

THE DEVELOPMENT OF SCIENTIFIC WRITING SKILLS IN PESANTREN: A COMPARATIVE ANALYSIS ON MA'HAD ALY SUKOREJO SITUBONDO AND MA'HAD ALY MANGGISAN WONOSOBO

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ABSTRACT

This paper will examine the scientific writing skills in the context of pesantren. The pesantren has a long scientific history in Indonesia, unfortunately, it has not been accompanied by a strong tradition of scientific writing. The research question formulated is to figure out what causes the tradition of scientific writing in pesantren is not that strong. To find out the answer, this study will use a qualitative approach by raising two pesantren cases that organize ma'had aly education, namely the Ma'had Aly Sukorejo Situbondo and the Ma'had Aly Manggisian Wonosobo. This study found that the reason why the tradition of writing in pesantren is not that strong is due to the lack of scientific writing being introduced in pesantren. Eventhough, they have been introduced to the scientific tradition and academic culture in deciding various socio-religious issues. This study recommends the need for a pesantren breakthrough in the developing of scientific writing culture.

Keywords: *Ma'had Aly, Pesantren, Academic Culture, Scientific Writing*

INTRODUCTION

The role of pesantren as a scientific transmission institution in Indonesia, especially in the context of Islamic knowledge, cannot be doubted. The pesantren has developed an educational model that teaches the ability to read and understand texts in Arabic, which is an embodiment of scientific transmission, which can be compared with formal education at all levels. The pesantren, which requires *santris* to live in the dormitory, has been a form of all day education has created an educational environment that not only hones the cognitive abilities of *santris* but also shapes their character. In pesantren, the Kyai and ulama candidates were born with scientific attitudes and insights that would later be tested for their role in the community. As one of the educational institutions, the pesantren are also required to contribute a lot to the field of science development through scientific work.

Nowadays, one of the indicators of the progress of a nation is marked by its scientific works that are present and growing in a country. Quality in the field of science in a country is determined by the number of scientific articles published in journals both national and international. According to Science and Engineering Indicators, the number of Indonesian publications in 2003 was only 178 articles, lagging far behind ASEAN countries, such as Malaysia which has 520 articles, Vietnam 206, Philippines 179, Thailand 1072, and Singapore 3122. Meanwhile, South Korea has 13,746 publications, and Japan with 60,067 articles. If the number of articles per capita is counted, Indonesia's position is even more pathetic: it ranks 134th in the world, with an index of 0.88 articles per 1 million population (Ma'mur, 2011: 32).

A similar picture also can be seen from books published. In the ASEAN region, the number

of book publications in Indonesia is lagging far behind, which is as many as 6,000 titles per year, while Malaysia is 10,000 books, and Singapore is 12,000 titles. Furthermore, at the Asia Pacific level, China and Japan publish 60,000 titles each. Meanwhile, Kompas noted that in 2009, Indonesia was only able to publish around 8,000 book titles per year. This number is the same as Malaysia, which has a population of around 27 million people and far below Vietnam which can reach 15,000 titles per year with a population of around 80 million (Syahriyani, 2010: 69).

Online publications within the Indonesian Islamic educational institutions are less optimal. Azkia Muharom, from the UIN Jakarta case, concluded that there were still many lecturers who considered the use of email, blogs, and Google Scholar is unimportant. Out of 163 lecturers, only do 35 lecturers have their profiles on Google Scholar. Of the 35 lecturers, only did 19 people have grades in the citation, h-index, and h10-index (Muharom, 2016: 56).

Murtadho's research (2006) showed, from the journal manuscripts written by lecturers in the Islamic universities in Java, that 62.7 percent are still in the area of ideas or concepts; whereas the journal manuscript in the practical area is only 37.3 percent (Murtadho, 2018: 64).

Later, pesantren as a learning institution began to be recognized as a high-level educational institution, by having received formal recognition from the state with the presence of *ma'had aly*. Starting in 2015, with the Minister of Religious Affairs Decree No. 71 (2015) has legalized the presence of *ma'had aly* as an institution of higher education within the context of pesantren. With this recognition, some pesantren can organize the *ma'had aly* program and are considered to have more scientific tradition equivalent to tertiary higher education institutions. *Ma'had aly* education aims to create graduates who are experts in the field of Islamic religious knowledge (*mutafaqqih fiddin*) and to develop Islamic religion based on the classical Islamic manuscripts.

It was explained in the Minister of Religious Affairs Decree that the *ma'had aly* education curriculum must be able to encourage students to understand and to live the classical Islamic manuscripts in-depth (article 11). The curriculum is developed and determined by each *ma'had aly*, based on the national standards of higher education, which includes the development of intellectual intelligence, noble morals, and skills (article 12). *Ma'had aly* national standards follow the national education standards, research standards, and community service standards (article 17). Thus, as a sub-system of national education, *ma'had aly* institutions and at the same time pesantren as organized education units deal with enormous challenges to follow the pattern of educational structures set by the government, organized in accordance with national education standards, and as a basis in planning, implementing and supervising education with the aim of ensuring the quality of national education.

With the establishment of *ma'had aly* as a formal educational institution, pesantren have flocked to those who prioritize the *salafiyah/traditional* education tradition (*bandongan* and *sorogan*) in religious learning turned into educational institutions that are required to develop modern traditions in the form of scientific thinking. Until 2018, the Ministry of Religious Affairs has issued operational licenses to 36 pesantren as the organizer of *ma'had aly* with various focus studies. The *fiqh-ushul fiqh* program is proposed by the most pesantren. There were 19 pesantren allowed to open the *fiqh-ushul fiqh* study program.

Problems arise when pesantren are demanded to be more present in the development of modern science. Pesantren are expected not to be awkward in the pattern of modern educational approaches, namely scientific thinking and scientific writing. This does not mean that pesantren have not developed scientific traditions, only that the nuance of scientific thinking is demanded to be a more scalable scientific approach. Ali Romdhoni stated there are not yet scientific research results

that specifically examine the literacy tradition in the pesantren environmental, though some pioneering efforts have been made (Romdhoni, 2016:118). If all this time the pesantren has more developed scientific deductively in reducing understanding of revelation, the prophetic tradition (*hadith*) has become the rules and guidelines of human life, the pesantren is also required to be able to produce rules or values from inductive observations to be lifted from scientific material or the objects in front of the eye become conclusions or certain values in the tradition of modern scientific thought.

This research will examine the response and the process of developing a scientific culture in two pesantren with a case study of *ma'had aly* as a high-level educational institution in the pesantren. The research question is how *ma'had aly* develops the culture academic and scientific writing in the context of the pesantren?

THEORETICAL FRAMEWORK

To develop the tradition of scientific writing, Ahmad Sonhadji referred to four requirements for scientific writing work, namely content, systematic, language and publication. Firstly, scientific work must present general facts that can be proven empirically and can be used to build conclusions. Secondly, scientific work must have certain writing systematics. Third, languages and writing styles must be standardized and logical, not every day/informal language. Fourth, scientific work must be published or disseminated through various forms, both printed and non-printed forms, directly and indirectly, so that it can be known, followed up in various forms by the public (Sonhadji, 1999).

According to Darmalaksana, the development of scientific publications needs a scientific writing manual that applied to the institution. This guideline is useful in addition to uniformity, as well as for building a shared authorship ethic among academics community as an effort to increase the productivity of scientific publications (Darmalaksana, 2017: 40).

According to Rahmiati's research, based on her observations of her students, the problems faced by college students in scientific writing consist of lack of talent, no motivation, have difficulty in starting, narrow insight, and language barriers (Rahmiati, 2013: 173).

Related to the potential of pesantren to develop scientific writing, Harjito et al. have studied the potential scientific writing in the pesantren. According to him, the multicultural local potential found in the pesantren has become an invaluable wealth. Through scientific writing activities that move from local wealth to global one in pesantren, opportunities are open for pesantren to play a role in the development of science (Harjito, Umaya, and Septiana, 2015: 70).

In the context of the scientific tradition in pesantren, Masdar Hilmy describes that pesantren are often more portrayed as conservative institutions for certain books that have a particular school of thought, especially under the guidance of a well-known Muslim scholar who was the founder of The Shafite school, Imam Shafi'i. Pesantren learning has a lot of orientation to the tradition of learning in Mecca, which tends to a deductive approach in learning science. That approach in Indonesia is an indicator of efforts to translate bald Arabic or with traditional Javanese Arabic letters namely *Pegon*. This approach relies on several scientific disciplines in general, there are five disciplines: linguistics, interpretation, *hadith*, *fiqh*, sufism (Hilmy, 2016: 1-2).

Nurcholish Madjid said that pesantren have their specific characteristics, both from the Kyai as the central figure, *santri* as students, curriculum, tradition and the mosque as the center of their activities. These various characteristics make it survive until now, although many formal educations with various patterns are growing in the country. This is because pesantren are supported by educational methods that aim not only at the transformation of science, but also at the enhancement and the elevation of morals. It trains and teaches santris to have honest and moral attitudes and behavior. At

the same time it prepares *santris* for modest living and being clean hearted. This situation cannot be matched by educational institutions outside the pesantren (Madjid, 1997: 42).

Rosidin concludes that the foundation of the *ma'had aly* by several pesantren is one of the ways taken by the pesantren to response to current developments within Muslim communities, to define or even maintain their mental roles as well as to preserve their traditions in producing *Kyais* in such a modernized and globalized Indonesia (Rosidin, 2012: 243).

Nor Ismah underlined that there are some specific points derived from santri experiences that could be considered by pesantren to support santri writing. First, becoming a writer is a personal decision; therefore, every santri must have a solid self-concept, which is important in building strong self-esteem. Second, in addition to Islamic knowledge, pesantren could introduce writing skill development into the pesantren curriculum. This could be considered a compulsory program and a normal part of pesantren activities, not just a recommended program. Third, writing development needs facilities such as libraries and student publications such as magazines. Fourth, the system of pesantren co-education where male and female students can work together seems more beneficial to writing's skill improvement, but an equal distribution of opportunities have to be supported. Fifth, pesantren could take the role of a bridge that connects writers and publishers and other helpful sources to career development (Ismah, 2012: 301).

Learning from the case of the librarian profession, Santoso found that Indonesian people were less productive in having scientific work, due to: (a) lack of motivation and courage in appreciating their ideas, (b) fear of being wrong or failing/being rejected, and (c) shackled by routine work. There are two driving factors that influence one's motivation to write, namely internal factors and external factors. Among the internal factors are: (a) interest, (b) having attention to writing activities, (c) the need for satisfaction, (d) adding insight, and (e) following developments. While the external ones can be identified through: (a)

the environment that loves writing activities, (b) work and career, someone often writes because working as a writer or writing to make a living, (c) assigned/ordered by superiors, and (d) invited as a speaker at a seminar (Santoso, 2008: 1).

From the Santoso's map theoretical concepts above, I pick the problems faced by the pesantren in developing a scientific writing culture in two layers, i.e., the cultural academic layer (external one) and the scientific writing skills one (internal one). This research will map out both problems.

RESEARCH METHOD

To answer the research problem, we will compare two cases of *ma'had aly*, namely *Ma'had Aly Salafiyah Syafiyah* Sukorejo Situbondo (sorted as *Ma'had Aly* Sukorejo) and *Ma'had Aly* al-Mubarak Manggisan Wonosobo (sorted as *Ma'had Aly* Manggisan).

The reason for choosing these two *ma'had aly* is because they rose in a different decade. *Ma'had aly* Sukorejo began to operate since 1990, while the *Ma'had aly* Manggisan started since 2017. With the difference in age, this research is expected to find gradations in the level of achievement in the development of scientific writing skills culture in both pesantren.

This research was conducted in 2018, using the type of qualitative research with the case study approach. Data collection was carried out for approximately 3 months. Data collection was done by visitation, in-depth interviews, and literature review. The visitation was conducted to see directly the practice of developing the tradition of scientific writing in *ma'had aly*; in-depth interviews was conducted with the clerics and teaching staff and other relevant informants; literature review was carried out to sharpen the concepts and to search the related data through journals, books, and internet.

Exposure and data analysis were conducted by using comparative descriptive techniques. These data are compiled to clarify the main points of thought targeted to answering research problems.

RESULTS AND DISCUSSION

Ma'had Aly as a Higher Education based Pesantren

Today in Indonesia, it has officially recognized the implementation of higher education in pesantren through an educational institution called *ma'had aly*. The establishment of *ma'had aly* now has some strong legal foundation. There are at least two acts that can be used as a legal basis.

The first act is, the National Education System No. 20 (2003) stated in article 15 that among the types of education in our country is the type of religious education. This act was later reduced to Government Regulation No. 55 (2007) concerning religious education, which in article 9 states that one form of religious education is Islamic religious education. Based on the Minister of Religious Affairs Decree No. 13 (2014), concerning Islamic religious education, which in article 23 states that *ma'had aly* is a form of formal *diniyah* education for higher education. Secondly, the Act Number 12 (2012) concerning higher education, which in article 30 paragraph (2) clearly states that "Higher education can be in the form of religious universities, institutes, high schools, academies and of *ma'had aly*."

Based on the two acts, the *Ministry of Religious Affairs* decreed the provisions that could be used as the basis for the legality of *ma'had aly*, namely by issuing Regulation No. 71 (2015) concerning the implementation of *ma'had aly*.

By looking at the regulatory position above, *ma'had aly* already has a legal basis and at the same time is acknowledged for being an inseparable part of the national education system. On the other hand, these regulations clarify the seriousness of the Government's commitment to realize *ma'had aly* on an equal basis with other tertiary Islamic higher education institutions such as UIN, IAIN, and STAIN as well as other state/public tertiary institutions, regarding recognition, status, graduates, and the attention of the government towards its sustainability and development.

As stated in the Minister of Religious Affairs Decree No. 71 (2015), the establishment of *ma'had aly* aims to create graduates who are experts in the field of Islamic religious knowledge (*mutafaqqih fiddin*) and to develop Islamic knowledge based on the classical Islamic manuscripts. Thus, *ma'had aly* is a form of systemic and formal institutionalization of the intellectual tradition of high-level pesantren so that its existence is inherent in pesantren education institutions.

In its history, *ma'had aly* was indeed founded and developed from and by the pesantren community and is within the context of pesantren, so that *ma'had aly* in the future will not be held by any government. Nevertheless, the goal to be achieved from *ma'had aly* is not solely for the benefit of pesantren, but also of the people and nation. In addition to the continuity of the pesantren itself, which is based on the high-level intellectual traditions, *Ma'had Aly* is also intended for the development of Islamic science and social transformation in Indonesia. Therefore, the existence of *ma'had aly* is not only the need of the particular pesantren community, but also of the Indonesian people, especially in perfecting the national education system that they aspire to, and the needs of the Islamic world.

In scientific epistemology, citing the statement of Ulil Abshar Abdalla, there are at least 3 patterns of Islamic academic study developed in higher education, namely pure general science, pure Islamic science, and science that correlates and interconnects between pure general science and pure Islamic science. The pure Islamic science in the tradition of Islamic education in Indonesia was developed by the pesantren primarily with the classical Islamic manuscripts. The pure-general sciences are more developed in public tertiary institutions, such as UI, IPB, ITB, and others. While the science that correlates and interconnects between pure science and pure-Islamic science is what UIN, IAIN, and STAIN do (Abdalla, 2015).

In the context of the scientific epistemology, *ma'had aly* as an Islamic religious college is the

most authoritative institution to manage and improve pure Islamic knowledge. The high-level of classical Islamic manuscripts must be studied by *ma'had aly*. Books such as *Jam'ul Jawami fi Ushulil Fiqh* by Imam as-Subki (field of Ushul Fiqh), *Fathul Wahhab bi Syarhi Manhaji ath-Thullab* by Imam Zakariya al-Anshari (fiqh field), *al-Hikam* by Muhammad Ibnu' Atho'illah as-Sakandary (field of tasawwuf), *Tafsir Marah Labib* by Shay Kyai Nawawi al-Jawi (Qur'anic exegesis), *Ihya' Ulumiddin* by Imam Ghazali (field of tasawwuf), *Tahafutul Fasalasifah* by Imam Ghazali and *Tahafutut Tahafut* by Ibnu Rusyd (field of philosophy), and others are books that are mandatory references to be taught.

As a form of religious tertiary education, *ma'had aly* is a form of Islamic religious college that organizes academic education in the field of mastery of Islamic studies based on the *Classical Islamic manuscripts* in pesantren. *Ma'had aly* organizes educational programs from undergraduate to postgraduate. To build excellence with high academic integrity, a *ma'had aly* is only granted an operating permit for one study program. *Ma'had aly* was not merely a study program, but it would be developed into a center of Islamic scientific studies and pesantren at the same time. Therefore, it is necessary to encourage *ma'had aly* to truly become their centers of excellence. With this position, *ma'had aly* will still be positioned as a special institution in the pesantren as well as an ulama cadre institution.

Ma'had Aly's position as an institution of religious higher education becomes very significant and strategic for the future of the Indonesian people and the Islamic world. It is well known that the presence of *ma'had aly* is part of the implementation of a large scenario to make Islamic education in Indonesia, especially pesantren, a world education destination. Because, in the context of Islamic education globally, the hopes of the world community on Islamic education now and in the future are on the shoulders of Indonesia. Pesantren have extraordinary convergence and strength to

turn into mouthpieces to the world community. Because pesantren is a typical Islamic education institution in Indonesia that can produce Muslim intellectuals with the character *rahmatan lil 'alamin*. Writings on pesantren are now considered to be the global, national, regional, and local categories (Kartini, 2014: 140).

Abdul Djalal, chair of the *Ma'had Aly* Indonesia Association (AMALI), stated that in practice, the challenges faced by *ma'had aly* are indeed numerous. *Ma'had aly* has strengths, also has weaknesses, opportunities, also challenges. As a young institution, it certainly has shortcomings and limitations, but with the base of Pesantren that have been travelling a long historical journey up to now in Indonesia and have "local wisdom" that has been entrenched, *Ma'had Aly* will be able to cope with challenges and turn them into opportunities for growth (Djalal, 2019: 2).

According to Abdul Djalal, pressing issues that have to be taken into account to preserve and develop the existence of *ma'had aly* are clearer visions and educational orientations. Improving the management of education must be more solid and the availability of more human resources i.e., the guarantee of the quality of the learning process, and of the *mutakharrij* (graduates) should be improved. In addition to the facilities and infrastructure must be good and qualified, such as standard libraries, supporting information technology, as well as lecture halls and spaces read enough. With the fulfillment of these matters, *ma'had aly* will grow into a higher education institution based on pesantren character and would be qualified and distinguished amidst the changes in Indonesian society now and in the future.

The Development of *Ma'had Aly* Institutions

The early history of the establishment of *ma'had aly* in Indonesia can be traced from the presence of *Ma'had Aly Sukorejo*, which began a lecturing process since 1990. The establishment of *Ma'had Aly Sukorejo* stems from the anxiety

of religious leaders both clerics and officials in the Ministry of Religious Affairs (MoRA) of Indonesia that the number of ulama's qualified who are expected to be able to maintain Islam and Indonesian-ness are increasingly scarce. The Indonesian Minister of Religious Affairs at that time, Munawir Sadzali, on various occasions also expressed the same thing. This phenomenon is worsened by the fact that in the midst 1980s, many pesantren had adopted a national education system. The tendency is increasingly disturbing the autonomous and scientific traditions of pesantren, which concentrate on the classical Islamic manuscript based on *tafaqquh fiddin*.

For this concern, several Javanese and Maduranese pesantren scholars at the end of 1988 met KHR As'ad Syamsul Arifin to complain about it. From various concerns above, among the pesantren did the idea of establishing a post- pesantren Higher Education institution come. Later, it would be called "*Ma'had Aly*". Even without an operational permit from the government, *Ma'had Aly Sukorejo* started to do its educational activity in 1990. The first stage of *Santris* was carried out with a program package model with a period of three years. The first year, *Ma'had Aly* managed to have admitted 33 *santris*.

In subsequent developments, there were several other pesantren that opened Ma'had 'Aly, such as Pesantren Tebuireng Jombang, Pesantren al-Munawwir Krapyak Yogyakarta, and Pesantren Cipasung Tasikmalaya, Pesantren al-Hikmah Sirampong Brebes, Pesantren Manbaul Ma'arif Denanyar Jombang, Pesantren Dar at Tauhid Arjowinangun, Cirebon, Pesantren al-Ihya' Kesugihan Cilacap or Pesantren Darussalam Ciamis, and other large pesantren both in Java and outside Java. Some of them survive while others have stopped (Djalal, 2019: 3-4).

With the regulation of the Minister of Religious Affairs of Indonesia Number 71 (2015) concerning *Ma'had Aly* as a formal educational institution, caused many *salafiyah* pesantren

from various regions to obtain operational licenses to administer *Ma'had Aly*. Pesantren that give priority to the *Salafiyah* tradition in religious learning put themselves forward as the organizers of *Ma'had Aly*. In May 2016, the Minister of Religious Affairs of Indonesia inaugurated the first 13 *Ma'had Aly* education organizers marked by granting of their founding permits. That number, a year later increased again. In 2017 The Directorate General of Islamic Education inaugurated 14 *Ma'had Aly*, which was marked by the submission of the Decree No. 3844 in 2017 concerning the permit for establishing *ma'had aly* at pesantren.

The following is a list of pesantren for *ma'had aly* and their focused studies up to 2018:

Table 1. List of *Ma'had Aly* in Indonesian (2018)

No.	Organizing Unit	Focus Study
1	<i>Ma'had Aly</i> As-Shiddiqiyah Kebon Jeruk Jakarta	History & Islamic Civilization
2	<i>Ma'had Aly</i> Al As'ad, Jambi	Fiqh & Ushul Fiqh
3	<i>Ma'had Aly</i> Sumatera Thawalib Parabek, Agam West Sumatera	Fiqh & Ushul Fiqh
4	<i>Ma'had Aly</i> Ma'hadul 'Ulum Ad Diniyyah Al Islamiyah (Mudi) Mesjid Raya, Bireun Aceh	Fiqh & Ushul Fiqh
5	<i>Ma'had Aly</i> As'adiyah Sengkang (South Sulawesi),	Tafsir & Ilmu Tafsir
6	<i>Ma'had Aly</i> Rasyidiyah Khalidiyah Amuntai, South Kalimantan	Aqidah & Islamic Philosophy
7	<i>Ma'had Aly Salafiyah</i> Syafi'iyah Situbondo, East Jawa	Fiqh & Ushul Fiqh
8	<i>Ma'had Aly</i> Tebuireng Jombang, East Jawa	Hadits & Ilmu Hadits
9	<i>Ma'had Aly</i> Tremas, East Jawa	Fiqh & Ushul Fiqh
10	<i>Ma'had Aly</i> Maslakul Huda Kajen Pati, Center Jawa	Fiqh & Ushul Fiqh
11	<i>Ma'had Aly</i> Al Anwar Sarang Rembang,, Center Jawa	Tasawwuf & Tarekat
12	<i>Ma'had Aly</i> Madrasah Hikamus <i>Salafiyah</i> (Mhs), Cirebon, West Jawa	Fiqh & Ushul Fiqh

13	<i>Ma'had Aly</i> Manonjaya Ciamis, West Jawa	Aqidah & Islamic Philosophy
14	<i>Ma'had Aly</i> Dayah Darul Munawaroh, Pidie Jaya Aceh	Al-Quran & Ilmu Al-Quran
15	<i>Ma'had Aly</i> Al-Hikmah 2 Brebes central Jawa	Al-Quran & Ilmu Al-Quran
16	<i>Ma'had Aly</i> Al-Mubarak, Wonosobo Central Jawa	Fikih & Ushul Fikih
17	<i>Ma'had Aly</i> Roudlotul Mubtadiin, Jepara Central Jawa	Hadits & Ilmu Hadits
18	<i>Ma'had Aly</i> Ta'mirul Islam, Surakarta Central Jawa	Bahasa & Sastra Arab
19	<i>Ma'had Aly</i> Assalafi Al-Fitrah, Kota Surabaya East Jawa	Tasawuf & Tarekat
20	<i>Ma'had Aly</i> Al-Rifa'ie 1, Malang East Jawa	Fikih & Ushul Fikih
21	<i>Ma'had Aly</i> Daruttauhid Al-Hasaniyyah, Tuban East Jawa	Fikih & Ushul Fikih
22	<i>Ma'had Aly</i> Nurul Qarnain, Jember East Jawa	Fikih & Ushul Fikih
23	<i>Ma'had Aly</i> Darussalam, Banyuwangi East Jawa	Tarekat / Tashawuf
24	<i>Ma'had Aly</i> Nurul Qodim, Probolinggo East Jawa	Tafsir & Ilmu Tafsir
25	<i>Ma'had Aly</i> Krapyak Nyayasan Ali Maksum, Bantul Yogyakarta	Fikih & Ushul Fikih
26	<i>Ma'had Aly</i> Kebon Jambu Al-Islamy, South Cirebon West Jawa	Fikih & Ushul Fikih
27	<i>Ma'had Aly</i> Salafiyah Syafi'iyah Situbondo East Jawa	Magister Fikih & Ushul Fikih
28	<i>Ma'had Aly</i> Hidayatul Mubtadiin, Lirboyo, Kediri Jawa- Timur	Fiqh & Ushul Fiqh
29	<i>Ma'had Aly</i> Tasywiquth Thullab Salafiyah (Tbs) Kudus Central Jawa	Astronomy
30	<i>Ma'had Aly</i> Nurul Burhany Demak Central Jawa	Qur'an & ilmu Qur'an
31	<i>Ma'had Aly</i> Nurul Jadid Probolinggo East Jawa	Fiqh & Ushul Fiqh

32	<i>Ma'had Aly</i> Malikussaleh Aceh, Aceh Utara	Fiqh & Ushul Fiqh
33	<i>Ma'had Aly</i> Daru Ad Da'wah wal Irsyad (DDI) Mangkoso Sulawesi Selatan	Fiqh & Ushul Fiqh
34	<i>Ma'had Aly</i> Fadhlul Jamil Rembang Central Jawa	Fiqh & Ushul Fiqh
35	<i>Ma'had Aly</i> Daru Ihya' wa Ulumuddin Pasuruan East Jawa	Hadits & ilmu Hadits
36	<i>Ma'had Aly</i> Idrisiyah Tasikmalaya West Jawa	Tasawuf & Tarekat

Recorded until 2018, the Ministry of Religious Affairs has issued operational licenses to 36 pesantren as organizers of ma'had aly with various focus studies or study programs (Djalal, 2019). The map of study programs selected is divided into 9 focus studies. As stipulated in Regulation of the Minister of Religious Affairs of Indonesia Number 71 (2015) concerning Ma'had Aly, in article 9 it is stated that the knowledge group developed by Ma'had Aly is Islamic religious knowledge with a deepening of the specialized program/focused study (*takhasus*) of certain Islamic disciplines.

Such program of certain Islamic disciplines is intended, and has been distributed in such a way that includes: 1) Al-Qur'an and Knowledge of Al-Qur'an (*al-Qur'an wa 'ulumuhu*); 2) Interpretation and Knowledge of Interpretation (*tafsir wa 'ulumuhu*); 3) Hadith and Knowledge of Hadith (*hadith wa 'ulumuhu*); 4) Fiqh and Ushul Fiqh (*fiqh wa ushuluhu*); 5) Islamic Aqedah and Philosophy (*'aqidah islamiyyah wa falsafatuha*); 6) Sufism and Tariqa (*tashawwuf wa thariqatuha*); 7) Falak knowledge (astronomy); 8) History and Islamic Civilization (*Islam wa tsaqafatuha*); and 9) Arabic Language and Literature (*lughah 'arabiyyah wa adabuha*).

From the 36 Ma'had Aly, the largest number of focus studies is dominated by the focus study of Fiqh and Ushul Fiqh, by 19 organizers. The following is the total focus study of Ma'had Aly and the number of organizers for each focus study.

Table 2. Amount of Focus Study in Ma'had Aly

No	Focus Study	Amount
1	Fiqh & Ushul Fiqh	19
2	Tasawuf & Tarekat	4
3	Qur'an & Ilmu Qur'an	3
4	Tafsir & Ilmu Tafsir	2
5	Hadits & Ilmu Hadits	3
6	Aqidah & Philosophy	2
7	History and Islamic Civilization	1
8	Arabic language and literature	1
9	Astronomy	1
	Amount	36

Following the context of this study, which wants to focus on the development of scientific writing in *Ma'had Aly*, this paper selects two institutions, namely *Ma'had Aly Sukorejo* and *Ma'had Aly Manggisian*. This article intentionally raised two cases, one *Ma'had Aly* has been established from a pesantren reaching its a century age, while one was a new pesantren which was just established in 3 years ago in 2016. However, because this article wants to examine the prerequisites for developing scientific traditions in pesantren, this comparison will find pluses and minuses of *Ma'had Aly* in engaging with scientific development and reproduction.

Ma'had Aly Sukorejo

The *Ma'had Aly Sukorejo* was born from the womb of the Pesantren *Salafiyah* Syafiyah Sukorejo. This pesantren was established in Sukorejo, Banyuputih, Situbondo; an area that was originally a dense forest area located about 33 Km from the center of Situbondo. From Situbondo to the Pesantren Sukorejo, someone has to go down to the road to Banyuwangi. When travelling from Surabaya to Banyuwangi via the northern route, before entering the Baluran National Park area, it will go to the Sukorejo hamlet where the pesantren stands. Sandy land is an atmosphere in Sukorejo and surrounding areas.

Pesantren Sukorejo was initiated and founded by Kyai Syamsul Arifin in 1908. After

receiving advice from Habib Musawa and Kyai Asadullah from Semarang, Kyai Syamsul Arifin immediately cleared the dense forest to establish a pesantren. The forest was chosen by many of the wild beasts, based on the results of the *istikharah*. Now the pesantren has formed a community and the pesantren itself has become an agent of development for the surrounding community. The figure of this pesantren institution is not like an ivory tower, but rather it is open and integrated with the surrounding community. Not surprisingly, the Situbondo community takes the benefits and extraordinary blessings of the presence of the pesantren.

The pesantren not only teaches religious rituals but also traditionally examines directly religious sources as well as *turast* or classical books. This gives an impact that the presence of this pesantren has given birth to scholars who understand deeply about classical Islamic scholarship.

This pesantren occupies an area of 11.9 ha. The hallmark of this dormitory is the combination of the *salaf* and modern systems. However, this pesantren requires all of its students to attend *salaf diniyah* education. Modern education is only additional to diniyyah education. The leadership of this pesantren is respectively continued after Kyai Syamsul Arifin's death (1951), Pesantren Sukorejo was led by Kyai As'ad Syamsul Arifin (born 1897- died 1990), continued by Kyai Ahmad Fawaid (born 1969-died 2012), and currently the pesantren led by Kyai Azaim Ibrahimy.

Broadly speaking, from its inception in 1914 until Indonesia's independence, the Pesantren Sukorejo, aside from being a center for religious education, also became the base of the Situbondo community's struggle against the invaders. Kyai As'ad Syamsul Arifin led the *santris* and gathered the delinquents to fight the invaders. From here, Kyai As'ad deserves to be considered as one of the national heroes. After Indonesia gained its independence, Kyai As'ad began to take seriously the development of Pesantren Sukorejo education. Especially after the death of Kyai Syamsul Arifin

(1951), the modern educational institutions such as madrasas and public schools were established in the pesantren. Today Pesantren Sukorejo has educational institutions from kindergarten to higher education institutions.

The development of the Pesantren Sukorejo in the scientific field strengthened with the presence of Kyai Dhofier Munawar, the son-in-law of Kyai As'ad Syamsul Arifin. Kyai Dhofier Munawar pioneered the writing of direct using Arabic-language literacy. Kyai As'ad himself acknowledged that mastery of *fiqh* of the son-in-law was more advanced than him. Later, from this Kyai Dhofir child, Kyai Azaim Ibrahimy appeared to lead the Pesantren Sukorejo after the death of Kyai Ahmad Fawaid (2012).

Based on the recommendations of the first national ulama *halaqah*/conference, which approved the establishment of *ma'had aly*, then Kyai As'ad as the leader together with Kyai Wahid Zaini and Kyai Hasan Basri, Lc. designed a second national *halaqah* to discuss the urgency of *fiqh* as the choice of *ma'had aly takhasus* (focus study). The *halaqah* was held at the *Madrasatul Quran* Building (now *Ma'hadul Quran*, ed) on February 26-28, 1989.

The second *halaqah* invited Kyai Ali Yafie, Kyai Sahal Mahfudz both as representatives of *Rais Am* PBNU, and Kyai Thalchah Hasan. It was moderated by Kyai Masdar Farid Mas'udi, Kyai Wahid Zaini, and Kyai Hasan Basri. This *Halaqah* was also attended by Kyai Hasan Abdul Wafi, Prof. Kyai Ali Hasan (Sumatra), Kyai Maemoen Zubair, Kyai Imran Hamzah, Kyai Mustofa Bisri, dr. Fahmi Syaifuddin, Dr. Kyai Sjechul Hadi Permono SH. MA, Kyai Abdul Aziz Masyhuri, Kyai Muhyiddin Suwondo, Kyai Husein Muhammad, Drs. Kyai Asy'ari Ahm, Kyai Sufyan Mihahun Arifin, Kyai Ma'sum Syafi'i, Kyai Nadir Muhammad, Kyai Yusuf Muhammad, Kyai Mudastsir Badruddin, Kyai Yusuf Hasyim. In this *halaqah* it was agreed upon to establish a jurist cadre institution called *Al-Ma'had al Aly* and Pesantren Sukorejo Situbondo was decided to be the place.

After getting the blessing from the ulama, Kyai As'ad officially opened *a-Ma'had al-Aly Lil Ulum al-Islamiyah Qism al-Fiqh* on February 21, 1990. This is an institution post-pesantren Islamic education which focuses on the study of formal sharia law issues (*fiqh*) by tracing the process of occurrence (*ushul fiqh*). Jurisprudence was used as the focus study of *Ma'had Aly* Sukorejo, aside from the will of Hadratussyaikh Kyai Hasyim Asy'ari, also because of the unrest of the Kyai who was also felt by Kyai As'ad himself about the symptom of the scarcity of ulama who mastered jurisprudence as a whole. Whereas the *ushul fiqh* is used as an approach in the study of *fiqh* so that the product of thought of the *santris* studying in it is not rigid and able to adapt to the dynamics of society.

At present, with the advancement of education, the Pesantren Sukorejo can be called a new axis of young thinkers who are well versed in the field of Islamic law. For this reason, the regeneration with this *ma'had aly* became very strategical and the pesantren became a barometer of the readiness of the pesantren's output in responding to social and national problems.

***Ma'had Aly* Manggisian Wonosobo**

The *Ma'had Aly* is a tertiary education at the Pesantren Al-Mubarak Wonosobo. Pesantren Al-Mubarak was founded by Kyai Nur Hidayatullah in 1997. The pesantren is located in Manggisian Mojotengah Wonosobo, Central Java (approximately 10 Km from the city of Wonosobo). This pesantren takes the style of pesantren with the *Salafiyah* model. This pesantren is recorded in the Ministry of Religious Affairs of Indonesia with statistics number 521330707067. Currently, the pesantren carries out formal diniyah education, which is a program of the Ministry of Religious Affairs covering two levels namely *tsanawiyah* and *ulya*. The success of conducting this diniyah education, the Pesantren Al-Mubarak success in produces alumni regularly. To facilitate tertiary education for *salafiyah santris*, the Pesantren Al-Mubarak pioneered *ma'had aly*.

The Dieng (Wonosobo now) in the past few centuries is the center of the Hindu-Buddhist community (Salehudin, Ichwan, and Sofjan, 2017: 140). Now Wonosobo has developed Islam in such away. When writing this report, the number of pesantren in Wonosobo District has reached 148 institutions, with a total number of *santri* is approximately 13,090. In District Wonosobo also stands one famous university, i.e. the University of Al Qur'an Studies (UNSIQ). The presence of *Ma'had Aly* Manggisan confirmed that Wonosobo can be called a center for Islamic studies in the middle of Central Java. So far, the center of Islamic studies is on the north coast (Rembang, Pati, Semarang) or in the South (Yogyakarta), so the presence of several religious institutions in Wonosobo is a new alternative to Wonosobo as a potential development in the middle of Central Java area.

Kyai Nur Hidayatullah, after graduated from Pesantren Tegalrejo in Magelang, dreamed to build a pesantren. Before anything, He married the daughter of Kyai Ibrohim, a founder the Pesantren Roudhotut Tholibin Jawar, Mojo Tengah Wonosobo. As a daughter-in-law, he was asked to take part in teaching at the Pesantren Roudhotut Tholibin Jawar. After two years of serving at the Pesantren Jawar, when the leadership of the Pesantren Jawar came the time was passed on by the sister-in-law of Kyai Ibrohim, then Kyai Nur Hidayatullah was advised to establish the pesantren.

He began establishing the Pesantren Al-Mubarak in 1997. He developed pesantren Al-Mubarak as purely *Salafiyah*. This step was taken because he followed the system developed by the Pesantren Tegalrejo Magelang, the place where he studied religion so far. Because of the long- time studying in this Pesantren *Salafiyah*, the Kyai Nur's validity was recognized by the teachers at the Pesantren Tegalrejo. Following the tradition of the educational institution where he studied, Kyai Nur Hidayatullah enjoyed the *salafiyah* education approach more.

The subsequent development of Islam in Wonosobo was marked by the emergence of a strong pesantren in the *tafaqquh fiddin* tradition. If previously Wonosobo was known as pesantren al Qur'an, then slowly but surely in Wonosobo there were pesantren with a strong tradition of mastering *turast*. This is indicated by the study of fiqh and ushul fiqh conducted by Pesantren Al-Mubarak, Manggisan Wonosobo. This pesantren emphasizes the study of *ushul fiqh* as a prominent difference compared to other pesantren. This pesantren devotes itself to religious education in the form of salaf. The programs that are opened are *tsanawiyah* and *'ulya* educator level.

Seeing the opportunity to open *ma'had aly* from Ministry of Religion Affairs, and being encouraged by the support of his teacher, Kyai Nur Hidayatullah immediately proposes his pesantren to obtain an operational permit to carry out *Ma'had Aly*. With the birth of the Minister of Religious Affairs's Decree No. 3844 (2017), the Pesantren Al-Mubarak officially held *ma'had aly* with the *Fiqh & Ushul Fiqh* program, with focus on *Fiqh Siyasah*.

The Development of Academic Culture at *Ma'had Aly*

Ma'had Aly as an Islamic religious college is an institution that has the authority to administer and advance pure Islamic knowledge. According to Ulil Abshar Abdalla, institutions like *Ma'had Aly*, which develops indigineous Islamic scholarship in addition to their authoritative strengths, have certain weaknesses. He called thes institutions tending to be conservative and become part of the orthodoxy should fence off their interests against other groups deemed deviant and heretical (Abdalla, 2015). They should again take into consideration on how the two *Ma'had Aly* are viewed in terms of the development of scientific culture.

Ainul Yakin and Nanda Septiana mentioned 4 scientific traditions that characterize pesantren. First, *muhadhoroh* tradition or debate in the scientific field. This tradition also bring to the

tradition of the *Bahsul masail* among pesantren in solving various social problems. Second, the learning model that emphasizes meeting with the teacher. From here the system of *sorogan* and *bandongan* traditions is introduced. Third, collecting opinions and classic books. This is the main value of pesantren, which is rich in *turast* (classical Islamic sources). Fourth is loving knowledge (Yakin and Septiana, 2019: 14).

To develop the academic culture in pesantren, Silahudin said that there are several ways that pesantren can do. Firstly, pesantren should increase participation and communication with all stakeholders. Secondly, pesantren has to carry out structured development. Third, pesantren has to be enriched with human resources. These changes need to be made because of the society demands of modernization and globalization (Silahuddin, 2016: 368).

Ma'had Aly Sukorejo since its inception, as an old pesantren is certainly a condition with the four characteristics of the scientific tradition above. Specifically in the model of educational development, the development of scientific culture is packaged using a combination of design between academic education in tertiary institutions, pesantren education, and traditional Islamic education. Thus, the education in *Ma'had Aly* Sukorejo uses two approaches at once, namely the scientific and the spiritual approach. By using a scientific approach in studying Fiqh and Jurisprudence, *Santris* are expected to be able to master all the theories, concepts and basic assumptions in Jurisprudence. With a spiritual approach, *Santris* is expected to be able to have the attitude of a *salaf* cleric who is not only competent in the scientific field but also has strong piety in God and flexibility in acting and moving in society. It is hoped that from these two approaches, *santris* can become a cadre of esteemed Muslim scholars.

As a form of integration between higher education and pesantren education, teaching and learning activities also refer to these two approaches. Regarding education in higher

education, the *Ma'had Aly* uses a learning system centered on *Santris* (*santri*-centered), which is an educational approach in which *Santris* are given full authority to search, find, and develop information or knowledge gained while the lecturer as a motivator, facilitator, and director in activities learn how to teach. From this learning system, the activities in the classroom are more directed to discussions between fellow students to arrange their science buildings. Referring to model of pesantren education, *Ma'had Aly* Sukorejo uses *bandongan* and *sorogan* learning models with the guidance of the old and esteemed teachers *Masyayikhs* whose academic capacities have been recognized academically and knowledgeable with integrity in the community. Sorogan learning is carried out by the *Masyayikhs* using one-way and two-way learning methods. With the *bandongan* learning model, *Santris* get the additional vocabulary and scientific insights. Also, they can see and observe directly the typology of the *masyayikhs* to become good model for them.

Combined with these two approaches, *Ma'had Aly* Sukorejo employs five models of approaches, i.e.: textual, *maqashidiyah*, textual- contextual, comparative and critical (*Naqdiyah*). 1) Textual is understanding *nushush in lughowiyah*, *harfiyah* and *tarkibiyah*. This is done in two ways, namely *al-tadm* (guidance of a lecturer) and deliberation (discussion). 2) *Maqashidiyah* is understanding *nushush* carefully and emphasizing on *maqashid al-syar'iyah* (*the very aim of syariah*). 3) Textual-contextual is learning that combines text with context. This learning directs the text to be able to answer and solve contextual problems. 4) Comparative is learning that involves various references of the various works of the mujtahid priests with *muqabalah al kutub al-qadimah wa al- mu'asharrah* (comparison of classic books and contemporary references). 5) *Naqdyah* (critical) is learning by dissecting the book based on the approaches of the *ushul fiqh* theories who then try to criticize and find a better opinion.

In the education process at *Ma'had Aly*, some learning activities are routinely practiced

(curricular) and some learning which are outside the routine (extracurricular). Curricular activities in the form of lectures are performed in a measurable and structured manner based on predetermined academic calendars and calendars. Extra-curricular activities are performed with subject matters to strengthen the culinary education, where time and method are arranged based on the agreement of the supervisors with the *santris* and or agreement among *santris*.

Extra-curricular activities are provided at *Ma'had Aly* Sukorejo in the form of training, *bahtsul masail*, deliberation, *mudzakarah*, and *halaqoh* with various levels from regional, national, and international. Among the extra-curricular activities are published through the publication of the *Washatiyah* journal, *Tanwirul Afkar* magazine, GAMIS bulletin and or book publishing both managed directly by the *Santris* organization namely *Majlis Tantidzi Santris*.

The only obstacle, in the development of academic culture today in *Ma'had Aly* Sukorejo, according to reviewers is that the use of information technology is still very limited. The limitation of access in using information technology has caused *santris* to be in an atmosphere, which is quarantined educationally and not yet open for accessing to information online day by day quickly. *Santri* can be less updated and less fast in responding to the development of science.

In terms of the dialectic of the scientific paradigm, *Ma'had Aly* Sukorejo has made a long jump. For example in the model of renewing the *fiqh* methodology used by *santris* of *Ma'had Aly* Sukorejo. Unlike the tradition of studies in Pesantren in general, which places *ushul fiqh* as a mere introduction to the methodology, the *ma'had aly* appreciates this course more intensively and parallel to the *fiqh* itself. If Pesantren generally position *ushul fiqh* as theories of the Islamic law that do not need to be applied in daily life, it places this discipline as a very strategic epistemology to provide the basis for thinking to be applied in the mechanism of taking practical decisive legal decisions (Djalal, 2019: 7).

Rahman's study mentions that there are three things in the renewal of the methodology of the study of *fiqh* of *ushul fiqh* developed at *Ma'had Aly* Sukorejo: *first* is revitalizing *ushul fiqh*. For *santris*, such thing is to produce laws that bring benefit to the people. *Second* is the diversification of the text that cannot answer the needs and interests of the public good. Then, it looks for another text that can answer all the problems of contemporary Islamic society. Third, the needs through *ta'wil*. This method is carried out if indeed a text is intrinsically meaningful (spontaneously understood) not in favor of the *maslahah*, then the text can be interpreted differently by taking the *ta'wil* way (Rahman, 2018: 60).

The paradigm leap used by *Ma'had Aly* Sukorejo is quite intriguing to the point that this *ma'had aly* got labelled as a liberal one. Musahadi mentioned that there were six things that could explain why the study of Islamic law in *ma'had aly* was strongly colored by liberal thoughts, namely the process of intellectual backward urbanization-dissemination that occurred at *ma'had aly*, the dissatisfaction of the *ma'had aly* community on NU's *fiqh* reasoning, inspiration from liberal thinkers of both classical liberalism and modern liberalism, both local and global, the historical reference of NU's liberal ideas, the caregiver's open-mindedness factor, and *ma'had aly*'s networking factor with NGOs, study institutions and other liberal epistemic communities (Musahadi, 2013: 80).

Meanwhile, *Ma'had Aly* al-Mubarak Manggisan Wonosobo is an institution that chooses *salafiyah* model as the education system. In line with such model, the pesantren organizes education levels from *diniyah wustho (intermediate)* and *diniyah ulya (advance)* programs to *ma'had aly*. This choice is inseparable from the educational background of the caregivers who are indeed the alumni of pesantren *salafiyah*. The pesantren did not open a public school for its *santris*.

Likewise, *Ma'had Aly* Manggisan chooses *fiqh-ushul fiqh*, as a focus study. This choice is the

most realistic. Most pesantren in Indonesia teach *fiqh* books ranging from beginners level *Safinatun Najah* to advanced levels such as *Ihya 'Ulumuddin*. This Pesantren teaches *fiqh* and *ushul fiqh* lessons from its formal *diniyah* education with the highest system credit semester process. At the *Tsanawiah* level 6 weeks per week, while at the *Aliyah* level 5 hours. It is the highest number of hours compared to other subjects.

General competencies that are expected to be possessed by *santris Ma'had Aly* Manggisan take account of 1) Being able to apply scientific knowledge in the context of duties and functions as religious beings and part of social interaction in society; 2) Being able to provide scientific answers and solutions to issues, discourses and negative tendencies that arise in the community in the religious realm, especially in relation to *muamalah* by paying much more attention to the aspects of the source of law and the value of *masalah* for humanity; 3) being able to be a reference and *uswah* with the morals of the good *karimah* for the community environment; 4) being able to apply logical, critical, systematic and innovative thinking in the context of the development or implementation of religious knowledge, especially *muamalah*, which pays attention to and applies aspects of appropriate reference sources and *masalah* values for humanity; 5) being able to independently compile scientific study descriptions in the form of a thesis (book) or final project report and upload it on the college website (Profile *Ma'had Aly* al-Mubarak Manggisan).

Whereas the special competence expected by the *santris Ma'had Aly* Manggisan Wonosobo is to have ability in dealing with clear and problematic legislation on the development of economic discourse whose normative value is not recognized by scholars in classical literatures. It employs the methods of *ushuliyah* rules that do not conflict with the principles of *muamalah* so they can protect the perpetrators of *muamalah* from doubtful legal transactions.

The appearance of *Ma'had Aly* Manggisan grows into a yearning for the development of

tafaqquh fiddin in the southern Central Java region. After the Pesantren Tegalrejo Magelang became the role model of *salafiyah* pesantren in Southern Central Java, followed by the presence of the Pesantren Al-Mubarak Manggisan. The founder Kyai Nur Hidayatullah himself was a student or *santri* from the Pesantren Tegalrejo.

As a pioneering tertiary education, from this study, it is recognized that *Ma'had Aly* Manggisan has been trying to improve itself to become a standard higher education institution. Therefore, it is recognized that there are still many things that must be accomplished from the *ma'had aly*. The choice of *fiqh & ushul fiqh* is a knot of the tendency of the majority of *salafiyah* pesantren in Indonesia.

The choice of *Fiqh & Ushul Fiqh* in the *Ma'had Aly* Al-Mubarak Wonosobo will then be directed towards strengthening *fiqh siyasah* (the study of a nuanced *fiqh* politics). The choice of *fiqh siyasah* for *Ma'had Aly* Al-Mubarak is interesting for the city of Wonosobo has a connection with the history of politics in Mataram, where one of the descendants of Ki Wonosobo (the Founder of Wonosobo City) is Ki Juru Martani who had a stake in the establishment of the Sultanate of Mataram. This position makes *Ma'had Aly* Al-Mubarak strategic and has potential to become a center of Islamic and political studies in the context of the historicity of Java.

As a newcomer to the development of tertiary education, there are some serious problems tackled by *Ma'had Aly* Manggisan in terms of both implementation and substance of focus study. From the organizing aspect, the *ma'had aly* proceeds evolutionary phase that follow developments in order to be achieved by this institution. In terms of infrastructure, the *ma'had aly* still utilizes the study rooms owned by pesantren. The implementation of *ma'had aly* does not yet have its own location. This implies that all assets owned by pesantren are functionally shared. There are pluses and minuses of this model, the excess costs can be reduced because all parties can take advantage of existing facilities and only require strict scheduling. The drawback,

the management of *ma'had aly* seemed to be worked on casually and less focused.

In terms of the resonating capacity of substance-related to the choice of focus study, *Ma'had Aly* Manggisan Wonosobo needs to work even harder to improve the academic culture in this pesantren. In my opinion, the *Ma'had Aly* needs to recruit educators who have qualified pedagogical abilities. Furthermore, it should be equipped with library that offers many books and publish the results of scientific writing in the form of proceedings, journals, and other media publications.

Scientific Writing Skills in *Ma'had Aly*

The Indonesian Institute of Sciences (LIPI) declares that scientific papers must meet scientific standards such as logical, objective, systematic, reliable, planned and accumulative (*Pedoman Karya Tulis Ilmiah*, 2012: 9). To check the readiness of *santri* in scientific writing is through the level of participation of *santri* in sending call for paper in national or international event. By chance in 2019, the Ministry of Religious Affairs (MoRA) made two calls for paper activities. First, the activities organized by the Center for Religious Education Research are the *1st International Conference on Religion and Education* (INCRE). This activity invited academics from both public and religious tertiary institutions including *ma'had aly*. In this event, the Indonesian *Ma'had Aly* Association (AMALI) was involved as one among the institutions that sponsored the program. Second, the activities carried out by the Directorate of Diniyah and Pesantren Education. This activity was packaged in the form of a call for paper *Santri Nusantara Conference of Thought*. This activity was held in commemoration of the 2019 *santri* day.

The *santris'* responses were different in these two activities. In the former, the number of *santri* sending their papers is very small. This is very possible since the language required in writing it must be in English. Another reason is the

possibility that *santris* still do not want to fight directly with academics outside the pesantren. While in the later, the number was fantastic, it reached up to 500 manuscripts of *santris*. This is because there was no language required for writing the papers.

The above facts show at least three things in pesantren. *Firstly*, the scientific writing skills in pesantren, marked by the sending of call for papers on *santri day*, have developed at some level. This is marked by the papers submitted at the event. Through this fact, there is the possibility of and hope for a mobilization effort in developing their writing skills. *Secondly*, the pesantren world generally is not ready if it is openly contested with others. This is indicated by the lack of *santri* sending papers at the international conference event organized by the Ministry of Religion's R&D Agency. *Third*, *santris* are still not confident to follow the delivery of English papers.

Departing from the above facts, it does not mean that the pesantren world does not have a high scientific tradition. Among pesantren traditions is the free-thinking tradition. This is acknowledged by the pesantren alumnus as follows. Hatim Gazali and Abd Malik stated that *ma'had aly* promotes freedom of thinking. The curriculum used in this pesantren enables *santris* to think without restraint since the various books used lead the *santris* to understand the differences of thought among Muslim scholars. The access to classical and contemporary Islamic sources of the development of Islamic studies stirs *santris* to go out of dogmatism (*taqdis al-afkar al-diniyah*). Moreover, *ma'had aly* focuses on the methodology (*ushul fiqh*), rather than its products (*fiqh*), giving the space to think liberally based on the local situation. In *Ushul al-Fiqh*, reason (*al-aql*) has a special position for interpreting the source of law (al Qur'an and hadith), contextualize and change the previous laws codified by Muslim scholars. Furthermore, teachers (*ustaz, Kyai*) in *ma'had aly* also have a liberal understanding of Islam (Gazali and Malik, 2009: 304).

One of the liberal nuances of writing related to the Christmas celebration, *Santri* Sukorejo writes that not wrong attending Christmas celebrations as long as it is not celebrated in places filled with idols or the other non-Muslim symbols. This paper they exposed in the bulletin monthly *Ma'had Aly* Sukorejo *Tanwirul Afkar* or in the book *Fiqh Progresif* (Baisuki & Ta'rif, 2017: 467).

The tradition of free-thinking that seems to have begun to develop in *ma'had aly* has not been positively correlated with the spirit of contestation in the world of writing. Although the study of various literature provides the possibility of religious understanding of the richer *santris* even more varied. The tendency of *ma'had aly* to choose the *fiqh* and *ushul fiqh* program tends to explore the problems of Islamic law. This perspective causes *santris* in determining and formulating a problem to be more studied from its *ushul fiqh* (methodology) rather than departing from its *fiqh* product.

This freedom of thought is an important capital of the *ma'had aly* in contributing to the development of science when it is revealed through scientific writing. It's just that freedom of thought seems not directly proportional to the enthusiasm of *santris* in scientific writing. To read the dynamics of the tradition of writing creativity, we try to look at two cases of *ma'had aly*, which we make as a case analysis.

In the case of Pesantren Sukorejo, the embryo of enthusiasm in writing, according to the informant that the writer met, actually began a long time ago, around 1950. At that time when Kyai As'ad Syamsul Arifin was asked to make a speech about the Islamic economic system in a constituent assembly, Kyai As'ad had time to write the text of his speech. This work became the first written work to start the writing tradition by the Kyai in the Pesantren Sukorejo. Indeed, it is true that the tradition of writing has not been the main lesson in pesantren. Because in the context of pesantren, the impression is awakened that the authority of religious scholarship is in the hands of the *Kyai*.

Through a long journey, until now at the *Ma'had Aly* Sukorejo the scientific writing began to develop. The author sees that the Pesantren

Situbondo in addition to being a new hope in pesantren-based religious thought, many writings were present from this pesantren. In general, the papers in Pesantren Sukorejo are grouped into three categories, namely: first, papers using *pegon* letters in Javanese; second, written works that use Arabic languages; and thirdly papers that use Latin letters in the Indonesian language.

This *santri* writing with *Pegon Arabic* letters marks the first generation of writing in the Pesantren Sukorejo. It is started since Kyai Syamsul Arifin wrote books. His books use Arabic *pegon* script using Madura language. This is consistent with the language of motherland Kyai Syamsul Arifin who was born from Madura. A large number of Arabic writings in Maduranese *pegon* makes Madura seem to be the mother tongue for this pesantren. From here at once seemed to mark that Madura intellectualism developed in Situbondo. Kyai Samsul Arifin's writing is widely known among *santris* of Sukorejo named *Aqaid Saeket* (Aqeedah 50). This book was written by two people, the first half was written by Kyai Syamsul Arifin himself and the second half was written by Kyai As'ad Syamsul Arifin. This writing is used as a thought every time before the Isha prayer congregation in Pesantren Sukorejo, even in the community where there are Pesantren Sukorejo alumni who become leaders.

Arabic writing

From the tradition of using Arabic letters as a medium for writing ideas, the next generation emerged writing thoughts through the language of origin Arabic. Even, recently Arabic writing began to appear in Sukorejo. His pioneering Arabic writing can be traced since Kyai Dhofir Munawwar. There are Arabic *syiir* writings about the importance of learning *nahwu*, *shorof*, *mantiq*, and *balaghah*. This article is usually read as an introduction to the recitation of the Isha language and an introduction to the Friday *Legi* morning study at the caregiver's house.

In addition to local languages, writing works also appear in the Indonesia language. The next

work, Kyai As'ad since 1950 has begun writing, said by Muhyidin Wakhid, senior teacher at *Ma'had Aly* Sukorejo. He mentioned four papers written directly by Kyai As'ad Syamsul Arifin in Indonesian, namely the *Sistem Ekonomi Islam*, *Tauhid*, *Ad Dzarrah Al Yatamah*, and *Isro' Mi'roj*.

Although the tradition of writing at the Pesantren Sukorejo has long begun, the development of writing in this pesantren environment is still limping along. Finally, the publication of Ibrahim, the only publishing house within the Pesantren, was forced to close due to a strong warning from IKAPI, because it had never reported the results of his work.

Development of scientific writing culture in Pesantren Sukorejo is determined by the following things: *Firstly*, most of the teachers in pesantren continue their tertiary education in formal tertiary institutions such as STAIN, IAIN or UIN. This has had a positive influence on how the Pesantren Sukorejo received scientific culture from the universities. *Secondly*, the scientific tradition of formal tertiary education was adapted into one of the formal tertiary educational institutions in the Pesantren Sukorejo. The pesantren, which open formal higher education, have a better culture academic (Mushfi, 2017). There are at least 6 higher education institutions in this Pesantren Sukorejo which include the Institute of Islamic Religion (1968), *Ma'had Aly* (1990), Computer and Information Academy (2000), Fisheries Academy (2001), Postgraduate Program (2003), Midwifery Academy (2008). *Third*, pesantren Sukorejo actively participates in various scientific writing events in various ministries like a call for paper from the Religious Research and Development Agency.

Just that the development of this critical and actual academic culture is hampered by scientific facilities that are permitted to be used in this *ma'had aly*. Inadequate libraries, a limited number of books, access to digital-based information which is still limited become separate obstacles for *santris* to explore their abilities in developing knowledge. The existing library is still a concern, located in the corner of the Hall with

dark conditions and lots of dust on the books.

The development of the writing tradition in pesantren is not directly followed by other pesantren. For example, in the *Ma'had Aly* Manggisan. Even though both pesantren are the same as *salafiyah*, but *Ma'had Aly* Manggisan it is still very young. That makes the carrying capacity in creating scientific traditions and scientific writing is still very limited. Some supporters who can raise the scientific culture of *Ma'had Aly* Manggisan are that this pesantren has begun to get used to doing *bahsul masail* in trying to solve various religious problems. Another supporting factor, *ma'had aly*, is starting to open up with the presence of formal tertiary education graduates from outside the pesantren.

This day, academic culture and scientific writing culture in *Ma'had Aly* Manggisan have not been supported by an adequate instruments. The absence of scientific journals, book publishing, restricted internet access, limited libraries are problems that must be seriously solved so that this *ma'had aly* can build a more conducive academic culture. Especially with the internet, the limitations of internet access for students, are far behind with peer students in general education in terms of information, especially the writing trend that has developed rapidly in cyberspace (Dewojati, 2018: 51).

With the rise of academic culture, in turn, it will elevate and build the tradition of scientific writing among *santris*.

Lesson Learnt from Two Cases

From the two cases of *Ma'had Aly* Sukorejo and *Ma'had Aly* Manggisan, although the academic culture and scientific writing in Pesantren Sukorejo are more advanced, each of the pesantren still needs improvement. In the case of *Ma'had Aly* Sukorejo, the limitations of supporting facilities in the form of its library has to be addressed closely by making the library more feasible and adequate. The library should not only be a place to store books, which is still far from academic culture. This is indicated by the lack of reading facilities and the presence

of *santris* in the library. Also the development of access to technology and information media seems to be worth considering, so that *santris* can quickly capture and respond to social problems.

Next is the comparison matrix between both *ma'had aly* in creating the academic culture and scientific writing culture. In a whole *ma'had aly* Sukorejo Situbondo has more aspects that support the development of scientific writing culture on *santris*.

Table 3. Making Scientific Writing Culture in Pesantren

Aspect	Indicators	<i>Ma'had Aly</i> Sukorejo Situbondo	<i>Ma'had Aly</i> Manggisan Wonosobo
Academic Culture	Freedom of Think	Available	No evidence
	Forum Discussion (Bahsul Masail, Seminar)	Bahsul Masail	Bahsul Masail
	Openness Kyai	Available	No evidence
	Library	Not optimal	Not optimal
	Interaction with modern education institution	University Graduate Teachers	Teachers
	Internet access	Limited	Limited
Writing Culture	Publishing Book	Available	Not available
	Journal	Wasathiyah Journal	Not available
	News	<i>Tanwirul Afkar</i> magazine, GAMIS bulletin	Not available
	Writing Skills course	Session Studies	Session Studies
	Writing competition	Participate in a writing competition	Not participate yet

In the case of *Ma'had Aly* Manggisan, this institution must fight even harder to advance academic culture. Some prerequisites for the improvement of academic culture and scientific inquiry need to be prepared immediately such as the availability of media for publication, publishing, journals, library availability and access to information. The prerequisites that must be completed by *Ma'had Aly* Manggisan are heavier considering that this *Ma'had Aly* was built not from the pesantren tradition, which tries to marry public education with pesantren education, but pesantren which tries to build scientific tradition from pure pesantren, especially pesantren with the *Salafiyah* model.

The factors that make *Ma'had Aly* Sukorejo successful in strengthening academic culture and scientific writing, according to reviewers need to be developed in other *Ma'had Aly* such as the openness of pesantren leaders. The strength of the Kyai to hold the authority of religious scholarship is often the reason for the reluctance of the *santri* to express religious thought. Culture to contribute to scientific knowledge, which is not yet high is the main reason for pesantren to not move forward in scientific writing. Pesantren graduates still communicate more of their knowledge with orality, and only a few develop it in written communication.

CONCLUSION

In general *Ma'had Aly* Sukorejo is better than *Ma'had Aly* Manggisan in developing the tradition of scientific writing. There are some notes related to the development of writing traditions in pesantren. *Firstly*, the lack of writing tradition among *santris* is due to several reasons such as their weak writing skills and the academic culture that is less supportive. *Secondly*, the development of a tradition of scientific writing requires the support of the academic culture that available at pesantren. Academic traditions such as discussion habits and *bahsul masail* in pesantren are not enough to encourage *santris* to start building writing traditions. *Third*, several conditions that prevent the development of writing tradition need

to be addressed immediately, such as the habit of delivering religious messages only through oral speech, the freedom of thought that has not yet been developed, the limitation access to online information.

This paper recommends the need for pesantren breakthroughs to build a culture of writing skills. The habit of conveying religious messages through oral lectures needs to be developed in the direction of the writing publication. The elements that exist in the development of academic culture and scientific writing as in the table 3 need to be fulfilled. It is time for pesantren to contribute to the advancement of empirical research on social and religious phenomena in society through scientific writing publications.

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