

# The Development of Hadith Expert

## Comparison OF Science Curriculum Of Hadith Ma'had Aly And PTKIN

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**Abstract**—This study is a library research about the development of Ma'had Aly in Indonesia. The result of this study shows that Java Island still dominates the distribution of Formal Ma'had Aly while some islands like Nusa Tenggara, Maluku and Papua don't. Moreover, the current Ma'had Aly is still dominated by Fiqh specialization while there is no specialization yet in Al-Quran and Science Quran (al-qur'an wa 'ulumuhu), ilmu falak (astronomy), Arabic language and literature (lughah 'arabiyyah wa adabuha). The curriculum of Ma'had Aly specialized in Hadits and Science hadits (Ilmu Hadits), in its study, is still focused on Fiqh. The difference of the number of semester credit unit (Credits) lies on Ulumul Quran and Ulumul Hadits Courses. The number of those courses in IAIN Bukittinggi is more than that in MAF Hasyim Asy'ari. However, in reviewing the manuscript books (kitab), MAF Hasyim Asy'ari has bigger portion than that IAIN Bukittinggi, even unbalanced. In IAIN Bukittinggi, the name of the manuscript books (kitab) is not mentioned while MAF hasyim Asyari mentions it. The problems faced by ma'had Aly, after being recognized by the government, are the inputs that are still under-qualified, limited financial resources to operate the organization and also lack of qualified teaching that use Kitab Kuning.

**Keywords**—ma'had Aly; hadits; ilm hadits; fiqh

### I. INTRODUCTION

The Handbook for Implementation of Pondok Pesantren Ma'had Aly (2004) explains that Ma'had Aly is a form of institutionalization of the academic tradition of *pesantren* (Islamic boarding school) whose foundation is based on the need to improve the quality of higher education of *pesantren* which is capable of shaping ulama in the midst of advances in science and technology today [1]. In other words, Ma'had Aly is the cadre of ulama, so that in it, not only religious sciences are taught (tafsir, hadith, fiqh and theology), but also general sciences such as sociology, anthropology and philosophy. Thus, alumni of Ma'had Aly can participate in social change in Indonesia and can respond to the challenges of globalization and modernization. Ma'had Aly is also seeking renewal in the curriculum and teaching methodology. The main purpose of the effort is to show the compatibility of Islamic teachings to modern civilization. On the one hand, refreshing and renewing understanding of religious teachings is in line with the actual development, and on the other hand the spiritualization of modern society is done so as not to experience continuous moral and mental emptiness.

Ma'had Aly is a term that the last few years used by activists among the Islamic boarding school that point to the cluster of advanced education, i.e. post-santri or mahasantri. This institution is designed as semi-formal because it contains higher education developed like *pondok pesantren* (Islamic boarding school) to meet the needs of advanced scholarship for their own santri. Ma'had Aly is a contemporary phenomenon to institutionalize the academic tradition of *pesantren* that was previously separated from the modern education process in general. Therefore, it is not surprising that Ma'had Aly has a form of Typical Higher Education of *Pesantren* uniquely different from universities in general, it exists, grows and develops in *pesantren*. Seeing the potential qualifications possessed by Ma'had Aly, the government feels the need to put this institution in the level of existing universities. The mechanism is that the government, through the Ministry of Religious Affairs of the Republic of Indonesia, issued a Regulation on *Pesantren* Mu'adalah, the Regulation of the Ministry of Religious Affairs (PMA) No. 18 of 2014 which regulates the institutional education at high school level, followed by Regulation of Ministry of Religious Affairs No. 71 of 2015 on Ma 'had Aly [2].

In connection with the statute, it also mentions that in the context of transformation into a more open institution of higher learning, the government encourages the development of Ma'had Aly with reference to the principles of modern academic and visionary in the future. For this purpose, the need for Ma'had Aly's attention is more systematic in order to reflect the pattern of organizing academic institutions as generally without eliminating their particular traits. The organizers of Ma'had Aly are stimulated to make the statutes of ma'had Aly so it can be communicated well and conceptually to internal and external parties. The preparation of the statutes is intended as a guideline for the implementation of ma'had Aly in the framework of planning, programming, implementation, and evaluation.

Ma'had Aly has functions: a) implementation of education development and implementation; b) a center for assessment and research in the context of scientific development and discovery; c) dedication to the community in order to create an independent society; and d) as the agent of the modernization of the nation, the State and especially the Muslims / Ma'had Aly is the source of "comparative studies" for the development of Public Higher Education or others. Therefore, the existence of Ma'had Aly is expected to be a meeting point between the

educations of *pesantren* (traditional) with modern education in Indonesia, adaptive to modern education and remaining solid in its spirituality. This paper is the result of literature review related to Ma'had Aly Hasyim Asy'ari and Hadith Science Department IAIN Bukittinggi.

## II. DISCUSSION

### A. The Development of Ma'had Aly

Ma'had Aly has been acknowledged juridically by the government in three government policies, namely: Government Regulation number 55 of 2007 [3], Minister of Religious Affairs Regulation No. 71 of 2015 and Minister of Religious Affairs Regulation No. 33 of 2016. The first policy regulates general education on religious education and religious education is covered by Government Regulation number 55 of 2007. The regulation that directly states the name of Ma'had Aly is contained in the Regulation of the Minister of Religious Affairs (PMA) number 71 of 2015. The last policy regulating the title of Ma'had Aly graduate is Bachelor of Religion contained in Minister of Religious Affairs Regulation No. 33 of 2016.

The policy of Ma'had Aly is indeed too late because the guidance of the implementation has been made and compiled in 2004. It becomes strange that the regulation should be made first and then implemented in the form of operational and technical guidelines. Even if it is sorted by the time of the establishment of the operational guidelines, Ma'had Aly first came up rather than the Government Regulation enacted in 2007. But this paper will not question about it.

Formal Path Ma'had Aly (hereinafter referred to as MAF) according to the Regulation of the Minister of Religious Affairs (PMA) number 71 of 2015 on Ma'had Aly gives the following understanding: Ma'had Aly is an Islamic religious college that organizes academic education in the field of mastery of religious knowledge Islam (*tafaqquh fiddin*) based on *kitab kuning* organized by *pesantren* (Article 1). The emphasis on mastery of the *kitab kuning* seems to be answering the weakness of the students or graduates of PTKI during this time i.e. mastery of the *kitab kuning* as Luken-Bull's statement (2013: 17) that IAIN graduates were not able to read the traditional religious commentaries (*kitab kuning*) [4]. Besides, the revelation "..... organized by *pesantren* pondok ... wants to affirm that organizers of Ma'had Aly are performed, established, and developed within the *pesantren*. This means that *pesantren* "gives birth" and "nurses" Ma'had Aly started from undergraduate, master and doctoral degree. This statement of affirmation affirms the principle difference between Ma'had Aly and Islamic studies at the Islamic High School / Islamic Institute / Islamic University. This affirmation was also delivered by Minister of Religious Affairs Lukman Hakim Saifudin, "Mahad Aly is a form of institutionalization of intellectual tradition system of high level *pesantren* whose existence is attached to *pesantren* education. Institutionally, the position of Mahad Aly is the level of Religious Higher Education on the Diniyah Formal Education Path [5]. It is also emphasized by Law no. 12 of 2012 about PT Article 30 stating that Higher Religious Education can be shaped as Ma'had Aly.

The purpose of the establishment of Ma'had Aly differs from that of the previous PTKI and is set forth in Article 2 that states: Ma'had Aly Education aims to: a) create graduates who are experts in the field of Islamic religious sciences (*mutafaqqih fiddin*); and b. developing the religion of Islam based on *Kitab Kuning* (The *Kitab kuning*). The statement indicates that the true spirit of Ma'had Aly is specific i.e. *mutafaqqih fiddin* and *kitab kuning* base. It is reinforced in Article 11 that the Ma'had Aly Curriculum must be able to encourage Mahasantri to deeply understand and appreciate The *Kitab kuning*. These two differentiators should be of concern to other PTKI organizers.

The next difference in chapters 8 and 9 states that the group of knowledge developed by Ma'had Aly is a science of Islam with the deepening of the specificity (*takhasus*) of certain Islamic disciplines. Ma'had Aly only organizes 1 (one) Study Program covering: Al-Quran and Quranic Sciences (*al-qur'an wa 'ulumuhu*); Interpretation and Science of Tafsir (*tafsir wa 'ulumuhu*); Hadith and Hadith Science (*hadith wa 'ulumuhu*); Fiqh and Ushul Fiqh (*fiqh wa ushuluhu*); Aqedah and Islamic Philosophy (*'aqidah islamiyyah wa falsafatuha*); Sufism and Tarekat (*tashawwufwa thariqatuha*); Falak ('astronomy) science; History and Civilization of Islam (*tarikh islamiy wa tsaqafatuha*); or Arabic Language and Literature (*lughah 'arabiyyah wa adabuha*). Education with such specialization is organized through undergraduate and / or graduate programs. The challenge for PTKI outside Ma'had Aly is the competency that students have to achieve when they deal with such competitors while the same materials and processes and products are similar?

The alumni of Ma'had Aly are given the opportunity to fill in the blank spaces that occur due to a shift in the orientation of science. In this realm, the service orientation of education in Ma'had Aly is its achievement in mastering the classic scriptures (*kitab kuning*) as the dignity of *pesantren* education - borrowing a term by Zamakhsyari Dhofier-and focusing on one area of Islamic scholarship (*takhasshus*). The trade mark is built by Ma'had Aly, thus it becomes its own competitiveness when compared with the form of higher education in general.

The great opportunity for Ma'had Aly graduates to be absorbed by the world of work abroad is very possible, let alone it is stated explicitly in chapters 15 and 16 which states that the title of graduates of Ma'had Aly can be synchronized and / or translated into a degree in the system of foreign education for the purposes of the recognition of qualifications in the country concerned and the diploma and certificate of accompanying diploma are as referred to in paragraph (1) it shall be written in Indonesian language and may be accompanied by translations in Arabic or English. In developing the accountability of the implementation, Ma'had Aly has the obligation as stated in Article 19 that the summary of annual report is as referred to in paragraph (2) it shall be announced at least in 1 (one) national medium and 1 (one) local print medium as well as in website of Ma 'had Aly.

### B. Map of Ma'had Aly

At a minimum, there are 13 of Ma'had Alys that has been recognized by the government in this case is the Minister of

Religious Affairs. As stated in the statute that Ma'had Aly is organized by *pesantren*, the thirteen ma'had Alys are in *pesantren* as listed in the following table.

TABLE I. LIST OF *PESANTREN* AND MA'HAD ALY

No	The name of Ma'had Aly	Name of <i>Pesantren</i>
1	Ma'had Aly Saidusshiddiqiyah	<i>Pondok pesantren</i> As-Shiddiqiyah Kebon Jeruk
2	Ma'had Aly Syekh Ibrahim Al Jambi	<i>Pondok pesantren</i> Al As'ad Kota Jambi
3	Ma'had Aly Sumatera Thawalib Parabek	<i>Pondok pesantren</i> Sumatera Thawalib Parabek
4	Ma'had Aly MUDI Mesjid Raya	<i>Pondok pesantren</i> Ma'hadul 'Ulum Ad Diniyyah Al Islamiyah (MUDI) Mesjid Raya
5	Ma'had Aly As'adiyah	<i>Pondok pesantren</i> As'adiyah Sengkang
6	Ma'had Aly Rasyidiyah Khalidiyah	<i>Pondok pesantren</i> Rasyidiyah Khalidiyah Amuntai
7	Ma'had Aly Salafiyah Syafi'iyah	<i>Pondok pesantren</i> Salafiyah Syafi'iyah Situbondo
8	Ma'had Aly Hasyim Al-Asy'ary	<i>Pondok pesantren</i> Tebuireng Jombang
9	Ma'had Aly At-Tarmasi	<i>Pondok pesantren</i> Tremas
10	Ma'had Aly <i>Pesantren</i> Maslakul Huda	<i>Pondok pesantren</i> Maslakul Huda Kajen
11	Ma'had Aly PP Iqna ath-Thalibin	<i>Pondok pesantren</i> Al Anwar Sarang
12	Ma'had Aly Al Hikamussalafiyah	<i>Pondok pesantren</i> Madrasah Hikamussalafiyah (MHS) Cirebon
13	Ma'had Aly Miftahul Huda	<i>Pondok pesantren</i> Manonjaya Ciamis

Regarding the geographical location and its scope, the thirteen Ma'had Alys are not evenly distributed in every Indonesian archipelago. The picture is as shown in table 2 below.

TABLE II. GEOGRAPHICAL LOCATION OF MA'HAD ALY

No	The name of Ma'had Aly	Name of <i>Pesantren</i>	Province
1	Ma'had Aly Saidusshiddiqiyah	<i>Pondok pesantren</i> As-Shiddiqiyah Kebon Jeruk	DKI Jakarta
2	Ma'had Aly Syekh Ibrahim Al Jambi	<i>Pondok pesantren</i> Al As'ad Kota Jambi	Kota Jambi
3	Ma'had Aly Sumatera Thawalib Parabek	<i>Pondok pesantren</i> Sumatera Thawalib Parabek	Agam Sumatera Barat
4	Ma'had Aly MUDI Mesjid Raya	<i>Pondok pesantren</i> Ma'hadul 'Ulum Ad Diniyyah Al Islamiyah (MUDI) Mesjid Raya	Bireun, Aceh
5	Ma'had Aly As'adiyah	<i>Pondok pesantren</i> As'adiyah Sengkang	Sengkang, Sulawesi Selatan
6	Ma'had Aly Rasyidiyah Khalidiyah	<i>Pondok pesantren</i> Rasyidiyah Khalidiyah Amuntai	Amuntai Kalimantan Selatan
8	Ma'had Aly Hasyim Al-Asy'ary	<i>Pondok pesantren</i> Tebuireng Jombang	Tebuireng Jombang Jawa Timur
9	Ma'had Aly At-Tarmasi	<i>Pondok pesantren</i> Tremas	Tremas Jawa Timur
10	Ma'had Aly <i>Pesantren</i> Maslakul Huda	<i>Pondok pesantren</i> Maslakul Huda Kajen	Kajen Pati Jawa Tengah
11	Ma'had Aly PP Iqna ath-Thalibin	<i>Pondok pesantren</i> Al Anwar Sarang	Sarang Rembang Jawa Tengah
12	Ma'had Aly Al Hikamussalafiyah	<i>Pondok pesantren</i> Madrasah Hikamussalafiyah (MHS) Cirebon	Cirebon Jawa Barat
13	Ma'had Aly Miftahul Huda	<i>Pondok pesantren</i> Manonjaya Ciamis	Manonjaya Ciamis, Jawa Barat

The unevenness of Ma'had Aly in every province in Indonesia as shown in table 2 provides an opportunity for other *pesantrens* and Religious Universities. The establishment of Ma'had Aly by *pesantren* and Religious Higher Education and cooperation between them to respond to the needs of the community, the nation and the State will be the availability of

modern educational institutions but still typical *pesantren* and vice versa, typical of the current *pesantren*.

few have other program specializations, as presented in tables 5 and 6 below.

TABLE III. REPRESENTATION OF MA'HAD ALY BY ISLAND IN INDONESIA

No	Island Representation	Total
1	Jawa	8
2	Sumatra	3
3	Sulawesi	1
4	Kalimantan	1

Table 3 above shows that MAF is still dominated in Java Island, while but MAF does not exist on the islands: Nusa Tenggara, Maluku, and Papua. This is because the history of *Pesantren* is more dominantly developed in two islands, namely Java and Sumatra. But in essence, the need for the existence of Ma'had Aly is not only on the two islands. The other islands are eligible and worthy of being the new place of Ma'had Aly so that the public has the opportunity to obtain education as the uniqueness of the educational study based on the development of the *kitab kuning*.

TABLE IV. MA'HAD ALY REPRESENTATION BY PROVINCE IN INDONESIA

No	Provincial Representation	Total
1	DKI Jakarta	1
2.	Jawa Barat	2
3.	Jawa Tengah	2
4.	Jawa Timur	3
5	Sumatra Barat	1
6	Nangro Aceh Darusalam	1
7.	Jambi	1
8	Sulawesi Selatan	1
9	Kalimantan Selatan	1

Table 4 shows that Ma'had Aly is mostly located in East Java. This is because the number of *pesantren* in East Java is relatively more than in other provinces. Many figures were born from *pesantren* in East Java, such as Gus Dur, Cak Nur and Cak Nun.

Thirteen Ma'had Alys are registered by Ministry of Religious Affairs of the Republic of Indonesia, its specialization studies are still centered on fiqh and still very

TABLE V. PROGRAM SPECIALIZATION MA'HAD ALY

No	The name of Ma'had Aly	Province	Takhasus / Specialization Program
1	Ma'had Aly Saidusshiddiqiyah	(DKI Jakarta)	History and Civilization of Islam (Tarikh Islami wa Tsaqafah Tuhi)
2	Ma'had Aly Syekh Ibrahim Al Jambi	Kota Jambi Jambi	Fiqh and Ushul Fiqh (Fiqh wa Ushuluhu);
3	Ma'had Aly Sumatera Thawalib Parabek	Agam (Sumatera Barat),	Fiqh and Ushul Fiqh "(Fiqh wa Ushuluhu);
4	Ma'had Aly MUDI Mesjid Raya	Bireun (Aceh)	Fiqh and Ushul Fiqh (Fiqh wa Ushuluhu);
5	Ma'had Aly As'adiyah	Sengkang (Sulsel)	Tafsir and Science of Tafsir (Tafsir wa Ulumuhu);
6	Ma'had Aly Rasyidiyah Khalidiyah	Amuntai (Kalsel)	Aqidah and Islamic Philosophy (Aqidah wa Falsafatuhu);
7	Ma'had Aly Salafiyah Syafi'iyah	Situbondo (Jatim)	Fiqh and Ushul Fiqh (Fiqh wa Ushuluhu);
8	Ma'had Aly Hasyim Al-Asy'ary	Tebuireng Jombang (Jatim)	Hadith and Hadith Science (Hadith wa Ulumuhu);
9	Ma'had Aly At-Tarmasi	Tremas (Jatim)	Fiqh and Ushul Fiqh (Fiqh wa Ushuluhu);
10	Ma'had Aly <i>Pesantren</i> Maslakul Huda	Kajen Pati (Jateng)	Fiqh and Ushul Fiqh (Fiqh wa Ushuluhu);
11	Ma'had Aly PP Iqna ath-Thalibin	Sarang Rembang (Jateng)	Sufism and the Order (Tasawwuf wa Thariqat Uhu);
12	Ma'had Aly Al Hikamussalafiyah	Cirebon (Jabar)	Fiqh and Ushul Fiqh (Fiqh wa Ushuluhu)
13	Ma'had Aly Miftahul Huda	Manonjaya Ciamis (Jabar)	Aqidah and Islamic Philosophy (Aqidah wa Falsafatuhu)



The specialization is classified as the following table VI:

TABLE VI. NUMBER OF MA'HAD ALY BASED ON THE SPECIALIZATION

No	Takhasus / Specialization Program	Total	Percentage
1.	Islam History and Civilization (Tarikh Islami wa Tsaqafatuhu)	1 Institute	7%
2.	Fiqh and Ushul Fiqh ( <i>Fiqh wa Ushuluhu</i> );	7 Institutes	53%
3.	Tafsir and Tafsir Studies ( <i>Tafsir wa Ulumuhu</i> );	1 Institutes	7%
4.	Aqidah and Islamic Philosophy ( <i>Aqidah wa Falsafatuhu</i> );	2 Institutes	15%
5.	Hadith and Hadith Science ( <i>Hadits wa Ulumuhu</i> );	1 Institutes	7%
6.	Sufism and the Order ( <i>Tashawwuf wa Thariqatuhu</i> );	1 Institutes	7%
7.	Al-Quran and Quranic Sciences ( <i>al-qur'an wa 'ulumuhu</i> )	0 Institute	0 %
8.	Falak science ('astronomy);	0 Institute	0 %
9.	Arabic language and literature ( <i>lughah 'arabiyyah wa adabuha</i> ).	0 Institute	0 %

The table shows two things. The first is that the above Specializations indicate that Ma'had Aly is still dominated by study of Fiqh. Secondly, there are 3 MAF specializations that have not been established in *pesantren* namely: Al-Quran and Quranic Sciences (*al-qur'an wa 'ulumuhu*); Falak science ('astronomy); and Arabic Language and Literature (*lughah 'arabiyyah wa adabuha*). These three specialties are crucially pioneered so that there are strong scholars in the field. The most crucial is especially the establishment of MAF that produces scholars of astronomers. This is because the expertise of this science can unite the people when the determination of Muslim worships especially early Ramadan, the beginning of Shawwal, and the beginning of Dhu al-Hijjah.

### C. Curriculum

The curriculum of Ma'had Aly recognized by the government is different from the curriculum initiated by the State Islamic Religious College (PTKIN). Differences occur because the "biological mother" is different. MAF recognized by the government has a "biological mother" of Islamic boarding school, while the other Ma'had Aly is the "biological mother" of PTKIN. Ma'had Aly belonging to UIN Maliki Malang show that Ma'had Sunan Ampel Al-Aly's model integrated into UIN Maliki Malang education system is categorized into two, that is, integration of institution and curriculum integration [6]. Abu Bakar's research (2014: 25-26) in the same place shows that the existence of ma'had as a unit supports the achievement of the University's mission, so that curriculum development is oriented to form graduates who have moral and spiritual attributes by curriculum delivered interdisciplinary and harmonized with knowledge of santri obtained in college [7].

The curricula studied at two institutions are Ma'had Aly Hashim Al-Ash'ary with takhasus "Hadith and Hadith Science" with IAIN Bukittinggi majoring in "Hadith and Hadith Science" Faculty of Ushuluddin and Da'wah. Both institutions seen from the naming is actually different but the same group of knowledge. Differentiation lies in a series of curricula that become the framework of achieving the profile to be achieved. The profile to be achieved looks distinctly different on the mastery of the *kitab kuning* on alumni of all Ma'had Aly. The implications of grouping the courses also differ between the two. Cultivation of Curriculum Contents of these two institutions can be seen in table VII:

TABLE VII. GROUPING OF COURSES AT TWO INSTITUTIONS

No	Ma'had Aly Hasyim Al-Asy'ary Takhasus "Hadith and Hadith Science"	IAIN Bukittinggi Department of "Hadith and Hadith Science"
1.	Basic Course (MKD)	Personality Development Courses (MPK)
2.	Main Course (MKU)	Knowledge and Skills Courses (MKK)
3.	Supporting Courses (MKP)	Expertise Courses (MKB)
4.		Courses of Work Behavior (MPB)
		Course of Social Life (MBB)

The grouping of different subject names but in fact with the same spirit, between MAF and IAIN Bukittinggi, makes the alumni master the competence of Hadith and Hadith Science. In detail, the difference between the two starts from the course for foreign language proficiency. The table VIII is as follows:

TABLE VIII. FOREIGN LANGUAGE COURSES

No	Courses	MAF Hasyim Asy'ari (composition of credits)	IAIN Bukittinggi (composition of credits)
1	Arabic	6 (2,2,2)	14 (2,2,4,4,2)
2	English	6 (2,2,2)	6 (2,2,2)

Foreign Language Courses for mastery of *kitab kunings* are more in MAF than IAIN Bukittinggi. The names of MAF's courses are theoretical and practical in Arabic mastery, including: Reading Guidance 1 and 2, Silsilat al-Ta'lim al Lughah al Arabiyah, Jami 'Durus al Lughah, and Balaghah. Viewed from this curriculum, it can be seen that actually, students, after finished college, can master Arabic language and writing skill, oral (reading and conversation), and listening. The Arabic Lecture on MAF is more heavily seen in the book studied, if it is studied in real terms, because the course is done by reference of Silsilat al-Ta'lim al Lughah al Arabiyah. This book has 37 variations of volumes for students, 5 special handbooks for teachers, 8 dictionaries of Arabic vocabulary, and 1 book containing muqaddimah. This, if mastered, will make MAF students more extraordinary than students outside MAF. Not to mention the use of the book Jami 'Durus al Lughah will make students really understand the encyclopedia

of nahwu and shorof so that it implies the understanding of the books of hadith learned afterwards.

The courses that support the basic mastery of Hadith and Hadith Science are given to students with the following explanations in table IX:

TABLE IX. BASIC COURSES

No	Courses	MAF Hasyim Asy'ari (composition of credits)	IAIN Bukittinggi (composition of credits)
1.	Ulumul Qur'an	4 (2,2)	6 (3,3)
2.	Ulumul Hadits	4 (2,2)	6 (3,3)
3.	Tahfidzul Qur'an	4 (2,2)	4 (2,2)
4.	Script Study	26 (6,6,6,6,2)	10 (3,2,2,3)

The basic subject of competency mastery is almost the same from the outline of the name of the course but the composition is different. The difference in the number of credits occurs in the Ulumul Qur'an and Ulumul Hadith courses more in IAIN Bukittinggi than MAF Hasyim Asy'ari. However, the study of Scripture in the MAF is even more very unbalanced. At IAIN Bukittinggi, the course is not named after the name of the book being studied, but MAF Hashim Asy'ari mentions the name of the book. The books reviewed at MAF are as in table X:

TABLE X. SCRIPT STUDY REVIEWED BY MAF

No	Script Study	Credits
1.	Al Muhadzab	6
2.	Bidayatul Mujtahid	6
3.	Jam'ul Jawami'	6
4.	Rowai'al Bayan	6
5.	Ibanat al Ahkam	2

The book studied is more dominant in the Hadith tangent to Fiqh i.e. Al Muhadzab Fil Fiqhi al Imam As Syafi'i, Book of Bidayat al-Mujtahid wa Nihayat al-Muqtashid or better known as Bidayat al-Mujtahid. The first book has a fiqh madzhab syafi'i pattern, but the second book reveals detailed postulates on various fiqh issues and the various attitudes of various scholars (malikiyah, hanafiyah, hanabilah, and syafi'iyah) against the proposition. Similarly, the book of Jam'ul Jawami' also discusses Ushul Fiqh. This book is composed by one of the scholars of Shafi'iyah. Similarly, Ibanatul Ahkam also discusses the Fiqh. The tafisr book also discusses verses that intersect with Fiqh / Law on Rawai 'al-Bayan. The above description shows that the study of Hadith Fiqh is more patterned by the Syafi'i school as the dominant madhhab in Indonesia. This reality indicates that this MAF is aligned with one madhhab, although a book that teaches plurality of Fiqh understanding is taught through the teaching of Bidayat al-

Mujtahid. Besides, the tradition of *pesantren* has formed what is called Tan (2014: 47-48) as an educative tradition [8]. This tradition is basically one that fosters the development of pluralism, rationality and student / student autonomy. *Pesantren* that has an educational tradition offers a broad-based curriculum, has willing to learn from various traditions and sources, and easily adapts to changing times and places. Such a real condition with the added books used in the MAF can be projected to produce alumni that can present ulamas in the midst of society who have a deep mastery of the Islamic sciences, and at once, it can be resolved through a religious fatwa that is fresh and accountable [9]. In books used, there are some similarities studied in Ma'had Aly with Fiqh and Ushul Fiqh specialization such as Bidayat al-Mujtahid, Jam'ul Jawami', and Rawa'i' al-Bayan [10].

If in the MAF, it is very open to mention the book studied, different than what occurs in IAIN Bukittinggi. The review of manuscripts in IAIN Bukittinggi can be described as follows:

TABLE XI. STUDY OF SCRIPTS REVIEWED BY IAIN BUKITTINGGI

No	Script Study	Credits
1.	Study of Ulumul Hadith	3
2.	Study of Hadith Text	3
3.	Study of Hadith Scripts I	2
4.	Study of Hadith Scripts II	2

No explicit statement of the books / books used in the curriculum at IAIN Bukittinggi makes the flexibility in its implementation exists. This makes it even more challenging for students and students to get not only one book in learning. The weak side is that the students don't understand one of the books with Arabic writing without vowels.

The focus of Hadith-Fiqh that occurs in the MAF is further strengthened by the subjects as in the following table XII:

TABLE XII. SUPPORTING COURSE OF HADITHS RELATED FIQH

No	Courses	Credits
1	Hikmatu Tasyri' Wa Falsafatuhu	4
2	Tarikh Tasyri' 1	2
3	Tarikh Tasyri' 2	2
4.	Ushul Fiqh 1	2
5.	Ushul Fiqh 2	2
6.	Ushul Fiqh 3	2
7	Al-Qowaid Al-Fiqhiyyah 1	2
8	Al-Qowaid Al-Fiqhiyyah 2	2
9	Tarikh Al - Madzhab 1	2
10	Tarikh Al - Madzhab 2	2
11	Faroidl Science 1	2
12	Faroidl Science 2	2
13	Astronomy 1	2
14	Astronomy 2	2

The courses above show the more visible color of the Fiqh, not to mention the thematic courses of Istimbath are as follows in table XIII:

**TABLE XIII. FIQH-RELATED COURSES**

No	Courses	Credits
1	Ushul Fiqh 1	2
2	Ushul Fiqh 2	2
3	Ushul Fiqh 3	2
4.	Al-Qowaid al-Fiqhiyyah 1	2
5.	Al-Qowaid al-Fiqhiyyah 2	2
6.	Tarikh al – Madzhab 1	2
7	Tarikh al – Madzhab 2	2

The course above is still reinforced by the following contemporary Fiqh studies in table XIV:

**TABLE XIV. CONTEMPORARY FIQH COURSES**

No	Courses	Credits
1	al – Iqtishod al – Islami	2
2	al – Alaqot adl – Dauliyah	2
3	al – Ahkam al – Dusturiyah	2
4.	al – Ta’ mim	2
5.	al – Mashrofi	2

The course in the above table further emphasizes that the Takhasus Hadith and Hadith Science focuses more on the study of Fiqh / contemporary law relating to the state, economic, and other dimensions of human life. The curriculum orientation in *pesantren* is “santris’ curriculum is more on the Islamic Jurisprudence” [11]. Regardless that the Hadith studies are on Fiqh, but it focuses on MAF Hasyim Asy’ari and is increasingly confirming the findings of Bruinessen (1994: 142) that ..... *where his pesantren (Hasyim Asy’ari) at Tebuireng (Jombang) became the most renowned pondok hadits* [12]. The establishment of MAF in Tebuireng with the specialization of Hadith and Hadith Science shows that the successors and heirs of the cottage strive to carry out the good will of their founders, especially Hadratusy Sheikh KH Hashim Ash’ari by preserving his knowledge from the basic level to the high level.

The doctrinal courses are still dominant, but there is an attempt to inculcate the seeds of development within the analytical critical framework given by the following courses:

**TABLE XV. COURSE OF STUDY OF HADITH STUDIES**

No	Courses	Credits
1	Methodology of Quantitative and Qualitative Research	4
2	Islamic Law Research Methodology	4
3	Scientific Writing Technique	2

The above courses in table XV can train students to be able to see society not only as in text but also society that is contextual and contemporary.

IAIN Bukittinggi in compiling the curriculum tends to study the Hadith and Hadith Science in a “pure” way. It can be seen that the tendency of Hadith study which is not glued to Fiqh can be seen in the following table:

**TABLE XVI. COURSE SUPPORTING THE STUDY OF HADITH**

No	Courses	Credits
1	Methodology of Understanding Hadith 1	3
2	Methodology of Understanding Hadith 2	4
3	Scientific Writing Guidance	2
4.	Contemporary Hadith Problematic	3
5.	Hadits Maudhu’i	4
6.	Methodology of Understanding Hadith II	3
7	Takhrij al Hadits I	3
8	Manhaj al- Muhadditsin	3
9	Study of Hadith in Indonesia	3
10	Syarah Hadits Tahlili	3
11	Takhrij al Hadits I	3

The table XVI shows that IAIN Bukittinggi does not include the name of the book studied so it does not seem to imply that its study focuses only on the science of Fiqh.

Two institutions that have the same product i.e. scholars of hadith and science of hadith should be able to learn from each other so it forms a study that is not merely in the academic realm (sanad and matan) but also the study of community practices inspired by the hadith and their knowledge simultaneously. Thus, the hadith and the science of hadith can be grounded in Muslim societies, especially in the archipelago.

Although the government has guaranteed to officially acknowledge the graduates of Ma’had Aly, but it is still not easy to face PTKI competitors both private and public and the pragmatism of society in providing further education for their children. It is also delivered by Didin Nurul Rosyidin (2012: 240) that Ma’had Aly get input from underqualified student candidates, limited funding sources to run the organization and the lack of lecturers who have the teaching qualification using *kitab kuning* [13]. This fact is required anticipation solutions to the problems that become the findings of this research.

### III. CONCLUSION

Ma’had Aly Formal (MAF) is still dominating in Java Island, and does not yet exist in Nusa Tenggara, Maluku, and Papua. Ma’had Ali that exists is still dominant in fiqh specialization. MAF still does not have specialization in the field of Al-Quran and Quranic Sciences (al-qur’an wa ‘ulumuhu), Falak Science (astronomy); as well as Arabic Language and Literature (lughah ‘arabiyyah wa adabuha). The curriculum of Ma’had Aly Hasyim Ash’ari with Hadith specialization and Hadith Science in the study still focuses on Fiqh (Fiqh centrist).

PMA number 71 of 2015 proclaims that Ma’had Aly as a patron of Islamic scholarship must be able to mediate the scientific vacuum that has not emerged from PTKI. The birth of Ma’had Aly who has a history of survival, consistency, and exclusivity socially with scientific scholars in the past is recognized as a future project for Islamic education in Indonesia.

The influence of the *pesantren* education system in Ma’had Aly system is not a problem during the coexistence of scholarship and learning achievement is more than the target of previous *pesantren* education. The relationship between *pesantren* and Ma’had Aly which is still dominated by the

mindset of *pesantren* (fiqh minded) can be a cause of infertility of Islamic scholarship as expected by PMA 71 in 2015 because it does not accommodate other scientific specifications outside the fiqh or beliefs that support it. It takes synergy between Islamic education system, *pesantren* and Ma'had Aly, so that the conceptualization of science through Ma'had Aly is not

merely a name, but a goal to represent the original Islamic scholarship interpretation. In addition, MAF could have input of underqualified student candidates, the other hand MAF has limited funding sources to run the organization and lecturers who have a teaching qualification using *kitab kuning* is lacking.

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