

MA'HAD ALY AS HIGHER ISLAMIC EDUCATION IN THE RESURGENCE OF ISLAM NUSANTARA

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ABSTRACT

Pesantren is an Islamic traditional educational institutions in Indonesia which has a very old age. But as the development of the modern education system in the form of public schools ranging from elementary, middle, high, up to university, it makes the role of pesantren are being abandoned and reduced. Nahdlatul Ulama (NU) is an Islamic organization in Indonesia which has many pesantren throughout Indonesia. NU realize that Pesantren become less popular than the public schools. In 2014, NU launched the "Ayo Mondok" movement, a movement to arouse the interest of society to study at pesantren. The crucial turning point was when in 2015, NU held a conference and promoting the idea of "Islam Nusantara". Various movements to promote Islam with Indonesian special character became the primary mission of NU, including education according to Islam Nusantara. While the latest news, since the current government had a strong relationship with NU, in May 2016 the Ministry of Religion legitimates 13 Ma'had Aly in Indonesia to be equivalent with undergraduate program at university. Meaning, Ma'had Aly graduates will have a degree (S.Ag / *Sarjana Agama* / Bachelor of Religion), equal with an undergraduate degree in particular Islamic universities. The questions will be adressed are; (1) How does the changes that have been made by Pesantren that have Ma'had Aly which was legitimated by the state? (2) How does the endurance and strategy of Pesantren that have Ma'had Aly, but did not participate in Ma'had Aly which are legitimated by the state? (3) How does the relationship between the state and pesantren after the Ministry of Religion legitimation? This study will examine Pesantren that have legitimated Ma'had Aly and compared with Pesantren that have illegitimate Ma'had Aly. The research will be conducted qualitatively through observation, interviews, and supported by the literature related to the discourse. The results of this study supposed to be a guide of future direction of Islamic education and state relations.

Keywords: Pesantren, Ma'had 'Aly, Degree

INTRODUCTION

Pesantren is an institution that has a long history. As an educational institution, pesantren have done many things in educating and preparing a generation armed with science and faith. The existence of pesantren or boarding school is often identified with the Nahdlatul Ulama, although many other organizations that have a boarding or a similar system. As an education system that has long lived, pesantren recognized as the best system compared to modern systems from the west, so that it becomes a characteristic that is

identical with Nahdlatul Ulama engaged in cultural and traditional education. One could even say that the Nahdlatul Ulama is a big pesantren, while Pesantren is a small NU (Azra, Afrianty & Hefner, 2007).

Nahdlatul Ulama, also known as a moderate organization that teaches its followers to love the country. It was realized by the proximity of Nahdlatul Ulama government. Indonesian president elected in 2014-2019 proved the closeness of the Nahdlatul Ulama in Indonesia with many ministers and cadres of Nahdlatul Ulama in the seat of government. It made the mission of Nahdlatul Ulama is further supported by the government, such as the establishment of the National Santri Day.

NU as moderate religious organizations trying to survive amid a siege of the fundamentals. One attempt campaigned is education. For organizations that have affiliates in many schools, Nahdlatul Ulama urge people to learn or leave their children at the boarding school. The campaign started with the Ayo Mondok movement in 2014. In 2015, NU held a conference with the theme of Islam Nusantara (nu.or.id). Then in 2016, the state authorized the Ma'had Aly to give a degree in order to appeal pesantren graduates is increasing.

State policy to authorize Ma'had Aly provide new discourse about the independence of the boarding school. It will have a large impact. For example, technically, it means teachers in Ma'had Aly must have minimum education level of master. Though many clerics or teachers at the school who never attended college. Then morally, it would change the orientation of intention for Ma'had Aly students which are supposed to study as a form of worship to God, sincerely without expecting to get a degree (Zakaria, 2010).

Literature Review

Pesantren

Pesantren is a knowledge-rooted tradition in the history of Indonesia. Pesantren, according Zamakhsyari Dhofier (1980), an Islamic education system which is growing since the early arrival of Islam in Indonesia. To browse the emergence of schools, closely related to the original search arrival of Islam in the archipelago. The process of commercial interaction led to the establishment of settlements in the beach and gave birth to boarding institutions that foster a sultanate's capital. It is certain that the scholars came accompanied the Muslim merchant or even the merchant were once scholars. Interaction maritime happened at that time not only commercial but also the interaction of science and propaganda (Pohl, 2006).

Dhofier mention at least five components into a pattern typical of Islamic tradition, namely: cottage, mosques, students, clerics and the yellow book. Cottage for students is a hallmark of Islamic tradition, which distinguishes it from the traditional education system in mosques growing in most other Muslim countries. The education system surau in Minangkabau or Islamic boarding school in Aceh, basically the same as the cottage system, just different names. The mosque is an element that can not be separated from the boarding school, and the most appropriate place to educate the students, perform prayers five times a day, the Friday prayer and teaching the classics. Mosques function as an educational center of Islamic education system is a legacy of the Prophet Muhammad. The scholars are teaching books of classical Islam. Pupils are students who came from various regions to study the religion of the scholars. They come and study in boarding schools with the aim of

becoming a cleric. Typically, students are divided into two, *Mukim* students and students of *kalong*. *Mukim* are students who come from areas far from the school and settled in quite a long time to learn the science of religion from the clerics. While *kalong* students is students who come from villages around the school and follow the teaching in schools by means of alternating or do not live in boarding schools. While Kyai is the most essential component in the tradition of pesantren. Often kyai are so properly a founder of pesantren and growth depends on the ability and person of the clerics. Although most clerics living in rural areas, they are part of an elite group within the social structure, political and economic in Indonesia. The clerics have strong influence in society, which is becoming an important force in the political life. The task of the clerics as teachers and advocates of Islamic teachings so that it has an important position in the community, Yellow Book is the classic Islamic literature which became a reference in the science of religion (Dhofier, 1980).

Ma'had Aly

Ma'had 'Aly was established to maintain the tradition of academic boarding school increasingly faded. Ma'had 'Aly there to maintain the existence of the academic tradition of boarding schools for higher education or Ma'had 'Aly is one form of business institutionalization academic tradition forerunner boarding school with *takhassus* (specialization) study program that has been developed over time. Establishment of Ma'had 'Aly motivated by the need to improve the quality of education boarding school so it could produce a high level cleric in the middle of the advancement of science and technology. The education process in Ma'had 'Aly actually a merge between the model of pesantren and a model of university. In line with the directions and government policy in the development of higher education, Ma'had 'Aly seen as one alternative to higher education because of their special religion. Ma'had 'Aly is a typical form of higher education boarding school which is different from the university in general. Ma'had 'Aly intended as a forum for continued study of the level of education and teaching diniyah Ulya, Madrasah Aliyah or equivalent (Ghazali & Malik. 2009).

Ministry of Religious Affair Legitimation

News of ma'had 'aly in kemenag.go.id begins on Tuesday, March 5, 2011. At that time, the ministry can not allow ma'had 'aly to issue the degree diploma level as in university. The reason, according to the Law on National Education System, the title can only be issued by the college as a university, college and high school. The Directorate General of Islamic Education, Mohammad Ali in Jakarta, Tuesday (15/3/2011) was responding to a request from pesantren which have ma'had 'aly, for the government to allow the provision of a college degree for students ma'had' aly. Because of the educational process that has been taken is also equivalent to higher education. According to Mohammad Ali, it could be students ma'had 'aly obtain the official diploma, but issued by higher education institutions. For diploma level public school or madrasa, Director General said, pesantren students also have to follow the national exam. However, the composition of the subjects tested are not the same as formal educational institutions such as madrasah (kemenag.go.id).

On Thursday, August 18th, 2011, Minister of Religious Affairs Suryadharma Ali recognizes the need for standardization for Ma'had 'Aly, so the future to obtain clarity of education in higher education institutions of Islam stretcher. With standardization according to Suryadharma Ali, then the public will know the book and literature are studied. It also includes a curriculum of Ma'had 'Aly (kemenag.go.id).

On Wednesday, March 21, 2012, the Director General of Islamic Education Ministry of Religious Affairs, Nur Syam states for strengthening religious education and religion, it will perform the reconstruction of education schools, among other things by formalizing the education agency as ma'had 'aly. To that end, the arrangement will be done on ma'had 'aly existing ones, both in the curriculum, national standards and budget. The minister said the government seeks to formulate standardization ma'had 'aly. *Mu`adalah* or equalization process is being introduced. Thus, graduates have the competence mastery in ma'had besides religion and have a certificate in common with other university. Without losing the characteristic of ma'had. For the development of ma'had, government is ready to provide support (kemenag.go.id).

On Friday, October 17, 2014, kemenag.go.id reported that the pesantren especially Ma'had 'Aly hopes and encourages the Ministry of Religious Affairs to immediately issue a regulation or Peraturan Menteri Agama (PMA) on Ma'had' Aly. This message is revealed in intense discussions on the forum of Ma'had 'Aly Administrative Arrangement Workshop organized by the Directorate of Education Diniyah and boarding school. The participants agreed that Ma'had 'Aly as Islamic religious educational institutions that produce a cadre of scholars needs to be given a strong regulatory base. This push back revealed considering publishing the PMA, has been through a long process of discussion and quite a long time, since the Minister of Religious Affairs chaired by Prof. KH. Tolchah Hasan. PMA Ma'had 'aly future is a derivative of the Government Regulation No. 55 Year 2007 on Religious Education, which also received the affirmation of the Regulation of the Minister of Religion No. 13 of 2014 concerning Islamic Religious Education. Preparation of PMA have also been adjusted and synchronized with the Law No. 12 Year 2012 on Higher Education, Government Regulation No. 4 of 2014, even with the legal drafting the Draft Regulation on Higher Education of religious (kemenag.go.id).

Finally, on Saturday, May 28, 2016, after a long process, university-based Islamic religious schools are often called Ma'had 'Aly finally gained recognition from the Government. This recognition stems from the signing of the Regulation of the Minister of Religion No. 71/2015 on the organization Ma'had 'aly by the Minister of Religious Affairs Lukman Hakim Saifuddin. In this regard, the Director General of the Islamic Educational Kamaruddin Amin said the Minister of Religious Affairs Lukman Hakim Saifuddin will soon inaugurate 13 Ma'had 'aly by providing at the same time permit the establishment of statistics are numbers. Amin explained, Ma'had 'aly is the education unit was established and developed from and by the community and are in boarding schools. Even so, the presence of Ma'had 'aly not only for the benefit of the public schools, but also the needs of the Indonesian people. According to Kamaruddin, the presence of PMA 71/2015 not only ensure the legality Ma'had 'aly within the national education system. Moreover, this PMA clarify the Government's commitment to realize Ma'had 'aly equivalent of religious higher education institutions and public higher education institutions.

Equality referred, both in the recognition, status, graduates, as well as the Government's attention to the sustainability and development. The presence of PMA will also facilitate measures to realize the Ma'had 'aly as a permanent institutional instruments to address the fundamental problem of Indonesian Muslims as the scarcity of clerics-scholars of integrity, character, and nationality insight, he said. The inauguration of the 13th Ma'had 'aly is the first step in the revitalization process Ma'had' aly by the Ministry of Religious Affairs. Looking ahead, continued Kamaruddin, MORA (Ministry of Religious Affairs) will be sought to educational services is expected to print undergraduate (S1) with qualified cadres-ulama clerics can be opened in every province throughout Indonesia. Not only mastered the yellow book from pesantren intellectual tradition, they are expected to contextualized in contemporary life, and capable to dialogue with the social sciences, humanities, and or the natural sciences to realize human life is fair, serious benefits, and dignity. In addition to being pesantren, Bachelor Ma'had 'aly can be a university professor, a professional teacher, head of KUA, religious judges, government officials in the field of religion, and Sharia Supervisory Board and other professions. In the field of science, graduate Ma'had 'aly can also work as a writer, researcher, preacher, and academia. From there, it is expected the graduates of ma'had 'aly could fill the needs of the society against the clergy are qualified (kemenag.go.id).

On Monday, May 30, 2016, Ministry of Religious Affairs has issued a decree on the establishment license for 13 Ma'had 'aly following statistical numbers. This license granted by the Minister of Religious Affairs Lukman Hakim Saifuddin in Pondok Pesantren Tebuireng, Jombang. Director General of the Islamic Educational Kamaruddin Amin said licensing is a form of recognition that ensures the legality Ma'had 'aly within the national education system. Looking ahead, the Ministry of Religious Affairs will continue to provide affirmation, not only on the regulatory aspects but also the facilitation in the form of a budget and more. MORA initially planned to allocate each Ma'had 'aly Rp 1 billion. But because there is a reduction in the budget, to 500 million. According to Kamaruddin, one of the monumental achievements of the Ministry of Religious Affairs under the chairmanship of Minister of Religious Affairs Lukman is to realize the revitalization process Ma'had 'aly as a formal educational institution. It aims to further mainstream the role of schools in the religious life of Muslims in Indonesia. As for the 13 Ma'had 'aly that have won permits the establishment of these statistics and numbers, namely: (1) Ma'had 'aly Saidusshiddiqiyah, Pondok Pesantren As-Shiddiqiyah Kebon Jeruk (DKI Jakarta), (2) Ma'had 'aly Sheikh Ibrahim Al Jambi, Pondok Pesantren Al Asad Jambi, (3) Ma'had 'aly Parabek Thawalib Sumatra, Pondok Pesantren Parabek Thawalib Sumatra, Agam (West Sumatra), (4) Ma'had 'aly Mudi Mesjid Raya, Pondok Ulum Ad Diniyyah Mahadul pesantren Al Islamiyah (Mudi) Mesjid Raya, Bireuen (Aceh), (5) Ma'had 'aly Asadiyah, Pondok pesantren Asadiyah Sengkang (Sulawesi), (6) Ma'had 'aly Rashidiyeh Khalidiyah, Pondok Pesantren Rashidiyeh Khalidiyah Amuntai (Kalimantan), (7) Ma'had 'aly salafiyah Syafiiyah, Pondok Pesantren salafiyah Syafiiyah Situbondo (East Java), (8) Ma'had 'aly Hashim Al-Asyary, Pondok Pesantren Tebuireng Jombang (East Java), (9) Ma 'had' aly At-Tarmasi, Pondok Pesantren Tremas (East Java), (10) Ma'had 'aly Maslakul Huda Pesantren fi Usul al-Fiqh, Pondok Pesantren Maslakul Huda Kajen Pati (Central Java), (11) Ma'had 'aly PP IQNA

ath-Thalibin, Pondok Pesantren Al Anwar Sarang Rembang (Central Java), (12) Ma'had 'aly Al Hikamussalafiyah, Pondok Pesantren Madrasah Hikamussalafiyah (MHS) Cirebon (West Java), and (13) Ma'had' aly Miftahul Huda Pondok Pesantren Manonjaya Ciamis (West Java). Minister of Religious Affairs Lukman Hakim Saifuddin has given permission to the establishment of 13 Ma'had 'aly boarding school. In his speech, Minister of Religious Affairs affirmed that the existence Ma'had 'aly not just the interests of the public schools as such, but the need for Indonesia (kemenag.go.id).

According to MORA, the presence of Ma'had 'Aly is part of a larger scenario makes the implementation of Islamic education in Indonesia, especially schools, as an destination of educational world. Boarding school has an incredible power to become the mouthpiece to the world community. Islamic Boarding School institution is typically Indonesian and capable of producing moderate Muslim intellectual character. To maintain the quality of Ma'had 'Aly, MORA ensure that it only limits the courses for each Ma'had' aly. It is thought that each Ma'had 'Aly focus steeped respective study programs as well make it as excellence and uniqueness. After five-ten years into the future, this policy will be reviewed so that study program can be added or revised (kemenag.go.id).

On Thursday, June 2, 2016, Minister for Religious Affairs Lukman Hakim Saifuddin confirms that Ma'had 'Aly not only educational institution that examines the science of religion. Moreover, as an institution of higher education based religious schools, Ma'had 'Aly should be able to keep the tradition and develop national awareness taught predecessors. MORA hope Ma'had 'Aly can be trained leading clerical powerful and competence to the challenge of the times. He sees pesantren where Ma'had 'Aly is to have a role and responsibility in the face of the current global era. Therefore, the existence of Ma'had 'aly is an effort to answer this challenge. MORA ensure that despite giving decree of Establishment Permit, but it would not intervene in pesantren. Therefore, MORA consideration to the needs of the Board of Ma'had 'aly filled in pesantren to direct and ensure Ma'had 'aly still running on its primary purpose (kemenag.go.id).

Research Method

This study uses a qualitative research method with a phenomenological approach. This is because in a study using this method has several considerations, easier to adjust when faced with the fact doubles the data obtained in the field there are two different results, or more, this method presents the direct nature of the relationship between researchers and informants, other than that the method is more sensitive and able to adapt to patterns of values faced. Selection of the use of these research methods tailored to the ultimate goal of this study was to describe the purpose of research. In addition, the use of this method is also to provide an overview of the purpose of research, know the factors driving the formation and reveal the extent to which respondents provide feedback (Creswell, 2013). The selection of respondents is done purposively, they are boarding school students. Respondents of this study are two persons. The first is Puspita (23 years old), she is a graduate of Pondok Pesantren Tremas Pacitan, boarding schools that have Ma'had 'aly which is recognized for providing the equivalent of a bachelor's degree. Second is Mustain (26 years old), he is a pupil at the Ma'had

'aly Al-Munawwir Pondok Pesantren Krapyak which was not included in ma'had' aly recognized by MORA.

The main questions adressed are:

1. Response of informant on policy by religious minister about ma'had 'aly.
2. Response of informant about a degree in religious education.
3. Response of informant about the purpose ma'had 'aly.

ANALYSIS

Religious Ministry Legitimation on Ma'had 'Aly

Two respondents have different opinions about the policy of religious ministers. Puspita says that she was pleased that the boarding school where she was studying recognized by the government to provide a college degree. That means Pondok Pesantren Tremas Pacitan is one of the best boarding schools in Indonesia.

"I am very happy Pondok Pesantren Tremas Pacitan get the honor. I believe Pondok Pesantren Tremas Pacitan really deserve it because we have a good education system. With the title for pesantren graduates, the society would be interested in studying in boarding schools because no different from learning in formal school. Here students will also receive a diploma that is useful to brighten the future." (Puspita)

Although Puspita graduated from Pondok Pesantren Tremas Pacitan before the policy of religious ministry official, Puspita remain grateful because he still loves her alma mater.

"Actually, I know that the boarding school I got it after my exit permit, but I am also proud because it's my alma mater. It's all destiny of God through the hard work of administrators, teachers, and caregivers boarding school." (Puspita)

Related to the policies of the Ministry of Religious Affairs on awarding bachelor's degree, Puspita pleaded not so much aware of the changes made in detail their boarding schools. But Puspita recognizes that the existing system in the Pondok Pesantren Tremas Pacitan still traditional, in contrast to the modern university. It can be seen from the teaching staff who do not all have the master educational standards, even some also do not have education degrees. However Puspita no doubting the quality of the teachers.

"The teachers there are undergraduate, masters, but who do not have a degree also. But all of them are extraordinary teacher whose knowledge is very broad, very worthy of teaching at the level ma'had 'aly. However boarding school different from the university. If anyone who has a master's degree or doctorate, certainly they chose to teach at the university which is actually higher prestige." (Puspita)

The second respondent (Mustain) said that the policy of religious ministry is very political. Mustain tend to disagree for some reason he believed that the Ministry of Religion should not continue his policies.

"Undeniably, the religious ministry is now derived from the Nahdlatul Ulama. Therefore, as the bearer of the aspirations of the NU, he took out the policy. Moreover, it is not appropriate discretion without consideration for in-depth study. This can damage the hallmark of the boarding school." (Mustain)

Mustain also defended the boarding school where he learned that was not included in the boarding school recognized by the government.

"Pondok Pesantren that we live in, it still will not follow government policy. How is it that we should be equated with the university, whether we should compel teachers to college to get a master's degree? Our boarding school will retain a characteristic of traditional education are actually already there, even better than the university. " (Mustain)

According Mustain, there are some policy weaknesses religious ministry that he had feared.

"If this policy continues, there will be a boarding school that only makes ma'had 'aly as a project, issuing fake diplomas, and only aiming for a degree course. Forget the main purpose of education. The students will have the wrong intention in seeking knowledge. Teachers are busy thinking about standardization without regard to the development of students. " (Mustain)

Degree for Religious Education Institution

Puspita said that the title was something important. Puspita has its own reasons.

"The degree is important, today those who have a degree more acceptable in society. Because it is a scientific justification that we are recognized and have been qualified. Although it does not guarantee the quality, but the title could be a motivation for students to be eager to complete his studies. " (Puspita)

Puspita also said that the title was not against the rules of religion, as many scholars who have a degree, whether academic or not.

"The title was common in the Islamic tradition. Most of the pupils are given to teachers as a form of respect. For example, title of Sayyid or Habib for the descendants of the Prophet Muhammad. Al-Muhaddith title for scholars in the field of hadith. Al-Faqih title for scholars in the field of jurisprudence. In addition, there are many scholars who have the title of professor such as Wahbah Zuhayli, Muhammad Al-Maliki, Said Ramadan Al-Buthi, Ali Gomaa, Yusuf Qaradawi and others. It made their credibility recognized, both in the Islamic world as well as in the western world. " (Puspita)

While Mustain has a different opinion. According Mustain, the degree should not be the orientation of students.

"In a lot of books, it is explained that the purpose of the study is to obtain the blessing of God. Additionally, intended to eliminate the ignorance so that we can pray properly. After eliminating ignorance, then intended to intisyarul ilmi, to spread knowledge with preaching or teaching. People who seek knowledge for other purposes, he will be lost, even shirk because worship to other than Allah. Because learning is worship, as the Prophet Muhammad said that seeking knowledge is obligatory for all believer." (Mustain)

Nonetheless, Mustain not to blame if there is a boarding school that gives title to its graduates.

"If there is a boarding school that gives title to the graduates, the boarding school must be responsible for the policy. That is, schools should implement the ideal educational system and discipline since the administrators, teachers, and students. " (Mustain)

Ma'had 'Aly Purposes

Puspita explained that ma'had aly is not different from the university in general. That's because ma'had aly is the highest level in the boarding school.

"I think ma'had 'aly was not much different from the university. If you want to go to university, you need to pass in elementary, junior high, and high school. As for the sign ma'had 'aly, we must pass awwaliah or ibtidaiyah, wustho or tsanawiyah, ulya or aliyah. So graduates of ma'had aly was very special, as they have already become a scholar in Islam. It's very appropriate that the boarding school graduates' aly given the title. " (Puspita)

Nevertheless, Puspita also acknowledged that ma'had 'aly has differences with the university.

"The difference may be only operational work. Because it is still attached to the boarding school culture, learning may be carried out not with a chair, but sitting on the floor. Referent might not like at the university syllabus, but by completing the reading of certain books appropriate lesson. In addition, the limitations of facilities to make students ma'had aly is not a lot of experimenting in the laboratory as in universities. But this is understandable because the majors in ma'had aly not majoring in science, but majoring in religion." (Puspita)

Related changes made ma'had aly after policy minister, Puspita had some suggestions.

"Because ma'had 'aly in Pondok Pesantren Tremas Pacitan has been recognized by MORA, in my opinion ma'had' aly have to make some changes. Because our ma'had 'aly as an example for other ma'had' aly. The first change is the quality of teachers. As at the university, teachers must have a master's degree. That is, graduates ma'had aly encouraged to continue studying at the master's level to be able to teach in ma'had aly. This can be done as a long-term program for nursery teacher candidates of ma'had aly. After that, teachers must have a clear learning structure. Teachers could use the book, but it still must have goals and competencies to be achieved by students. Facilities should also be improved, the current student-centered learning is also supported by the computer and the Internet. Students in ma'had aly should be encouraged to write and do research as it has been taught at the university. " (Puspita)

Meanwhile, Mustain said that ma'had aly can not be equated with the university. Even Mustain sure that ma'had aly is higher than the religious department at the university.

"Ma'had 'Aly clearly different from the religious department at the university. From the selection made, ma'had aly apply higher standards. At the university, the selection easier. When I signed up ma'ha aly, the selection is reading the Arabic language, and rote nazham, reciting the Qur'an also tested. In addition, pure learning studied the books that have been provided. No lessons outside religious instruction. Unlike the university. " (Mustain)

After the ministerial policy was unveiled, Mustain has suggest the idea of ma'had aly.

"In my opinion, Ma'had Aly is a special education system that is different from the university. In addition to more Islamic, ma'had 'aly also better in reflecting the culture of Indonesia. Therefore, ma'had aly unaffected theory or the education system from the orientalist or colonial heritage. Ma'had Aly is also different from the system of Islamic education in the Middle East, because

of the position of religious scholars who not only taught the religion of Islam, but also to educate the corresponding Indonesian culture. Therefore, there is no ma'had aly graduates who become radicalized, all of them love Indonesia. Instead ma'had aly modeled on the university, the university should follow the example of ma'had aly. " (Mustain)

CONCLUSION

Policies of MORA already endorsed brought some debate about ma'had 'aly. From the analysis already mentioned, there are some disagreement about ma'had aly:

1. Puspita express consent of MORA policy because it is time of ma'had aly recognized thereby increasing public interest to study in ma'had aly. While Mustain disagree because it is far more political nuanced and vulnerable abused.
2. Puspita said that the degree may be given in ma'had aly, as many scholars who have a degree, even the degree was important in order to be accepted by society. While Mustain said that the degree was not important, because students are studying it must be intended to seek the pleasure of Allah.
3. Puspita said that Aly Ma'had equivalent to university, because that Puspita agree that ma'had aly should be developed and compete with universities. While Mustain said that ma'had aly remains superior to the university. Therefore, Mustain suggested that universities are modeled ma"had aly, not vice versa.

Differences of opinion about ma'had aly show the diversity that exists in Indonesia. There are many ma'had aly in Indonesia and each has a different system and orientation. It resulted in the boarding school students aly have a different understanding. Although the department is a religion, but every ma'had aly have different concentrations, with the quality of teachers are different, too. From the analysis of the answers can also be found in the initial research question.

1. Ma'had Aly in pesantren which has already been recognized by MORA will make a change from the standard quality of teachers, facilities and curriculum.
2. Ma'had Aly in pesantren which has not recognized by MORA will be consistent preserve the culture of learning in ma'had aly traditionally and does not give the degree to its graduates.
3. MORA has a long job to continue its policy of ma'had 'aly. Ie standardized, socialization, but without intervening in the autonomy of schools.

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