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Transformation of Islamic Education at Ma'had Aly Situbondo as a Producer of Scholars Experts in Usul Fiqh (1990-2045)

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This study examines the evolution of Ma'had Aly Situbondo and its alignment with Indonesia's Vision 2045, emphasizing the institution's potential contribution to globally competitive Islamic higher education. The main objective of this research is to demonstrate that the educational approach implemented at Ma'had Aly is capable of engaging with international academic standards, while also identifying strategic transformations undertaken to shape future-oriented learning envisioned for 2045. Using a qualitative framework with a taxonomic design, the study collected data through non-participant triangulation to ensure depth, validity, and contextual accuracy. Data analysis employed descriptive qualitative procedures to capture historical trajectories, contemporary developments, and projected directions of institutional change. The findings indicate that Ma'had Aly Situbondo has experienced significant transformation, particularly in curriculum renewal, enhancement of scholarly productivity, and the strengthening of scientific traditions within Islamic studies. Historically, Ma'had Aly has demonstrated its capacity to compete at the global level, as reflected in increasing literacy, analytical competence, and critical thinking skills among students in responding to contemporary intellectual and social challenges. These achievements suggest that Ma'had Aly possesses solid academic foundations that can support Indonesia's broader human resource development agenda. Nevertheless, the study also identifies persistent limitations, especially in the integration of educational technology. Despite notable progress in academic culture and intellectual development, Ma'had Aly continues to face constraints related to advanced digital infrastructure, technological innovation, and data-driven learning systems. Addressing these challenges is essential for Ma'had Aly to fully realize its strategic role within the framework of Indonesia Vision 2045.

Keywords: Transformation of Ma'had Aly Education, Islamic Boarding School Education, Golden Indonesia Era 2045

1. Introduction

Since its inception, Islamic boarding schools have served three functions: education, preaching, and community empowerment. These three functions continue to be implemented and implemented. The "culture maker" and the Islamic community as a whole have experienced hardship and involution in recent decades.[1] The purpose and role of Islamic boarding schools as guides for people and people who are *rasikh fi al-diin* (religious scholars) The role of Islamic boarding schools as guides for people who are *rasikh fi al-diin* (religious scholars) The role of the quality and function of Islamic boarding schools raises concerns among scholars about the extinction of the treasures of Islamic knowledge. In connection with the above concerns, several Islamic boarding schools have been mapped and designed to become a special institution to deepen religion (*tafaquh fiddin*) at a further level which aims to identify scholars who have high integrity, both scientifically and in practice, and are able to answer and resolve contemporary problems for the benefit of humanity. In response to the above concerns, several Islamic boarding schools have been mapped and designed as a special institution to study religion (*tafaquh fiddin*) at a more advanced level, which aims to identify scholars who have high integrity, both scientifically and practically, and are able to answer and resolve contemporary problems for the benefit of humanity.[2] Therefore, there is a need for educational transformation

Educational Transformation is a strategic approach currently being developed to equip Indonesian youth to face the year 2045.[3] This transformation strategy focuses on five critical elements: educational framework, governance, curriculum and teaching methods, quality assurance and accreditation, and educator preparation and development. Currently, education faces significant scrutiny and challenges from two key sectors: employment and industry. The most pressing challenges arise from two core factors: "authority" and "access." [4] This situation requires the Indonesian education system to remain adaptive and forward-thinking in terms of actions to be taken.

Transformation of Islamic Education at Ma'had Aly Situbondo as a Producer of Scholars Experts in Usul Fiqh (1990-2045)

The actions being considered involve organizing the interconnections between education, employment, and industry. Education must be central to enhancing human potential and fostering high-quality individuals. A clear framework identified as a key concept for shaping the future of education is: "Civilization Trilogy 2045: Education for Dignity as a means for inclusive social change towards Indonesian humanity 2045." [5] This established basic concept requires improvements and modifications to the future education system, prioritizing dignity and respect alongside education. One initiative within this collaborative trilogy of civilizations is the development of distance learning and special education systems.

In addition, the curriculum and learning curriculum fundamentally serve as tools or means to help students achieve educational goals that align with the aspirations of various stakeholders. These goals embody the nation's aspirations regarding the character and personality of each student as a member of society. [6] In addition, the curriculum and learning curriculum fundamentally serve as tools or means to help students achieve educational goals that align with the aspirations of various stakeholders. These goals embody the nation's aspirations regarding the character and personality of each student as a member of society. [7] Within this framework, there are important guidelines, especially for educators, who help students develop their character and behavior to meet expectations, enhance their skills, and foster their innate abilities and creativity. This concept advocates a transformation in educational approaches, shifting from a Teaching Paradigm to a Learning Paradigm.

On the other hand, accreditation functions as a measure, while graduate competency is assessed through competency certification achieved through a quality assurance process. [8] Accreditation, which serves as a means of public accountability, has been implemented objectively, fairly, transparently, and comprehensively, referring to eight national education standards. Between 2006 and 2020, an independent body was responsible for overseeing school and madrasah accreditation at the national level. Looking ahead to 2045, it is likely that the accreditation system and its administrators will evolve in response to future developments. [9] The purpose of accreditation is to evaluate the suitability of educational institutions based on their compliance with contemporary learning infrastructure standards, teaching methods, and learning processes, facilitated by human resources equipped with skills in new technologies, digital skills, and understanding.

The above points will support the Sustainable Development Goals (SDGs), which are currently in the spotlight, offering a useful momentum for various advances aimed at ensuring continuous human productivity and managing the global education framework. [10] The United Nations, with its impactful SDGs initiative, is working hard to introduce new perspectives in the upcoming era of the 5.0 industrial revolution. As a result, this presents both exciting opportunities and new challenges in education that need to be considered and leveraged to keep pace with global educational developments. [11] Given the UN's progress, Indonesia has a significant opportunity to capitalize on this crucial moment. As the nation celebrates its centennial of independence, Indonesia is gearing up for extraordinary initiatives under the banner of Indonesia Emas 2045. To advance educational growth, particularly in Islamic boarding schools (pesantren), it is crucial to seize this opportunity by playing a vital role. [12]

All Islamic Islamic boarding schools, both located in Java and outside Java, even reach the Malay Peninsula. According to historical documents, this practice was initially aimed at continuing traditional Islamic teachings which were in line with the messages of the ulama found in classical writings (al-kutub al-muqaddimah). [13] Pigeaud and de Graaf noted that the pesantren, along with other similar institutions such as surau, pondok, and dayah, were the second center of Islamic education after the mosque in the early 16th century. [14] In recent years, Islamic boarding school education in Indonesia has gained new momentum in preparing for Golden Indonesia 2045. There is a framework for Islamic boarding school education that effectively combines traditional Islamic education with contemporary learning in one higher education institution, called Ma'had aly. [15] The first Ma'had Aly was founded in 1990 by Kiai As'ad in Situbondo, East Java. Over time, it gained formal recognition at the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School in Situbondo. [16]

This Islamic boarding school was founded in 1914 by Kiai Syamsul Arifin in Sukorejo Village, Banyuputih District, Situbondo Regency, East Java. Previously, the area was a dense forest known to be haunted and inhabited by wild animals and spirits. In 1908, on the advice of Habib Musawa and Kiai Asadullah, Kiai Syamsul Arifin, his son, Kiai As'ad, and several students from Madura, cleared the forest to establish the Islamic boarding school and village. Over time, the Islamic boarding school grew rapidly. [17] In 1990, Kiai As'ad Syamsul Arifin initiated the establishment of the first Ma'had Aly in Indonesia at this Islamic boarding school, focusing on fiqh and ushul fiqh. However, institutionally, Ma'had Aly only received official state recognition in 2015, based on various existing laws and regulations.

The Ma'had Aly dormitory itself is an integral part of the educational system at this Islamic boarding school, which combines traditional and modern curricula. With approximately 15,000 students, this Islamic boarding school has become an influential center for education and human resource development in East Java and the surrounding area.

Currently, the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School continues to thrive under the leadership of KHR. Ahmad Azzaim Ibrahimy, and remains committed to producing a generation that is knowledgeable, virtuous, and contributes positively to society and the nation.[18] It is believed that prominent religious leaders are concerned about the shortage of scholars in the future.

Of course, addressing these issues requires careful planning and innovative initiatives to align students' skills with the goals of religious leaders. Furthermore, historical evidence suggests that the Islamic educational model at Ma'had Aly is expected to compete with those in the Middle East. This means that in the near future, Ma'had Aly graduates may develop a diverse group of scholars capable of integrating Islamic and Western ideas, sparing students the need to study abroad. This is because the Islamic educational framework found in the Middle East has been integrated into the Ma'had Aly system. Furthermore, the curriculum at Ma'had Aly emphasizes not only the study and analysis of classical texts but also seeks to broaden perspectives and encourage intellectual growth. Ma'had Aly also engages with modern texts and engages in dialogue with progressive thinkers.

Ma'had Aly reached the peak of excitement when the future learning model for Islamic boarding schools was showcased during the Golden Indonesia 2045 event. The purpose of this academic paper is to achieve several objectives, namely to show that Ma'had Aly education can truly meet international standards as well as to highlight the educational shifts that Ma'had Aly is implementing to encourage educational success in the Golden Era 2045. This research provides significant theoretical advantages, serving not only as an academic basis but also as valuable input to advance educational progress in Indonesia. At the very least, this research acts as a first step in mapping potential educational opportunities.

2. Research Methods

This study uses descriptive qualitative methodology.[19] Qualitative research techniques are based on post-positivist thinking and are used to examine the state of natural entities, with the researcher acting as the primary tool. Descriptive research is a category of research that aims to provide a detailed description of the social environment or to investigate and explain an event or social truth.[20] In descriptive research, the researcher aims to describe the events at the heart of the study without bias. Data presentation involves organizing information in a way that supports drawing conclusions and taking action. Data presentation methods in this study include observation and documentation. Observation refers to the organized observation and documentation of everything being studied. The documentation referred to consists of information supporting this research, which the researcher gathered from previous educational research findings and the overall state of Ma'had Aly from various perspectives, accompanied by additional supporting secondary data. Throughout the research, triangulation was conducted through observation and documentation methods. To test the collected data, the researcher organized the data into groups, followed by data verification as needed. The final phase included triangulation of data, sources, and methods to ensure the accuracy of the information.[21]

3. Results and Discussion

3.1 Ma'had Aly's Educational Approach in Facing Contemporary Challenges

Ma'had Aly was originally intended to be a center for tafaquh fiddin, which focuses on the study of fiqh (Islamic law) under the direction of the Sukorejo Salafiyah Syafi'iyah Islamic Boarding School in East Java. Throughout its thirty year history, Ma'had Aly has witnessed the growth of religious thought, especially regarding fiqh and ushul fiqh.[22] Overview of Ma'had Aly Pedagogy in Facing Contemporary Challenges Ma'had Aly was founded in 1990 in Situbondo by the late KHR As'ad Syamsul Arifin in the latter part of his life. As an educational institution based on the pesantren tradition, since its founding it has been a focus area of research since its inception. Currently, Ma'had Aly has experienced growth and is now spread throughout the archipelago. According to information from the Secretariat of the Directorate General of Islamic Education at the Ministry of Religious Affairs, there are 72 Ma'had Aly registered in various regions in Indonesia. From a sociological perspective, Ma'had Aly is seen as a means to formalize the traditions and ethics of scholarship within the pesantren environment, with a focus on takhassus (specialization) of study that has emerged as a significant aspect in these schools.[23] In the context of studying at Ma'had Aly Situbondo, in contrast to other Islamic boarding schools which usually treat the topic of ushul fiqh only as an introductory component of legal reasoning methodology, Ma'had Aly Situbondo values this subject as being as important and equal to fiqh itself.[24] Moreover, while many Islamic boarding schools consider ushul fiqh only as a theoretical basis for legal reasoning.

Next are teaching and learning techniques, applied in manuscript studies courses. Here, students are required to read a section of text as directed by the instructor and then convey their interpretation and understanding of what they have read.[25] After that, the assignment method can be done collectively or individually. This indicates that

students must create a thematic paper according to the instructor, which can be written in Arabic or Indonesian. This paper is then discussed or presented in class under the guidance of the instructor. Finally, there is a general lecture model ('muhadharah 'ammah') which is usually led by a guest speaker (al-muhadir) who focuses on a specific theme and area of expertise. In addition, the curriculum is structured based on concentrations (takhasus) determined by the Ma'had Aly institution itself. Sufism and Tariqa (Tashawwuf wa Thariqatuhu) at Ma'had Aly Astronomy (Ilmu Falak) at Ma'had Aly.[26]

The Islamic History and Civilization (Tārīkh al-Islām wa Tsaqāfatuhu) and Arabic Language and Literature (al-Lughah al-'Arabiyyah wa Adabuhā) programs at Ma'had Aly have developed through a long and dynamic process. Their development cannot be separated from the journey of modern Islamic education, which has also faced social, political, and institutional challenges at various times.[27] These various conditions once encouraged Ma'had Aly to open itself to foreign educational systems, both from the West and from the Islamic world in the Middle East. This new direction was not an isolated event. Major institutions like Al-Azhar in Egypt had already begun reforms in the 19th century, responding to global changes brought about by colonialism, scientific advancements, and technological advances. At that time, many believed that Western power stemmed from scientific advancements and a more structured, modern education system.[28] This belief has influenced the way Islamic education is viewed, including in Indonesia. In this context, Ma'had Aly continues to strive to strengthen the quality of its education. Various reforms have been implemented, ranging from curriculum refinement, teacher competency enhancement, to providing academic and extracurricular activities that support the growth of students' intellectual abilities and skills. All of these efforts demonstrate Ma'had Aly's commitment to producing graduates who master the treasures of Islamic knowledge while also being able to understand and respond to the needs of an ever-changing era.

Understanding the findings above, it can be seen that as a religious higher education institution based on Islamic boarding schools, Ma'had Aly was designed from the outset as a center for tafaquh fī al-dīn with a focus on the study of fiqh and ushul fiqh. Over its more than three decades of existence, this institution has not only maintained the scholarly tradition of Islamic boarding schools, but has also experienced epistemological dynamics along with the emergence of new academic needs in contemporary Islamic studies. Various recent studies have shown that the development of Ma'had Aly is greatly influenced by a combination of the turāth tradition and the process of modernization of Islamic education in Indonesia.[29] Historically, Ma'had Aly Situbondo, founded in 1990 by KHR. As'ad Syamsul Arifin, became one of the pioneers of Islamic boarding school academic transformation. Its primary distinction lies in its positioning of ushul fiqh not merely as an introduction to legal methodology, but as a core discipline on a par with fiqh. This approach strengthens students' analytical capacity and aligns with the problem-based orientation of fiqh studies widely developed in global Islamic education.[30]

In its pedagogical practice, Ma'had Aly combines traditional and modern methods. Learning classical texts through reading, understanding, and presenting text interpretations (the qira'ah fahmiyyah method) is maintained, but is enriched with academic assignment models such as thematic paper writing, class discussions, and public lectures by practitioners or external academics. This method has been proven to improve students' academic literacy and develop research competencies from an early age.[31] In addition to fiqh and ushul fiqh, several Ma'had Aly (Islamic boarding schools) have also developed other academic concentrations, such as Sufism and Sufism (tariqa), astronomy, the history of Islamic civilization, and Arabic language and literature. This diversification is a response to increasingly complex academic and social demands, as is also the case at international Islamic educational institutions such as Al-Azhar, Zaytuna College, and Darul Mustafa. This curriculum transformation demonstrates an institutional effort to balance the authority of tradition with the demands of modernity.[32]

The discourse of reform at Ma'had Aly is also related to the wave of modernization of Islamic education that has been underway since the 19th century in centers of Islamic study worldwide. The adoption of Western and Middle Eastern methods at that time was motivated by the belief that Western progress lay in scientific excellence, methodological reform, and the strengthening of research. This perspective remains relevant in the context of Islamic education in Indonesia, especially as Ma'had Aly expanded its orientation from a biblical study institution to one emphasizing academic research.

3.2 Ma'had Aly's Educational Transformation Towards Golden Indonesia 2045

The main characteristic that distinguishes higher education institutions from other types of educational institutions is their focus on research. Essentially, research serves as a criterion for evaluating the quality of a higher education institution.[33] The phrase "rising university" is a goal sought by many higher education institutions. A pressing

issue today is determining the extent to which higher education institutions, such as Ma'had Aly, which represents higher education in Islamic boarding schools (*pesantren*), can foster research initiatives among lecturers and students. In academia, the *Tri Dhanna Perguruan Tinggi* (Three Pillars of Higher Education) serves as a basic framework for knowledge sharing, encompassing education, research, and community service. Paradoxically, these three components are often perceived as separate entities with no interconnectedness.[34]

In reality, education tends to overshadow the other two aspects, although university activities are inherently linked to research endeavors. Integrating this with demographic factors in the fields of *fiqh* and *ushul fiqh*, *fiqh* is fundamentally flexible because it is designed to address the various legal challenges that arise in society.[33] Naturally, the process of resolving legal problems is preceded by extensive research using specific methodological approaches. Furthermore, how legal resolutions are formulated into research findings and shared with the public is also important. Consequently, the results of the research conducted are made publicly available, for example, through journals, bulletins, and other formats. The research focus at Ma'had Aly is on the behavior of *mukallaf* during social interactions within society. This type of research data is typically high-quality and based on real-world observations.

Therefore, both students and teachers are expected to function as research tools that can examine behavioral phenomena and legal events in society. In research, it is hoped that new epistemologies can be developed in every aspect of the science being studied. To this point, the educational transformation carried out by Ma'had Aly to prepare for the future of education in 2045 is more focused on research through ongoing efforts to become a research university. In recent years, Ma'had Aly has often been the subject of studies, in addition to its role as researchers. This shows that the educational transformation at Ma'had Aly has been prepared for a long time.[35] In the future, with rapid technological advances, Ma'had Aly is expected to be able to significantly disrupt education by involving students and lecturers in the evolution of ideas.

The context of the research results above provides an understanding that the primary characteristic of modern higher education is research capacity. In this context, the transformation of Ma'had Aly cannot be separated from the *Tri Dharma* of Higher Education: education, research, and community service. However, several studies show that the implementation of the *Tri Dharma* in religious educational institutions is often unequal, with the educational aspect being more dominant than the research aspect.[36] Nevertheless, *fiqh* and *ushul fiqh* are epistemologically flexible and adaptive. Legal development in *fiqh* presupposes a methodological, analytical, and socially data-driven research process. This provides a strategic opportunity for Ma'had Aly to develop a research culture, particularly through socio-religious research that examines the behavior of *mukallaf* in the context of everyday life. The focus of this research aligns with the growing trend in empirical Islamic studies in international literature.[37]

To achieve the vision of Golden Indonesia 2045, Ma'had Aly's position as a research-based Islamic higher education institution is crucial. Improving the research capacity of lecturers and students is a key agenda, including strengthening research laboratories, digitizing references, integrating technology into research methodology, and accelerating scientific publications. Recent studies have shown that the ability of Islamic educational institutions to adapt to digital transformation, including the use of big data, AI, and digital humanities, will significantly determine their future academic relevance.[38] In recent years, Ma'had Aly has begun to become both an object and a subject of research, indicating that the institution has entered a phase of transformational consolidation. Going forward, with increasingly rapid technological developments, Ma'had Aly is expected to strengthen its innovation capacity to become a productive, responsive, and competitive center for Islamic knowledge production within the national and global higher education ecosystem.

A study of the dynamics of the Islamic History and Civilization (*Tārīkh al-Islām wa Tsaqāfatuhu*) and Arabic Language and Literature (*al-Lughah al-'Arabiyyah wa Adabuhā*) programs at Ma'had Aly shows that the educational transformation process at this institution is part of the broader current of global Islamic education modernization. The changes that have occurred whether in curriculum, pedagogy, or scholarly orientation—are not merely reactive, but rather represent strategic responses to the historical, social, and scientific challenges that have emerged from Western and Middle Eastern influences since the 19th century. In line with the reform model implemented by reference institutions such as al-Azhar, Ma'had Aly has been able to integrate the values of Islamic scholarly tradition with modern methodologies that emphasize rationality, scientific research, and social relevance. These ongoing reforms have proven to contribute to improving academic quality, faculty competence, and graduates' readiness to meet the needs of contemporary society. Thus, the changes that have occurred can be

understood as part of an ongoing effort to maintain the sustainability of Islamic intellectuals and strengthen the position of Ma'had Aly in the map of Islamic higher education in Indonesia.

4. Kesimpulan

The discussion on the development of the Islamic History and Civilization (Tārīkh al-Islām wa Tsaqāfatuhu) and Arabic Language and Literature (al-Lughah al-'Arabiyyah wa Adabuhā) programs at Ma'had Aly demonstrates that the transformation of Islamic education did not occur linearly, but rather moved through a complex interaction between social, political, and intellectual conditions in each historical period. The experience of institutional disruption and global dynamics forced Ma'had Aly to open itself to foreign educational models that had developed in the West and the Middle East, thus encouraging the emergence of new orientations in the educational process. The reforms undertaken by major institutions such as al-Azhar in the 19th century became an important reference for similar transformations at Ma'had Aly, particularly in terms of implementing modern pedagogical methods, structuring curricula based on the needs of the times, and strengthening scientific research. Adaptation to this modern educational approach was based on the awareness that the advancement of science, which is the foundation of the strength of Western civilization, has instrumental value for improving the quality of Islamic education. In its development to date, Ma'had Aly has demonstrated a strong commitment to improving academic quality through curriculum reform, enhancing lecturer competency, and developing academic and extracurricular activities that support a productive learning environment. These efforts emphasize that Ma'had Aly not only strives to preserve the treasures of classical Islamic scholarship but also strives to make them relevant to the contemporary context. Thus, Ma'had Aly is strategically positioned as an Islamic higher education institution capable of bridging Islamic intellectual traditions with the demands of modern scientific developments and the needs of today's society.

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