

EFFECTIVE LEARNING STRATEGIES FOR QUR'ANIC SCIENCES AND TAFSIR IN THE EDUCATION OF ULAMA CADRES AT MUI IN BOGOR, CIANJUR, AND WEST JAVA

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Abstract

This research aims to evaluate the teaching and learning of Qur'anic Sciences and Tafsir in the *Pendidikan Kader Ulama* (PKU) program at the MUI in Bogor, Cianjur, and West Java. The research method used is a qualitative approach with data collection techniques consisting of interviews, observations, and document analysis. The findings indicate variations in the evaluation process across different regions, including methods such as paper tests, question-and-answer sessions, and practical assessments. Additionally, the evaluation in Bogor tends to focus on cognitive aspects, while in Cianjur and West Java, cognitive, affective, and psychomotor elements are assessed. This study contributes important insights into more effective learning strategies by applying Multiple Intelligences theory, allowing each participant to learn according to their unique intelligence. Therefore, this research is expected to provide input for the development of a more inclusive and adaptive PKU program.

Keywords: Qur'anic Sciences; Tafsir; Ulama Cadre Education; Learning Evaluation; Multiple Intelligences

INTRODUCTION

In the context of an ever-evolving socio-religious life, the Qur'an plays a central role as a guide for the lives of Muslims (Nasution, 2020). However, the challenges faced by the Muslim community today are quite complex, including the phenomenon of Qur'anic illiteracy, which remains significantly high within society. This statistic shows that many individuals are still unable to read, understand, and internalize the content of the Qur'an properly (Mustaqim & Syamsudin, 2002). A report by Komjen Pol. Dr. (HC) Syarifudin during a Qur'anic learning program highlighted this issue, indicating that the difficulty in reading the Qur'an is not only prevalent among adults but also affects the younger generation, who should be more exposed to religious education (Mukhtar, 2022). Furthermore, despite the Qur'an being the subject of study in various educational institutions such as pesantren (Islamic boarding schools), study circles, and universities, the teaching methods applied are often conventional and monotonous. These unengaging methods result in a lack of interest among the younger generation in delving into the Qur'an, which limits their understanding and application of its teachings in everyday life.

In pesantren, the focus of Qur'anic interpretation (Tafsir) studies is often directed towards mastering supplementary sciences such as Tajwid, Arabic language, and *Asbab al-Nuzul* (the contexts of revelation) (Bisri, 2019). However, the methods employed tend to be traditional and lack innovation, resulting in limited transfer of knowledge from the Qur'an into everyday life in ways that can be understood and accepted by the wider community (Fahidin, 2021). In other words, pesantren should serve as centers for in-depth Qur'anic interpretation learning. However, the challenge of limited, unvaried, and unengaging teaching methodologies reduces the effectiveness of the learning process. This raises an important question about the relevance of the methods currently used in facing the evolving challenges of the times.

Several previous studies have attempted to address this issue. Studies on Tafsir teaching methods, such as Agus Imam Kharomen's research on the teaching of Tafsir in Qur'anic sciences-based schools (Kharomen, 2020), Hasan Bisri's research on the development of teaching methods in pesantren (Bisri, 2019), and Afifulah's study exploring the perspective of pesantren communities on Tafsir learning in Sumenep (Afifulah, 2019), all provide valuable insights into the approaches that can be applied. However, these studies have not specifically examined the implementation of Qur'anic sciences and Tafsir teaching

methods in the *Pendidikan Kader Ulama* (PKU) program of the Indonesian Ulama Council (MUI). As an institution with significant responsibility in nurturing future ulama, MUI needs to adopt relevant and innovative methods to make the learning process more effective.

This research aims to fill that gap by focusing on the teaching methods and pedagogical approaches of Qur'anic sciences and Tafsir in the PKU program at MUI in Bogor, Cianjur, and West Java. The objectives of this study are to identify the materials taught in the PKU program, analyze the teaching methods used, evaluate the effectiveness of these methods, and identify any challenges that may arise during the learning process. Additionally, this study seeks to develop solutions to overcome these challenges to ensure that the learning objectives are optimally achieved (HUMAIDY, 2022).

The main argument of this research is that by analyzing the teaching methods of Qur'anic sciences and Tafsir implemented in the MUI PKU program, as well as identifying the challenges faced, this study contributes to the development of more contextual and applicable learning strategies. Therefore, this research not only provides new insights for the development of ulama education but also addresses the needs of the Muslim community in the increasingly complex modern era (Kharomen, 2020). By strengthening the knowledge and understanding of the Qur'an, it is hoped that the quality of education will improve and support the application of Qur'anic values in daily life, enabling ulama cadres to play an active role in guiding society towards a better and more civilized life.

The purpose of this research is to explore and analyze the learning methods of ulumul Qur'an and tafsir applied in the Education for Cadre of Ulama (PKU) program at the Indonesian Ulema Council (MUI) of Bogor, Cianjur, and West Java Regencies. This research aims to determine the materials taught, evaluate the effectiveness of teaching methods, and identify various obstacles that arise in the learning process. In addition, this study aims to formulate solutions and innovative strategies that can be applied to improve the quality and effectiveness of learning ulumul Qur'an and tafsir in the PKU program, so as to produce cadres of scholars who are better prepared to face the challenges of the times and able to apply Qur'anic values in the context of increasingly dynamic socio-religious life.

METHODS

This research was conducted in three locations, namely MUI (Indonesian Ulama Council) in Bogor Regency, Cianjur Regency, and West Java Province. This research was conducted for three months, from April to June 2024, in three locations, namely MUI (Indonesian Ulama Council) in Bogor Regency, Cianjur Regency, and West Java Province. These locations were chosen to represent the eastern, central, and western regions of West Java, based on the availability of the ulama cadre program.

This research used a qualitative approach with descriptive methods, focusing on primary and secondary data (Sugiyono, 2018). Primary sources included direct observation and interviews with tafsir teachers in the ulama cadre program, which formed the core of the data. Secondary data provided supporting contextual information. The participants in this study were teachers involved in teaching ulum al-Quran and tafsir in MUI's ulama cadre program in Bogor Regency, Cianjur Regency, and West Java Province.

Data collection techniques include in-depth interviews with teachers, direct observation of teaching practices, and review of institutional documents related to the ulama cadre program (Bisri, 2019). For data analysis, this study used non-statistical methods, following the process of data reduction, data presentation, and conclusion drawing. Thematic analysis was used to identify key themes and patterns, followed by verification and synthesis of findings to reach a comprehensive conclusion about the teaching methods of ulum al-Quran and tafsir in the ulama cadre program.

RESULTS

General Overview of PKU MUI in Cianjur Regency, Bogor Regency, and West Java Province

PKU MUI Cianjur Regency

The *Majelis Ulama Indonesia* (MUI) of Cianjur Regency organized the third cohort of the Ulama Cadre Education Program (PKU) in 2024 as an effort to train and develop qualified ulama cadres. This program is designed to select 40 of the best participants, consisting of 32 delegates sent by each district MUI and 8 participants from various religious organizations active in Cianjur. Key criteria for prospective participants include several requirements aimed at ensuring their quality and commitment to religious education.

Participants must have good proficiency in reading the Qur'an, be between 20 to 35 years old, and have a minimum education level equivalent to MA/SMA (high school or equivalent). Priority is given to those holding a bachelor's degree in Islamic Studies, to strengthen their academic mastery of religious knowledge.

In addition to meeting these criteria, participants are required to submit administrative documents, including a registration form, photo, ID card, latest diploma, and a recommendation letter from the relevant institution. To assess the participants' abilities and commitment, they are also required to undergo oral exams and interviews. Participants are not only obligated to meet administrative requirements but also to actively participate in all learning activities, adhere to established rules, and complete assignments given by the instructors.

Throughout the PKU program, participants are entitled to various learning services, including meals during the activities, pocket money, and a graduation certificate upon meeting the requirements. This program also involves several active religious organizations in Cianjur, such as Nahdlatul Ulama, Muhammadiyah, Persatuan Islam, and other organizations. The involvement of these organizations is expected to strengthen networks and synergy in the development of ulama cadres, who not only have strong religious knowledge but also possess the social and leadership skills needed to face the challenges of the times.

PKU MUI Bogor Regency

The development of MUI in Bogor Regency in organizing the Ulama Cadre Education Program (PKU) has shown significant progress, particularly following the election of Dr. K. Haji Ahmad Mukri Aji MAMH as chairman. Since 2006, the PKU program in Bogor Regency has successfully produced more than 800 ulama cadres, spread across various regions and playing important roles in society. The program is designed to prepare future ulama cadres through intensive training lasting four months. During this period, participants receive comprehensive preparation, covering aspects of religious knowledge, spirituality, and the social networks needed to develop their capacity as community leaders.

MUI Bogor Regency is also known for its close cooperation with various international institutions and its active role in addressing religious movements deemed deviant. This demonstrates MUI's commitment to preserving the integrity of Islamic teachings and providing correct understanding to the community. Additionally, MUI's

relationship with the local government is significant, making it the only regional MUI with *Muspida Plus* status. This status gives MUI Bogor a strategic role in maintaining religious security and stability in the region. The success of MUI Bogor Regency in implementing the ulama cadre program is inseparable from visionary and strong leadership, which continues to encourage initiatives and innovations in the program's execution.

PKU MUI West Java Province

The history of MUI in West Java Province cannot be separated from the armed conflict between SM Kartosoewirjo and the Siliwangi Division, which occurred between 1949 and 1957. In the midst of this unstable social and political situation, ulama in Tasikmalaya took strategic steps by forming the *Badan Musyawarah Alim Ulama* (BMAU) in response to the existing conditions. This effort aimed to strengthen collaboration between ulama and the government to create social stability.

In 1958, the West Java Ulama Council was officially established with the goal of coordinating ulama activities, providing advice to the government, and guiding the community in Islamic education. The organizational structure of MUI West Java was regulated through the Regional War Authority of Swatantra I West Java, involving ulama and key government figures to create strong synergy. The West Java Ulama Council played an important role in maintaining religious stability amid political and security upheavals, with a focus on *dakwah*, education, and the welfare of the community.

With this background, MUI West Java continues to commit to being at the forefront of religious education and making a positive contribution to society. Through educational programs such as the Ulama Cadre Education (PKU), MUI aims to develop a generation of ulama who are not only skilled in religious knowledge but also able to adapt Islamic teachings to evolving social contexts. Thus, MUI's presence in West Java remains increasingly relevant in addressing the challenges of the times and enlightening the Muslim community in the province.

Curriculum and Teaching of Ulum Al-Qur'an and Tafsir in the Ulama Cadre Education Program (PKU)

The curriculum of *Ulum Al-Qur'an* and *Tafsir* taught in the Ulama Cadre Education Program (PKU) in MUI of Bogor Regency, Cianjur Regency, and West Java Province shows both similarities and distinct differences. In general, the content is global and aims to

strengthen the knowledge that participants have already acquired from previous education, such as in Islamic boarding schools (*pondok pesantren*).

Table 1. Matrix of Learning and Teaching Materials

Indicators	PKU MUI Bogor	PKU MUI Cianjur	PKU MUI Jabar
Materials	Thematic material	Aspects of qiroah, asbabun nuzul, muhkam verses, etc.	Basic and advanced tafsir
Properties	Specialized Matter	Specialized Matter	General and Specialized Material
Reference Sources	Varies, because sometimes the teacher of Ulumul Quran or Tafsir can be different every year.	Quran and hadith	The famous books of Tafsir
Topics	Thematic	Akidah, Ibadah, Muamalah, Akhlak, and Sirah	Akidah, Ibadah, Muamalah, Akhlak, Sirah and so on or according to the orderly sequence of the Mushaf such as tafsir Juz'amma

In MUI Bogor Regency, the curriculum focuses more on a thematic approach addressing contemporary issues, such as *qira'ah*, *asbabun nuzul*, and *ayat muhkam*. Meanwhile, PKU MUI Cianjur offers similar content but also includes fundamental themes that must be covered, such as the understanding of *qira'ah* and the introduction to *muhkam* and *mutashabih* verses. On the other hand, PKU MUI West Java emphasizes both basic and advanced material, striking a balance between foundational knowledge and its application in contemporary contexts (Kharomen, 2020).

The *Ulum Al-Qur'an* and *Tafsir* curriculum in the PKU is generally broad, except for significant issues, where more in-depth discussions are conducted using problem-solving and discovery learning methods. PKU MUI Bogor and Cianjur tend to be more specific in their approaches, while PKU MUI West Java adopts both approaches. This indicates that the teaching at each institution is tailored to the needs and characteristics of the students.

The references used in *Tafsir* studies also vary. PKU MUI Bogor has a more varied approach, with references changing annually depending on the instructor. Meanwhile, PKU MUI Cianjur and West Java are more consistent in using renowned *Tafsir* books, such as *Al-Iqan Fi Ulum Al-Qur'an* by Imam Suyuthi and *Al-Burhan fi Ulum Al-Qur'an* by Zarkasyi. This shows that despite variations in approach, all institutions prioritize trusted and recognized sources in Qur'anic studies.

In all three institutions, instructors provide handouts or presentation files in the form of PowerPoint slides or important notes to the PKU participants. Providing this material is crucial to ensure that participants have access to the information needed to better understand the lessons. The use of resources from social media, such as YouTube, is not implemented in these institutions, indicating that teaching focuses more on materials with proven quality.

The scope of the curriculum in PKU MUI Bogor is thematic, while PKU MUI Cianjur and West Java cover various aspects such as *aqidah*, *ibadah*, *muamalah*, *akhlak*, and *sirah*. This indicates that PKU MUI Cianjur and West Java take a more holistic approach to teaching, whereas PKU MUI Bogor focuses on specific, urgent issues.

Participants in PKU MUI Bogor and West Java are required to take notes on all material presented, while in Cianjur, this is more of a recommendation. The emphasis on note-taking highlights the importance of active engagement by participants in the learning process. Although social media is not yet utilized for learning, these institutions have begun adopting offline digital libraries to expand references.

Overall, the curriculum and teaching of *Ulum Al-Qur'an* and *Tafsir* in PKU at MUI in Bogor Regency, Cianjur Regency, and West Java Province have unique characteristics and are tailored to the needs of the participants. Despite variations in approaches and sources, all institutions are committed to providing quality and relevant education. This supports the development of a deep understanding of the Qur'an and *Tafsir* among ulama cadres (Fahidin, 2021). Strengthening the curriculum through handouts and notes is a positive step in improving the quality of learning, although expanding the use of digital resources and social media could be considered for future development.

Teaching and Learning Methods of Ulum Al-Qur'an and Tafsir in the Ulama Cadre Education Program (PKU) in MUI Bogor Regency, Cianjur, and West Java

The teaching and learning methods of *Ulum Al-Qur'an* and *Tafsir* in the Ulama Cadre Education Program (PKU) at MUI Bogor Regency, Cianjur, and West Java Province have

unique characteristics, reflecting different approaches to developing the knowledge and competencies of ulama cadres.

Table 2. Learning and Teaching Methods Matrix

Indicators	PKU MUI Bogor	PKU MUI Cianjur	PKU MUI Jabar
Methods	Thematic	Tahlili	Thematic and Tahlili
Learning Techniques	Various methods of interpreting the Qur'an, Introduction and history of Thematic Interpretation and Thematic Interpretation Material	Providing material by listening and discussing	Lecture then discussion
Potential vision method (abshor)	All material delivered using power point media to facilitate the learning process	Power point media	Direct notes, power point
Listening method (Sam'u)	Not	Social	Lecture and listening
A method of learning tafsir through touching feelings	Not	Demonstration	Try
Interpretation teaching method	Lecture with occasional discussion	Discussion	Lecture and discussion
Multi method	The methods used are varied; lecture method, discussion method, observation method, and case study method	Variative	Variative

At PKU MUI Bogor, learning predominantly employs the thematic method. This approach aims to align the curriculum with relevant contemporary issues, making it easier for participants to understand the context and its application in everyday life. In this regard,

the teaching steps are designed to introduce various methods of Qur'anic interpretation, especially thematic methods and materials necessary for participants. This is crucial as preparation to face the ever-changing challenges of the times (Safariah & Masykur, 2023).

Meanwhile, PKU MUI Cianjur adopts the *tablili* method in teaching. This approach allows participants to delve deeper into Qur'anic verses by analyzing their meaning and implications in-depth (Hakim, 2012). The focus on listening and discussion techniques strengthens participant engagement in the learning process, allowing them to learn from each other. On the other hand, PKU MUI West Java integrates both methods, adjusting to the participants' needs. This demonstrates flexibility in teaching, enabling participants to experience a richer learning environment.

All PKU programs use teaching media such as PowerPoint to deliver material, indicating adaptation to technology and efforts to simplify complex subjects. However, they tend not to use videos as part of the learning process, showing that teaching still prioritizes proven sources of quality. Additionally, the emphasis on direct note-taking is crucial, especially in PKU MUI Bogor, where participants receive handouts provided by the instructor. In Cianjur, taking notes is more of a recommendation, while in West Java, participants have the freedom to use various forms of resources, whether photocopies or digital files.

In terms of delivering the material, PKU MUI Bogor relies more on lectures interspersed with discussions, whereas PKU MUI Cianjur emphasizes discussion as the primary method. PKU MUI West Java applies a combination of lectures and discussions, creating an interactive atmosphere that supports the exchange of ideas between instructors and participants. The teaching steps in each institution are designed to ensure active participant engagement through listening, writing, discussing, and applying what they have learned.

With the diverse approaches used, this ulama cadre education is categorized as andragogic education (Napitupulu, 2023). Participants, who are adults, are expected to have a strong awareness of the importance of knowledge and the ability to solve various problems. Therefore, the variety of learning methods—ranging from lectures, discussions, to demonstrations—is highly relevant in preparing ulama cadres to face societal challenges and problems, such as inheritance issues, family conflicts, religious blasphemy, and intolerance.

From a teaching perspective, it is essential for instructors to use adaptive media, including PowerPoint, to facilitate better understanding. However, although there is potential to use digital platforms such as YouTube to share learning materials, this has not yet been fully utilized. If all PKU MUI institutions could publish their teaching materials online, it would expand the learning space for participants, allowing them to access various resources from different sources, thereby broadening their knowledge and enriching their learning experience.

Overall, despite differences in methods and approaches, all these institutions are committed to providing quality, relevant, and adaptive education in response to changing times, supporting the development of a deep understanding of the Qur'an and *Tafsir* among ulama cadres.

Evaluation of Teaching and Learning Ulum Al-Qur'an and Tafsir in the Ulama Cadre Education Program (PKU) in MUI Bogor Regency, Cianjur, and West Java

The evaluation of teaching and learning Ulum Al-Qur'an and Tafsir in the Ulama Cadre Education Program (PKU) at MUI Bogor Regency, Cianjur, and West Java Province provides a comprehensive overview of the educational processes in each region. Although the main objective is similar—enhancing participants' understanding of the Qur'an and Tafsir—there are significant variations in the implementation and approach to evaluation.

In Bogor Regency, the evaluation process does not involve a specific final exam. Instead, the evaluation is conducted generally by the PKU committee, which prioritizes assessing the learning process over final results. This reflects a more inclusive approach, though it may reduce the depth of assessment of participants' understanding. Meanwhile, PKU MUI Cianjur takes a more focused approach, emphasizing Qur'anic and Tafsir knowledge. Here, participants are directly tested through question-and-answer sessions, allowing evaluators to explore participants' in-depth understanding of the material taught.

At the provincial level in West Java, evaluation is conducted in a more interactive and practical manner. Participants are asked to choose a verse from the Qur'an and interpret it using specific interpretation methods (Fihri et al., 2023). This approach not only measures participants' cognitive understanding but also their practical skills in applying Tafsir knowledge. It reflects a more holistic understanding of learning, where participants are not only required to memorize but also to apply their knowledge in real-world contexts.

The evaluation methods include paper tests and direct question-and-answer sessions, showcasing a variety of approaches to assessing participants' comprehension. Across all PKU institutions, participant engagement in evaluation is prioritized, where all participants are directly tested to ensure that the evaluation results reflect the understanding of all participants. Although there is uniformity in the evaluation process, there are fundamental differences in the elements being assessed (Qonitah et al., 2022). In PKU MUI Bogor Regency, evaluation focuses solely on cognitive aspects, whereas in Cianjur and West Java, the evaluation encompasses all aspects: cognitive, affective, and psychomotor. This indicates a greater effort to evaluate comprehensive understanding in Cianjur and West Java compared to the more limited approach in Bogor.

Ulum Al-Qur'an and Tafsir subjects are regarded as equal to other subjects in the evaluation, demonstrating that these subjects are not considered more special but are instead seen as complementary and integrated with other subjects. This approach encourages participants to see the interconnection between various disciplines, which in turn can enhance their understanding and application in a broader context.

The assessment methods used in the evaluation also vary. In PKU MUI Bogor Regency, a mixed qualitative and quantitative assessment model is applied, while in Cianjur, the assessment focuses more on qualitative aspects. In West Java Province, the assessment method combines both approaches, balancing numerical measurement with more in-depth descriptive assessment (Adawiyah, 2017).

Although the teaching and learning process is going well, several challenges are faced in teaching Ulum Al-Qur'an and Tafsir. One of the main challenges is the diverse levels of understanding among participants, who come from different educational backgrounds. This can lead to gaps in understanding the material, where more experienced participants may feel less challenged, while others may struggle to keep up. Additionally, time constraints are a limiting factor, as the limited number of meetings restricts the instructors' ability to deliver the material in a deep and comprehensive manner (Hafidh, 2017).

To overcome these challenges, several solutions have been proposed. First, the foundational material of Ulum Al-Qur'an should be condensed into the first meeting, ensuring that participants have a strong understanding before moving on to more complex topics. Next, a remedial program for participants who have difficulty understanding the foundational material is highly necessary (Safitri et al., 2022). This program would provide

an opportunity for them to study more deeply and improve their understanding. Additionally, structuring the ulama cadre education program with different levels according to participants' knowledge and skill levels would allow individuals to learn in a way that better suits their needs.

In conclusion, the evaluation of teaching and learning Ulum Al-Qur'an and Tafsir in MUI Bogor Regency, Cianjur, and West Java Province highlights clear differences in implementation, types of evaluation, and elements assessed. Although various challenges are present in the learning process, the proposed solutions can help improve the effectiveness of the ulama cadre education. Strengthening the participants' foundational knowledge is key to overcoming existing barriers, ensuring that the ulama cadre education runs more effectively, is beneficial, and remains relevant to the increasingly complex needs of society. This is important to ensure that the ulama cadres produced not only understand sacred texts but also can apply them in everyday life in a wise and constructive manner (Miswanto et al., 2019).

DISCUSSION

Effective learning strategies in the Ulama Cadre Education Program (PKU) are crucial for enhancing participants' understanding of *Ulum Al-Qur'an* and *Tafsir*. One approach that can be applied to achieve this goal is by implementing Howard Gardner's theory of Multiple Intelligences. This theory identifies that every individual has various types of intelligence that can influence how they learn and understand information (Saifuddin, 2021).

In the context of the PKU at MUI Bogor Regency, Cianjur, and West Java, the application of this theory can be observed through the variation in evaluation methods used, such as question-and-answer sessions, paper tests, and practical assessments. Each of these evaluation methods has the potential to assess different types of intelligence in participants. For example, direct question-and-answer sessions can assess interpersonal and linguistic intelligence, where participants are required to actively interact and explain their understanding orally. This method is particularly useful for participants who excel in verbal communication and can effectively articulate their thoughts.

On the other hand, paper tests tend to emphasize logical-mathematical and linguistic intelligence. This form of evaluation allows participants to construct arguments and explain the concepts they have learned in written form. Thus, participants who are more comfortable

expressing their thoughts through writing may demonstrate a better understanding of the material.

Meanwhile, practical assessments, where participants are asked to select a verse from the Qur'an and interpret it using one of the interpretation methods, provide participants with the opportunity to apply their knowledge in real-life situations. This not only tests linguistic intelligence but also kinesthetic intelligence, as participants are directly involved in the learning process (Hidayat & Seftiani, 2019). Through this approach, participants can develop practical *Tafsir* skills that are relevant to everyday life.

However, it is important to note that not all participants possess the same types of intelligence. The diverse educational backgrounds and experiences of the participants result in variations in understanding and skills. Therefore, by understanding multiple intelligences, instructors can design more inclusive and adaptive learning strategies. For instance, instructors can provide additional materials or remedial programs for participants who struggle in certain areas, ensuring that each participant can learn in the way that is most effective for them.

By integrating the theory of Multiple Intelligences into the learning strategies for *Ulum Al-Qur'an* and *Tafsir*, the PKU at MUI Bogor Regency, Cianjur, and West Java can not only enhance participants' understanding but also equip them with the skills necessary to become competent ulama cadres. Through evaluations that encompass various types of intelligence, participants can experience a more holistic and meaningful learning process, which in turn can strengthen their role in society (Muyasaroh et al., 2023). Therefore, the application of the theory of Multiple Intelligences in the teaching of *Ulum Al-Qur'an* and *Tafsir* will be key to creating ulama cadres who not only understand sacred texts but are also capable of applying these teachings in complex social and cultural contexts.

CONCLUSION

This research finds that the learning and teaching of *Ulum Al-Qur'an* and *Tafsir* in the Ulama Cadre Education Program (PKU) at MUI Bogor Regency, Cianjur, and MUI West Java adopt a thematic and varied approach in their application, both in terms of methods and materials. The materials taught remain conservative and traditional, without utilizing digital technology such as social media or YouTube. Unlike previous studies, this research shows that although the learning methods are diverse—such as lectures, discussions,

demonstrations, and observations—the use of digital media in this learning process is still very limited.

The value of this research lies in its contribution to revealing the limitations of technology implementation in the teaching of *Ulum Al-Qur'an* and *Tafsir* within the PKU environment. This study provides a conceptual contribution in the form of a thematic approach that is relevant to the needs of ulama education, as well as varied learning methods, both in *tablili* and in combination with other methods, such as demonstrations in several regions. The research also indicates that the evaluation of learning uses cognitive, affective, and psychomotor approaches, although it has not yet been integrated with formal educational evaluation systems.

The limitations of this study include a lack of focus on the integration of technology in the learning process and constraints related to the limited duration of meetings, which result in the *Ulum Al-Qur'an* and *Tafsir* material not being delivered in depth. Future research is recommended to explore the use of digital media and more modern learning technologies, as well as the development of a more comprehensive evaluation system to enhance the effectiveness of learning *Ulum Al-Qur'an* and *Tafsir* in the PKU.

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