

Strengthening Islamic Literacy Through Ulama Cadre Program (PKU) at UNIDA Gontor: A Qualitative Study

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Abstract: The decline in reading interest has become a serious challenge in the world of education, including in Islamic institutions, even though Islamic scholarly tradition is closely tied to a culture of literacy. Universitas Darussalam Gontor (UNIDA Gontor), through its Ulama Cadre Development Program (PKU), is striving to cultivate ulama cadres who are competent both intellectually and spiritually. This study aims to examine the implementation of Islamic literacy in the Ulama Cadre Development Program (PKU) at UNIDA Gontor. The research employs a qualitative approach using in-depth interviews with the Director, staff, and program participants. The findings reveal that Islamic literacy is implemented through the cultivation of scientific writing, thematic discussions, and writing training and workshops. Activities are evaluated regularly through weekly and monthly meetings. All activities are oriented toward developing the character of scholars who are knowledgeable, critical, and ethical. The conclusion of this study emphasizes that Islamic literacy is the primary foundation in the scholar training system to face the challenges of globalization and contemporary religious dynamics. The implication is that strengthening Islamic literacy can enhance the quality of graduates who are adaptive and visionary.

Keywords: Islamic Literacy, Ulama Cadre Program

Abstrak: Penurunan minat membaca menjadi tantangan serius dalam dunia pendidikan, termasuk di lingkungan pendidikan Islam. Sedangkan, tradisi keilmuan Islam sangat erat kaitannya dengan budaya literasi. Universitas Darussalam Gontor menyelenggarakan Program Kaderisasi Ulama (PKU) sebagai salah satu upaya dalam membentuk kader ulama yang tidak hanya intelektual, tetapi juga spiritual. Penelitian ini bertujuan untuk mengkaji implementasi literasi Islami dalam Program Kaderisasi Ulama (PKU) UNIDA Gontor dengan menelusuri proses perencanaan, pelaksanaan dan evaluasi program tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara mendalam kepada direktur, staff dan peserta program. Hasil penelitian menunjukkan bahwa implementasi literasi Islami di Program Kaderisasi Ulama (PKU) dilakukan melalui pembiasaan penulisan karya ilmiah, diskusi tematik, pelatihan dan workshop kepenulisan lainnya. Evaluasi program dilakukan secara berkala melalui rapat mingguan dan bulanan. Semua kegiatan yang dilaksanakan berbasis literasi Islami yang berorientasi pada pembentukan karakter ulama yang cendekia dan berwawasan luas. Temuan ini menegaskan pentingnya literasi Islami sebagai pondasi utama dalam Program Kaderisasi Ulama (PKU) untuk menjawab tantangan globalisasi dan dinamika keagamaan kontemporer. Artikel ini diharapkan dapat menjadi rujukan dalam pengembangan program kaderisasi ulama yang berorientasi pada literasi Islami secara menyeluruh.

Kata Kunci: Literasi Islami, Program Kaderisasi Ulama

INTRODUCTION

The development of technology facilitates access to digital information, but people, especially the younger generation, face serious challenges in terms of in-depth and critical literacy.¹ Literacy is now experiencing a disturbing decline, both globally and nationally.² Based on data from UNESCO, the reading interest index of Indonesian people is only 0.001%, meaning that out of 1,000 Indonesians, only one person is interested in reading.³ Meanwhile, research conducted by Central Connecticut State University on the World's Most Literate Nations Ranked in 2016 shows that Indonesia ranked 60th out of 61 countries in the reading interest survey, just slightly better than Botswana, which ranked last.⁴ Low interest in reading directly impacts a person's ability to think critically and intellectual depth, especially among students and university students.⁵

The decline in interest in reading not only affects cognitive aspects but also affects critical and analytical thinking skills.⁶ In the context of fostering prospective scholars, this phenomenon is an urgent issue because it affects the quality of future generations. Therefore, a systematic effort is needed to re-instill the spirit of literacy within the framework of Islamic values, known as Islamic literacy.

According to Khoirul Umam, as Director of the Ulama Cadre Program (PKU), UNIDA Gontor defines the UNIDA Gontor Ulama Cadre Program (PKU) as an effort to answer the challenges of thinking about contemporary issues today. This program not only aims to produce scholars who understand the book of turats and contemporary issues, but also builds a culture of literacy, scientific studies, and writing scientific papers rooted in Islamic values. Islamic literacy is implemented through various coaching activities, such as book studies, paper writing, thematic discussions, training, and other workshops

¹ I Made Putrayasa, I Gede Suwindia, and I Made Ari Winangun, "Transformasi Literasi Di Era Digital: Tantangan Dan Peluang Untuk Generasi Muda," *Education and Social Sciences Review* 5, no. 2 (2024): 156–65.

² Azmi Risky Anisa, Ala Aprila Ipungkarti, and Kayla Nur Saffanah, "Pengaruh Kurangnya Literasi Serta Kemampuan Dalam Berpikir Kritis Yang Masih Rendah Dalam Pendidikan Di Indonesia," *Conference Series Journal* 01, no. 01 (2021): 1–12.

³ Yulia Indrasari, "UNESCO Sebut Minat Baca Orang Indonesia Masih Rendah," *Radio Republik Indonesia*, 2024, <https://www.rri.co.id/daerah/649261/unesco-sebut-minat-baca-orang-indonesia-masih-rendah>.

⁴ Izza Ariqah Resqia Yusran, "Rendahnya Minat Literasi Di Indonesia," *KALLA INSTITUTE*, February 2024.

⁵ Boy Setyawan Zalukhu et al., "Analisis Rendahnya Minat Baca Dan Gerakan Literasi Sekolah," *IDENTIK: Jurnal Ilmu Ekonomi, Pendidikan Dan Teknik* 01, no. 3 (2024): 1–6.

⁶ Jalaludin Jalaludin, "Upaya Menumbuhkan Budaya Literasi Di Kalangan Mahasiswa," *Jurnal Literasiologi* 7, no. 1 (2021): 1–19, <https://doi.org/10.47783/literasiologi.v7i1.272>.

aimed at strengthening analytical skills and sensitivity to contemporary challenges.

In line with previous research conducted by Caya, which discusses how a culture of literacy in the Islamic education environment, especially in universities, can shape the character of Muslims with faith, morals, and broad insight, this study aims to explore these aspects further. By introducing the literacy traditions of Muslim figures such as Rasulullah, Ibrahim, Yusuf, and others, along with the integration of Qur'anic literacy and other Islamic sources, students are encouraged to develop critical thinking and peaceful attitudes based on faith. The article also highlights the importance of literacy in building a mature and productive character among the Muslim generation.⁷

This article aims to describe the implementation of Islamic literacy in UNIDA Gontor's Ulama Cadre Program (PKU) by emphasizing how planning, implementation, and evaluation are carried out to respond to low interest in reading and rebuild literacy-based Islamic scholarly traditions.

Research on the implementation of Islamic literacy in the Ulama Cadre Program (PKU) UNIDA Gontor is highly urgent because Islamic literacy is not merely the ability to read and write; it is the foundation for developing knowledge and forming ulama characters with integrity and insight.⁸ In the context of ulama regeneration, mastery of Islamic literacy is crucial for prospective ulama to understand, study, and practice Islamic teachings in depth, enabling them to face the challenges of the times with strong intellectual and moral foundations.⁹ With increased literacy, prospective scholars can become effective guardians of education and da'wah, maintaining the purity of Islamic teachings while developing scientific insights that are relevant to global dynamics.¹⁰ Therefore, this research is essential as a systematic effort to understand and optimize the implementation of Islamic literacy in the ulama regeneration program. It aims to produce ulama who are not only religiously

⁷ Caya Khaerani, Stit Palapa, and Nusantara Lombok, "Budaya Literasi Dalam Pembentukan Karakter Muslim Dengan Kajian Tokoh," *Jurnal Pendidikan Dan Sains* 1, no. 1 (2019): 176–85.

⁸ Siti Aisyah, "Literasi Dalam Pendidikan Islam," *Journal of Islamic Education El Madani* 3, no. 1 (2024): 47–51.

⁹ Isnaini Nur Azizah and Ratnasari Diah Utami, "Gerakan Literasi Keagamaan Sebagai Strategi Pembinaan Karakter Religius Pada Siswa Sekolah Dasar," *Quality* 11, no. 1 (2023): 51, <https://doi.org/10.21043/quality.v11i1.19916>.

¹⁰ Luciana Anggraeni and Fahrudin Mukhlis, "Penguatan Literasi Islam Dan Sains Sebagai Peningkatan Wawasan Generasi Muda Islami Era Society 5.0 Di Ikatan Pemuda Muhammadiyah Kota Batu," *Jurnal Pengabdian Pada Masyarakat* 8, no. 2 (2023): 478–89, <https://doi.org/10.30653/jppm.v8i2.327>.

proficient but also have competent literacy skills to contribute to the development of present and future Islamic civilization.¹¹

This study explores the integration of Islamic literacy into a structured program for training Islamic scholars. It contributes to the discourse on literacy by highlighting how Islamic literacy can be developed systematically in response to declining reading interest among Muslim youth.

LITERATURE REVIEW

Research on literacy, especially Islamic literacy, has been conducted extensively in various Islamic educational contexts. Previous studies provide a diverse picture of the strategies, challenges, and implementation of literacy in Islamic academic institutions, whether at the madrasah, university, or cadre training program levels. The following literature review presents several relevant studies that serve as a basis and comparison for this study.

Al-Qur'an Literacy Model in Indonesian Islamic Universities (Case Study at IAIN Kediri, East Java). This article, written by Husnul Khotimah, discusses the Qur'anic literacy model at IAIN Kediri, focusing on tahsin, tashih, habituation, and competency-based evaluation. The similarity with the author's research is that both emphasize developing Islamic literacy in Islamic higher education institutions and use a habituation approach and tiered assessment. The difference is that the study at IAIN Kediri focuses more on Qur'anic reading and writing skills. In contrast, the research at PKU UNIDA Gontor covers a broader range of Islamic literacy, including the integration of turāth, modern Islamic thought, and academic literacy.¹²

Strengthening Reading Culture in Madrasah Through Islamic Literacy Strategies: An Integration of Qur'anic Values. This article, written by Siti Dewi Kurniasih, highlights madrasah strategies for improving reading culture by integrating Qur'anic values and addressing the challenge of low reading interest caused by digital distractions. The similarity with this study is that both discuss the problem of declining interest in reading and the importance of building an Islamic literacy culture. The difference is that Fikroh's analysis focuses on madrasahs (from primary to secondary level) and the challenges the younger generation faces with digital culture. At the same time, PKU UNIDA Gontor's

¹¹ Pupungawi Maisyarah, Ihwan Amalih, and Literasi Dalam, "Literasi Dalam Al-Qur'an: Tinjauan Tematik Tafsir Al-Mishbah," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 2 (2023): 246–63.

¹² Husnul Khotimah, Latipun Latipun, and Abdul Haris, "Al-Qur'an Literacy Model in Indonesian Islamic Universities (Case Study at IAIN Kediri, East Java)," *Salam International Journal of Islamic Education* 1, no. 1 (2022): 1–13, <https://doi.org/10.22219/sinjie.v1i1.20992>.

study examines advanced-level students within the framework of ulama regeneration, addressing the challenges of diverse contemporary content.¹³

Improving Student Literacy Skills in Research and Scientific Articles: Arabic Language Study Program, Sunan Kalijaga State Islamic University (2015-2020). The article written by Nurul Huda emphasizes improving students' scientific literacy skills, particularly in writing articles and academic works. The similarity with the author's research is that both emphasize literacy as the foundation for students' educational and intellectual development. The difference is that the study at UIN Sunan Kalijaga focuses more on scientific writing skills. At the same time, the PKU UNIDA Gontor research develops Islamic literacy more holistically, covering Qur'aniyah, classical turāth, and modern literacy.¹⁴

RESEARCH METHOD

The data collection method used was semi-structured interviews. The qualitative research method is an approach that aims to understand social phenomena in depth within a natural or naturalistic context.¹⁵ Qualitative research employs inductive thinking patterns, building theory or understanding from data obtained in the field, rather than starting with hypotheses that must be tested statistically.¹⁶ The qualitative approach was chosen because the primary focus of the research is to explore the meaning, understanding, and implementation process of Islamic literacy in the UNIDA Gontor Ulama Cadre Program (PKU) in depth.

The data collection method used is interviews. In this study, informants were purposively selected, specifically individuals considered most knowledgeable and directly involved in implementing Islamic literacy in the UNIDA Gontor Ulama Cadre Program (PKU). Four informants participated, including the Director, staff, mentors, and participants of the UNIDA Gontor Ulama Cadre Program (PKU). The data obtained from the interviews were then

¹³ Siti Dewi Kurniasih, St Rodliyah, and Imam Turmudi, "Strengthening Reading Culture in Madrasah Through Islamic Literacy Strategies: An Integration of Qur'anic Values" 18, no. 3 (2025): 388–401.

¹⁴ Nurul Huda, "Improving Student Literacy Skills in Research and Scientific Articles: Arabic Language Education Study Program Sunan Kalijaga State Islamic University (2015-2020)," *International Journal of Arabic Language Teaching* 5, no. 02 (2023): 289, <https://doi.org/10.32332/ijalt.v5i02.7771>.

¹⁵ Muhajirin, Risnita, and Asrulla, "Pendekatan Penelitian Kuantitatif Dan Kualitatif Serta Tahapan Penelitian," *Journal Genta Mulia* 15, no. 1 (2024): 82–92.

¹⁶ Ahmad Mustamil Khoiron Adhi Kusumastuti, *Metode Penelitian Kualitatif*, ed. Fitratun Annisya and Sukarno (Semarang: Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019).

analyzed using the Miles Huberman technique, which involves data reduction, data presentation, and conclusions.¹⁷ The validity of the data was tested through source triangulation, which consists of comparing the results of interviews with various informants to obtain an objective picture of the implementation of Islamic literacy in the Ulama Cadre Development Program (PKU) at UNIDA Gontor¹⁸.

Informant Data

Number	Informant Category	Amount	Role
1	Direktor	1	Leading and managing programs in a structured manner and mentoring participants
2	Mentor	3	Guiding participants in scientific studies, Islamic literacy, discussions, and scientific work development
3	Staff	3	Managing administration, supporting program operations, and coordinating activities
4	Participant	3	As the primary focus of the ongoing program process

RESULT AND DISCUSSIONS

Islamic Literacy

Etymologically, the term literacy comes from the Latin "literatus," which means a person who learns.¹⁹ UNESCO defines literacy as a practical skill, particularly in reading and writing, that is related to a person's needs and social context.²⁰ Another definition of Gee (in Chairunnisa) defines literacy as "mastery of, or fluent control over, a secondary discourse". This explains that literacy is a person's skill through thinking, reading, writing, and speaking

¹⁷ Norlaila Fahriana Nurrisa, Dina Hermina, "Pendekatan Kualitatif Dalam Penelitian : Strategi , Tahapan , Dan Analisis Data," *Jurnal Teknologi Pendidikan Dan Pembelajaran (JTTP)* 02, no. 03 (2025): 793–800.

¹⁸ Sapto Haryoko, Bahartiar, and Fajar Arwadi, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis)*, first (Makassar: Badan Penerbit Universitas Negeri Makassar, 2020).

¹⁹ Bagus Nurul Iman, "Budaya Literasi Dalam Dunia Pendidikan," *Conference of Elementary Studies*, 2022, 23–41.

²⁰ UNESCO, "Education for All Literacy for Life (Summary)," *Struggles for Equity in Education: The Selected Works of Mel Ainscom*, 2006, 1–39, <https://doi.org/10.4324/9781315688213>.

activities.²¹ Based on some of the definitions above, it can be concluded that literacy is not only about the ability to read and write but also includes the ability to think critically, interpret meaning, analyze texts, convey ideas, and apply information in everyday life.²² With the explanation above, achieving good literacy requires a comprehensive and intensive learning process to achieve the best results.

However, the literacy approach tends to emphasize the cognitive and technical aspects, neglecting the value, spirituality, and ethical aspects. This is different from the concept of Islamic literacy, which integrates the intellectual dimension with the spiritual and moral dimensions. Islamic literacy has a firm theological basis, as illustrated in the first revelation revealed to the Prophet Muhammad in Surah Al-Alaq 1-5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

Meaning: Read in the name of your Lord who created (1) He created man from a clot of blood (2) Read! Your Lord is the Most Noble (3) Who teaches man with a pen (4) He taught man what he did not know (5) (QS. Al-Alaq 1-5).²³

Islamic literacy is the ability to read, understand, and process information by making Islamic values a framework for thinking and acting.²⁴ Islamic literacy is also part of the Muslim worldview, mindset, and identity. Islamic literacy will strengthen Islamic values as an effort to build spiritual quality (ruhiyah ilahiyah).²⁵

²¹ Chairunnisa, "Pengaruh Literasi Membaca Dengan Pemahaman Bacaan (Penelitian Survei Pada Mahasiswa STKIP Kusumanegara Jakarta)," *Jurnal Tuturan* 6, no. 1 (2018): 745, <https://doi.org/10.33603/jt.v6i1.1584>.

²² Muhammad Resky Baharuddin, "Fostering Students' Religious Character Based on the Religious Literacy Program," *Belajea* 10, no. 1 (2025): 203–24, <https://doi.org/10.29240/belajea.v10i1.10867>.

²³ Al-Qur'an Al-Karim

²⁴ Noza Aflisia, Hendra Harmi, and N Nurjannah, "Strengthening Islamic Literacy as an Effort to Shape the Character of the Children of Umeak Baco Rejang Lebong," *Journal of Community Service and Empowerment* 2, no. 2 (2021): 47–53, <https://doi.org/10.22219/jcse.v2i2.16589>.

²⁵ Fuad Jaya Miharja, "Literasi Islam Dan Literasi Sains Sebagai Penjamin Mutu Kualitas Manusia Di Era Globalisasi," in *Prosiding Seminar Nasional II 2016 Yang Diselenggarakan Oleh Prodi Pendidikan Biologi FKIP & PSLK Universitas Muhammadiyah Malang* (Malang: Universitas Muhammadiyah Malang, 2016).

In education, Islamic literacy is crucial as a foundation for developing individuals who are academically competent, scientifically knowledgeable, and possess noble morals and a commitment to benefiting others. Islamic literacy is also a means to apply Qur'anic values in real life through reading the books of turats, understanding contemporary reality with Islamic perspectives, and writing scientific works. So, the implementation of Islamic literacy is essentially an effort to integrate knowledge, faith, and morals into a unified whole to form an insan kamil.

Implementation of Islamic Literacy in the Ulama Cadre Program (PKU) UNIDA Gontor

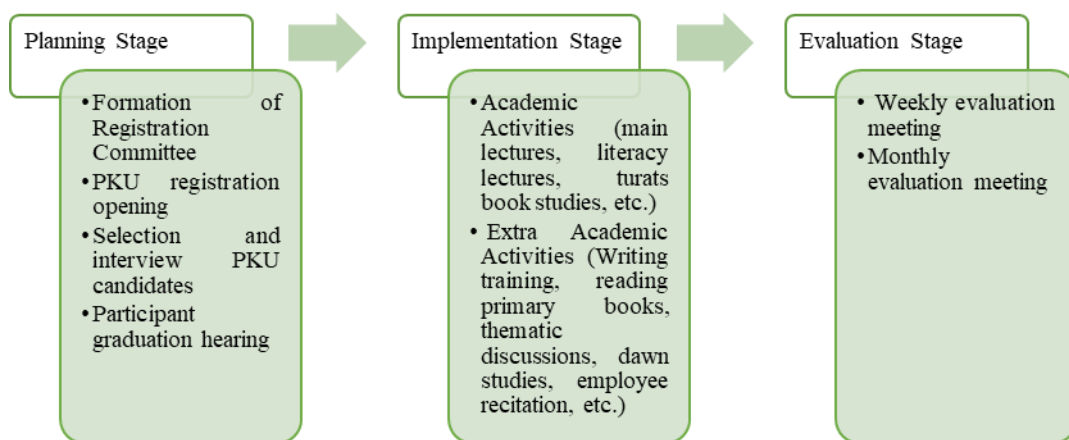
As a pesantren-based university, Universitas Darussalam (UNIDA) Gontor plays a role in developing a generation of scholars who are not only superior in scientific aspects but also possess Islamic character and broad insight. One of the excellent programs designed to achieve this goal is the Ulama Cadre Program (PKU). This program not only emphasizes the mastery of Islamic sciences but also integrates Islamic literacy values into the process of internalizing knowledge. In forming intellectual scholars who are responsive to the challenges of the times, it is necessary to strengthen the culture of literacy based on Islamic values.²⁶

The UNIDA Gontor Ulama Cadre Program (PKU) is one of the leading programs aimed at producing a generation of intellectual scholars who have scientific competence, spirituality, and moral integrity. UNIDA Gontor's Ulama Cadre Program (PKU) addresses the need for Muslims to have ulama figures who not only master Islamic sciences comprehensively but also respond to contemporary challenges with an Islamic approach. Therefore, this program is designed not only as a process of knowledge transfer but also as a means of developing personality and civilization through an Islamic literacy approach. This aligns with what the Director of the UNIDA Gontor Ulama Cadre Program conveyed: "The goal of PKU is to prepare ulama who can read turats and respond to contemporary challenges, or in other words, who can respond to internal and external challenges."

To achieve this goal, Islamic literacy is one of the essential foundations in the coaching process at the UNIDA Gontor Ulama Cadre Program (PKU). The concept of Islamic literacy is not limited only to the ability to read and write but also includes a deep understanding, critical thinking, the correction of

²⁶ Humas, "Mahasiswa PKU UNIDA Gontor Gelar Workshop Tantangan Pemikiran," PMDG, 2018, <https://gontor.ac.id/mahasiswa-pku-unida-gontor-gelar-workshop-tantangan-pemikiran/>.

inappropriate behavior, and the application of knowledge in everyday life.²⁷ To understand the successful implementation of Islamic literacy in the UNIDA Gontor Ulama Cadre Program (PKU), it is necessary to know how the implementation process is carried out systematically. The implementation of a program cannot be divided into three separate stages—planning, implementation, and evaluation—because these stages are interrelated in shaping the dynamics of directed education.²⁸ Each of these stages plays a vital role in ensuring that the goals of Islamic literacy are effectively and sustainably achieved in the face of contemporary challenges.²⁹



Picture 1. Implementation stages of the UNIDA Gontor Ulama Cadre Program (PKU)

Program Planning

According to Taufiqurokhman, planning is a series of preparations that must be made if you want the goal to be achieved.³⁰ Bintoro Tjokroaminoto in Taufiqurokhman also argues that planning involves preparing and determining the processes and activities to be carried out in the future to achieve the desired goal.³¹ Planning is an essential element in all fields because planning can direct

²⁷ Maisyarah, Amalih, and Dalam, “Literasi Dalam Al-Qur’an: Tinjauan Tematik Tafsir Al-Mishbah.”

²⁸ Dwi Harmita and Hery Noer Aly, “Implementasi Pengembangan Dan Tujuan Kurikulum,” *Jurnal Multilingual* 3, no. 1 (2023): 114–19.

²⁹ Farida Ulvi Na’imah Mahmudah, “Pembelajaran Akidah Akhlak Berbasis Multiliterasi Di Madrasah Aliyah Negeri 1 Mojokerto,” *Kbazanah: Journal of Islamic Studies* 2, no. 3 (2023): 310–24.

³⁰ Taufiqurokhman, *Konsep Dan Kajian Ilmu Perencanaan, Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Prof. Dr. Moestopo Beragama* (Jakarta: Fakultas Ilmu Sosial dan Ilmu Politik Universitas Prof. Dr. Moestopo Beragama, 2008), hlm. 3.

³¹ Taufiqurokhman, hlm. 3.

the implementation of an activity to achieve goals.³² With some of the above opinions, it can be concluded that planning is an essential element in the implementation of an activity.

One of the staff members of the UNIDA Gontor Ulama Cadre Program explained his duties, saying, "We handle the registration of new members through open recruitment, prepare interviews, register participants, accept PKU participants, and oversee the program's progress until its completion." The planning stages of the UNIDA Gontor Ulama Cadre Program (PKU) begin with the formation of a special registration committee. Furthermore, the registration team completes all necessary preparations three months before the program officially opens. The committee disseminates registration information for the UNIDA Gontor Ulama Cadre Program (PKU) through social media, such as Instagram and the website. After registration opens, there are several stages in selecting prospective participants for the UNIDA Gontor Ulama Cadre Program (PKU), namely filing and interviews. After the interview, the committee will determine which participants pass through a graduation session attended by mentors and the Director of the UNIDA Gontor Ulama Cadre Program (PKU). This selection stage aims to gather the best participants from various institutions or community organizations across Indonesia.

Program Implementation

After careful planning, the next stage in the implementation of the UNIDA Gontor Ulama Cadre Program (PKU) is implementation. This stage is the core of implementing program objectives, where various activities, both academic and support, are carried out systematically and structured according to the designed activities.³³ This implementation is the part that most determines the success of a program.³⁴ At this stage, all aspects have been prepared, from the schedule of activities to the operationalization of the speakers, ensuring both the scheduling and structuring of activities.

The implementation of the UNIDA Gontor Ulama Cadre Program (PKU) is structured as an intensive coaching program lasting 6 months. The participants participate in various academic and support activities. Educational

³² Risma Darma Ulma Banurea, "Perencanaan Pendidikan," *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora* 2, no. 1 (2023): 88–99.

³³ Zahrotul Munawwaroh, "Analisis Manajemen Risiko Pada Pelaksanaan Program," *Jurnal Administrasi Pendidikan* 24, no. 2 (2017): 71–79.

³⁴ Melinda Pridayani and Ahmad Rivauzi, "Faktor Pendukung Dan Penghambat Pelaksanaan Program Penguatan Pendidikan Karakter Religius Terhadap Siswa," *An-Nuba* 2, no. 2 (2022): 329–41, <https://doi.org/10.24036/annuha.v2i2.188>.

activities are lectures that equip participants with knowledge focused on mastering basic Islamic sciences, such as Aqidah, Qur'anic Studies, Hadith Studies, Fiqh, Ushul Fiqh and Islamic Civilization. Then proceed with an understanding of the challenges of contemporary Islamic thought originating from Western methodologies, philosophies and ideologies in the form of westernization, relativism, globalism, liberalism, secularism, pluralization, feminism, sharia deconstruction and so on and understanding one's potential in leading, educating, preaching, trying, politics, and developing knowledge, as well as in discussing, debating, polemicizing, and dialoguing both orally and in writing. Academic support activities aim to improve the personality and abilities of participants in the Ulama Cadre Program (PKU) UNIDA Gontor. The educational support activities include writing workshops, reading and thinking training, writing study articles, monthly articles, weekly articles, dawn halaqah, employee recitation, majelis ta'lim with mothers, Friday sermons, tahsin qiro'ah, mawarits training, and so on. The implementation of academic and support activities is a benchmark for achieving the program's goals.³⁵

Program Evaluation

After the program has been implemented in accordance with the plan, the next important step is to evaluate it.³⁶ Evaluation is a means to assess the effectiveness of program implementation, measure the achievement of objectives, and become the basis for making improvements and program development in the future.³⁷ According to Brinkerhoff in Fazli Abdillah, evaluation is a systematic process that aims to assess the extent to which the goals and objectives of a program have been achieved. This evaluation also serves as an essential source of information for making decisions, comparing performance with specific standards or benchmarks to identify gaps, and assessing the overall aspects and values of the program.³⁸ The evaluation helps certain parties gather information to make a decision.³⁹ From some of the

³⁵ Hanni Funica Granatuma and Arum Fatayan, "Analisis Prestasi Peserta Didik Dilihat Dari Sistem Manajemen Berbasis Sekolah Di Sekolah Dasar Islam," *Jurnal Basicedu* 6, no. 3 (2022): 4598–4504, <https://doi.org/10.31004/basicedu.v6i3.2828>.

³⁶ Ina Magdalena et al., "Pentingnya Evaluasi Dalam Proses Pembelajaran Dan Akibat Manipulasinya," *Masaliq* 3, no. 5 (2023): 810–23.

³⁷ Dedi Lazwardi, "Implementasi Evaluasi Program Pendidikan Di Tingkat Sekolah Dasar Dan Menengah," *Al Idarah Jurnal Kependidikan Islam* 7, no. 2 (2017): 52.

³⁸ Fazli Abdillah et al., "Strategi Pelaksanaan Evaluasi Program Pendidikan Terhadap Kualitas Belajar Siswa Di Sekolah," *Jurnal Bintang Pendidikan Indonesia* 1, no. 2 (2023): 13–23, <https://doi.org/10.55606/jubpi.v1i2.1190>.

³⁹ Ihwan Mahmudi, "CIPP: Suatu Model Evaluasi Program Pendidikan," *At-Ta'dib* 6, no. 1 (2011): 111–25, <https://doi.org/10.21111/at-tadib.v6i1.551>.

definitions above, it can be concluded how vital evaluation is in a sustainability program.

One form of routine evaluation carried out is the weekly and monthly meetings involving all staff, mentors, and directors of the Ulama Cadre Program (PKU) UNIDA Gontor. The weekly meeting serves as a forum to report on last week's activities and to submit a work program for the next week. Furthermore, at the monthly evaluation meeting, the mentors report on the progress of the UNIDA Gontor Ulama Cadre Program (PKU) participants. After that, the Director will provide suggestions and instructions for the next month's activities. One of the mentors said, "To measure the success and achievements of our participants, there are regular evaluations or weekly meetings between staff, directors, and participants." These weekly and monthly evaluation meetings are routinely held to ensure the program's sustainability and to measure the success in achieving its goals.

CONCLUSION

The implementation of Islamic literacy in the Ulama Cadre Program (PKU) UNIDA Gontor aims to produce ulama cadres who excel not only in classical Islamic knowledge but also possess strong literacy skills relevant to contemporary challenges. Through careful planning stages, structured implementation, and continuous evaluation, the UNIDA Gontor Ulama Cadre Program (PKU) has succeeded in integrating Islamic literacy values into the academic coaching process.

This program shows that literacy is not just the ability to read and write, but also includes critical understanding, conveying ideas, and so on. Thus, the Ulama Cadre Program (PKU) is a model of ulama cadre education that is relevant, contextual, and able to make a real contribution to contemporary Islamic civilization.

The implication for Islamic institutions and cadre training institutions is the importance of adopting an Islamic literacy approach as an integral part of the curriculum and training methodology. This ensures that the resulting cadre of scholars possesses critical thinking skills, broad knowledge, and the ability to address contemporary issues scientifically and religiously. In addition, cadre training institutions need to prepare evaluation and continuous training mechanisms to ensure that literacy and religious intellectualization training continue to develop in line with global dynamics and digital technology. With this addition, Islamic institutions are expected to be more responsive in developing Islamic literacy-based curricula and education programs, as well as

encouraging research updates that support the holistic and sustainable improvement of the quality of future clerics.

For further research, it is recommended to conduct a more in-depth study using quantitative and qualitative approaches to measure the effectiveness of the Ulama Cadre Program in improving participants' Islamic literacy, as well as its impact on the quality of da'wah and social service carried out by the ulama. The research could also expand its focus on the role of Islamic digital literacy and the integration of technology in the development of ulama, given the rapid growth of digital media and its influence on the literacy patterns of the younger generation of Muslims.

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