

Ma'had Aly: Integration of Islamic Universities and Islamic Boarding Schools

Mokhammad Miftakhul Huda

UIN *Kiai* Haji Achmad Siddiq Jember

 dr.hoeda@gmail.com

Muhammad Nabil Musyarrof

Al Azhar University, Egypt

 greatgrompol@gmail.com

Article Information:

Received May 05, 2023

Revised June 27, 2023

Accepted July 24, 2023

Keywords: Ma'had Aly, higher education, *khairu ummah*, *tafaqquh fi ad-diin*.

Abstract:

To develop *pesantren* as *Tafaqquh fi ad-Din* institutions by expanding, the study of classical books, the *pondok pesantren* builds educational institutions that produce the methodology in principle, which can develop classical texts, but also students have a formal diploma. Among the institutions he has established for the middle level is *Madrrasah Mu'allimin*, which is called the term *Ma'had 'Aly* at a high level. Giving great importance to religious education in higher education or vice versa, it is essential to integrate the science in Higher Education with the science in *pesantren*. This research method uses quantitative data collection using interviews and documentation. The results showed that *Ma'had 'Aly Hasyim Ash'ari*, as an institution that integrates higher education and *pesantren* has many roles in realizing the tradition of *ulama as-salaf as-shalihin*, both in the field of Science and *amaliyah*. According to studies in deeper learning about Islam in the classical books as the main guidelines and orientation guides on the next generation of Islam *khairu ummah*, *tafaqquh fi ad-diin*.

How to cite:

Huda, M. M., & Musyarrof, M. N. (2023). *Ma'had Aly*: Integration of Islamic Universities and Islamic Boarding Schools. *IJBS*, 1(2), 135–156. <https://doi.org/10.35719/ijibs.v1i2.24>

Publisher:

Centre for Research and Community Service (LP2M), Universitas Islam Negeri (UIN) *Kiai* Haji Achmad Siddiq Jember

Introduction

The world of boarding schools today began to shift along with the regulation of national education, so it gradually began to lose its independence.¹ One example that appears is the number of standing formal education institutions that follow the pattern of Education under the Ministry of National Education, such as the emergence of public schools following the rules of

¹ Maryono, Maryono, et al., *Budaya Pesantren Dalam Pembentukan Karakter Pada Santri Sekolah Menengah Pertama Berbasis Pesantren*. JDC, vol. 6, no. 2, 2022, p. 296. <https://doi.org/10.20961/jdc.v6i2.63441>



compulsory education for 9 years or even establishing higher education such as IKAHA Tebuireng and STAISA in Ponpes Al Hikmah Benda.²

As a result of establishing these educational institutions, they must remember the fundamental values of boarding schools, namely *Tafaqquh fi ad-Din* institutions. The development Model of the educational institution will also shift the quality of *pesantren* graduates because the diploma's value is more considered and considered more important than the quality of science.

To restore the role of *pesantren* as *tafaqquh fi ad-din* institutions by promoting the study of classical books, the boarding school established an educational institution that offers achievement in both, having the ability to master classical texts and students having a formal diploma. Among the institutions established for the middle level is *Madrassa Mu'allimin*, which is known as *Ma'had 'Aly* at a high level. The establishment of *Mu'allimin* in Tebuireng is a response to the wishes of various parties, especially graduates who miss *Pesantren* Tebuireng to revive the education system that once existed. If the deepening of knowledge is still needed, then *Mua'allimin* graduates are expected to continue to *Ma'had 'Aly*.

Ma'had 'Aly is a formal institution of higher education in the Islamic boarding school *Salafiyah*. This follows Law No. 12 of 2012 on Higher Education Article 1 Paragraph 2 that higher education is the level of education after secondary education..." And in the sixth part of religious education Article 30, paragraph 2, it is emphasized that religious education, as referred to in Paragraph (1), is in the form of Universities, Institutes, Colleges, and academies and can take the form of *Ma'had 'Aly*.³

In the learning process, in general, this institution is not much different from the Islamic religious college (PTAIN), both from the aspect of the time that must be taken for the S level.1, learning model, credits to be taken during the study period, the learning evaluation by using mid-semester and final semester, doing the final project (thesis/treatise), as well as in the implementation of graduation. The results of previous research found that the performance of learning in *Ma'had 'Aly* adopted the learning model implemented in PTAIN but still maintains its classical tradition, which is still using the *sorogan* and *bandongan* methods in the learning process.

According to Amin Haedari, *Ma'had 'Aly* is one of the business forms of institutionalization of *pesantren* academic traditions whose establishment is motivated by the need to improve the quality of high-level *pesantren* education that can produce scholars. This effort is done by creating a transparent and accountable vision and mission.⁴

² Nurul Ulfatin, et al. PROFIL WAJIB BELAJAR 9 TAHUN DAN ALTERNATIF PENUNTASANNYA, Jurnal Ilmu Pendidikan, Vol 17, No 1 (2010). <http://journal.um.ac.id/index.php/jip/article/view/2618>; Dewi, et al. "Membina Karakter Bangsa Indonesia Untuk Anak Sekolah Dasar Melalui Pendidikan Kewarganegaraan". *basicedu*, vol. 5, no. 6, 2021, p. 5241-5248. <https://doi.org/10.31004/basicedu.v5i6.1634>; Sala, et al. "Implementasi Peraturan Menteri Pendidikan Nasional Nomor 24 Tahun 2007 Tentang Standar Sarana Dan Prasarana di SD Negeri 1 Tripe Jaya Kabupaten Gayo Lues." *Journal of Education Humaniora and Social Sciences (Jehss)*, vol. 5, no. 1, 31 Jul. 2022, p. 252-263. <https://doi.org/10.34007/jehss.v5i1.1191>.

³ Tito Sugiharto, and Mirza Irwansyah. "Inovasi Pengembangan Sistem Informasi Pengelolaan Surat Keterangan Pendamping Ijazah Berbasis Web." *Jurnal Media Informatika Budidarma*, vol. 4, no. 2, 25 Apr. 2020, p. 325. <https://doi.org/10.30865/mib.v4i2.1903>.

⁴ Rayda Zhavira, and Listyati Setyo Palupi, "Ketangguhan Akademis Dan Kesejahteraan Psikologis Pada Mahasiswa". *JPKM*, vol. 7, no. 2, 2022, p. 145-155. <https://doi.org/10.20473/jpkm.v7i22022.145-155>

Ma'had 'Aly's vision formulated in Article 1 is to become one of the leading centers of Islamic Studies and *ulama* education in Indonesia, and in Article 4 about *Ma'had 'Aly's* mission is a) conduct Islamic Studies in a comprehensive and whole or comprehensive, and b) developing a boarding school system that can be a source of Science and Technology Development, complete with its utilization in the frame of Islamic teachings, it is as stated in KMA RI No. 284 of 2001.⁵

The vision and mission of *Ma'had 'Aly* above show that *pesantren* is very dynamic, changeable, and has strong foundations to help direct and drive the desired change. Even in other dimensions, *pesantren* can also develop periodic studies carried out by many social institutions.⁶

Meanwhile, the development pattern of *Ma'had 'Aly* that has been formulated by the Directorate of Religious Education and Islamic boarding school chapter I are: First, the design of genuine development, improving *takhasus* study programs that have been running by enhancing the quality of teachers. Second, the pattern of integrated development by opening Islamic higher education institutions in *pesantren* environments. Third, the design of transformative effect by developing a series of periodic studies as carried out by many social institutions engaged in social activities. And the fourth, the pattern of development carried out by the establishment of *Ma'had 'Aly* institutions.

Affirmation related to *Ma'had 'Aly* as in the annex to the Director General of Islamic institutional development decision No. E/179 / 2001 on guidelines for the implementation of *Ma'had 'Aly* that the function of it is as a higher education institution are 1) implementing the Tri Dharma of Higher Education, which includes education and teaching, research and community service, 2) being an agent of modernization of the nation and the state in the container of civil society or civil society.⁷

However, it is questionable whether it is true that in its implementation, *Ma'had 'Aly* can perform functions as the University, and how the dynamics of the performance of *Ma'had 'Aly's* education are related to the character and traditions of the boarding schools that surround it, or does *Ma'had 'Aly* remain in its cultural tradition as an elastic educational institution, especially in determining the book as teaching material.

Some Islamic boarding schools are recognized to remain in their elasticity in studies and learning methods and follow the direction of educational development as long as they do not intervene in the system that has been running. On the other hand, there are not a few Islamic boarding schools that maintain their identity as *salafiyya* boarding schools. One example is *Pondok pesantren Sidogiri Pasuruan* which organizes Shari'ah lectures with high-level book teaching, and some *Pondok Pesantren*, which manage *Ma'had 'Aly* but not as implemented in universities.

The incompatibility of *Ma'had 'Aly's* teaching at *Pondok Pesantren Salafiyah* is not based on the credit system, flexible study time, and does not apply the exam model more strictly. It is

⁵ Keputusan Menteri Agama R.I. Nomor 284 tahun 2001 tentang *Ma'had 'Aly*

⁶ Mukhtar, and Risnita Risnita, The Influence Of Transformational Leadership, Interpersonal Communication, And Organizational Conflict On Organizational Effectiveness, *Ijer*, 1(2), 1-17, (2020). <https://doi.org/10.33369/ijer.v2i1.10371>; Iswanto, Agus. "Kiai Sebagai Patron dan Sponsor Praktik Multiliterasi di Pesantren Pada Era Media Digital." *Edukasi Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, vol. 18, no. 3, 29 Dec. 2020, p. 287-301. <https://doi.org/10.32729/edukasi.v18i3.657>.

⁷ Keputusan Dirjen Pembinaan Kelembagaan Agama Islam No. E/179/2001; pasal 3 ayat F.

feared that the implementation of Islamic boarding schools in the development of *Salafi* educational institutions will become rigid and always regulated, as written by Abdurrahman Wahid, that the character of education in Islamic schools that were initially populist where each student can learn without being hindered by lack of financial ability is now a limited education with limited time and programs.⁸

Implementing *Ma'had 'Aly* in *Pondok pesantren* can have the status of an institution or a high-level assessment program in the *pesantren* education system.⁹ If interpreted as an institution, then organizationally *Ma'had 'Aly* stands apart or different from *pesantren* educational institutions in general. Such management is handled by its leadership, and the education pattern is designed uniquely. In this position, *Ma'had 'Aly* has the same position as universities in *pesantren* with specificity (typical *pesantren* universities). Meanwhile, it is considered a study program. In that case, its position is part of the process of boarding school education that teaches religious sciences ranging from beginner to high level.

The affirmation that *Ma'had 'Aly* is a high-level ulama educational institution as a continuation of Education and teaching at the *Aliyah* level or equivalent has been clear. Even the PMA and the decision of the Director General of Islamic Guidance explicitly stipulate that *Ma'had 'Aly* is a high-level educational institution located at the *salafiyah* Islamic boarding school. However, in the regulation of the Minister of Religious Affairs, no. 3 year 2012 Chapter II, third part of Article 23 paragraph (1) explained that non-formal education *diniyah* held in the form of *Ma'had 'Aly*, *diniyah takmilyah*, al-Qur'an education, *Majlis Ta'lim*, recitation of the book or other religious Education. Meanwhile, Article 24 paragraph (1) emphasizes that *Ma'had 'Aly*, as in Article 23 paragraph (1), is a high-level Islamic Religious Education held in Islamic boarding schools and does not provide academic degrees.

Affirmation related to *Ma'had 'Aly* has been contained in the Education Act passed on July 13, 2012. In the Education Act No. 12 of 2012 on education, the sixth part of Article 30, paragraph 2, that (2) Religious higher education as referred to in Paragraph (1) in the form of Universities, Institutes, Colleges, academies and may take the form of *Ma'had Aly* and other similar documents. Thus, *Ma'had 'Aly* is a formal higher education institution.

Ma'had 'Aly development Model between the high-level assessment program as an institution and the study program as an internal part of a boarding school. This makes the *Ma'had 'Aly* development program is specific, which depends on the manager's authority and remains in its position within the frame of the *salafiyah* Islamic boarding school.

The dynamics of *Ma'had 'Aly* as a form of higher education institution typical of *Pondok pesantren salafiyah* is unique and different from universities. This condition is none other than because *Ma'had 'Aly* exists, grows, and develops in the world of Islamic boarding schools and

⁸ Marzuki Wahid, *Ma'had 'Aly: Nestapa Tradisionalisme dan Tradisi Akademik yang Hilang dalam Istiqro'* Jurnal Penelitian Direktorat Perguruan Tinggi Islam Vol. 04 Nomor 01. Jakarta, 2005, Hlm. 107; Zaenuri, Ahmad, and Irja Putra Pratama. BASIS PLURALIS-MULTIKULTURAL DI PESANTREN. *Conciencia*, 2(2019), 70-84. <https://doi.org/10.19109/conciencia.v19i2.4284>

⁹ Paulina Saimima, Merry, and Elfridawati Mai Duhani, *Kajian Seputar Model Pondok Pesantren Dan Tinjauan Jenis Santri Pada Pondok Pesantren Darul Qur'an Al Anwariyah Tulehu*. *ALT*, 1(6), 1(2021), <https://doi.org/10.33477/alt.v6i1.1858>; Muzayyin Ahyar, "Tantangan Pondok Pesantren Menuju Lembaga Pendidikan Islam yang Akuntabel." *Jifa (Journal of Islamic Finance and Accounting)*, vol. 3, no. 1, 15 Jun. 2020, <https://doi.org/10.22515/jifa.v3i1.2301>.

is a continuation of the education and teaching of *madrrasah diniyah Mu'allimin* at the level of *Aliyah/’ulya* or equivalent managed by the Islamic boarding school.

In a broader aspect (to Indonesian), the establishment of *Ma’had ‘Aly* answers the scarcity of scholars with the capability and scientific capacity derived from the books of salafussholihin. According To Muhyar Fanani (lecturer of Postgraduate Program IAIN Walisongo and member of MUI Central Java), “so many Islamic intellectual treasures that must be studied by a prospective scholar so that his opinion can be a light for people who are in darkness. There is nothing can be produced in a carbine. The state has an essential role in improving the religious education curriculum if it wants to make reliable scholars. In the era of democracy, the state's role in building religious education is no longer to suspect and control religious, educational institutions so as not to endanger power.¹⁰

One of the formal institutions of scholars' printers running is *Ma’had ‘Aly*. Its existence has yet to be fully recognized by the government, so it has not obtained legal recognition of legality. If *Ma’had ‘Aly* received the formal award from the government, then the position of *Ma’had ‘Aly* in the world of Education in Indonesia becomes clear. Moreover, the Education Law Article 30 on Higher Education in 2012 has become a formal institution.

Based on the background above, a more in-depth study is needed on how the position of *Ma’had ‘Aly* is held in Islamic boarding schools, whether as an institution that is equal to universities, and how the implementation of Education held by *Ma’had ‘Aly* in Islamic boarding schools is seen from the aspects of management, curriculum implementation, and other factors related to the learning process. This is becoming important even though PMA No. 3 in 2012 has been revoked. Still, there has been no follow-up to the status of *Ma’had ‘Aly*, mainly related to its existence in the Ministry of Religious Affairs structure.

Seeing the importance of religious Education in Higher Education or vice versa, it is necessary to integrate the science in universities with the science in *pesantren*. Therefore, the author examines the paper with the title, *Ma'had Aly, integration of Islamic Higher Education and Pesantren* “.

Results And Discussion

Integration Of Islamic Universities with *Pesantren*

A. Ma’had Aly

In general, *Pondok pesantren salafiyah* is an educational institution emphasizing aspects of Islamic religious knowledge through the study of the yellow book. In the history of *Pondok pesantren*, the process begins with informal and simple recitation, which only has *Kiai*, students, and the yellow book or lessons to read the *Qur'an* and simple Arabic. The teaching process occurs in a simple place, namely in the *surau*¹¹ or the house of a *Kiai*. Even further, this process starts from the journey of a scholar to spread his religion, followed by one or two students who act as *cantriks*.¹²

¹⁰ Dinie Anggraeni Dewi, et al, Membina Karakter Bangsa Indonesia Untuk Anak Sekolah Dasar Melalui Pendidikan Kewarganegaraan. *basicedu*, 6(5), 2021, 5241-5248. <https://doi.org/10.31004/basicedu.v5i6.1634>.

¹¹ The function of a *surau* is almost the same as a mosque, namely as a center for community religious activities and Islamic Basic Education.

¹² In simple terms, *cantrik* is a term for students or people who study religion with a scholar by always following wherever the scholar is doing his preaching or teaching his faith.

According to Mastuhu (1994), the scholars or *Kiai* sometimes stop settling on the outskirts of the village or small forest around the town and then hold a recitation to one or two villagers who were eventually followed by the entire village community. This learning process runs over a relatively long period. This is because only sometimes the public can accept the presence of *Kiai* and the students, let alone the status of a newcomer.¹³

The establishment of *Pondok Pesantren Salafiyah* did not all go smoothly and was in a good situation. The *salafiyah* Islamic boarding school has a short history of struggle and faces severe challenges from the surrounding community. One example is the *Tebuireng* Islamic Boarding School in the Cukir area of Jombang Regency. Thugs and drunks inhabit this area of sugar cane factories and manual workers, so it invariably interferes with a new boarding school that is an embryo. In anticipation of crime, K.H. Hasyim Ash'ari sent some of his students to learn "martial arts" in Banten. The result of this struggle is the *Tebuireng* Islamic Boarding School, until now, it can maintain their existence still.

Viewed from the aspect of educational history, *pesantren* has a history of maintaining a distinctive academic tradition and can "perform" to face the challenges of the times so that *pesantren* always opens itself to social transformation, culture, and the development of Science and technology. According to Nurcholis Madjid, that *pesantren* has historical value for the development of Education (Islam) in Indonesia and contains the meaning of authenticity (Indegous) Indonesia. The education system developed by the *pesantren* is from the fundamental issues (yellow book study) to the pattern of coaching, guidance, and development to print students who can live independently after finishing studying at the boarding school.¹⁴

B. Dynamics of the education system in boarding schools

The education system in Islamic boarding schools has continually developed in line with modernity's demands, models, and learning methods, management no longer centered on a scholar, and the increasingly open scientific climate that produces outside Islamic boarding schools. According to Ahmad Syafi'i Mufid, the development of educational institutions by Islamic boarding schools were originally traditional or Salafis who were only concerned with the study of the yellow book; this was done to maintain their cultural identity. Namely, *pesantren* is *tafaquh fi ad-Din*, an institution that teaches explicitly Islamic religious books to students; then, the next *pesantren* also develops general education and even skills. Karel Steenbrink (1986) further confirms that *pesantren* introduces more to the type of *madrasah* or *madrasah* system in which the material is coupled with general knowledge.¹⁵

The *madrasah* system developed in Islamic boarding schools, especially salaf Islamic boarding schools, is *Madrasah diniyah*.¹⁶ In its development, *Madrasah Diniyah* is no longer

¹³ Akmal Mundiri, and Afidatul Bariroh, Transformasi Representasi Identitas Kepemimpinan Kyai Dalam Hubungan Atasan Dan Bawahan. ALIDARAH, 2(8), (2019), 234-255. <https://doi.org/10.24042/alidarah.v8i2.2411>; Riyadi et al., Dakwah Islam Dan Nasionalisme: Studi Kasus Dakwah Kebangsaan A.r. Baswedan (Islamic Da'wah and Nationalism: A Case Study Of Nationalism Da'wah Of A.r. Baswedan). Jurnal Dakwah Risalah, 1(32), (2021), 1. <https://doi.org/10.24014/jdr.v32i1.12288>.

¹⁴ Salamuddin, Meneguhkan Islam Nusantara: Nahdlatul Ulama Dan Falsafah Pendidikan Pesantren Musthafawiyah. JCIMS, 1(3), (2019), 36, <https://doi.org/10.30821/jcims.v3i1.2001>.

¹⁵ Karel A. Steenbrink, 1986. Pesantren Madrasah Sekolah; Pendidikan Islam dalam Kurun Modern, LP3ES, Jakarta

¹⁶ In some places, this Diniyah Madrasah is better known as the "Arab school" because the subjects or books taught are all in Arabic. Likewise, Arabic writing is used when translating, although the language is Java or Arabic *Pegon*.

just set the type of book that is studied, but also has a class level and school level, namely the level of *awaliyah*, *wustho*, and *'Aliyah* even college level or *Ma'had 'Aly*. Islamic boarding schools that develop *Madrasah Diniyah* are more focused on teaching the yellow book. It is more concentrated on the story of *Ma'had 'Aly*, who specializes *mahasantri* as a cadre of scholars with more emphasis on the yellow book with a particular specialization.

The consequences of Islamic boarding schools develop *Madrasah diniyah* to a high level, namely *Ma'had 'Aly*. The book used as a reference in learning has a sustainable level and leads to specifications. In addition, *Pondok pesantren* also has a standard in determining the level of mastery of the Yellow Book owned by *mahasantri*.

According to Karel Steenbrink, further education is held in Islamic boarding schools where students are familiarized with the first level of Arabic material and then develop on other classical books that are classified as primary, secondary, and large-level books, such as *nahwu* (syntax), *sharaf* (morphology), *fiqh*, *usul fiqh*, *Hadith*, *tafsir*, *Tawheed*, *tasauif*, and *akhlak* (ethics).¹⁷ In the world of *pesantren salafiyah*, this book is a curriculum used in teaching.

C. Development Of the *Pesantren* Education System

In simple language, a curriculum is a set of subject matter arranged in several subjects. Therefore, the curriculum is usually indicated with issues containing subject matter, methods, and evaluations. Even in *Pondok pesantren salaf*, the curriculum is identified with the yellow book, so establishing the curriculum that is applied depends very much on the leadership of *Pondok pesantren (Kiai)*.¹⁸

Meanwhile, the curriculum, in a broader sense, is all that happens in the learning process in schools (*madrasahs*). The curriculum has components some important components, they are: objectives, contents, methods, or procedures of teaching and learning and evaluation. This curriculum serves to transform educational programs for students through the learning process. In other words, it affects students with goals and materials programmed in the curriculum.¹⁹

In the Higher Education Law No. 12 of 2012, Article 35 paragraph (1) it is explained that; a higher education curriculum is a set of plans and arrangements regarding the purpose, content, and teaching materials and methods used as guidelines for the implementation of learning activities to achieve the goals of Higher Education. Paragraph (2) explains that the Higher Education curriculum, as referred to in paragraph (1), is developed by each university concerning the National Standards of Higher Education for each study Program, including intellectual intelligence, noble character, and skills. The content of the curriculum in more detail is explained in paragraph (3), where the Higher Education curriculum, as referred to in paragraph (1), shall contain courses: religion, *Pancasila*, citizenship and the Indonesian language is implemented through curricular, co-curricular, and extracurricular activities.

¹⁷ Apud, and Akrom, Modern Pesantren Tradition: Kiai's Leadership In Keeping the Tradition In The Industrial Revolution 4.0 Era. *td*, 2(25), (2020), 136-151. <https://doi.org/10.19109/td.v25i2.6834>; Ngainun Naim, et al., Integration of Madrasah Diniyah Learning Systems For Strengthening Religious Moderation In Indonesian Universities. *IJERE*, 1(11), (2022) 108. <https://doi.org/10.11591/ijere.v1i11.22210>.

¹⁸ Muhammad Alqadri Burga, et al., Akomodasi Pesantren Terhadap Kebijakan Pendidikan Nasional. *Tarbawi*, 1(4), (2019), 62. <https://doi.org/10.22515/attarbawi.v4i1.1560>; Mufarrihul Hazin, and Nur Rahmawati, Kebijakan Pengembangan Kurikulum Pendidikan Islam (Studi Histori Dan Regulasi DI Indonesia). *Evaluasi: Jurnal Manajemen Pendidikan Islam*, 2(5), (2021), 293. <https://doi.org/10.32478/evaluasi.v5i2.745>.

¹⁹ Syahrul Hamdi, et al. "Kurikulum Merdeka dalam Perspektif Pedagogik." *Sap* (Susunan Artikel <strong Class="highlight">pendidikan), vol. 7, no. 1, 5 Aug. 2022, <https://doi.org/10.30998/sap.v7i1.13015>.

In the world of Islamic boarding schools, especially salaf Islamic boarding schools, implementing or implementing a curriculum can be very simple without having to be affected by the conditions of global educational development. The curriculum in Islamic boarding schools needs to be standardized or have the same standards among Islamic boarding school and others. This is because the *pesantren* has a character or character that is down and down and continues to be developed through the study of the yellow book of *Kiai* predecessors that may differ between *pesantren*.²⁰

On the other hand, *pesantren* is not an educational institution that prints employees according to the times' demands that require a standardized curriculum. *Pondok Pesantren* tradition creates independence through learning and mastery of the yellow book to create an employer for himself.

Pesantren is an educational institution that prints people who dare to live independently without depending on others. The *pesantren* education system develops from a fundamental problem (yellow book study) to a pattern of coaching, guidance, and development to print students who can live independently after completing their studies at Islamic boarding schools.

It must be admitted that in the teaching system in boarding schools, there are still boarding schools that have not undergone many changes, namely first, in terms of scientific orientation that still emphasizes the study of applied sciences, such as Fiqh, *tasawuf*, and tool sciences, second, the teaching methodology is known as *sorogan*, *weton*, and *khataman*, and third, the curriculum and teaching materials have not been standardized and each boarding school has its own choice.²¹

The learning process of the yellow book in boarding schools among one boarding school and has similarities in learning methods, namely *sorogan* and *bandongan*. However, the yellow text being studied may be very different. According to Martin Van Bruinessen,²² each boarding school does not teach the same book but a combination of other books, so many famous scholars as a specialization in certain books. This is because the boarding school curriculum is not standardized.

Judging from the study of the yellow book, the boarding school is a unique institution with the teaching of the yellow books (classic). According to Dawam Rahardjo (1988), *Pondok pesantren* is a place of education that teaches, develops, and disseminates Islamic religious knowledge with a teaching system conducted directly from the Arabic language and based on the reading of classical books by great scholars.

In the development of Islamic boarding schools, according to Ali Yafie (1989), changes, although not a few, still maintain the initial establishment, as an institution for the study and development of the yellow book. This is because the yellow book is the library and the handle of *Kiai* in *pesantren*, even between *Kiai* and yellow book can not be separated. According to Muhammad Tholhah Hasan (1989), this is where the changes that appear from *pesantren* are

²⁰ Agus Iswanto, *Kiai Sebagai Patron Dan Sponsor Praktik Multiliterasi DI Pesantren Pada Era Media Digital*. EDUKASI, 3(18), (2020), 287-301. <https://doi.org/10.32729/edukasi.v18i3.657>; Siti Mas'ulah, *Pesantren Dalam Perubahan Sosial Di Indonesia*. at-talim: media. inf. pendidik. islam., 1(18), (2019), 69. <https://doi.org/10.29300/attalim.v18i1.1613>.

²¹ M. Tolhah Hasan, *Metode Pengajian Kitab di Pesantren; Tinjauan Ulang dalam Pesantren Vol. IV*. Jakarta. 1989.

²² Martin Van Bruinessen, *Kitab Kuning Pesantren dan Tarekat Tradisi-Tradisi Islam di Indonesia*, Mizan, Bandung. 1995.

just the entry of the school system, while the yellow book teaching system has mostly stayed the same regarding scientific orientation, methodology, and curriculum.

According to Zamakhsyari Dhofier, *pesantren* changes in learning orientation are in the category of *salafi pesantren* and *khalafi pesantren*. *Pesantren Salafy* is a boarding school that retains the teaching of classical books as the core of education. At the same time, *Pondok pesantren khalafi* has included general lessons in madrasas developed or open types of public schools in the boarding school environment.²³

The demands of educational development turned out to require some salaf boarding schools to change their orientation by adding general knowledge. According to Mukti Ali, adding general knowledge is an "expansion" of Islamic boarding schools, and basically, the direction of science has not changed. The change to a madrasah resulted in pupils' crafts being supervised, subjects being tiered, and clerics assessing pupils' abilities and activities. Nevertheless, *Madrasah* in *pesantren* is the best teaching and religious education system.²⁴

Expanding the *pondok pesantren* model towards *madrasah* has consequences on the curriculum implemented. At least the curriculum implemented includes religious education and teaching as the primary curriculum, skills education, scouting education, health and sports education, and arts education. In addition, the educational process required hardware facilities, such as land and buildings, and software facilities, such as goals, curriculum, books, rules, and libraries.

To strengthen the curriculum developed in the madrasah postscript must be distinct from the curriculum developed by the *Salaf* boarding school. The curriculum management or curriculum management to achieve the goals formulated by the madrasah requires a good design following the goal-oriented of the boarding school when developing educational institutions through *salafiyah* educational institutions.²⁵ Thus, the orientation of the development of Islamic boarding schools can be seen from the curriculum developed, and each boarding school has yellow books as a reference that is used as a learning standard without having to follow the Islamic boarding school that first stood.

In the world of *pesantren salafiyah*, evaluation or assessment like this is usually done. That is, if the students have finished studying the yellow book as a curriculum learned while studying with *Kiai* and *Kiai* allows checking other books which higher level, then by itself, the purpose of learning is considered to have been completed following its purpose, by completing the Yellow Book.²⁶

²³ Zamakhsyari Dhofier. 2009. *Tradisi Pesantren Memadu Modernitas untuk Kemajuan Bangsa*, Pesantren Nawasea Press, Yogyakarta.

²⁴ Abdul Ghoni, *Fikih Toleransi DI Pesantren Dalam Perspektif Sosiologi Hukum Islam*. INDO-ISLAM, 2(5), (2019), 212-240. <https://doi.org/10.15408/idi.v5i2.11748>; Bashori, *Modernitas Pesantren Ditinjau Dari Aspek Kurikulum (Studi Kurikulum Berbasis Minat Bakat)*. JAMP, 2(4), (2021), 95. <https://doi.org/10.17977/um027v4i22021p95>.

²⁵ Muzayyin Ahyar, *Tantangan Pondok Pesantren Menuju Lembaga Pendidikan Islam Yang Akuntabel*. JIFA, 1(3). (2020). <https://doi.org/10.22515/jifa.v3i1.2301>.

²⁶ Titis Thoriquttyas, and Farida Hanun. *Amplifying the Religious Moderation from Pesantren: A Sketch of Pesantren's Experience in Kediri, East Java*. 29 Dec. 2020, <https://scite.ai/reports/10.18784/analisa.v5i02.1147>; Rodli Makmun, *PEMBENTUKAN KARAKTER BERBASIS PENDIDIKAN PESANTREN: Studi di Pondok Pesantren Tradisional dan Modern di Kabupaten Ponorogo*. 25 Jan. 2016, <https://jurnal.iainponorogo.ac.id/index.php/cendekia/article/download/226/196>.

At the level of evaluation targets, the evaluation of learning is intended to determine whether or not the essential competencies have been set.²⁷ With the review can be seen the level of mastery of standard material by learners regarding intellectual, social, emotional, spiritual, creativity, and moral aspects. Knowledge of the expected subject matter has a target not only on the mastery of the material seen from the cognitive part but also more broadly on the affective and psychomotor aspects.

D. College Development Management

Higher education as a continuation of secondary education can be an Academy, Polytechnic, High School, Institute, or university. The implementation of this education should refer to the decision of the Minister of National Education, primarily related to the preparation of the curriculum and assessment of learning outcomes. The Higher Education Law, Number 12 of 2012, article 3, explained that higher education is based on scientific truth, reasoning, honesty, justice, benefits, virtue, responsibility, diversity, and affordability.

The function of Higher Education is described in Article 4, as institutions that develop the ability and form a dignified national character and civilization to educate the nation's life, institutions that develop innovative, responsive, creative, skillfull, competitive, and cooperative academic community through the implementation of the Tridharma; and institutions that build science and technology by paying attention to and applying the value of the Humanities.

The consequence of the development of higher education is not only based on the institutional function, but also it is necessary how the purpose of the development of Higher Education. Article 5 of Law No. 12 of 2012 explained that the purpose of higher education is;

1. the development of the potential of students to become people who believe and fear God Almighty and Noble, healthy, knowledgeable, capable, creative, independent, skillfull, competent, and cultured for the benefit of the nation;
2. the production of graduates who master the branches of Science and technology to achieve national interests and increase the competitiveness of the nation;
3. the production of Science and technology through research that pays attention to and applies the values of the Humanities to benefit the progress of the nation, as well as the progress of civilization and the welfare of humanity; and
4. the realization of community service based on reasoning and research work that is useful in advancing the general welfare and educating the nation's life.

In addition to the function and purpose of the development of Higher Education, it also required the principles and responsibilities in the organization. In Chapter II of Law No. 12 of 2012, article 6 explained that higher education is held on the principle:

1. the search for scientific truth by the academic community;
2. Democratic and fair, and non-discriminatory by upholding human rights, religious values, cultural values, pluralism, unity, and national unity;
3. development of academic culture and culture of reading and writing activities for the academic community;
4. the culture and development of a nation that lasts a lifetime;
5. exemplary willingness, and development of student creativity in learning;

²⁷ Dewi Rahmadayanti, and Agung Hartoyo, Potret Kurikulum Merdeka, Wujud Merdeka Belajar Di Sekolah Dasar. *basicedu*, 4(6), (2022), 7174-7187. <https://doi.org/10.31004/basicedu.v6i4.3431>.

6. Student-Centered Learning with attention to the environment in harmony and balance;
7. freedom in choosing study programs based on students' interests, talents, and abilities;

Implementing Higher Education requires proper management following operational standards, especially in management management. The administration departs from the problem of planning the program by formulating the objectives of education, organizing the program by preparing the curriculum load and study period to be completed, implementing the program, primarily related to the implementation of the core curriculum and institutional curriculum and evaluating the overall program of the planning and implementation process.

The functions and principles of the development of higher education are organized following the law on Higher Education. Therefore, development management, especially management, cannot be separated from several things, such as attention to the vision and mission formulated by universities, governance as guidelines for implementation, human resources conditions both lecturers and students, curriculum developed, facilities and infrastructure, financing and development of the Tri Dharma function of Higher Education.

Results and discussion

A. The orientation of *Ma'had 'Aly Hasyim Asy'ari* is a high-level educational institution located in the Tebuireng Jombang Islamic boarding school.

Hasyim Asy'ari Tebuireng foundation under the leadership of Ir. KH. Salahuddin Wahid put forward how to restore the "greatness" of *Tebuireng* Islamic boarding schools and how Islamic boarding schools have generations who can master the yellow book or classic books by salaf scholars. However, following the development of the Times, the management required strategic steps so that all programs formulated with the manager could be achieved. There is even a greater desire to build the Hasyim Ash'ari Museum under the name *Museum Islam Nusantara* and make the 2nd *Tebuireng* Islamic boarding school.²⁸

The existence of various Islamic boarding school programs that have developed *Ma'had 'Aly*, the foundation and manager have consequences on the management system that is not only based on the salafiyah Islamic boarding school but also must follow the pattern developed in universities or following the governance that has been formulated for universities.

1. Pamong System

The Model developed by the foundation and the management of *Ma'had 'Aly* is to adhere to the system of governance as in universities so that all devices have been regulated in various regulations, both related to the statute of *Ma'had 'Aly* Hasyim Ash'ari, personnel regulations, employee discipline regulations, rules of conduct of lecturers and students and so forth. This system follows existing mechanisms and internal consolidation by involving all related elements.

The evaluation step is always carried out on specific units; overall, a programmed evaluation is carried out. Evaluation conducted at the beginning of each new academic year is to hold a working meeting of leaders and coordination meetings with related parties (Foundation and quality assurance unit of *Pondok pesantren Tebuireng*). The meeting involved organizational elements of *Ma'had 'Aly* Hasyim Asy'ari consisting of foundations, quality

²⁸ Ir. KH. Salahuddin Wahid is obsessed with building *Tebuireng 2* Islamic boarding schools in Kesamben Jombang village at a distance of + 30 KM. from the old boarding school. Construction plan on waqf land from Mr. Sudigno.

assurance unit *Pesantren Tebuireng*, *Ma'had 'Aly* leadership, Academic Senate, and supporting elements including head of BAAK, director of Library, Chairman of LPPM and Chairman of LBM (*Bahtsul Masa'il* institution), head of student dormitory and Student Advisor.

From the aspect of existing institutions to understanding, *Ma'had 'Aly Hashim Ash'ari* has understood the governance system with a working mechanism and measurable approach. The tasks were carried out by the Vice Chairman of academic affairs, Vice Chairman of Cultural Affairs, three administrative staff, principals, and student coaches, and elected to manage students consisting of only 230 people. This more effective and efficient understanding is also developed by *Mahasantri Nerada* in the *Ma'had 'Aly* dormitory.

2. Leadership Model

The existence of *Ma'had 'Aly Hashim Ash'ari* from year to year is getting a fairly high response. Even among *Pondok Pesantren Salafiyah*, these high-level institutions as “prestigious” institutions because not all students who have long lived can readily be accepted as students.²⁹

The success of *Ma'had 'Aly Hasyim Asy'ari* as a higher-level educational institution in *Pondok pesantren* cannot be separated from the leadership model applied, which is to stick to the tradition of *Pondok Pesantren Salafiyah* but still develop modern management. Moreover, consistency in control based on statutes, personnel regulations, and other regulations set by *Mudir*, both are through leadership meetings and meetings with lecturers, make the entire academic community of *Ma'had 'Aly* have an intense togetherness in building *Ma'had 'Aly Hasyim Ash'ari* in the future.

The participatory and democratic leadership model, especially in decision-making, directs the attitude of all existing aspirations to appreciate their implementation. However, it must be adjusted to the annual priority scale of *Ma'had 'Aly Hasyim Ash'ari*. This is the “power” of leadership that is managed together and has the same vision and mission.³⁰

The management system of *Ma'had 'Aly Hasyim Ash'ari* has implemented a professional and modern management pattern, namely by planning, organizing, staffing, leading, and finally controlling. This collegial leadership model clarifies the program and evaluation by holding a

²⁹ *Ma'had 'Aly Hasyim Ash'ari* initially received less interest from the students of the *salafiyah* Islamic boarding school and the graduate of *Madrasah Aliyah*. However, in its development, the student response is relatively high after cooperating with *IKAHA*, and several senior students have proven successful in the community and the work. The reaction of *Pondok pesantren* graduates is relatively high. It does not change the admission mechanism of pretty strict student candidates, namely with Arabic written tests, oral tests, and yellow book reading tests. Considering that the number of applicants is relatively high, starting from the academic year 2010/2011, the number of candidates for students who were accepted amounted to 35 people. From this kind of response *Ma'had 'Aly Hasyim Asy'ari* is better known and has the appeal and is a high-level educational institution quite prestigious among the Islamic boarding school *salafiyah*.

³⁰ Ir. KH. Salahuddin Wahid also applies the democratic leadership Model in succession to the leadership of *Ma'had 'Aly*. On March 26, 2012, at *Ndalem Kasepuhan Pondok Pesantren Tebuireng* holding a change of Rector (*Mudir*) led by Ir. KH. Salahuddin Wahid. In the deliberations, Nurhanan, Lc. was elected by voting. Of course, this choice is different from the choice of rector in state religious universities. After being elected, Nurhanan explained the program in the future, namely the arrangement of dormitories with the head of the dormitory, turning on dormitory activities with formal Arabic language, the establishment of *Bahsul Masail* institution as a consequence of *Ma'had 'Aly* institution as a scientific concentration on *fiqh – usul fiqh* and a *Fiqh* expert accompanies this institution, so it is expected that *Ma'had 'Aly Hasyim Ash'ari* can answer the problems in the community. Another Program presented is the addition of leadership elements by establishing *LP2M* (Institute for Research and Community Service), which also handles *KKN*. (*Mahamedia* No. 21 3rd year on June 18, 2012).

control function. Although implementing the leadership model in *Ma'had 'Aly* has authority, it will continue consolidating organizations and programs with the *Hasyim Ash'ari* Foundation.

The leadership Model developed has implications for regularity in management. The system is built based on the management model above is a professional leadership so that even though the leadership of *Ma'had 'Aly* is still relatively immature, but still has strong authority as a leader. The entire policy is based on the results of deliberation to obtain a wise decision in the language of Ir. KH. Salahuddin Wahid needed in leadership is intelligent, visible, honest, and brave. It is also to build quality and character, appropriate and effective methods are necessary through example and habituation.

3. Academic Policy

The process to determine a policy in the academic is a process that continues to run following the results of the evaluation conducted each semester and each year. All educational policies, significantly to determine the curriculum and the burden of credits applied to students, also continue to experience dynamics in line with the demands of scientific development, professionalism, and competence.

Some academic policies that have been carried out include curriculum development that leads to the competence of graduates, more on courses that support the vision and mission of *Ma'had 'Aly Hasyim Ash'ari* with the *fiqh – usul fiqh* program. Even the preparation of the treatise as the final task of the student is directed to themes related to the sciences of Sharia.

A load of credits was initially above 190 credits but, in its development, adjusted to the demands in universities in general, which is between 144 – 160 credits. The burden of this credit includes 4 credits of KKN (*Community Service Program*), and this KKN uses rectorate policy by carrying out action research or PAR (Participation Action Research). Another academic approach is admitting students who initially only 30 people each year. However, because the interest was too high, starting the academic year 2010/2011, the admission of new students amounted to 35 people.

Extra university activities conducted by *Ma'had 'Aly* can develop well. High support from the rectorate makes the activities or autonomous institutions of the campus, such as the student Regiment (*Menwa*), Scouts, and activities in the student executive body obtain their achievements. Even at the Student Executive Board (BEM) level between universities in Jombang Regency, they managed to occupy a prestigious position as General Secretary of BEM in Jombang Regency, which amounted to 15 universities.

The academic policy taken by *Ma'had 'Aly* in various activities and in determining the curriculum is the policy of the university authority that is adaptive to the development and demands of science. According to Nurhanan, *Ma'had 'Aly* still has its original character as a higher education institution located in *Pondok Pesantren Salafiyah*. However, the interaction with higher education institutions in Jombang in various events can still compete.

Through various academic policies built to make *Ma'had 'Aly* a higher education institution in *Pondok Pesantren Salafiyah* has a bargaining position in the middle of universities. Determination of educational policies by the rectorate and managers improved students' academic quality not only on cognitive aspects or mastery of science but also to build students as agents of social change (Social Agent of Change). Furthermore, *Ma'had 'Aly* Hasyim Ash'ari made *mahasantri* into the expected generation: intelligent, visible, honest, and brave.

4. Study Program Management System

The management Model applying POAK management (Planning, organizing, actuating, and Controlling) was insufficient to build *Ma'had 'Aly Hasyim Ash'ari*, which is unique. Therefore, *Ma'had 'Aly* implemented a management system in the study program by adding staffing and leading to the success of the program.

Staffing is a constructive step in carrying out planned activities by forming a unique team for each training. In this staffing, there is a distribution of workload based on competence so that each activity can be controlled and evaluated. Leading charges on *mudir* and vice *mudir* to monitor activities that have been programmed does not require too much time and high concentration. Thus, the entire study program can run well from planning, organizing, and implementing.

The study program management system can run effectively and efficiently. The System developed by applying the above pattern can evaluate which is also programmed and measurable. The involvement of *Mudir* and *Mudir* representatives directly in the implementation of the program will lead to success in the performance of the program.

5. Education Quality Assurance System

The quality assurance model of Education conducted by *Ma'had 'Aly Hasyim Asy'ari* is still carried out integrally with Islamic boarding schools. Quality assurance institution under the control of the education Quality assurance Unit (UPMP) *Tebuireng* is an essential and strategic institution to maintain and improve the quality of Education.

The demand for quality assurance of education centered on specific educational institutions for academic activities has begun to develop by formulating academic standards. This academic standard measures the suitability of the level of college quality with its objectives, curriculum renewal, and evaluation of the achievement of curriculum objectives. In addition, academic standards to see the quality of learning from the aspect of lecturer motivation, attractiveness and relevance of courses, the effectiveness of learning methods, lecture management, student responses, and subject abilities help the development of student knowledge, understanding, and competence required according to the required level.

At the applicative level, the quality standards of Education conducted by UPMP began to prioritize competence and professionalism. Therefore, involvement in the preparation of courses and academic curriculum is carried out by education implementers at the level of *Ma'had 'Aly Hasyim Asy'ari* with a working mechanism as UPMP has done so far, with the principles of coordination, integration, and synchronization.

The quality assurance Model that began to prioritize professionalism and competence should be a concern for *Ma'had 'Aly Hasyim Asy'ari*, considering the existence of *Ma'had 'Aly Hasyim Asy'ari* has begun to be “ogled” not only by alumni of *Tebuireng* Islamic boarding schools but also from various *salafiyah* Islamic boarding schools in Java and outside Java. Through the quality assurance of education that has been accommodated in an extraordinary institution, UPMP will make *Ma'had 'Aly* more concentrated on maintaining the quality of graduates who scored a superior generation in mastering the tradition of *ulama as-salaf as-Salihin*, both in the scientific and *amaliyah* fields and the birth of the next generation of Islam who *khairu ummah, tafaqquh fi ad-diin*.

B. Implementation of the integration of Islamic universities and *Ma'had 'Aly Hasyim Ash'ari* organized by Pondok pesantren Tebuireng Jombang, both seen from the management and implementation of the *Tri Dharma* of Higher Education.

Ma'had 'Aly Hashim Ash'ari is a religious higher education institution guaranteed in the Indonesian law on Higher Education article 30. Therefore, the implementation of education developed is similar to the implementation of education in universities in general, especially religious higher education. *Tri Dharma Perguruan Tinggi*, as the primary foundation in implementing education, is carried out per the program plan compiled every new academic year.

At the applicative level, the implementation of education in *Ma'had 'Aly Hasyim Ash'ari* can be seen in the three aspects of the *Tri Dharma* of the University. First, in the aspect of Education seen from the teaching staff, most of them are lecturers who teach in universities, such as IAIN, and graduate with a Master's degree (S2) and Doctor (S3) and viewed from the aspect of the course or curriculum is a curriculum that has been designed following the burden given to students, with the credit system (Semesteral credit system). The total number of credits that Mahasantri must take is 160 credits within 4 years at the earliest.

The teaching and learning process is delivered in Arabic and English, especially in the core learning program, namely the *Dirasah Yaumiyyah* learning program (daily lectures) with interactive lecture and dialogue methods, the development of library studies with classical literature, the development of *muhadatsah*/speaking, the development of works with an emphasis on writing scientific papers.

Second, developing research aspects is always emphasized, especially for educators or lecturers. However, in its development, the student was interested in researching and developing scientific works in book studies and critical studies on religious social phenomena. The result is written in *Tebuireng, Mahamedia*, and has become a popular book.

The spirit of *Mahasantri* is to conduct research. Then the university has a policy related to the actual work lecture (KKN) with the application of field research methods, namely PAR (Participation Action Research). The approach in this study is applied to all students in the final semester to prepare a treatise based on research studies. However, in the meantime, the research theme is adjusted to the treatise prepared by students for final assignments in IKAHA so that not a few take the pieces of Education. At the same time, the concentration used as a program is *fiqh* and *Usul Fiqh*.

Ma'had 'Aly Hasyim Ash'ari gave a research methodology course that must be taken in 4 credits to increase knowledge about research. It's just that the methodology presented is quantitative and qualitative, whereas the study of *fiqh* and *Usul Fiqh* is closer to the analysis of classical and literary book studies. Therefore, it is necessary to develop a philological approach that examines the text's description, the reader, the age of the text, the text itself is seen from the form of writing, and the text's age. The approach can also be done with the Tahqiq approach to the text or content analyses or studies.

Some of these methods have also been carried out by the *Mahasantri*, such as in a study of the profile of *Pesantren Tebuireng* by A. Mubarak Yasin, biography of KH. Idris Kamali by Fathurrahman Karyadi. Etc.

Third, community service for Islamic boarding schools is very familiar. In the context of Islamic boarding schools, according to Ir. KH. Salahuddin Wahid still needs to grow the

contribution of *pasantren* in education and needs to be fought together from various *pasantren* related to their achievements and work in the community.

To realize the gait of *Ma'had 'Aly* to the community and as a form of community service to apply science, it is programmed 1 to 2 years to serve the community before receiving a diploma. This is because many people still need *da'i-da'i*³¹ to hold enlightenment.

1. Learning curriculum and academic atmosphere

Competence graduates consider how the curriculum can explore and develop the values of Islamic treasures, solve religious problems following the Times, and actualize the attitude of righteousness (*Akhlaq al-Karimah*) and expertise (*Ulum an-Nafi'ah*). Graduate supporting competencies are supporting competencies after *Mahasantri* is finished able to translate and communicate in Arabic and English well and fluently, has good communication skills, has leadership character, is capable of mastering computers, can work together (Teamwork), has a purposeful mindset, and is creative and innovative. As for adding the student's talents after graduation according to the characteristics of different backgrounds and specific skills, an additional curriculum is given according to the student's choice.

The core curriculum, supporting curriculum, and additional curriculum are communally formulated for the study period to be taken or completed at the *Marhalah Alimiyah* or S level.¹ Overall, the study load to be taken amounted to 144 credits plus KKN and preparation of the final project or minutes. The study load in the form of recognition is divided into 3 courses: general courses of 50 credits, compulsory courses of 56 credits, and additional courses of 38 credits.

In addition to the burden of credits that must be taken, *Mahasantri* while studying at *Ma'had 'Aly* is an academic atmosphere that supports the implementation of the learning curriculum. The intellectual atmosphere can be seen from all activities running in the *Ma'had 'Aly* campus environment, especially in the learning interaction among students and lecturers.

The learning atmosphere is very thick, and the interaction of all influences the academic climate by using the Arabic language. This is coupled with the position of the campus that prioritizes scientific development through the placement of the library on the 1st floor in front of offices and lecture halls away from noise.

The condition of interaction between students and lecturers, and other educational personnel is a condition that creates a climate on campus as an academic climate. Moreover, when the process of guidance to students in the preparation of the minutes is carried out on campus, the intellectual atmosphere will be more supported.

2. Forms of Research Development

As explained above, the research development is done with the approach of literature review and field studies. The form of research developed is still adapted to the research set in IKAHA, both are in the framework of pure research and research to compile a treatise. The research approach used is quantitative and qualitative. Analysis for the preparation of the minutes is adjusted to the program/Department taken by students at

³¹ *Da'i* is a term for people who do da'wah. The highest rank of *Da'i* was given by Allah to the Prophet Muhammad, followed by scholars and scholars.

IKAHA so that not a few who specialize in education with the form of research development on educational aspects.

The form of research done together / team is during action research or PAR. In this study, *Ma'had 'Aly* tried to apply the state of PAR research development that is rare or never done by lecturers and students in preparing the final project. However, its growth has yet to be conducted research using this approach.

The Model or form of research development that has been carried out so far contributes mahasantri to fond of research. But need to be directed to research that supports students' competence during the program follow in *Ma'had 'Aly* instead of referring to when students become IKAHA students. This has been shown by senior students such as A. Mubarak Yasin et al., who researched and wrote about profiles of Islamic boarding schools and profiles of individual figures.

3. Forms of Community Service and cooperation

Ma'had 'Aly Hasyim Asy'ari Tebuireng is a higher education institution in *Pondok Pesantren* founded in 2006. This institution still needs to graduate *Mahasantri* to be a bachelor degree (S1), so the forms of devotion performed have yet to be seen. Contribution *Ma'had 'Aly* while this is done personally, namely as a lecturer and as a student active in community activities following its competence.

Among the forms of Service carried out by lecturers and students are in educational institutions as teachers, mosques, and mashallah as religious extension workers, and at home as a consultant on religious issues (a place to ask members of the public, especially spiritual matters).

To perfect community service will be, a period of service, *mahasantri Ma'had 'Aly*, for one or two years sent to the midst of the community in need. Delivery of this student is done before getting a formal diploma. Programs like this will be the main attraction and become their character for higher education institutions implementing *Tridharma Perguruan Tinggi*.

C. Supporting and inhibiting factors in managing *Ma'had 'Aly Hasyim Ash'ari* located in the Tebuireng Jombang Islamic boarding school.

1. Factors Supporting The Implementation Of Education

The implementation of Education in *Ma'had 'Aly Hasyim Asy'ari Tebuireng* has been running as a religious university in general. Viewed from the aspect of the learning curriculum has been arranged following the program developed, namely *Fiqh - Usul Fiqh*, and has been arranged curriculum load that must be taken *mahasantri* with a total of 144 credits.

The teaching process is done with Arabic as the language of instruction and the language of discussion in class and outside the classroom on subjects other than English, Indonesian, and astronomy. In the aspect of teaching methods, various methods have been used according to needs, namely lectures, discussions, and submission of papers by the student. The incredible richness of the teaching in *Ma'had 'Aly* is the whole interaction with the Arabic language. *Ma'had 'Aly* is not only able to master the Arabic language well theoretically but also practically mastered. Moreover, the teaching staff comes from the Middle East, and more than 80% of Middle Eastern graduates.

Teaching is delivered by lecturers who have high competence so that students have no difficulty discussing various individual and Group papers. The competencies possessed by lectures are not only personal, professional, and social competencies, but the lecturers also have pedagogical competencies such as the ability to manage teaching.

Lecture materials taken or referenced from classical books strongly support the students to study more deeply. Not even a few courses are challenging to master, such as *Takhrij Hadith* courses. According to Mansyur, looking at the *pesantren* only accepts Hadith that *Kiai* read or delivered. Still, after receiving the *Takhrij Hadith* course, there is a distinct advantage, and when receiving astronomy courses can be direct with modern sciences.

Another supporting factor is that the average student is quite clever, has almost the same educational background, namely the *salafiyah* Islamic boarding school, and is very conducive to receiving course material. *Mahasantri*, which only amounted to 30 people in one batch, and the results of a rigorous selection make learning interaction no difficult and even support each other in improving the quality of learning and the quality of internal and external organizational development of the campus.

A permanent building and several learning facilities supported by a library that is quite a lot for the study of the yellow book is a supporting factor in itself. This learning facility represents students who are in one dormitory and one cottage.

The most supportive thing for students studying at *Ma'had 'Aly Hasyim Ash'ari* is a scholarship. All students are exempted from financial problems, tuition fees, and other activities. *Mahasantri* can be said to be "pampered" so that he is motivated to take college more seriously. For students, there is no reason not to be active in all academic activities because the foundation has born all financing.

2. Factors Inhibiting The Implementation Of Education

In addition to supporting factors conducive to learning, some elements become an obstacle in studying at *Ma'had 'Aly Hasyim Ash'ari*. The most crucial inhibiting factor is the absence of clear government status. The Status of *Ma'had 'Aly Hasyim Ash'ari* has been stipulated in the Indonesian law on universities as formal religious education institutions. Still, government regulations and regulations of the Minister of Religious Affairs have not been formulated.

Formal legal Status for *Ma'had 'Aly Hashim Ash'ari* is a status that is constantly fought for, according to Nurhanan, *Ma'had 'Aly's* formal legal status makes it an obstacle that, until now, still has to be fought. According to him, if the status of *Ma'had 'Aly* is still floating and there is no clarity, it is going to yield too heavy burden of students because they have to seek formal legality at other universities (IKAHA), and if the status is clear as

a higher level religious education institution as stipulated in the Indonesian law on Higher Education sixth part Article 30, then students no longer have to attend college at IKAHA.

The existence of double *mahasantri* lectures, namely in *Ma'had 'Aly* and IKAHA, makes students burdened with two curricula and also loaded with tuition fees, whereas, in *Ma'had 'Aly*, it is free and can be a scholarship. The burden on the curriculum and cost aspects at least make students have to think about the sustainability of the two universities (*Ma'had 'Aly*) and IKAHA) can run effectively and efficiently and be completed following the target.

It cannot be administratively for a driver with good qualifications but needs to have a driver's license to compete. If *Ma'had 'Aly* graduates are allowed to compete because they have a recognized diploma, they can directly contribute to the mechanisms developed or run by the government, especially the Ministry of Religious Affairs.

Closing

The orientation of *Ma'had 'Aly Hasyim Asy'ari* as a higher education institution in the Islamic boarding school environment is to excel in mastering the tradition of *ulama as-salaf as-shalihin*, both in the scientific and *amaliyah* fields. Thus, the study in learning emphasizes classical books as its primary reference and puts forward the orientation on the birth of the next generation of Islam *khairu ummah, tafaqquh fi ad-diin*.

Considering that *Ma'had 'Aly Hasyim Asy'ari* is in the *salafiyah* Islamic boarding school environment and the orientation of its establishment is motivated by the insistence of graduates and the community who question the quality of *Tebuireng* Islamic boarding school is decreasing, the model for organizing education through a system of combining Islamic boarding school and college education. This combination is not only in the curriculum that opens general courses but also in using modern management, planning, organizing, Actuating, Controlling, and adding to staffing and leading. The management Model is quite effective and efficient and has the ability for programmed and measurable evaluation.

References

- Ahyar, Muzayyin, Tantangan Pondok *Pesantren* Menuju Lembaga Pendidikan Islam Yang Akuntabel. *JIFA*, 1(3). (2020). <https://doi.org/10.22515/jifa.v3i1.2301>.
- Apud, and Akrom Akrom, Modern *Pesantren* Tradition: *Kiai's* Leadership In Keeping the Tradition In The Industrial Revolution 4.0 Era. *td*, 2(25),(2020). <https://doi.org/10.19109/td.v25i2.6834>.
- Bashori, Modernitas *Pesantren* Ditinjau Dari Aspek Kurikulum (Studi Kurikulum Berbasis Minat Bakat). *JAMP*, 2(4), (2021), 95. <https://doi.org/10.17977/um027v4i22021p95>.

- Brunessen, Martin Van. 1995. Kitab Kuning *Pesantren* dan Tarekat Tradisi-Tradisi Islam di Indonesia, Mizan, Bandung.
- Burga, Alqadri, Muhammad, et al., Akomodasi *Pesantren* Terhadap Kebijakan Pendidikan Nasional. *Tarbawi*, 1(4), (2019), 62. <https://doi.org/10.22515/attarbawi.v4i1.1560>.
- Dewi, Dinie A., et al. "Membina Karakter Bangsa Indonesia Untuk Anak Sekolah Dasar Melalui Pendidikan Kewarganegaraan". *basicedu*, vol. 5, no. 6, 2021. <https://doi.org/10.31004/basicedu.v5i6.1634>.
- Dhofier, Zamakhsyari. 2009. Tradisi *Pesantren* Memadu Modernitas untuk Kemajuan Bangsa, *Pesantren* Nawesea Press, Yogyakarta.
- Ghoni, Abdul, Fikih Toleransi Di *Pesantren* Dalam Perspektif Sosiologi Hukum Islam. *INDO-ISLAM*, 2(5), (2019), 212-240. <https://doi.org/10.15408/idi.v5i2.11748>.
- Hamdi, Syahrul, et al. "Kurikulum Merdeka dalam Perspektif Pedagogik." *Sap* (Susunan Artikel <strong Class="highlight">pendidikan), vol. 7, no. 1, 5 Aug. 2022, <https://doi.org/10.30998/sap.v7i1.13015>.
- Hazin, Mufarrihul, and Nur Rahmawati, Kebijakan Pengembangan Kurikulum Pendidikan Islam (Studi Histori Dan Regulasi DI Indonesia). *Evaluasi: Jurnal Manajemen Pendidikan Islam*, 2(5), (2021), 293. <https://doi.org/10.32478/evaluasi.v5i2.745>.
- Iswanto, Agus, *Kiai* Sebagai Patron Dan Sponsor Praktik Multiliterasi DI *Pesantren* Pada Era Media Digital. *EDUKASI*, 3(18), (2020), 287-301. <https://doi.org/10.32729/edukasi.v18i3.657>.
- Keputusan Dirjen Pembinaan Kelembagaan Agama Islam No. E/179/2001; pasal 3 ayat F.
- Keputusan Menteri Agama R.I. Nomor 284 tahun 2001 tentang *Ma'had 'Aly*
- M. Tolhah Hasan, 1989. Metode Pengajian Kitab di *Pesantren*; Tinjauan Ulang dalam *Pesantren* Vol.IV. Jakarta.
- Makmun, Rodli, H.A.. PEMBENTUKAN KARAKTER BERBASIS PENDIDIKAN *PESANTREN*: Studi di Pondok *Pesantren* Tradisional dan Modern di Kabupaten Ponorogo. 25 Jan. 2016, <https://jurnal.iainponorogo.ac.id/index.php/cendekia/article/download/226/196>.
- Maryono, Maryono, et al. "Budaya *Pesantren* Dalam Pembentukan Karakter Pada Santri Sekolah Menengah Pertama Berbasis *Pesantren*". *JDC*, vol. 6, no. 2, 2022, p. 296. <https://doi.org/10.20961/jdc.v6i2.63441>
- Mas'ulah, Siti, *Pesantren* Dalam Perubahan Sosial Di Indonesia. *at-ta'lim : media. inf. pendidik. islam.*, 1(18), (2019), 69. <https://doi.org/10.29300/attalim.v18i1.1613>.
- Mukhtar, Mukhtar, and Risnita Risnita, The Influence Of Transformational Leadership, Interpersonal Communication, And Organizational Conflict On Organizational Effectiveness, *IJER*, 1(2), 1-17, (2020). <https://doi.org/10.33369/ijer.v2i1.10371>.

- Mundiri, Akmal, and Afidatul Bariroh, Transformasi Representasi Identitas Kepemimpinan Kyai Dalam Hubungan Atasan Dan Bawahan. *ALIDARAH*, 2(8), (2019), 234-255. <https://doi.org/10.24042/alidarah.v8i2.2411>.
- Naim, Ngainun, et al., Integration Of Madrasah Diniyah Learning Systems For Strengthening Religious Moderation In Indonesian Universities. *IJERE*, 1(11), (2022) 108. <https://doi.org/10.11591/ijere.v1i11.22210>.
- Rahmadayanti, Dewi, and Agung Hartoyo, Potret Kurikulum Merdeka, Wujud Merdeka Belajar Di Sekolah Dasar. *basicedu*, 4(6), (2022), 7174-7187. <https://doi.org/10.31004/basicedu.v6i4.3431>.
- Riyadi, Agus, et al., Dakwah Islam Dan Nasionalisme: Studi Kasus Dakwah Kebangsaan A.r. Baswedan (Islamic Da'wah and Nationalism: A Case Study Of Nationalism Da'wah Of A.r. Baswedan). *Jurnal Dakwah Risalah*, 1(32), (2021), 1. <https://doi.org/10.24014/jdr.v32i1.12288>.
- Saimima, Paulina, Merry, and Elfridawati Mai Duhani, Kajian Seputar Model Pondok *Pesantren* Dan Tinjauan Jenis Santri Pada Pondok *Pesantren* Darul Qur'an Al Anwariyah Tulehu. *ALT*, 1(6), 1(2021), <https://doi.org/10.33477/alt.v6i1.1858>.
- Sala, Said, et al. "Implementasi Peraturan Menteri Pendidikan Nasional Nomor 24 Tahun 2007 Tentang Standar Sarana Dan Prasarana di SD Negeri 1 Tripe Jaya Kabupaten Gayo Lues." *Journal of Education Humaniora and Social Sciences (Jehss)*, vol. 5, no. 1, 31 Jul. 2022. <https://doi.org/10.34007/jehss.v5i1.1191>.
- Salamuddin, Meneguhkan Islam Nusantara: Nahdlatul Ulama Dan Falsafah Pendidikan *Pesantren* Musthafawiyah. *JCIMS*, 1(3), (2019), <https://doi.org/10.30821/jcims.v3i1.2001>.
- Steenbrink, Karel A, 1986. *Pesantren* Madrasah Sekolah; Pendidikan Islam dalam Kurun Modern, LP3ES, Jakarta
- Sugiharto, Tito, and Mirza Irwansyah. "Inovasi Pengembangan Sistem Informasi Pengelolaan Surat Keterangan Pendamping Ijazah Berbasis Web." *Jurnal Media Informatika Budidarma*, vol. 4, no. 2, 25 Apr. 2020. <https://doi.org/10.30865/mib.v4i2.1903>.
- Thoriquttyas, Titis, and Farida Hanun, Amplifying the Religious Moderation From *Pesantren*: A Sketch Of *Pesantren*'s Experience In Kediri, East Java. *j. of soc. sci. and relig.*, 02(5), (2020). <https://doi.org/10.18784/analisa.v5i02.1147>.
- Ulfatin, Nurul, et al. Profil Wajib Belajar 9 Tahun Dan Alternatif Penuntasannya, *Jurnal Ilmu Pendidikan*, Vol 17, No 1 (2010). <http://journal.um.ac.id/index.php/jip/article/view/2618>
- Wahid, Marzuki. 2005. *Ma'had 'Aly: Nestapa Tradisionalisme dan Tradisi Akademik yang Hilang* dalam Istiqro' *Jurnal Penelitian Direktorat Perguruan Tinggi Islam* Vol. 04 Nomor 01. Jakarta.

Zaenuri, Ahmad, and Irja Putra Pratama. Basis Pluralis-Multikultural Di *Pesantren*. *Conciencia*, 2(2019), <https://doi.org/10.19109/conciencia.v19i2.4284>.

Zhavira, Rayda, and Listyati Setyo Palupi, "Ketangguhan Akademis Dan Kesejahteraan Psikologis Pada Mahasiswa". *JPKM*, vol. 7, no. 2, 2022. <https://doi.org/10.20473/jpkm.v7i22022.145-155>.