



Quo Vadis Hadith Studies in Islamic Boarding Schools in Al-Jabiri's Perspective

Wahidul Anam¹, Mubaidi Sulaeman², Andi Ardiyan Mustakim³, Afriadi Putra⁴, Lukmanul Hakim⁵

^{1,3} Institut Agama Islam Negeri Kediri, Indonesia

²Universitas Islam Tribakti Lirboyo Kediri, Indonesia

^{4,5}Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

Email: wahidulanam_74@iainkediri.ac.id, mubaidisulaeman@uit-lirboyo.ac.id, andiehartop@iainkediri.co.id, afriadi.putra@uin-suska.ac.id, man89th@gmail.com

Received: 11-10-2023

Revised: 02-04-2024

Accepted: 03-06-2024

Abstract

This study investigates the paradigm shift and evolving objectives of hadith studies at Ma'had Aly Hasyim Asy'ari in Jombang, utilizing Muhammad Abid Al-Jabiri's Arabic reasoning as a framework. The research is crucial for understanding the profound impact on Islamic boarding school education, particularly at Ma'had Aly, amidst transformative educational changes. Using a descriptive-corrective approach and applying the Miles and Huberman Theory, data from primary sources (interviews and observations) and secondary sources (tabloids, magazines, and online opinions) were analyzed. The findings highlight significant educational shifts at Ma'had Aly Hasyim Asy'ari in Jombang. Historically, Ma'had Aly has employed *irfani* and *Bayani* reasoning within hadith studies to diverge from Western *Burhani-rationalism*, aiming to preserve Islamic scholarship. However, recent trends suggest a move towards standardized Islamic education, potentially diminishing the unique characteristics of *irfani* and *Bayani* reasoning. Additionally, Ma'had Aly's educational objectives are responding to global changes, emphasizing formal recognition to enhance graduates' global standing. This pursuit of formality, however, risks eroding Ma'had Aly's intellectual identity, potentially aligning it with the *Burhani-oriented* reasoning mandated by the national education system. The theoretical implications include understanding contemporary Islamic education dynamics and the balance between local traditions and global influences. Ma'had Aly's educational evolution highlights the challenge of maintaining tradition amid global educational standardization, underscoring broader implications for Islamic education in modern contexts.

Keywords: Paradigm Shifting, Hadith Studies, Ma'had Aly, Islamic Reasoning in Pesantren, Hadith Learning Course.

Abstrak

Penelitian ini menyelidiki pergeseran paradigma dan perkembangan tujuan studi hadis di Ma'had Aly Hasyim Asy'ari Jombang, dengan menggunakan nalar Arab Muhammad Abid Al-Jabiri sebagai kerangka kerja. Penelitian ini sangat penting untuk memahami dampak mendalam pada pendidikan pesantren, khususnya di Ma'had Aly, di tengah perubahan pendidikan yang transformatif. Dengan menggunakan pendekatan deskriptif-korektif dan menerapkan Teori Miles dan Huberman, data dari sumber primer (wawancara, observasi) dan sekunder (tabloid,

majalah, opini online) dianalisis. Temuan penelitian ini menyoroti pergeseran pendidikan yang signifikan di Ma'had Aly Hasyim As-sari Jombang: 1) Secara historis, Ma'had Aly telah menggunakan penalaran irfani dan bayani dalam studi hadis untuk berbeda dari rasionalisme burhani Barat, yang bertujuan untuk melestarikan keilmuan Islam. Namun, tren terkini menunjukkan adanya pergerakan menuju pendidikan Islam yang terstandarisasi, yang berpotensi mengurangi karakteristik irfani dan bayani yang unik. 2) Tujuan pendidikan Ma'had Aly menanggapi perubahan global, menekankan pengakuan formal untuk meningkatkan kedudukan global lulusan. Namun, pengajaran formalitas ini berisiko mengikis identitas intelektual Ma'had Aly, yang berpotensi menyelaraskannya dengan penalaran berorientasi burhani yang diamanatkan oleh sistem pendidikan nasional. Implikasi teoritisnya termasuk memahami dinamika pendidikan Islam kontemporer dan keseimbangan antara tradisi lokal dan pengaruh global. Evolusi pendidikan Ma'had Aly menyoroti tantangan untuk mempertahankan tradisi di tengah standarisasi pendidikan global, menggarisbawahi implikasi yang lebih luas untuk pendidikan Islam dalam konteks modern.

Kata kunci: Pergeseran Paradigma, Studi Hadis, Ma'had Aly, Penalaran Islam di Pesantren, Mata Kuliah Pembelajaran Hadis

INTRODUCTION

The study of hadith holds a central position in Islamic scholarship, serving as the second primary source after the Quran for understanding the teachings and practices of Islam.¹ In Indonesia and other countries with significant Muslim populations, the tradition of hadith studies at Islamic boarding schools (*pondok pesantren*) plays an essential role in Islamic education.² Pesantren, as a traditional educational institution, has played a crucial role in the generation of Muslims by understanding and internalizing Islamic values, including the study of hadith.³ However, in recent decades, there has been a paradigm shift in hadith studies in Islamic boarding schools.⁴ This is evidenced by the evolving academic approaches and methodologies employed by Islamic scholars and educators.⁵ This shift is influenced by global dynamics, where pesantren are no longer solely interacting within local contexts but are also exposed to modern philosophical thoughts and rationalistic approaches that influence religious studies.

The intellectual contributions of Muhammad Abid Al-Jabiri, a renowned contemporary Muslim thinker specializing in modern Arabic thought, offer an innovative perspective on the

¹ Istianah Istianah and Sri Wahyuningsih, “The Hadith Digitization in Millennial Era: A Study at Center for Hadith Studies, Indonesia,” *QIJIS (Quodus International Journal of Islamic Studies)* 7, no. 1 (June 3, 2019): 25–44, <https://doi.org/10.21043/qjis.v7i1.4900>.

² Tarmizi M. Jakfar et al., “The Struggle Between Salafi Scholars And Islamic Boarding School Scholars: The Controversy Over The Practice Of Fiqh Hadith In Aceh And North Sumatra, Indonesia,” *Jurnal Ilmiah Islam Futura* 23, no. 1 (February 20, 2023): 88–109, <https://doi.org/10.22373/jiif.v23i1.17733>.

³ Ronald Lukens-Bull, “MADRASA BY ANY OTHER NAME: Pondok, Pesantren, and Islamic Schools in Indonesia and Larger Southeast Asian Region,” *JOURNAL OF INDONESIAN ISLAM* 4, no. 1 (June 1, 2010): 1–21, <https://doi.org/10.15642/JIIS.2010.4.1.1-21>.

⁴ Achmad Hasibul Ma'arif, “Shifting Hadith Literature in Indonesian Pesantren from the 20th Century to the Present,” *Journal of Hadith Studies* 3, no. 2 (2020), <https://www.journal.islamicateinstitute.co.id/index.php/johs/article/view/828>.

⁵ Azaki Khoirudin et al., “Trensains: The New Pesantren and Shifting Orientation of Islamic Education in Indonesia,” *Jurnal Pendidikan Islam* 11, no. 2 (December 30, 2022): 121–35, <https://doi.org/10.14421/jpi.2022.112.121-135>.

study of hadith.⁶ Al-Jabiri emphasizes the significance of employing reason and philosophical approaches in comprehending religious texts, particularly hadith. His perspective encourages researchers and academics to reconsider the traditional approach to hadith studies in Islamic boarding schools.⁷ The fundamental question of the future direction of hadith studies (*quo vadis*) within Islamic educational institutions, particularly Islamic boarding schools, is pertinent amid rapid global changes in the field of education.

As an Islamic boarding school, Ma'had Aly Hasyim Asy'ari in Jombang set a standard competency for its graduates, which included the ability to master, understand, internalize, practice, and teach the contents of specific texts. This competency is demonstrated through the progressive mastery of texts, starting from simple to complex, easy to difficult, and thin to thick. These texts are referred to as "*kitab kuning*" (yellow books), named after the yellow paper on which they are printed. They are also known as "*gundul*" (bald) books because they lack diacritical marks.⁸

However, this changed when several boarding schools began to establish higher education programs in the form of Ma'had Aly. Islamic boarding schools, which traditionally do not require standardized education, are presently under pressure to adopt standardized curricula. This threatens the integrity of their educational paradigm, which balances *bayani*, *irfani*, and *burhani* reasoning, and risks pushing them towards an extreme focus on *bayani* and *burhani* thinking.⁹ This is evident from the data obtained by researchers at Ma'had Aly Hasyim Asy'ari in Jombang, which has a Hadith Science specialization that tends towards an extreme *bayani* focus. However, efforts by Ma'had Aly managers are underway to restore a balance in reasoning by including courses that were previously uncommon in Islamic boarding schools, such as the sociology of religion, philosophy of language, and others.

Previous research related to Ma'had Aly education, particularly the study "The Dynamics of Hadith Studies in Hasyim Asy'ari Tebuireng Pesantren Jombang: From Classical to Ma'had 'Aly," sheds light on the evolution and intensification of Hadith studies within Indonesian Islamic boarding schools.¹⁰ This research highlights Hasyim Asy'ari Tebuireng Pesantren in Jombang as a pivotal institution in which the tradition of studying Hadith books

⁶ A. Halil Thahir, "Dari Nalar Literalis-Normatif Menuju Nalar Kontekstualis-Historis Dalam Studi Islam," *Islamica: Jurnal Studi Keislaman* 5, no. 1 (September 1, 2010): 1–14, <https://doi.org/10.15642/islamica.2010.5.1.1-14>.

⁷ Anwar Ma'rufi et al., "Burhani Epistemology in The Scientific Development of Contemporary Pesantren," *Tafsir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (April 21, 2024): 301–14, <https://doi.org/10.31538/tijie.v5i2.937>.

⁸ Mujahid Ansori, "Pengembangan Kurikulum Madrasah Di Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 41–50, <https://doi.org/10.31538/munaddhomah.v1i1.32>; Muhammad Nawawi Fathullah et al., "Management of Digital Literacy-Based Work Practice Training in The Boarding School Environment," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (January 23, 2023): 1–11, <https://doi.org/10.31538/munaddhomah.v4i1.230>; Fauziyatul Iffah and Yayuk Fauziyah, "Marketing Management of Boarding School in Increasing Community Interest," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 2 (July 23, 2021): 309–22, <https://doi.org/10.31538/ndh.v6i2.1574>.

⁹ Firdaus Wajdi and Rihlah Nur Aulia, "Ma'had 'Aly and the Challenge of Modernizing Islamic Education in Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 2 (July 22, 2019): 173–90, <https://doi.org/10.21009/hayula.003.2.04>.

¹⁰ Muhammad Alfatih Suryadilaga, "Dinamika Studi Hadis Di PP Hasyim Asy'ari Tebuireng Jombang: Dari Klasikal Hingga Ma'had 'Aly," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 3, no. 2 (2019): 119–34.

has transitioned dynamically. It evolved from classical methods at the madrasah level (both at the Mts. and MA levels) to a more sophisticated and comprehensive approach within the Ma'had 'Aly framework. The study underscores a notable increase and deepening in the scope of hadith studies within Ma'had 'Aly, with a specific emphasis on authoritative hadith books (*mu'tabar*). This evolution signifies a departure from earlier methods practiced at lower educational levels, such as *bandongan* and *sorgan*, towards more rigorous academic engagements with Hadith literature.

Moreover, the findings from the study align with the assertion made by Juandi and Yasid in their work on "Discourse of Islamic Jurisprudence in Indonesian Ma'had Aly between Taqlidy and Manhajy," reinforcing the notion that Ma'had Aly institutions represent autonomous educational entities that independently shape their educational and scholarly direction, not tethered to government-imposed standards.¹¹ Building on these insights, the research titled "*Quo Vadis* Hadith Studies in Islamic Boarding Schools in Al-Jabiri's Perspective" aims to explore the trajectory and prospects of hadith studies within Islamic boarding schools, particularly through the theoretical lens of Al-Jabiri's perspective. This investigation seeks to provide a nuanced understanding of how hadith studies continue to evolve within the Ma'had Aly context, considering both traditional foundations and contemporary influences that shape pedagogical approaches and scholarly methodologies. By integrating the conclusions and implications from earlier studies, this research contributes to a comprehensive examination of the dynamics and significance of hadith studies in Indonesian Islamic education, offering valuable insights into the evolving landscape of religious scholarship within the context of Islamic boarding schools.

Based on existing research, this study holds particular significance due to the paradigm shift in the management of Ma'had Aly. This shift could impact the understanding and interpretation of hadith among younger generations of Muslims. If the traditional academic approach is supplanted by a more rationalist or modern approach, it may alter the foundational aspects of Islamic understanding in pesantren settings.¹² Second, in the era of globalization, marked by increasing intercultural interactions, this research prompts us to understand how pesantrens adapt to global dynamics without compromising the essence and authenticity of their traditional Islamic education. Given the exposure to modern thought, including rationalism, it is crucial to explore how pesantren uphold scholarly integrity while navigating contemporary challenges.¹³ Therefore, this study aims to investigate the paradigm shift and emerging directions in hadith studies within Islamic boarding schools, with a specific focus on the perspective of

¹¹ Wawan Juandi and Abu Yasid, "Discourse of Islamic Jurisprudence in Indonesian Ma'had Aly between Taqlidy and Manhajy," *JOURNAL OF INDONESIAN ISLAM* 10, no. 1 (June 18, 2016): 139–58, <https://doi.org/10.15642/JIIS.2016.10.1.139-158>.

¹² Mursal Aziz et al., "Tahfidzul Qur'an Curriculum Media Innovation in Islamic Boarding Schools," *Tajkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (April 2, 2024): 235–49, <https://doi.org/10.31538/tjje.v5i2.970>; Kardi Kardi et al., "Challenges of Online Boarding Schools In The Digital Era," *At-Tadzkiir: Islamic Education Journal* 2, no. 1 (March 8, 2023): 37–51; Ani Aryati and A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities," *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 30, 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>.

¹³ Muslimah Muslimah et al., "Stress and Resilience in Learning and Life in Islamic Boarding School: Solutions for Soft Approaches to Learning in Modern Times," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 3 (October 16, 2019): 421–33, <https://doi.org/10.31538/nzh.v2i3.1175>.

Muhammad Abid Al-Jabiri. This analysis seeks to provide deeper insights into the challenges and opportunities encountered in the evolution of hadith studies in traditional Islamic educational institutions.

RESEARCH METHOD

The research entails gathering essential data to investigate hadith studies, along with the intellectual outputs generated by Ma'had Aly Hasyim Asy'ari in Jombang.¹⁴ This involves utilizing field research methods, where data is collected through observation, interviews, and documentation.¹⁵ Initially, the focus is on mapping the *status quo* and dynamics of hadith studies within pesantren, particularly at the Ma'had Aly level. Subsequently, an evaluation will be conducted to assess the collaborative process of enhancing the scholarly development of hadith studies within pesantren alongside Ma'had Aly programs. Furthermore, a crucial aspect of examining the innovative endeavors in "revitalizing hadith studies" within pesantren and Ma'had Aly higher education levels is the compilation and analysis of resultant intellectual outputs. Finally, the research culminates in the composition of a report, wherein the collected data are analyzed and presented in the form of a scholarly paper or article.¹⁶

Technical Data Analysis Using the Miles and Huberman Theory involves three steps: data collection, data reduction, data presentation, and verification and summarization.¹⁷ This category involves data collected first and from sources using methods, such as surveys, interviews, or direct observations. These primary data sources provided specific and detailed information that was directly aligned with the research objectives. For instance, conducting interviews with key stakeholders or subject matter experts enabled the acquisition of nuanced and detailed data that were directly relevant to the research questions. The inclusion of primary data collection methods ensures the study's findings are based on firsthand information and insights gathered directly from individuals or sources closely associated with the research focus, as exemplified by M. Djamarudin Miri, Ahmad Syakir Ridwan, Nur Hannan, M. Farid Zaini, Lutfi Sahal, M. Muthoharun Afif, M. Miftahul Huda, and Najib Junaidi. Secondary data were obtained from sources such as tabloids, magazines, bulletins, online opinions, and other relevant written documents, mostly gathered from field observations and online sources. Primary data were obtained from primary sources, such as interviews and observations.¹⁸

In 2023, a series of observations related to the study of hadith at Ma'had Aly Hasyim Ash-shari in Jombang were conducted nine times. These observations aimed to gain an in-depth understanding of the hadith education and learning conducted at the institution. Each observation was conducted carefully and systematically from January 7, 2023, to April 29, 2023. During these observations, researchers scrutinized various activities related to hadith learning, including teaching methods, materials taught, interactions between teachers and students, and

¹⁴ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

¹⁵ Leslie A. Curry, Ingrid M. Nembhard, and Elizabeth H. Bradley, "Qualitative and Mixed Methods Provide Unique Contributions to Outcomes Research," *Circulation* 119, no. 10 (March 17, 2009): 1442–52, <https://doi.org/10.1161/CIRCULATIONAHA.107.742775>.

¹⁶ Curry, Nembhard, and Bradley.

¹⁷ Karen Locke, "The Grounded Theory Approach to Qualitative Research," 2002.

¹⁸ Jane Elliott, *Using Narrative in Social Research: Qualitative and Quantitative Approaches* (Sage, 2005).

the overall learning atmosphere in the classroom. The data collected from these observations provide a comprehensive picture of the hadith teaching practices at Ma'had Aly Hasyim Ash-shari in Jombang. The results of the observations are expected to offer valuable insights into the development of religious education at the institution and to contribute to research in the field of hadith studies more broadly.

RESULTS AND DISCUSSION

Islamic Boarding Schools and the Dynamics of Education

Traditional Islamic boarding schools differ from modern educational institutions in their approaches to curriculum management. Unlike modern schools, they do not adhere to formal curriculum structures. Instead, their curriculum comprises *funun kitab* (books) taught in Santri. Books from various disciplines, selected by the *Kiai*, are studied meticulously before progressing to more advanced texts.¹⁹ The completion of the learning program is not measured by units of time or mastery of specific topics. Instead, it is determined by the Santri's thorough understanding and comprehension of the books they study.²⁰

The standard competency for pesantren graduates encompasses the mastery, understanding, appreciation, practice, and teaching of specific books as determined by the curriculum. This competency is demonstrated through the gradual mastery of books, progressing from lighter to heavier, easier to more challenging, and thinner to thicker volumes.²¹ The term "*kitab kuning*" refers to these books because they are printed on yellow paper. They are also known as "*gundul*" (bald) books because they lack embellishments or illustrations.²²

Classical Islamic books are typically taught by the caretaker of the pesantren (*Kiai*), who often employs teaching methods such as *Sorogan*, *Wetonan*, and *Bandongan*. These traditional methods facilitate the instruction of classical Islamic texts in pesantren, as elucidated by Zamakhsyari Dhofier.²³ Islamic teachings in pesantren can be classified into eight main groups: (1) *Nabwu* (syntax) and *Sharaf* (morphology); (2) *Fiqh* (jurisprudence); (3) *Ushul al-Fiqh* (principles of jurisprudence); (4) *Hadith*; (5) *Tafsir* (exegesis); (6) *Tauhid* (theology); (7) Sufism and Ethics; and (8) Other branches such as *Tarikh* (history) and *Balaghah* (rhetoric). These teachings are typically contained in the yellow books, reference books, and textbooks used within Islamic boarding schools in Indonesia. Understanding these texts is facilitated by specific learning methods employed by these institutions, which have been introduced and implemented over a long period.²⁴

¹⁹ Noor Hamid and Muhammad Iqbal Juliansyahzen, "Prophetic Leadership in Pesantren Education: Study at Pondok Pesantren Universitas Islam Indonesia," *Jurnal Pendidikan Islam* 6, no. 2 (December 27, 2017): 349–69, <https://doi.org/10.14421/jpi.2017.62.349-369>.

²⁰ Hamid Fahmy Zarkasyi, "Modern Pondok Pesantren: Maintaining Tradition in Modern System," *TSQAQAFAH* 11, no. 2 (November 30, 2015): 223–48, <https://doi.org/10.21111/tsaqafah.v11i2.267>.

²¹ Abdul Halik, "Paradigm of Islamic Education in the Future: The Integration of Islamic Boarding School and Favorite School," *Information Management and Business Review* 8, no. 4 (2016): 24–32.

²² Andik Wahyun Muqoyyidin, "Kitab Kuning Dan Tradisi Riset Pesantren Di Nusantara," *IBDA : Jurnal Kajian Islam Dan Budaya* 12, no. 2 (2014): 119–36, <https://doi.org/10.24090/ibda.v12i2.441>.

²³ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (LP3ES, 1982).

²⁴ Ronald A. Lukens-Bull, "The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java. By Zamakhsyari Dhofier. Tempe: Arizona State University Program for Southeast Asian Studies Monograph Series, 1999. Xxi, 254 Pp. \$19.95," *The Journal of Asian Studies* 59, no. 4 (2000): 1091–92.

Learning methodologies in Islamic boarding schools traditionally adhere to established customs and practices that have been prevalent for generations, often referred to as the traditional pedagogical approach. However, in response to contemporary developments, modern learning methods (*tajdid*) have started to emerge in select traditional pesantrens.²⁵ Some traditional pesantrens have also incorporated aspects of the classical system. However, unlike modern schools, they do not adhere to the rigid physical boundaries characteristic of the classical system.²⁶ Traditional learning methods in Islamic boarding schools reflect a rich heritage of educational practices. One such method is the *Sorogan*, originating from the Javanese term "*sorog*," which means "thrusting." In *Sorogan*, each student presents their book to the *Kiai* or their assistant, typically known as *badal*, in a manner akin to offering or thrusting it forward.

This approach fosters a personalized learning experience, as students directly interact with the teacher. Through this method, students engage in a dynamic exchange of knowledge and guidance, contributing to their intellectual and spiritual development within the traditional Islamic educational framework.²⁷ Another traditional learning method is the *Wetonan/Bandongan* Method. The term "*Wetonan*" originates from the Javanese word "*wektu*," meaning "time." In this method, recitations are scheduled at specific times, typically before and after performing *fardhu* prayers. This structured approach to learning ensures that students engage in regular recitations at designated times, aligning with their daily prayer routines.²⁸

Third, The Deliberation Method, or *Bahsul Masa'il*, is akin to a discussion or seminar format. A group of students, typically led by the *Kiai*, *ustadz*, or senior students, engage in structured discussions or studies on predetermined topics. Participants are encouraged to freely ask questions and share opinions during these sessions. This method emphasizes individual analytical skills and problem-solving abilities, often referencing specific texts for logical arguments. In its second form, deliberation may involve more advanced students dissecting specific material topics.²⁹

Fourth, The *Pasaran* recitation method involves students collectively studying specific materials (kitab) under the guidance of a *Kiai/ustadz*. This activity, akin to a marathon, occurs continuously over a certain period, typically during Ramadan. The duration can vary, lasting for half a month, 20 days, or even the entire month, depending on the complexity of the text being

²⁵ Dery Jamaludin Basari et al., "Human Resource Management Model in Islamic Boarding School-Based Private Madrasah Tsanawiyah," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 8, no. 1 (February 26, 2023): 14–30, <https://doi.org/10.31538/ndh.v8i1.2884>; Zainal Abidin, "Tradisi Pendidikan Pesantren Dalam Mengembangkan Jiwa Kepemimpinan Profetik," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 84–97, <https://doi.org/10.31538/munaddhomah.v5i1.773>; Munir and Mohd Roslan Mohd Nor, "Characteristics of Preserving Salafiyah Islamic Boarding School Traditions: Lessons from Indonesia and Malaysia," *Jurnal Pendidikan Islam* 10, no. 1 (August 30, 2021): 67–88, <https://doi.org/10.14421/jpi.2021.101.67-88>.

²⁶ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Erlangga, 2002).

²⁷ Lalu Pattimura Farhan and Prosmala Hadisaputra, "Conflict Management in Pesantren, Madrasah, and Islamic Colleges in Indonesia: A Literature Review: Manajemen Konflik Di Pesantren, Madrasah, Dan Perguruan Tinggi Islam Di Indonesia: Kajian Literatur," *Dialog* 44, no. 1 (2021): 37–50.

²⁸ Faisal Kamal, "Isu-Isu Kontemporer Dalam Konstruksi Pembaharuan Pesantren," *Paramurobi: Jurnal Pendidikan Agama Islam* 1, no. 1 (2018): 1–13.

²⁹ M. Ali Irsyad and Makhromi, "Metode Musyawarah Dalam Pembelajaran Ilmu Fikih Di Ma'had Aly Lirboyo Kediri," *Indonesian Journal of Humanities and Social Sciences* 2, no. 3 (November 30, 2021): 295–303, <https://doi.org/10.33367/ijhass.v2i3.2461>.

studied.³⁰ Fifth, Pesantren employed the Memorization Method (*Muhafazah*). This method entails students memorizing specific texts under the guidance and supervision of the *Kiai/ustadz*. Students are tasked with memorizing designated recitations over a specified period. The memorized content is then recited in front of the *Kiai/ustadz* periodically or as instructed by them.³¹

The Dynamics of Ma'had Aly Hasyim Asy'ari as a Higher Education Institution

Islamic boarding schools undergo various dynamics in their development, particularly in the application of their educational methods. As a result, two main forms of boarding schools have emerged in Indonesia: traditional (classical) boarding schools, which adhere to methods reminiscent of their early era of establishment, and *salaf* (traditional) boarding schools. Additionally, there are boarding schools that have embraced modern learning approaches while integrating traditional methods, thus giving rise to modern boarding schools.³²

Traditional learning methods offer several advantages. Firstly, the *Sorongan* method is employed, where a *Kiai* or appointed individuals receive learning outcomes from their students for correction, particularly focusing on memorization or review of the yellow book. Secondly, the *Wetonan/Bandongan* method is utilized, which entails recitations given at specific times by the *Kiai* or their representatives. Furthermore, there is the deliberation method or *batsul masa'il*, resembling discussion or seminar methods, allowing for in-depth exploration of various topics. Additionally, the memorization method (*muhafazah*) is employed, involving students in memorizing specific texts which are then entrusted to the *Kiai* or their representative.³³

Subsequently, Islamic boarding schools expanded upon the teachings of these foundational texts by structuring their educational levels to accommodate students' abilities, giving rise to Madrasah Diniyah and Ma'had Aly. Madrasah Diniyah encompasses educational levels similar to formal education, spanning from elementary (*Ibtidaiyah*), junior high (*Tsanawiyah*), to senior high (*Aliyah*). Conversely, Ma'had Aly corresponds to Higher Education (University) levels, comprising *Marhalah Ula* (stratum-1) and *Marhalah Tsani* (stratum-2). One notable is Ma'had Aly Hasyim Asy'ari Tebuireng in Jombang, specializing in the study of hadith sciences (*ulumul hadis wa ulumih*), established on September 6, 2006.³⁴

Hadith studies at Pondok Pesantren Hasyim Asy'ari Tebuireng in Jombang have experienced rapid development since the enactment of the Pesantren Law in 2016. This transformation has led to the specialization of Ma'had Aly Hasyim Asy'ari, transitioning from its original focus on *Fiqh* and its principles (*Fiqh wa Ushulih*) to the study of hadith sciences and their related disciplines (*Ulmuul Hadith wa Ulumih*).³⁵ This institutionalization of classical hadith studies, previously conducted through traditional recitation methods such as *sorongan* and

³⁰ Mohammad Arif, "Perkembangan Pesantren Di Era Teknologi," *Jurnal Pendidikan Islam* 28, no. 2 (2013): 307–22.

³¹ Muhammad Latif Fauzi, "Traditional Islam in Javanese Society: The Roles of Kyai and Pesantren in Preserving Islamic Tradition and Negotiating Modernity," *Journal of Indonesian Islam* 6, no. 1 (2012): 125–44.

³² Hasan Baharun, "Total Moral Quality: A New Approach for Character Education in Pesantren," *Ulumuna* 21, no. 1 (June 30, 2017): 57–80, <https://doi.org/10.20414/ujis.v21i1.1167>.

³³ Mubaidi Sulaeman, "Konsep Pendidikan Islam Dalam Perspektif Muhammad Fethulah Gulen," *Didaktika Religia* 4, no. 2 (2016): 61–86.

³⁴ Suryadilaga, "Dinamika Studi Hadis Di PP Hasyim Asy'ari Tebuireng Jombang."

³⁵ Ahmad Ubaydi Hasbillah, Interview, March 2, 2023.

bandongan, has entrenched itself as a traditional practice within pesantren. The study of hadith has emerged as a cornerstone of pesantren life, particularly within its Ma'had Aly institutions.³⁶ This is closely intertwined with the founder of Pesantren KH. Hasyim Asy'ari's expertise in the field of hadith, which is evident from his numerous works on the subject. Therefore, the study of hadith in pesantren and the evolution of Ma'had Aly in Tebuireng are inherently linked to the figure of the pesantren's founder. KH. Hasyim Asy'ari's reputation as a hadith scholar has significantly shaped the direction and emphasis of hadith studies within the pesantren community.³⁷

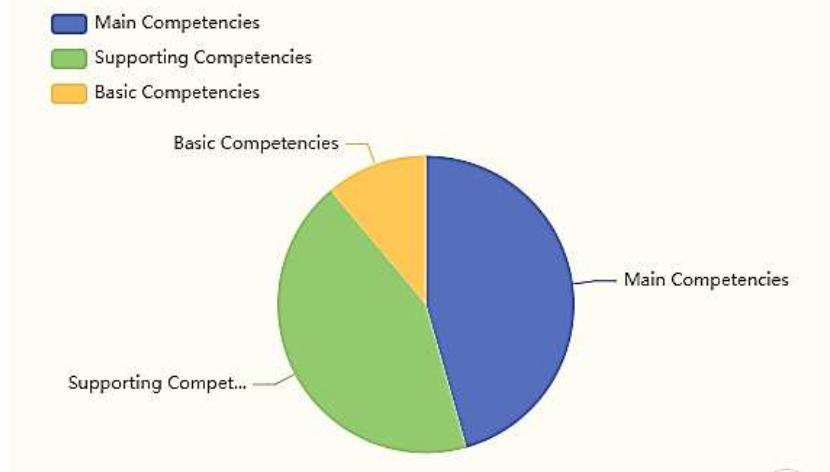


Figure 1 The curriculum of Ma'had Aly Hasyim Asy'ari

The curriculum for hadith studies at Ma'had Aly Hasyim Asy'ari Tebuireng in Jombang is structured across eight semesters, delineated into three key aspects: basic competencies, main competencies, and supporting competencies. These components vary in terms of the number of courses and credits allocated to each. Consequently, the curriculum aims to equip graduates with expertise in hadith studies, encompassing both knowledge and scientific skills. The breakdown of competencies reveals a detailed focus on supporting components, comprising 16 subjects totaling 50 credits. While these subjects constitute 43.3% of the total number, they represent only 31.6% of the overall credits. Main competencies, on the other hand, consist of 14 subjects and 72 credits, accounting for 37.8% of the total subjects and 45.6% of the credits provided. Basic components, comprising seven subjects, represent 18.9% of the total subjects and 36 credits, equivalent to 22.8% of the total credits. Despite the disparity in the number of courses, the main component remains pivotal, with 75 credits allocated across 14 courses. The curriculum ensures comprehensive coverage of the dimensions of hadith studies, thereby providing students with a robust foundation in this field.³⁸

³⁶ Nur Hannan, Interview, March 3, 2023.

³⁷ Afriadi Putra, "Pemikiran Hadis KH. M. Hasyim Asy'ari dan Kontribusinya terhadap Kajian Hadis di Indonesia," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 1 (February 2, 2016): 46–55, <https://doi.org/10.15575/jw.v1i1.577>.

³⁸ "Silabus Ma'Had Aly Hasyim Asy'ari Tebu Ireng Jombang," November 27, 2022.

Table 1 The curriculum of Ma'had Aly Hasyim Asy'ari

NO	Code	Subject	Basic Competencies							
			SKS		Semester					
			I	II	III	IV	V	VI	VII	VIII
1	HQ	<i>Tahfidz Al-Qur'an</i>	12	X	X	X	X	X	X	X
2	JDA	<i>Jami' al-Durus al-Arabiyah</i>	6	X	X	X				
3	TB	<i>Ta'bir / Kitabah al-bubus</i>	4	X	X					
4	MHD	<i>Muhadatsah</i>	2	X						
5	BI	English Learning	4			X	X			
6	UQ	<i>Mabahits fi Ulum al-Qur'an</i>	2	X						
7	SN	<i>Makanah Al-Sunah Al-Nabawiyah</i>	2			X				
8	IKL	<i>al-Milal wa al-Nihal</i>	2	X						
9	TS	<i>Tasawwuf Akhlaq (Minhaj al-'Abidin)</i>	4	X	X					
10	UF	<i>Ushul Fiqh Al-Islami Li Wabbah al-Zuhaili</i>	4	X	X					
Amount			42							
Main Competencies										
NO	Code	Subject	SKS		Semester					
			I	II	III	IV	V	VI	VII	VIII
1	TH	<i>Tahfidz al-Hadits</i>	12	X	X	X	X	X	X	X
2	MH	<i>Taisir Musthalab al-Hadits</i>	2	X						
3	TR	<i>Tadrib al-Rawi</i>	2		X					
4	TS	<i>Tadwin al-Sunnah</i>	2		X					
5	IMH	<i>Ilmu Ma'ani al-Hadits</i>	2							X
6	IGH	<i>Al-Ilm Gharaih al-Hadits</i>	2						X	
7	NH	<i>Naqd al-Hadits</i>	2							X
8	RH	<i>Runnvat al-Hadits</i>	2			X				
9	SB	<i>Shahih Bukhari</i>	8	X	X	X	X			
10	SM	<i>Shahih Muslim</i>	8	X	X	X	X			
11	SAD	<i>Sunan Abi Darrud</i>	4			X	X			
12	ST	<i>Sunan Tirmidzi</i>	4						X	X
13	SN	<i>Sunan al-Nasa'i</i>	4						X	X
14	SIM	<i>Sunan Ibnu Majah</i>	4						X	X
15	JT	<i>al-Jarb wa al-Ta'dil</i>	2			X				
16	MSN	<i>Makanah al-Sunnah al-Nabawiyah</i>	2		X					
17	T	<i>al-Takbrij</i>	4			X	X			
18	WW	<i>al-Wad'l'u wa al-Wadhdha'un</i>	2							X
19	IMM	<i>Ilm al-Mukhtalif wa Musykil al-Hadits</i>	2							X
20	DN	<i>Dirasah Nushush al-Hadits (al-Lu'l'u' wa al-Marjan)</i>	4			X	X			
21	MPH	Hadith Research Methodology	2							X
22	SSH	Hadith Software Studies	2						X	
23	HH	Hadith Hermeneutics	2							X
24	HA	<i>Hadits Abkam</i>	4	X	X					
Amount			84							

NO	CODE	Subject	SKS	Supporting Competencies								
				I	II	III	IV	V	Semester	VI	VII	VIII
1	ST	Shofwah al-Tafasir (Sosial Politik)	4			X	X					
2	FD	Fiqh al-Da'wah (Sosiologi Agama)	2						X			
3	TTT	Thuruq al-Tadris wa al-Tarbiyah al-'Amaliyah	2							X		
4	TPKI	Teknik Penulisan Karya Ilmiyah / Manahij al-Bahts	2						X			
5	KKN	Real Work Lecture	4								X	
6	IF	Faroidl Science	2				X					
7	IFL	Falak Science	4					X		X		
8	SPTP	History and Thought of Pesantren Figures	2				X					
9	SKR	thesis	6									X
Amount			28									

This encompasses three key components: the science of hadith, which entails the rules or methodology governing the study of hadith and its fundamentals; hadith research, which involves the application of previous knowledge in both theoretical and practical forms; and the comprehension of hadith, known as *fiqh al-hadis*. These analyses of hadith studies manifest in various distributions, with *fiqh al-hadis* being the most prevalent. The primary objective of Ma'had Aly Hasyim Asy'ari Tebuireng in Jombang is to cultivate a generation capable of comprehending hadith within contemporary contexts. *Fiqh al-Hadis*, as a mode of understanding hadith, is extensively studied in the curriculum from the first to the sixth semester. This includes *tahfidh al-hadis*, *lughah al-hadis*, and *al-hadis al-tablily*, encompassing six main books from *Kutub al-Sittah* and *hadis abkam*, with the addition of *Ibanah al-Ahkam*. Consequently, this scholarly framework for understanding hadith spans 40 credits, equivalent to approximately 55.55% of the curriculum.³⁹

Dynamic Evolution of Hadith Studies at Ma'had Aly Hasyim Asy'ari Jombang: An Al-Jabiri Perspective

Muhammad Abid Al-Jabiri is a contemporary Arab philosopher. He was born in Fejj City, Morocco in 1936. His doctorate was obtained at the Muhammad V University of Rabat, Morocco, in 1970,⁴⁰ with a dissertation that discussed Ibn Khaldun's thought, namely "Fanaticism and the State: Khaldunian Theoretical Elements in Islamic History" (*Al-'As'abiyyah wad Dawlah: Ma'âlim Nazariyyah Khaldâniyyah fit Târikhil Islâmi*). This dissertation was only published in 1971.⁴⁰

Al-Jabiri's renewal project is to carry out epistemological criticism of the building of the Islamic Arabic scientific tradition. His main task is to review the history of Islamic Arabic

³⁹ "Pedoman Akademik Ma'had Aly Hasyim Asy'ari Tebu Ireng Jombang" (Ma'Had Aly Hasyim Asy'ari, January 2, 2022).

⁴⁰ Nurliana Damanik, "Muhammad Abid Al-Jabiri," *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam* 1, no. 2 (2019).

culture and simultaneously analyze Arabic reasons. This is because Arab civilization was the place where Islam grew and emerged. This task encourages al-Jabiri to analyze the sociopolitical background of the process of formulation and formation of Arabic-Islamic reason, and at the same time to analyze in depth the ins and outs of the performance mechanism of Arabic reason structures that often clash with each other in fighting for hegemony in the midst of Islamic Arab culture.⁴¹

In analyzing the formation of Arabic reason, Al-Jabiri first defined Arabic reason by borrowing Lalande's theory of differentiation between *al-aql al-mukawwin* and *al-aql almukawwan*. *Al-aql al-mukawwin* is an intellectual talent (*al-malakah*) owned by every human being to create universal theories and principles, while *al-aql al-mukawwan* is an accumulation of theories or principles - formed by *Al-aql al-mukawwin* - which functions as a tendency to search for conclusions, or systematic rules that are determined, accepted and assessed as absolute values in a particular historical chapter.⁴² The effort made by Abid Al-Jabiri is similar to the criticism of pure reason carried out by Immanuel Kant. Al-Jabiri's Arabic Criticism project is intended as an effort to criticize the performance mechanism of *al-aql al-mukawwin* on the one hand, and criticism of *al-aql al-mukawwan* on the other. Criticism of Arabic Reason, operationally, analyzes the performance processes of *al-aql al-mukawwin* in forming *al-aql al-mukawwan* at certain historical stages and looks for the possibility of *al-aql al-mukawwin* forming new theories.⁴³ By criticizing Arabic Reason, it means dismantling and digging into the deepest layers of the design of Arabic thought to reveal "epistemological defects" then fix it, or even look for alternatives.⁴⁴

In employing Muhammad Abid Al-Jabiri's framework to analyze the trajectory of hadith studies at Ma'had Aly Hasyim Asy'ari, it is imperative to delve into the foundational rationale behind the establishment of this Islamic boarding school. The evolving scholarly landscape within pesantrens has positioned these institutions not only as centers for imparting religious knowledge (*tafaqquh fiddin*) to students but also as agents striving to enhance moral integrity and the practical application of Islamic principles within society.⁴⁵ The integration of Al-Jabiri's thought offers a lens through which to scrutinize the philosophical underpinnings guiding Ma'had Aly's approach to hadith studies. By contextualizing the institution's inception within broader intellectual currents, one can discern its overarching objectives beyond mere textual scholarship. This entails a dual commitment to nurturing intellectual acumen and fostering ethical conduct among students, reflecting a holistic vision of Islamic education that transcends traditional pedagogical paradigms.

Therefore, in analyzing the development of hadith studies at Ma'had Aly Hasyim Asy'ari through Al-Jabiri's framework, one must consider not only the scholarly rigor applied to the

⁴¹ Ahmad Hasan Ridwan, "Kritik Nalar Arab: Eksposisi Epistemologi Bayani, 'Irfani Dan Burhani Muhammad Abed Al-Jabiri," *Ajkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 12, no. 2 (2016): 187–222.

⁴² Samsul Bahri, "Bayani, Burhani Dan Irfani Trilogi Epistemologi Kegelisahan Seorang Muhammad Abid Al Jabiri," *Jurnal Cakrawala Hukum* 11, no. 1 (2017).

⁴³ M. Faisol, "Struktur Nalar Arab-Islam Menurut Abid al-Jabiri," *TSQAQAFAH* 6, no. 2 (November 30, 2010): 335–59, <https://doi.org/10.21111/tsaqafah.v6i2.124>.

⁴⁴ Mugiono Mugiono, "Konstruksi Pemikiran Islam Reformatif Muhammad Abid Al-Jabiri," *TAJDID: Jurnal Ilmu Ushuluddin* 14, no. 2 (2015): 203–22.

⁴⁵ Muhammad Ikhsanudin, Sahiron Syamsuddin, and Sunarwoto Sunarwoto, "The Typology of Pesantren's Islamic Thoughts in Java: A Qualitative Study," *Jurnal Pendidikan Islam* 11, no. 2 (n.d.).

interpretation and transmission of prophetic traditions but also the institution's broader mission of instilling moral consciousness and social responsibility in its students. This holistic perspective enables a more comprehensive understanding of the multifaceted role played by Ma'had Aly within the contemporary Islamic educational landscape.

This circumstance aligns with the primary goal of pesantren, a goal that has been steadfastly pursued since its inception: to uphold Islam within the fabric of social life, always mindful of the socio-cultural realities of the surrounding community. It is this adaptability that has earned pesantrens their reputation as institutions highly adept at engaging with evolving societal dynamics. This flexibility resonates with the widely embraced slogan in the pesantren realm: "*al-muhafazah 'ala al-qadim al-salih wa al-akhdu bi al-jadid al-aslah*" - preserving the righteous ancient while embracing the beneficial modern.⁴⁶

When examined within its historical context, pesantrens have consistently played an active role in addressing socio-religious challenges. Their influence transcends regional boundaries, with pesantrens actively engaging in global issues. This was notably evident during the era of Western colonialism, when pesantrens responded to the expanding influence of colonial powers, including in Indonesia.⁴⁷ Throughout the period of Dutch colonial rule, pesantren educational institutions persisted and flourished, cultivating their unique strengths. Remarkably, rather than viewing these institutions as tools for advancing colonial agendas, the Dutch government regarded pesantrens as highly potent and even perilous entities. This perception stemmed from the recognition that pesantrens served as fertile breeding grounds for individuals who vehemently opposed colonial practices on moral and ideological grounds.⁴⁸

The role of pesantren as agents of social transformation remains pertinent in contemporary times, as evidenced by their active involvement in addressing a myriad of pressing societal issues. Notably, pesantrens have been at the forefront of responding to challenges such as corruption, terrorism, and religious extremism movements.⁴⁹ In fact, numerous references document the active participation of pesantrens located across various regions of the country in tangible endeavors. These efforts include empowering civil society through economic, political, and other social initiatives that align with the overarching mission of pesantren: upholding Islamic morals and values comprehensively across various facets of life.⁵⁰

Ma'had Aly Hasyim Asy'ari Tebu Ireng Jombang, as an institution within the pesantren tradition, plays a significant role in nurturing young *Kiai* and facilitating their understanding of

⁴⁶ Naufal Ahmad Rijalul Alam, "Religious Education Practices in Pesantren: Charismatic Kyai Leadership in Academic and Social Activities," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 2 (2020): 195–212.

⁴⁷ Zainal Arifin, "Perkembangan Pesantren Di Indonesia," *Jurnal Pendidikan Agama Islam* 9, no. 1 (2012): 40–53.

⁴⁸ Florian Pohl, "Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia," *Comparative Education Review* 50, no. 3 (August 2006): 389–409, <https://doi.org/10.1086/503882>.

⁴⁹ Ahmad Abrori, "Conservative Islam and the Future of a More Tolerant Society in Indonesia," in *Third International Conference on Social and Political Sciences (ICSPS 2017)* (Atlantis Press, 2017), 349–51.

⁵⁰ Mauhibur Rokhman et al., "Consideration of Parents in Choosing Islamic Schools in the Digital Era," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (December 1, 2023): 403–19, <https://doi.org/10.31538/nzh.v6i3.4026>; Nurul Fitriyah A.w, Azam Syukur Rahmatullah, and Mohd Sukki Othman, "Internalization of 'Panca Jiwa Pondok' in Pesantren: An Ethnomethodological Study," *Jurnal Pendidikan Islam* 12, no. 1 (June 28, 2023): 57–71, <https://doi.org/10.14421/jpi.2023.121.57-71>.

Islamic teachings, particularly the science of hadith. Consequently, the approach to studying hadith within this tradition differs from others, aligning with the customs and curriculum frameworks unique to pesantren education. Through its tailored curriculum, Ma'had Aly Hasyim Asy'ari Tebuireng Jombang makes a substantial contribution to the development of dedicated scholars of religion, particularly in the realm of hadith studies. The curriculum emphasizes a comprehensive understanding of hadith, supported by a diverse range of supplementary knowledge that enriches students' comprehension and application of Islamic teachings.⁵¹

The study of hadith at Ma'had Aly Hasyim Asy'ari Tebuireng Jombang involves engaging with authoritative texts and is complemented by interdisciplinary studies. This holistic approach equips young *Kiai* with the necessary skills to interpret and apply hadith teachings within contemporary contexts. In summary, Ma'had Aly Hasyim Asy'ari Tebuireng Jombang serves as a cornerstone for the education and development of scholars who are adept in understanding and applying hadith following Islamic principles. Its curriculum, grounded in tradition yet adaptable to modern challenges, fosters a deep and nuanced comprehension of hadith among its students, ensuring their readiness to navigate the complexities of contemporary life with faith and wisdom.⁵²

In subsequent developments, the formal establishment of Ma'had Aly Hasyim Asy'ari Tebuireng Jombang emerged as a new contender within the realm of Islamic religious higher education institutions (PTKI), as highlighted by Prof. Komarudin Amin, the Director General of Islamic Education. Ma'had Aly Hasyim Asy'ari Tebuireng Jombang has since taken on a proactive role in addressing community challenges, exemplified by its provision of question and answer services to address various community inquiries. Pondok Pesantren Tebuireng Jombang has undertaken its Islamic scientific development initiatives tailored to its specific areas of focus. Ma'had Aly Tebuireng specializes in the field of Hadith wa Ulumihi, demonstrating a commitment to in-depth study and scholarship in this discipline.⁵³

Regarding the scientific direction of Ma'had Aly, Nur Hannan,⁵⁴ Mundir of Ma'had Aly Hasyim Asy'ari, expressed that the establishment of Ma'had Aly Hasyim Asy'ari aimed to create a distinctive form of higher education within the pesantren tradition, marked by unique characteristics. "Even during its inception, the SKS (Credit System) was not necessarily employed," signifying a deliberate departure from conventional academic structures and a celebration of Ma'had Aly's individuality. However, changes have occurred over time, leading

⁵¹ Suryadilaga, "Dinamika Studi Hadis Di PP Hasyim Asy'ari Tebuireng Jombang."

⁵² Endun Abdul Haq et al., "Management of Character Education Based on Local Wisdom," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 7, no. 1 (March 24, 2022): 73–91, <https://doi.org/10.31538/ndh.v7i1.1998>; Syamsuar Syamsuar et al., "Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh," *Jurnal Ilmiah Peuradeun* 11, no. 3 (September 30, 2023): 985–1004, <https://doi.org/10.26811/peuradeun.v11i3.995>; U. Abdullah Mu'min, "Construction of Islamic Character Education Values Based on Local Wisdom in Culture Kasepuhan and Kanoman Palaces," *Tajkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (June 13, 2023): 305–18, <https://doi.org/10.31538/tijie.v4i2.391>; Wahab, Heri Khairiansyah, and Misridah, "Local Wisdom-Based Character Values in Millennial Madurese Community: A Study of Molothen Traditions," *Jurnal Pendidikan Islam* 9, no. 1 (June 29, 2020): 57–78, <https://doi.org/10.14421/jpi.2020.91.57-77>.

⁵³ Hasbillah, Interview.

⁵⁴ Hannan, Interview.

to the implementation of the SKS system in Ma'had Aly. Nur Hannan acknowledged that these changes surpassed his initial understanding.

These alterations have implications for the standardization of various Ma'had Aly institutions, each possessing its own unique specialties aligned with their distinctive identities. Nur Hannan emphasized that it would be inappropriate to equate Ma'had Aly institutions specializing in *ululum al-hadith* with those focusing on Sufism, Astronomy, and other fields. Such distinctions are possible due to the intervention in the formulation of the final version of the Regulation on Ma'had Aly by individuals associated with DIKTIS (Directorate of Islamic Higher Education), who integrated elements of the Islamic higher education system into it.

According to Abid Al-Jabiri, the type of reasoning being discussed here is termed Irfani reasoning. 'Irfan' originates from the root '*alif - ra' - *fa**', which denotes '*al-Ilm*' or knowledge, akin to '*al-Ma'rifah*'. In Muslim Sufi circles (*al-Mutasawwifah al-Islamiyyin*), '*irfan*' refers to a transcendent form of knowledge that penetrates the heart through '*kashf*' or spiritual inspiration. Sufi scholars have traditionally categorized knowledge into three main types: knowledge acquired through sensory perception ('*al-his*'), rational deduction ('*aql*'), or a combination of both, and knowledge acquired through spiritual unveiling ('*al-kashf*') and intuition ('*al-yan*'). Moreover, Sufis have delineated knowledge according to its level of realization: '*burhaniyah*' (evidential), '*bayaniyah*' (explanatory), and '*irfaniyah*' (gnostic or mystical), drawing upon Qur'anic references where the term '*yaqin*' (certainty) is juxtaposed with '*haq*' (truth) (*al-Waqiah*:95), '*ilm*' (knowledge) (*al-Takatsur*:5), and '*ain*' (eye or vision) (*al-Takatsur*:7). This multifaceted understanding of knowledge within the Sufi tradition underscores the holistic approach to cognition, acknowledging not only the role of sensory perception and reason but also the significance of spiritual insight and intuition in the pursuit of deeper truths.⁵⁵

At its zenith, Suhrawardi delineated a distinct contrast between *al-burhan* and *al-irfan*: the former, referred to as *al-hikmah al-bahtsiyah*, relies on logical argumentation, discernment, and rational analysis, whereas the latter, termed *al-hikmah al-ishraqiyah*, is rooted in spiritual illumination (*al-kashf*) and divine enlightenment (*al-ishraq*). This division underscores a fundamental dichotomy in epistemological approaches, highlighting the divergence between intellectual reasoning and intuitive insight within philosophical discourse. While *al-burhan* emphasizes the role of logical deduction and empirical evidence in acquiring knowledge, *al-irfan* privileges the transformative power of spiritual illumination and mystical intuition in transcending conventional understanding and accessing deeper truths.⁵⁶

The flourishing of *Irfani* thought can be traced back to the Hellenistic era, spanning from the end of the fourth century BC during the Greek period to the middle of the seventh century AD, coinciding with the emergence of Islam. It emerged as a response, or resistance, to Greek rationalism, known as the advent of *al-aql al-mustaql* (autonomous reason) or what later came to be termed as *Irfan*, as a means to address the challenges of its time. This *Irfan* thought permeated Arab-Islamic culture through regions in the East such as Egypt, Syria, Iraq, and Palestine.⁵⁷ Subsequently, this *Irfani* reasoning found its way into Islamic boarding schools

⁵⁵ Muhammad 'Abid Al-Jabiri, "Takwīn Al-'Aql al-'Arabi," *Cet. IV. T. Tp: Markaz Dirasat al-Wihdah al-Marbiyyah*, 1989.

⁵⁶ Faisol, "Struktur Nalar Arab-Islam Menurut Abid al-Jabiri."

⁵⁷ Mugiono, "Konstruksi Pemikiran Islam Reformatif Muhammad Abid Al-Jabiri."

where it was adopted by *Kiai* (religious scholars) as a counterbalance to the prevailing trend of extreme *burhani* (rationalistic) reasoning brought about by Western modern civilization. This adoption reflected an effort to preserve the holistic and intuitive dimensions of Islamic thought amidst the growing influence of Western intellectual paradigms.⁵⁸

The issue highlighted here underscores the importance of incorporating elements of *Irfani* reasoning within the educational framework of Ma'had Aly institutions. *Irfani* reasoning, rooted in spiritual insight and intuitive understanding, complements traditional educational methods by encouraging a deeper exploration of knowledge beyond conventional boundaries. By integrating *Irfani* principles into their curriculum development processes, Ma'had Aly institutions can transcend the limitations imposed by a lack of standardized frameworks and cultivate a more holistic approach to education. This approach would emphasize not only the acquisition of knowledge but also the development of spiritual awareness and intuitive wisdom, thereby enriching the epistemological foundation of their educational programs and fostering a more comprehensive understanding of Islamic teachings and values.

Djamaluddin Mirri, the Advisor of Ma'had Aly Hasyim Asy'ari, highlights that the uniqueness of the hadith studies program chosen by Ma'had Aly Hasyim Asy'ari aims to differentiate it from similar programs offered at IAIN (State Institute for Islamic Studies) and UIN (State Islamic University). This distinction is crucial for realizing the goal of producing scholars who are not only well-versed in traditional Islamic sciences but also capable of addressing contemporary issues with a pragmatic and rational approach.⁵⁹ However, the current system of specialization, or *takhassus*, as mandated by Ma'had Aly regulations, poses significant challenges. While specialization is intended to cultivate deep expertise in specific areas of Islamic studies, it inadvertently restricts the breadth of knowledge that students can acquire. This compartmentalization of knowledge leads to a situation where Ma'had Aly institutions are "divided, partitioned," limiting their ability to foster well-rounded scholars who can engage in interdisciplinary discourse.

The rigidity of the *takhassus* system means that students might miss out on essential knowledge and skills that lie outside their chosen specialization. For an educational institution like Ma'had Aly, which aspires to produce scholarly leaders, this limitation can be detrimental. An effective scholar needs a comprehensive understanding of various fields to contribute meaningfully to broader global religious and intellectual discourses.⁶⁰ To address these challenges, Ma'had Aly institutions need to balance the depth of specialization with the breadth of interdisciplinary education. This can be achieved by integrating a core curriculum that encompasses fundamental Islamic sciences while allowing room for specialized study.⁶¹ Additionally, fostering an environment that encourages critical thinking and epistemological

⁵⁸ Ali Anwar, *Pembuatan Pendidikan Di Pesantren Lirboyo Kediri* (IAIT Press, 2011).

⁵⁹ Djamaluddin Mirri, Interview, March 30, 2023.

⁶⁰ Muhammad Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (December 15, 2017): 391–426, <https://doi.org/10.14421/ajis.2017.552.391-426>.

⁶¹ Taufik Alamin et al., "Reception of the Integration of Islam and Science: A Case Study at Islamic Institute of Kediri," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (February 22, 2024): 57–78, <https://doi.org/10.33367/tribakti.v35i1.5015>.

inquiry will help students understand and appreciate the philosophical underpinnings of their studies.

Moreover, there should be ongoing dialogue and collaboration between different Ma'had Aly institutions and other Islamic educational bodies like IAIN and UIN. Such collaboration can lead to the development of a more coherent and unified curriculum design that respects the unique identity of each Ma'had Aly while ensuring that students receive a holistic education. In conclusion, while the freedom to develop independent curricula in Ma'had Aly institutions can lead to innovative educational approaches, it must be guided by a clear understanding of epistemological principles and balanced with a comprehensive educational framework. By doing so, Ma'had Aly can truly realize its goal of producing scholars who are well-equipped to navigate and contribute to the evolving landscape of Islamic scholarship and global religious discourse.

Djamaluddin Mirri says “We hope that this rule can be relaxed in the future”.⁶² The concept of *takhassus*, or specialization, in Islamic education is indeed vital for cultivating expertise in specific fields of study. However, it should not operate in isolation from other disciplines or ignore the broader context of contemporary issues. Instead, *takhassus* should be complemented by a multidisciplinary approach that incorporates various scientific disciplines to address evolving challenges and contribute to the preservation and enrichment of Islamic knowledge. Nur Hannan suggests that the preservation of traditional Islamic sciences, or *turats*, can be effectively achieved through Ma'had Aly institutions. These institutions serve as custodians of Islamic heritage, offering a rich array of *turats* that encompass a broad scope of knowledge. By embracing a multidisciplinary approach, Ma'had Aly can leverage the wealth of Islamic sciences while simultaneously engaging with modern disciplines to provide holistic education that is relevant to today's societal needs.⁶³

The idea of multidisciplinary Ma'had Aly institutions presents an alternative model to traditional specialization. Rather than confining students to a single field of study, a multidisciplinary approach encourages them to explore diverse subjects, fostering a more comprehensive understanding of Islamic knowledge and its applications in contemporary contexts. This approach not only equips students with a broader skill set but also enables them to critically engage with complex issues from multiple perspectives. Moreover, the concept of multi *takhassus*, proposed as another alternative, suggests that Ma'had Aly institutions can develop expertise in various scientific disciplines while maintaining their commitment to Islamic studies.⁶⁴ This approach allows for flexibility in curriculum design, enabling students to pursue specialized knowledge across different fields while still rooted in Islamic principles and values.

⁶² Mirri, Interview.

⁶³ Hannan, Interview.

⁶⁴ M. Himami Baydarus, “Recruitment System for Student Ma'had Aly Darussalam Blokagung Tegalsari Banyuwangi Academic Year 2018/2019,” *Asian Journal of Engineering, Social and Health* 1, no. 3 (December 15, 2022): 185–91.

By embracing multi takhassus, Ma'had Aly institutions can adapt to the changing educational landscape and better prepare students for diverse career paths and intellectual pursuits.⁶⁵

In essence, the integration of multidisciplinary approaches and multi *takhassus* within Ma'had Aly institutions offers a promising way forward. By combining traditional Islamic sciences with modern disciplines, these institutions can nurture scholars who are not only well-versed in Islamic knowledge but also equipped to address contemporary challenges with creativity and critical thinking. This holistic approach to education reflects the dynamic nature of Islamic scholarship and ensures the relevance and sustainability of Ma'had Aly institutions in an ever-changing world.

In this context, the utilization of bayani and *Irfani* reasoning serves to balance the prevailing burhani approach. Bayani reasoning, with its emphasis on textual interpretation and rational logic, enriches students' comprehension of traditional Islamic sciences. Conversely, *Irfani* reasoning, prioritizing spiritual insight and intuitive understanding, fosters more creative thinking and facilitates a deeper engagement with Islam.⁶⁶ Through the integration of multidisciplinary and multi takhassus methodologies, Ma'had Aly institutions can elevate their Islamic education to a higher echelon. Students will not only acquire robust Islamic knowledge but will also be encouraged to devise innovative approaches to confront the challenges of our ever-evolving era. This holistic paradigm embodies the dynamic essence of Islamic knowledge and ensures the continued relevance and sustainability of Ma'had Aly institutions amidst the flux of contemporary realities.

Ma'had Aly Hasyim Asy'ari Tebuireng Jombang serves as a response within the pesantren system to address the scarcity of formal education programs designed to cultivate scholarly leaders in a society undergoing transformation, despite the presence of numerous Islamic universities. The evolving societal dynamics necessitate more pragmatic and rational religious perspectives. At the intermediate level of pesantren diniyyah education, the impact on socio-religious change is relatively limited. Therefore, additional scholarly tools are required to support a broader global religious discourse.⁶⁷

⁶⁵ H. Yasid, "Pondok Pesantren And Islamic Sciences Development: A Case Study On The Development Of Fiqh Studies Of Ma'had Aly Situbondo, East Java," *JATI - JOURNAL OF SOUTHEAST ASIAN STUDIES* 17 (2012): 207–23.

⁶⁶ Zainal Abidin and Akhmad Sirojuddin, "Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education," *Tajkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (May 3, 2024): 331–43, <https://doi.org/10.31538/tjie.v5i2.783>; Makhabbat Maltabarova, "Visiting a Sufi Shaykh: A Contemporary Experience of Religious Pilgrimage," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (December 1, 2022): 167–86, <https://doi.org/10.15642/teosofi.2022.12.2.167-186>.

⁶⁷ Hasbillah, Interview.

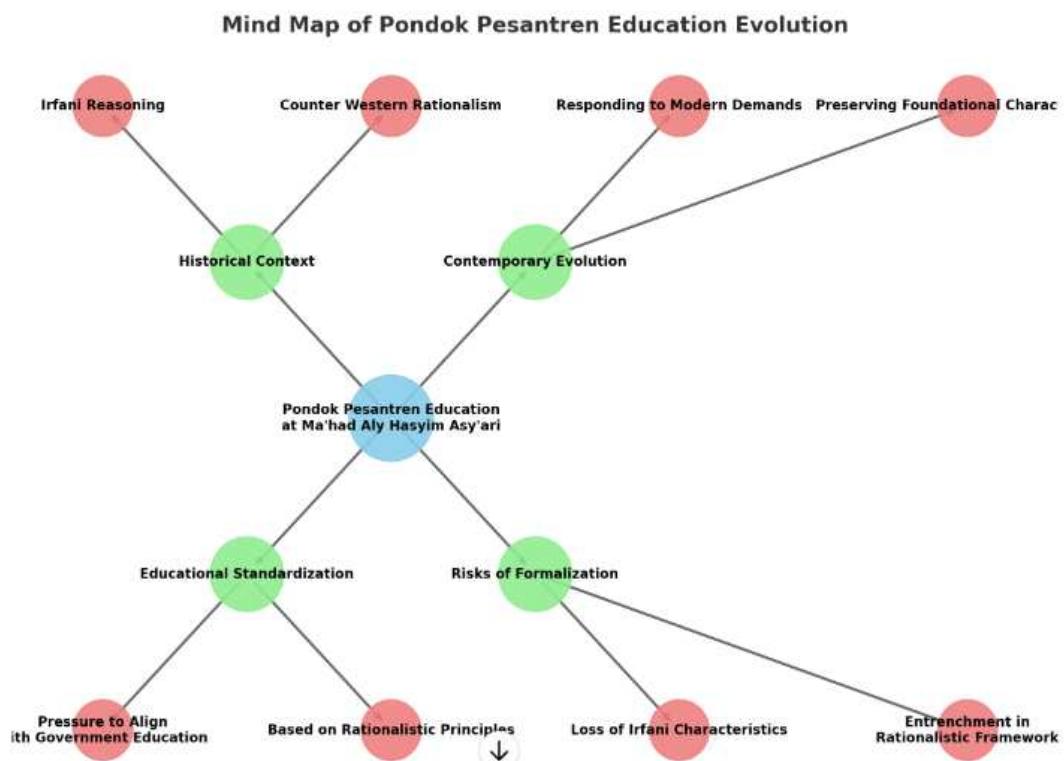


Figure 2 Mind Map Evolution of Education at Ma'had Aly Hasyim Asy'ari

The purpose of establishing Ma'had Aly Hasyim Asy'ari Tebuireng Jombang is to prepare and deliver *maba santri* (Ma'had Aly Students) to become scholars who have humanistic, religious, open, and tolerant traits.⁶⁸ These traits are also accompanied by professional abilities and a high dedication to scientific development. With this goal, Ma'had Aly wants to develop all the potential possessed by pesantren and Muslims. Ma'had Aly has a vision to become one of the centers of Islamic studies in Indonesia.⁶⁹ Developing all cultural potential, the works of Indonesian Muslim scholars, scholars, and scientists become a source of Islamic studies parallel to works from the Middle East, and the West.⁷⁰ Intensive studies on various works of these scientists will color the style of thinking of Ma'had Aly students. Extensive references and reading provide a basis and introduction to enrich insight, sharpen analysis, and make comparisons.

CONCLUSION

This research reveals that the direction of education at *Pondok Pesantren* (Islamic Boarding Schools), particularly at Ma'had Aly Hasyim Asy'ari, has evolved in response to contemporary demands while preserving its foundational characteristics. Historically, *Pondok Pesantren*, with its Ma'had Aly, employed *Irfani* reasoning to counterbalance the rationalism of Western civilization. However, recent trends indicate that *Pondok Pesantren* education, including

⁶⁸ Hannan, Interview.

⁶⁹ Zaenal Arifin and Moh Turmudi, "Character of Education in Pesantren Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 30, no. 2 (July 8, 2019): 335–48, <https://doi.org/10.33367/tribakti.v30i2.823>.

⁷⁰ Hasbillah, Interview.

Ma'had Aly, is increasingly subjected to educational standardization pressures, aligning more closely with government-mandated formal education based on rationalistic principles. The formalization of Ma'had Aly education reflects a response to global educational changes, aiming to enhance the credibility of its graduates. Nonetheless, this shift carries the risk that Islamic boarding schools may lose their distinctive *Irfani* characteristics as they become entrenched in the rationalistic framework of national education standards.

The theoretical implications of this research underscore the urgent need for boarding schools to recognize the potential threats posed by these directional shifts in organizing Ma'had Aly. Failure to do so may lead to the co-optation of *Pondok Pesantren* education by political interests within the fluctuating dynamics of government educational policies. One limitation of this study is the challenge of establishing the *sanad* (chain of transmission) connection of hadith science developed at Ma'had Aly Hasyim Asy'ari with the lineage of hadith studies conducted by its predecessor, KH Hasyim Asy'ari. The specialization (*Takhasus*) in hadith science at Ma'had Aly Hasyim Asy'ari only began in 2016, while from 2006 to 2015, Ma'had Aly Hasyim Asy'ari specialized informally in *Fiqh* and *Ushul al-Fiqh*.

Acknowledgment

We would like to express our heartfelt gratitude to the entire academic community of Institut Agama Islam Negeri Kediri, Universitas Islam Tribakti Lirboyo Kediri, UIN Sultan Syarif Kasim Riau and the LPDP Ministry of Finance of the Republic of Indonesia for their support in this research process and publication. We acknowledge that this article would not have been possible without invaluable contributions from various parties, including guidance, financial support, and valuable advice from academic colleagues and involved institutions.

REFERENCES

Abdullah, Muhammad Amin. "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community." *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (December 15, 2017): 391–426. <https://doi.org/10.14421/ajis.2017.552.391-426>.

Abidin, Zainal. "Tradisi Pendidikan Pesantren Dalam Mengembangkan Jiwa Kepemimpinan Profetik." *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 84–97. <https://doi.org/10.31538/munaddhomah.v5i1.773>.

Abidin, Zainal, and Akhmad Sirojuddin. "Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education." *Tafsir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (May 3, 2024): 331–43. <https://doi.org/10.31538/tjie.v5i2.783>.

Abrori, Ahmad. "Conservative Islam and the Future of a More Tolerant Society in Indonesia." In *Third International Conference on Social and Political Sciences (ICSPS 2017)*, 349–51. Atlantis Press, 2017.

Alam, Naufal Ahmad Rijalul. "Religious Education Practices in Pesantren: Charismatic Kyai Leadership in Academic and Social Activities." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 2 (2020): 195–212.

Alamin, Taufik, Abdul Mujib, Mubaidi Sulaeman, and Alhafidh Nasution. "Reception of the Integration of Islam and Science: A Case Study at Islamic Institute of Kediri." *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (February 22, 2024): 57–78. <https://doi.org/10.33367/tribakti.v35i1.5015>.

Al-Jābiriy, MuhammadĀbid. "Takwīn Al-‘Aql al-‘Arabiyy." *Cet. IV. T. Tp: Markaz Dirāsāt al-Wihdah al-Marbiyyah*, 1989.

Ansori, Mujahid. "Pengembangan Kurikulum Madrasah Di Pesantren." *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 41–50. <https://doi.org/10.31538/munaddhomah.v1i1.32>.

Anwar, Ali. *Pembaruan Pendidikan Di Pesantren Lirboyo Kediri*. IAIT Press, 2011.

Arif, Mohammad. "Perkembangan Pesantren Di Era Teknologi." *Jurnal Pendidikan Islam* 28, no. 2 (2013): 307–22.

Arifin, Zaenal, and Moh Turmudi. "Character of Education in Pesantren Perspective." *Tribakti: Jurnal Pemikiran Keislaman* 30, no. 2 (July 8, 2019): 335–48. <https://doi.org/10.33367/tribakti.v30i2.823>.

Arifin, Zainal. "Perkembangan Pesantren Di Indonesia." *Jurnal Pendidikan Agama Islam* 9, no. 1 (2012): 40–53.

Aryati, Ani, and A. Suradi. "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities." *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 30, 2022): 471–90. <https://doi.org/10.26811/peuradeun.v10i2.646>.

A.w, Nurul Fitriyah, Azam Syukur Rahmatullah, and Mohd Sukki Othman. "Internalization of 'Panca Jiwa Pondok' in Pesantren: An Ethnomethodological Study." *Jurnal Pendidikan Islam* 12, no. 1 (June 28, 2023): 57–71. <https://doi.org/10.14421/jpi.2023.121.57-71>.

Aziz, Mursal, Zulkipli Nasution, M. Syukri Azwar Lubis, Suhardi, and Muhammad Rifai Harahap. "Tahfidzul Qur'an Curriculum Media Innovation in Islamic Boarding Schools." *Tafsir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (April 2, 2024): 235–49. <https://doi.org/10.31538/tijie.v5i2.970>.

Baharun, Hasan. "Total Moral Quality: A New Approach for Character Education in Pesantren." *Ulumuna* 21, no. 1 (June 30, 2017): 57–80. <https://doi.org/10.20414/ujis.v21i1.1167>.

Bahri, Samsul. "Bayani, Burhani Dan Irfani Trilogi Epistemologi Kegelisahan Seorang Muhammad Abid Al Jabiri." *Jurnal Cakrawala Hukum* 11, no. 1 (2017).

Basari, Dery Jamaludin, Saliha Sebgag, Sayid Muhammad Rifqi Noval, Achmad Mudrikah, and Agus Mulyanto. "Human Resource Management Model in Islamic Boarding School-Based Private Madrasah Tsanawiyah." *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 8, no. 1 (February 26, 2023): 14–30. <https://doi.org/10.31538/ndh.v8i1.2884>.

Baydarus, M. Himami. "Recruitment System for Student Ma'had Aly Darussalam Blokagung Tegalsari Banyuwangi Academic Year 2018/2019." *Asian Journal of Engineering, Social and Health* 1, no. 3 (December 15, 2022): 185–91.

Curry, Leslie A., Ingrid M. Nembhard, and Elizabeth H. Bradley. "Qualitative and Mixed Methods Provide Unique Contributions to Outcomes Research." *Circulation* 119, no. 10 (March 17, 2009): 1442–52. <https://doi.org/10.1161/CIRCULATIONAHA.107.742775>.

Damanik, Nurliana. "Muhammad Abid Al-Jabiri." *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam* 1, no. 2 (2019).

Dhofier, Zamakhsyari. *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*. LP3ES, 1982.

Elliott, Jane. *Using Narrative in Social Research: Qualitative and Quantitative Approaches*. Sage, 2005.

Faisol, M. "Struktur Nalar Arab-Islam Menurut Abid al-Jabiri." *TSQAQFAAH* 6, no. 2 (November 30, 2010): 335–59. <https://doi.org/10.21111/tsaqafah.v6i2.124>.

Farhan, Lalu Pattimura, and Prosmala Hadisaputra. "Conflict Management in Pesantren, Madrasah, and Islamic Colleges in Indonesia: A Literature Review: Manajemen Konflik Di Pesantren, Madrasah, Dan Perguruan Tinggi Islam Di Indonesia: Kajian Literatur." *Dialog* 44, no. 1 (2021): 37–50.

Fathullah, Muhammad Nawawi, Ulfiah Ulfiah, Agus Mulyanto, Muhammad Andriana Gaffar, and Ahmad Khori. "Management of Digital Literacy-Based Work Practice Training in The Boarding School Environment." *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (January 23, 2023): 1–11. <https://doi.org/10.31538/munaddhomah.v4i1.230>.

Fauzi, Muhammad Latif. "Traditional Islam in Javanese Society: The Roles of Kyai and Pesantren in Preserving Islamic Tradition and Negotiating Modernity." *Journal of Indonesian Islam* 6, no. 1 (2012): 125–44.

Halik, Abdul. "Paradigm of Islamic Education in the Future: The Integration of Islamic Boarding School and Favorite School." *Information Management and Business Review* 8, no. 4 (2016): 24–32.

Hamid, Noor, and Muhammad Iqbal Juliansyahzen. "Prophetic Leadership in Pesantren Education: Study at Pondok Pesantren Universitas Islam Indonesia." *Jurnal Pendidikan Islam* 6, no. 2 (December 27, 2017): 349–69. <https://doi.org/10.14421/jpi.2017.62.349-369>.

Hannan, Nur. Interview, March 3, 2023.

Haq, Endun Abdul, Iim Wasliman, R. Supyan Sauri, Faiz Karim Fatkhullah, and Ahmad Khori. "Management of Character Education Based on Local Wisdom." *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 7, no. 1 (March 24, 2022): 73–91. <https://doi.org/10.31538/ndh.v7i1.1998>.

Hasbillah, Ahmad Ubaydi. Interview, March 2, 2023.

Iffah, Fauziyatul, and Yayuk Fauziyah. "Marketing Management of Boarding School in Increasing Community Interest." *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 2 (July 23, 2021): 309–22. <https://doi.org/10.31538/ndh.v6i2.1574>.

Ikhsanudin, Muhammad, Sahiron Syamsuddin, and Sunarwoto Sunarwoto. "The Typology of Pesantren's Islamic Thoughts in Java: A Qualitative Study." *Jurnal Pendidikan Islam* 11, no. 2 (n.d.).

Irsyad, M. Ali, and Makhromi. "Metode Musyawarah Dalam Pembelajaran Ilmu Fikih Di Ma'had Aly Lirboyo Kediri." *Indonesian Journal of Humanities and Social Sciences* 2, no. 3 (November 30, 2021): 295–303. <https://doi.org/10.33367/ijhass.v2i3.2461>.

Istianah, Istianah, and Sri Wahyuningsih. "The Hadith Digitization in Millennial Era: A Study at Center for Hadith Studies, Indonesia." *QIJIS (Quodus International Journal of Islamic Studies)* 7, no. 1 (June 3, 2019): 25–44. <https://doi.org/10.21043/qijis.v7i1.4900>.

Jakfar, Tarmizi M., Nurdin Bakry, Safria Andy, and Muhammad Habibi Mz. "The Struggle Between Salafi Scholars And Islamic Boarding School Scholars: The Controversy Over The Practice Of Fiqh Hadith In Aceh And North Sumatra, Indonesia." *Jurnal Ilmiah Islam Futura* 23, no. 1 (February 20, 2023): 88–109. <https://doi.org/10.22373/jiif.v23i1.17733>.

Juandi, Wawan, and Abu Yasid. "Discourse of Islamic Jurisprudence in Indonesian Ma'had Aly between Taqlid and Manhaj." *JOURNAL OF INDONESIAN ISLAM* 10, no. 1 (June 18, 2016): 139–58. <https://doi.org/10.15642/JIIS.2016.10.1.139-158>.

Kamal, Faisal. "Isu-Isu Kontemporer Dalam Konstruksi Pembaharuan Pesantren." *Paramurobi: Jurnal Pendidikan Agama Islam* 1, no. 1 (2018): 1–13.

Kardi, Kardi, Hasan Basri, Andewi Suhartini, and Fitri Meliani. "Challenges of Online Boarding Schools In The Digital Era." *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 8, 2023): 37–51.

Khoiruddin, Azaki, Abdul Munip, Imam Machali, and Hamzah Fansuri. "Trensains: The New Pesantren and Shifting Orientation of Islamic Education in Indonesia." *Jurnal Pendidikan Islam* 11, no. 2 (December 30, 2022): 121–35. <https://doi.org/10.14421/jpi.2022.112.121-135>.

Locke, Karen. "The Grounded Theory Approach to Qualitative Research," 2002.

Lukens-Bull, Ronald. "MADRASA BY ANY OTHER NAME: Pondok, Pesantren, and Islamic Schools in Indonesia and Larger Southeast Asian Region." *JOURNAL OF INDONESIAN ISLAM* 4, no. 1 (June 1, 2010): 1–21. <https://doi.org/10.15642/JIIS.2010.4.1.1-21>.

Lukens-Bull, Ronald A. "The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java. By Zamakhsyari Dhofer. Tempe: Arizona State University Program for Southeast Asian Studies Monograph Series, 1999. Xxxi, 254 Pp. \$19.95." *The Journal of Asian Studies* 59, no. 4 (2000): 1091–92.

Ma'arif, Achmad Hasibul. "Shifting Hadith Literature in Indonesian Pesantren from the 20th Century to the Present." *Journal of Hadith Studies* 3, no. 2 (2020). <https://www.journal.islamicateinstitute.co.id/index.php/johs/article/view/828>.

Maltabarova, Makhabbad. "Visiting a Sufi Shaykh: A Contemporary Experience of Religious Pilgrimage." *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (December 1, 2022): 167–86. <https://doi.org/10.15642/teosofi.2022.12.2.167-186>.

Ma'rufi, Anwar, Saifudin, Khorun Nisa', and Muhajir. "Burhani Epistemology in The Scientific Development of Contemporary Pesantren." *Tajkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (April 21, 2024): 301–14. <https://doi.org/10.31538/tijie.v5i2.937>.

Mirri, Djamaluddin. Interview, March 30, 2023.

Mugiono, Mugiono. "Konstruksi Pemikiran Islam Reformatif Muhammad Abid Al-Jabiri." *TAJDID: Jurnal Ilmu Ushuluddin* 14, no. 2 (2015): 203–22.

Mu'min, U. Abdullah. "Construction of Islamic Character Education Values Based on Local Wisdom in Culture Kasepuhan and Kanoman Palaces." *Tajkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (June 13, 2023): 305–18. <https://doi.org/10.31538/tijie.v4i2.391>.

Munir, and Mohd Roslan Mohd Nor. "Characteristics of Preserving Salafiyah Islamic Boarding School Traditions: Lessons from Indonesia and Malaysia." *Jurnal Pendidikan Islam* 10, no. 1 (August 30, 2021): 67–88. <https://doi.org/10.14421/jpi.2021.101.67-88>.

Muqoyyidin, Andik Wahyun. "Kitab Kuning Dan Tradisi Riset Pesantren Di Nusantara." *IBDA` : Jurnal Kajian Islam Dan Budaya* 12, no. 2 (2014): 119–36. <https://doi.org/10.24090/ibda.v12i2.441>.

Muslimah, Muslimah, Hamdanah Hamdanah, Abdul Wahab Syakhrani, and Arliansyah Arliansyah. "Stress and Resilience in Learning and Life in Islamic Boarding School: Solutions for Soft Approaches to Learning in Modern Times." *Nazhruna: Jurnal Pendidikan Islam* 2, no. 3 (October 16, 2019): 421–33. <https://doi.org/10.31538/nzh.v2i3.1175>.

"Pedoman Akademik Ma'had Aly Hasyim Asy'ari Tebu Ireng Jombang." Ma'Had Aly Hasyim Asy'ari, January 2, 2022.

Pohl, Florian. "Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia." *Comparative Education Review* 50, no. 3 (August 2006): 389–409. <https://doi.org/10.1086/503882>.

Putra, Afriadi. "Pemikiran Hadis KH. M. Hasyim Asy'ari dan Kontribusinya terhadap Kajian Hadis di Indonesia." *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 1 (February 2, 2016): 46–55. <https://doi.org/10.15575/jw.v1i1.577>.

Qomar, Mujamil. *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi*. Erlangga, 2002.

Ridwan, Ahmad Hasan. "Kritik Nalar Arab: Eksposisi Epistemologi Bayani, Irfani Dan Burhani Muhammad Abed Al-Jabiri." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 12, no. 2 (2016): 187–222.

Rokhman, Mauhibur, Fadly Usman, Fatimah Usman, Azman Bin Haji Kassim, and Muslihun Muslihun. "Consideration of Parents in Choosing Islamic Schools in the Digital Era." *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (December 1, 2023): 403–19. <https://doi.org/10.31538/nzh.v6i3.4026>.

"Silabus Ma'Had Aly Hasyim Asy'ari Tebu Ireng Jombang," November 27, 2022.

Sulaeman, Mubaidi. "Konsep Pendidikan Islam Dalam Perspektif Muhammad Fethulah Gulen." *Didaktika Religia* 4, no. 2 (2016): 61–86.

Suryadilaga, Muhammad Alfatih. "Dinamika Studi Hadis Di PP Hasyim Asy'ari Tebuireng Jombang: Dari Klasikal Hingga Ma'had 'Aly." *AL QUDS: Jurnal Studi Alquran Dan Hadis* 3, no. 2 (2019): 119–34.

Syamsuar, Syamsuar, Muhamajir Al-Fairusy, Junaidi Junaidi, and Muji Mulia. "Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh." *Jurnal Ilmiah Peuradeun* 11, no. 3 (September 30, 2023): 985–1004. <https://doi.org/10.26811/peuradeun.v11i3.995>.

Thahir, A. Halil. "Dari Nalar Literalis-Normatif Menuju Nalar Kontekstualis-Historis Dalam Studi Islam." *Islamica: Jurnal Studi Keislaman* 5, no. 1 (September 1, 2010): 1–14. <https://doi.org/10.15642/islamica.2010.5.1.1-14>.

Wahab, Heri Khairiansyah, and Misridah. "Local Wisdom-Based Character Values in Millennial Madurese Community: A Study of Molothen Traditions." *Jurnal Pendidikan Islam* 9, no. 1 (June 29, 2020): 57–78. <https://doi.org/10.14421/jpi.2020.91.57-77>.

Wajdi, Firdaus, and Rihlah Nur Aulia. "Ma'had 'Aly and the Challenge of Modernizing Islamic Education in Indonesia." *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 2 (July 22, 2019): 173–90. <https://doi.org/10.21009/hayula.003.2.04>.

Yasid, H. "Pondok Pesantren And Islamic Sciences Development: A Case Study On The Development Of Fiqh Studies Of Ma'had Aly Situbondo, East Java." *JATI - JOURNAL OF SOUTHEAST ASIAN STUDIES* 17 (2012): 207–23.

Zarkasyi, Hamid Fahmy. "Modern Pondok Pesantren: Maintaining Tradition in Modern System." *TSQAQAFAH* 11, no. 2 (November 30, 2015): 223–48. <https://doi.org/10.21111/tsaqaqafah.v11i2.267>.

Zed, Mestika. *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia, 2008.