students go directly to the community with enthusiasm. Religious guidance for the community. The results were published in the Journal of Islamic Civilization Vol. 2, No. 1, 2020, that the supporting factors in the implementation of the development of local community religious education, namely: (1) The influence of Abu (leader), (2) The existence of social interaction and good cooperation between the Islamic Boarding School with the community and alumni, (3) The existence of a good relationship harmony between the community and the dayah students, (4) there is a high interest from the community, and (5) there is a place and teaching staff. In the explanation above, it can be understood that the supporting factor of community religious development is the influence of a leader or an institution. This is in line with the factors that support higher education for MUI Binjai cadres, namely PTKU MUI Binjai students who get added value in preaching in the community because where they study under the direct auspices of the Indonesian Ulema Council (MUI) Binjai City. Then another supporting factor is the existence of good interaction or communication between the higher education of MUI Binjai cadres and the community, so that in this case the community is very supportive of the establishment of PTKU MUI Binjai. then other supporting factors are the existence of a harmonious relationship between students, lecturers, alumni of higher education cadres of MUI Binjai scholars with the community, and the existence of places and teaching staff.

Note the third finding that public funding is an obstacle to higher education for MUI Binjai cadres, religious leaders in the community of Nangka Village, North Binjai District, Binjai City. God's way is very low. Second, the university's facilities for the management of MUI Binjai Ulama are still very limited, namely they do not have their own library and there are no laptops available for students to complete their assignments. Third, the time spent by students in the MUI Binjai academic community is mostly spent studying and memorizing the Qur'an and Hadith. Fourth, the lack of public awareness of the importance of studying religion. Some people are so engrossed in worldly life that they do not have time to listen to religious literature. Fifth, there is a public perception that the MUI Binjai cadre students are too young to provide Fikhu reading materials and morning reading materials and become preachers for Friday

prayers. Then the solution to the inhibiting factor for higher education for MUI MUI Binjai cadres is from the point of view of limited funding. This finding is in line with research in the Journal of At-Tazakki: Vol.3 No. January 1-June 2019 written by Muhari Syahlaili et al. One of the problems of higher education for ulema cadres is funding for the Ulama Cadre Higher Education (PTKU) of the Indonesian Ulema Council of North Sumatra Province, it cannot be separated from the budget provided by the North Sumatra Provincial Government which if it has been approved by the Governor of North Sumatra Province then it can be dropped and accepted by the North Sumatra Province. Ulama Cadre Higher Education (PTKU), as well as donors who are willing to give their zakat to Ulama Cadre Higher Education (PTKU) do not exist every year, it can be said that there may or may not be. Then another inhibiting factor is the Problematic learning of the Ulama Cadre of Higher Education (PTKU) of the Indonesian Ulema Council of North Sumatra Province starting from so many lessons or credits and requires quite a lot of time so it is found that the learning process ends until midnight, often at 23.30 WIB. Because of that, everything has been intended to form future scholars and there are procedures and commitments from the beginning of the formation of the Ulama Cadre Higher Education of the Indonesian Ulema Council of North Sumatra Province which has been made with a full time learning system so that it makes every student experience complaints and pressure, but that's how it is. it is a risk that must be faced, so that it is indeed difficult to go through the clerical process and it is difficult to live it, so it is the people who are right to fight for the religion of Allah who can go through that long process.

Based on the quote above, the disincentive for higher education of Ulama cadres in the religious development of the community is the budget provided by the government and also cannot be separated from donors who struggle on the religious path. God doesn't come every year. Another obstacle is study time. Ulama University cadre students had to dedicate so much time to their studies that they all became sick and depressed. And the solution to the problem of higher education for MUI Ulama Binjai cadres in community religious development is to work with Binjai City to find a higher education budget for MUI Ulama Binjai cadres, I want to continue the search for donors. Struggle in the Way of Allah by continuing to preach and demonstrate one's work in society.

CONCLUSIONS AND RECOMMENDATIONS

1. The contribution of the MUI Binjai cadre college to the religious development of the Nangka Village, North Binjai District, Binjai City is to carry out religious activities in the community, such as: B. PTKU students and alumni teach the Qur'an in the prayer room, perform the dawn cult, read the dawn fiction at the mosque -mosque, and became a preacher for Friday prayers. Meanwhile, in the intellectual field, the management of MUI Binjai, a high school graduate, has also written a book entitled Building Religious People. This book explains what I learned from the management of MUI Binjai during my studies.
2. The supporting factor for the higher education of MUI Binjai Ulama cadres in the religious development of the Nangka Village community, North Binjai District, Binjai

City is the added value of institutions under the auspices of the Indonesian Ulama Council (MUI) Binjai City. The supporting factor is students who study in college. Leaders of the MUI Binjai Ulama have studied religion for many years, which makes them well-informed and easy to deliver religious materials and lectures in the community. Another supporting factor is the need for funds for each activity carried out. Second, the availability of human resources (students and graduates) with moral and scientific knowledge that can support religious development activities in the Nangka Village community, North Binjai District, Binjai City.

3. The inhibiting factor for the higher education of MUI Binjai cadres in religious development for the community in Nangka Village, North Binjai District, Binjai City is funding from the community which is very minimal, the lack of awareness of people who are still lay in religion who are still concerned with worldly life even though there is free time to attend recitations. Meanwhile, the age factor also determines, because there are some people who think that PTKU students and alumni are still too young in delivering religious material. students and alumni not to give up in conveying religious law in the form of religious guidance, namely the Fajr cult, Islamic jurisprudence studies in mosques to become preachers on Friday. in this case , higher education cadres of ulama cooperate with the government of Binjai City, and seek to find donors who are willing to do jihad in the way of Allah.

CONCLUSIONS

Based on the conclusions above, some suggestions can be made as follows:

4. To the head of higher education for the MUI Binjai cadre of scholars to supervise the activities of community religious development in Nangka Village, North Binjai District, Binjai City
5. To the community to pay more attention to the activities carried out by the higher education cadres of the MUI Binjai cadres. The community must be aware that they should not pursue the world so that they forget their provisions in the hereafter.
6. To students and alumni of higher education, the MUI Binjai cadre of scholars to actively support all activities in carrying out religious development for the Nangka Village community, North Binjai District, Binjai City. The students and alumni of higher education, the MUI Binjai cadre of scholars, are future clerics who will later become places for people to ask questions about religious issues in the community

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