



Designing Qur'an Experts in Indonesia: Feasibility Analysis of the Establishment of Ma'had Aly An-Nur 1 Malang Study Program of Qur'an and Qur'an Sciences

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Abstract

This research analyzes the readiness and feasibility of establishing Ma'had Aly An-Nur 1 Malang Quran and Quran Science Study Program by concentrating on Balaghat al-Quran (Rhetoric of Quran Studies) and looking at the expected design model of Quran experts. As an educational institution at the stratum one (S1) level, Ma'had Aly An-Nur 1 grows and originates from the characteristics of pesantren. This qualitative research explores data sources through structured interviews supported by literature data in the form of documents related to the establishment of Ma'had Aly An-Nur. This research is an important part of refining the terms and prerequisites for establishing Ma'had Aly in accordance with the Minister of Religion Regulation 32 of 2020 concerning Ma'had Aly. The results showed that Ma'had Aly Annur 1 Malang took the al-Quran wa Ulumuhu (Quran and Quran Science) Study Program with three arguments, namely the characteristics of the founders of the pesantren, the availability of the Quran memorization program, the need for a higher level of education after graduating from formal and diniyah schools while still affirming the distinctiveness of the pesantren. At the same time, the Takhassus of Balaghat al-Quran was chosen based on expertise in linguistic aspects and the need for prosehytizers. The analysis results show the readiness and feasibility of establishing Ma'had Aly based on applicable regulations. The design of the Quran expert developed through 3 stages: pre-conditions, strengthening Quranic knowledge, and internalizing Quranic rhetoric. Supported by a curriculum structure consisting of 3 groups (basic, main, and supporting), Quran experts are designed to become qari (readers), baligh (rhetoricians), and da'i (preachers).

Keywords: Feasibility Analysis of Establishment; Ma'had Aly; Quran Expert.

Abstrak

Penelitian ini menganalisis kesiapan dan kelayakan pendirian Program Studi Al-Qur'an dan Ilmu Al-Quran Ma'had Aly An-Nur 1 Malang dengan berkonsentrasi pada Balaghat Al-Qur'an (Retorika Kajian Al-Qur'an) dan melihat model desain ahli Al-Qur'an yang diharapkan. Sebagai lembaga pendidikan pada jenjang strata satu (S1), Ma'had Aly An-Nur 1 tumbuh dan bermula dari ciri khas pesantren. Penelitian kualitatif ini menggali sumber data melalui wawancara terstruktur yang didukung dengan data literatur berupa dokumen terkait pendirian Ma'had Aly An-Nur. Penelitian ini merupakan bagian penting untuk menyempurnakan syarat dan prasyarat pendirian Ma'had Aly sesuai dengan Peraturan Menteri Agama 32 Tahun 2020 tentang Ma'had Aly. Hasil penelitian menunjukkan bahwa Ma'had Aly Annur 1 Malang mengambil Program Studi Al-Qur'an wa Ulumuhu (Ilmu Al-Qur'an dan Al-Qur'an) dengan tiga argumentasi yaitu karakteristik pendiri pesantren, tersedianya program hafalan Al-Qur'an, perlunya untuk menempuh pendidikan yang lebih tinggi setelah lulus sekolah formal dan diniyah dengan tetap mengukuhkan kekhasan pesantren. Sementara itu, Takhassus Balaghat Al-Qur'an dipilih berdasarkan keahlian di bidang kebabasaan dan kebutuhan akan dakwah. Hasil analisis menunjukkan kesiapan dan kelayakan pendirian Ma'had Aly berdasarkan ketentuan yang berlaku. Desain ahli Al-Qur'an dikembangkan melalui 3 tahapan: prakondisi, penguatan ilmu Al-Qur'an, dan internalisasi retorika Al-Qur'an. Didukung oleh struktur kurikulum yang terdiri dari 3 kelompok (dasar, pokok, dan pendukung), ahli Al-Qur'an dirancang menjadi qari (pembaca), baligh (ahli retorika), dan da'i (pengkhotbah)..

Kata Kunci: Ahli Al-Qur'an, Analisis Kelayakan Pendirian; Ma'had Aly.

Introduction

In the long history of Islam in Indonesia, the existence of Islamic boarding schools is inherent with the basis of struggle and scientific basis. As a base of struggle,¹ pesantren have become the starting point and mouth of the explosion of the struggle, including the role of the Kiai elite, who became the central figure in the local-national resistance of the nation's struggle.² Meanwhile, in the scientific aspect, pesantren has long been a space for discussion and intellectual development.³ In fact, pesantren is not only a non-formal education when the trend of pesantren began to build several formal education levels.⁴

One of the recognitions of improving pesantren education is when pesantren began to be trusted to manage higher education equivalent to strata one (S1) in 2015, through the Minister of Religion Regulation No. 71 of 2015 concerning Ma'had Aly.⁵ A year after the legality was issued, 13 Ma'had Aly Establishment Decrees (SK) were issued by the Ministry of Religious Affairs, and by 2017, there were 27 Ma'had Aly in Indonesia.⁶ Now, along with strengthening the role of pesantren through Law No.18 of 2019 concerning Pesantren, the number of Ma'had Aly in Indonesia in 2023, the Ministry of Religious Affairs has issued a Decree on the establishment of Ma'had Aly as many as 78,⁷ with 2176 students, 1425 educators. A development and growth that needs to be appreciated.

Ma'had Aly, a higher education institution in Pesantren, has begun to gain recognition for the scientific basis that Pesantren has run. Recent research has begun to show robust analysis of the scientific characteristics and integration of higher education based on this Pesantren.⁸

In the latest Minister of Religious Affairs Regulation, Ma'had Aly is identified as pesantren education at the higher education level organized by pesantren by developing Islamic studies following the peculiarities of pesantren based on the Yellow Islamic classic Book in a tiered and structured manner.⁹ Pondok Pesantren An-Nur 1 Bululawang Malang is one of the pesantren established since 1941 with a pesantren operational permit

¹ Zainul Milal Bizawie, *Laskar Ulama-Santri & Resolusi Jibad; Garda Depan Menegakkan Indonesia (1945-1949)*, ed. Aprillia Koeshendraty (Ciputat: Pustaka Compass, 2014), 382; Sholeh Hayat, *Kiai Dan Santri Dalam Perang Kemerdekaan* (Surabaya: LTN Jawa Timur, 2016), xxviii.

² Ahmad Royani, "Pesantren Dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia," *Jurnal Islam Nusantara* 2, no. 1 (2020): 121; Adeng Adeng, "Pesantren Cipasung di Bawah Kepemimpinan K.H. Ruhiat; Studi Keterlibatan Kiai dalam Perjuangan Kemerdekaan," *Patanjala: Journal of Historical and Cultural Research* 6, no. 2 (June 1, 2014): 253–268; Zainurrofieq, "Dinamika Pasang-Surut Pesantren: Jejak Perjuangan Dan Kontribusi Pesantren Cintawana Selama Satu Abad Dari Tahun 1917-2017" (Thesis, UIN Sunan Gunung Djati Bandung, 2019), 52–56, <https://digilib.uinsgd.ac.id/28831/>.

³ Sangkot Nasution, "Pesantren; Karakteristik Dan Unsur-Unsur Kelembagaan," *Tazkiyah* 8, no. 2 (January 13, 2020): 125, <https://jurnaltarbiyah.uinsu.ac.id/index.php/tazkiya/article/view/575>.

⁴ Zainudin Zainudin, "Tradisi Keilmuan Dalam Dunia Pesantren Dan Pendidikan Formal," *Schemata: Jurnal Pasca Sarjana LAIN Mataram* 6, no. 1 (June 1, 2017): 81; Nur Latifah, "Pengembangan Pendidikan Pesantren Terpadu: Studi Integrasi Keilmuan Islam Dan Keilmuan Umum Dalam Format Fullday School Berbasis Pesantren," *Ulul Albab: Jurnal Dakwah dan Sosial Keagamaan* 7, no. 2 (June 18, 2020): 1.

⁵ Republik Indonesia, *Peraturan Menteri Agama No. 71 Tahun 2015 Tentang Ma'had Aly*, vol. 71, 2015.

⁶ Rizka Dwi Seftiani, Siti Dieny Hafshoh, and Irawan Irawan, "Perencanaan Strategik Pendirian Ma'had Aly Pondok Quran Bandung," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (July 19, 2018): 174.

⁷ Kementerian Agama, "Rekapitulasi Data Pendidikan," *Emis Kemenag*, 2024, <https://emis.kemenag.go.id/emis-dashboard>.

⁸ Akhmad Shunhaji and Binti Khoiriyah, "Model Integrasi Keilmuan Pesantren Pada Pendidikan Tinggi Keagamaan Islam Di Indonesia," *Profesi: Jurnal Ilmu Pendidikan dan Keguruan* 10, no. 1 (June 1, 2021): 62; Muhammad Mushfi El Iq Bali, "Al-Quran Kitab Zaman Kita; Mengaplikasikan Pesan Kitab Suci Dalam Konteks Kini Penerjemah: Masykur Hakim Dan Ubaidillah," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 2 (2017): 1.

⁹ Republik Indonesia, *Peraturan Menteri Agama No. 32 Tahun 2020 Tentang Ma'had Aly*, vol. 32, 2020.

No.2622Kk.13.35.3/PP.00/7/10/2020 and has planned an application for the establishment of Ma'had Aly in the first half of 2020.

This paper seeks to analyze the feasibility of establishing Ma'had Aly An-Nur 1 Malang, which, in the submission process, takes the Quran and Quran Science Study Program. It also outlines the design of developing Quran experts who will graduate from Ma'had Aly.

Method

This is a mixed type of research, where the data used is qualitative, and document data is quantitative. Data were collected through interviews and document studies. Analysis of the feasibility of establishing Ma'had Aly was demonstratively extracted from the arguments and foundations of the establishment in the thinking structure of the pesantren caregivers through interviews, and the readiness and completeness of documents were examined by literature study using descriptive analysis techniques. In analysis, data were reduced, presented, concluded, and simultaneously checked during the research process.¹⁰

Result and Discussion

An-Nur 1 Islamic Boarding School and the Roots of Quranic Scholarship

Pondok Pesantren is Indonesia's oldest center of Islamic education, da'wah, and community services.¹¹ Islamic boarding schools are recognized as educational systems and institutions that have historical roots with distinctive characteristics and characters. The existence of pesantren still stands firmly amid the community. This fact tells us that boarding schools today still show authenticity, diversity, and independence even though they are as old as the process of Islamization in this country.

Pesantren, which has a role and function as a crater for people who are *rāsikh fi al-dīn* (experts in religious knowledge), especially those related to practical norms (fiqh), is getting stronger. This role and function are what is suspected of making pesantren alums considered and expected to play a role in high Ramallah (elan and fighting ethos), high scientific (intellectuality), and even great *khuluqiyah* (public ethics and morality).

Pesantren has a distinctive rhythm and practice as a base for institutionalizing practice, scientific discussion, and forging aspects of morality. Amid modernity, Pesantren education has shifted from mosques to higher education or Ma'had Aly.¹²

In line with this, Pondok Pesantren An-Nur I is an Islamic educational institution founded by a Kiai named KH. In 1941, Anwar Noer had a strong vision to realize that humans are balanced in intellect and morality and form *shalihin-shalihah* individuals. An-Nur I Islamic Boarding School was established and occupies a waqf of land managed by the An-Nur I Foundation Bululawang Malang.¹³

At the age of 15, KH Anwar Noer was already interested and intended to study religious knowledge at the famous Kiais. Therefore, when studying, he constantly moved from one pesantren to another. Among the several Islamic boarding schools he visited were the

¹⁰ A Michael Huberman, Matthew B, and Miles, *Analisis Data Kualitatif; Buku Sumber Tentang Metode-Metode Baru, Penerjemah: Tjetjep Rohedi Rosidi* (Jakarta: Universitas Indonesia, 1994), 19.

¹¹ Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (May 16, 2017): 86.

¹² Baitur Rahman, "Perkembangan Pesantren Dari Masjid Hingga Ma'had Aly," *An-Nabdlah* 5, no. 2 (April 16, 2019): 16.

¹³ Ahmad Fahrur Rozi, "The Story about KH. Anwar Noer," 2020.

Bladu Gending Islamic Boarding School in Probolinggo, which was taught by KH Fathulloh Umar, KH Anwar's uncle, then the Sono Buduran Islamic Boarding School in Sidoarjo, which was taught by KH Zarkasyi, Sidogiri Islamic Boarding School in Pasuruan Regency, and KH Abdul Aziz in Probolinggo, Panji Siwalankerto Islamic Boarding School in Sidoarjo, which KH Chozin and KH Hasyim taught. After marrying a girl from Bululawang Malang named Marwiyah Binti Hasan on a Friday in November 1938, KH Anwar Noer taught Quranic recitation to village children, male or female, at the Al-Murtadlo langgar in Kampung Haji.¹⁴

At the end of KH Anwar's life, his daily life was always used for teaching, dhikr, and reading the Qur'an. Gus Fahrur, greeting KH Dr Ahmad Fahrur Rozi (current caregiver of An-Nur 1), said that KH Anwar Noer often recited the Qur'an every two days, and every day, his hands could not be separated from the Qur'anic *mushaf*.¹⁵ His tongue never stopped for dhikr and reading the Qur'an. Kiai Badruddin, one of Kiai Anwar's sons, said he sometimes did not know when Kiai Anwar slept. Mrs Nyai Marwiyah, KH Anwar Noer's wife, told him, "Look at your father; in his sleep, he is still muttering Surah Yasin."¹⁶

Therefore, the roots of Quranic knowledge have been carried in the pulse of the life of the founder of An-Nur 1 Bululawang Malang from his youth until his death. Based on this, Pondok Pesantren An-Nur 1 Bululawang Malang applied to establish Ma'had Aly An-Nur 1 with the choice of Al-Quran and Al-Quran Science study programs. In more detail, the application for the establishment of Ma'had Aly An-Nur 1 with the choice of Al-Quran and Al-Quran Science study programs with the following considerations:¹⁷

1. The founder of An-Nur 1 Bululawang is a person whose tongue is always wet with the Qur'an. Some of his dzurriyah are now hafid al-Quran, including Gus Fatih and Gus Tholhah, both sons of KH Ahmad Fahrur Rozi, an alumnus of al-Azhar Egypt.
2. An-Nur 1 Islamic Boarding School has a superior program, namely tahfid al-Quran, and has successfully run and graduated hafid al-Quran alums. Hundreds of students have memorized 30 juz and are currently memorizing it. Considering the competence of reading and memorizing the Quran, choosing the Quran and Quran Science Study Program at Ma'had Aly is expected to stabilize the santri's Quranic scientific competence.
3. The existence of educational institutions, both formal and non-formal, which are mushrooming and pursuing memorization targets needs to be balanced with good understanding skills. The Quran and Quran Science Study Program answers the challenges of the times to prepare students who are not only fluent in reading the Quran but have good *malakah* in explaining the meaning, explanation, and beauty of the Quran.

Meanwhile, in accordance with the Regulation of the Minister of Religious Affairs No. 32 of 2020, Article 4 paragraph 3 states that the implementation of Ma'had Aly education in the religious science clump has takhassus in the form of a concentration of study. Ma'had Aly An-Nur 1 Bululawang Malang Al-Quran and Quran Science Study Program chose the concentration of Balaghat al-Quran Science based on the following:

¹⁴ Tim Penyusun, "Rencana Induk Pengembangan (RIP) Ma'had Aly An-Nur" (Yayasan An-Nur 1 Malang, 2020), 3.

¹⁵ Rozi, "The Story."

¹⁶ Tim Penyusun, "Rencana RIP," 4.

¹⁷ Ibid., 9.

1. Reviewing the Qur'an in terms of Balāghah is one way to explore the meaning and beauty of the Qur'an. A good understanding of the Qur'an must be distinct from one's competence in the science of Balāghah. In the book of al-Kasasyāf, Imam al-Zamakhshari said, "No one can explore the meanings of the essence contained in the Qur'an except for someone who has studied the scientific fields devoted to it, namely Ma'āni Science and Bayān Science (one of the core studies in Balāghah Science). Similarly, Ṭāhir Ibn 'Āshūr said in the muqaddimah of al-Taḥrīr wa al-Tanwīr: "Among the sciences related to the Qur'an, and there is not a single verse of the Qur'an apart from this type of science, is the science of Balāghah". Thus, the urgency of competence in Balāghah in studying the Qur'an is undoubted.
2. Increasingly, the study and learning of Balāghah, if any, is limited to one or two books that discuss Balāghah from a theoretical perspective, without and not always linked to the Qur'an and Qur'anic scholarship.¹⁸

Based on the roots of Quranic knowledge exemplified by the founder of the pesantren, supported by other considerations, Pesantren An-Nur 1 Bululawang Malang applied for the establishment of the Ma'had Aly Quran Study Program and Quranic Science, with a concentration on the study of Balāghah al-Quran.

Feasibility of Establishing Ma'had Aly An-Nur; Rules and Scientific Recognition

The management tried to conduct several preliminary studies to support the application for the establishment of Ma'had Aly An-Nur 1. Starting from the internal meeting of the Masyayikh Council initiated by the Caregiver of An-Nur 1 to conducting studies and comparative studies. After several meetings, the Chairman of the An-Nur 1 Foundation issued a Decree on the Appointment and Determination of Ma'had Aly An-Nur Managers No.75/J/SA/YAYASANANNUR1/XI/2020. Studies and comparative studies were also carried out in several places, including Ma'had Aly Al-Fitrah at Pesantren Al-Fitrah Kedinding Surabaya and Ma'had Aly Al Ibrahimy at Pesantren Ushulul Hikmah Gresik, on January 08, 2021.

After reporting the results of the preliminary and comparative studies, the Ma'had Aly manager tried to fulfill several aspects to complete the files and documents in planning the application for the establishment of Ma'had Aly An-Nur 1 Malang so that they were in accordance with applicable regulations, including Law No. 18 of 2019 concerning Pesantren and Minister of Religion Regulation No. 32 of 2020 concerning Ma'had Aly.

In the Minister of Religious Affairs Regulation No. 32 of 2020 concerning Ma'had Aly, Article 5, paragraphs 1-2 states that pesantren can establish Ma'had Aly and must obtain a license from the Minister of Religion.¹⁹ The spirit of this regulation has actually appeared since the Minister of Religious Affairs Regulation on Ma'had Aly was first made in 2015.²⁰ This regulation is to be the scientific basis of pesantren. Previously, in the same year, the recognition of pesantren and santri as the basis of the struggle was confirmed by the Presidential Decree on Santri Day.²¹

¹⁸ Ibid., 10.

¹⁹ Republik Indonesia, *Peraturan Menteri Agama No. 32 Tahun 2020 Tentang Ma'had Aly*, vol. 32, p. .

²⁰ Republik Indonesia, *Peraturan Menteri Agama No. 71 Tahun 2015 Tentang Ma'had Aly*, vol. 71, p. .

²¹ Republik Indonesia, *Keputusan Presiden Republik Indonesia No.22 Tahun 2015 Tentang Hari Santri*, 2015.

Article 5, paragraph 3 states that a permit from the Minister regarding the application for the establishment of Ma'had Aly must fulfill 12 requirements. The following table shows the document requirements juxtaposed with the business and conditions of Ma'had Aly An-Nur 1 in fulfilling these documents:

Tabel 1: Requirements for Ma'had Aly Establishment Permit Application, based on PMA No.32 of 2020 concerning Ma'had Aly

No.	Form of Requirement	The Condition of An-Nur 1
1	Legal Entity, evidenced by a Notarial Deed authorized by the Ministry that organizes government affairs in the field of Law and Human Rights	Notarial Deed Achmad Syahrani, S.H., M.Kn (Surabaya City) No.AHU-00036.AH.02.02.Year 2015, and authorized by the Decree of the Ministry of Human Rights No.AHU-0034174.AH.01.04. The year 2015 concerning the Ratification of the Establishment of the Legal Entity of An-Nur Bululawang Foundation
2	Have a PSP (Pesantren Statistical Charter, <i>Piagam Statistik Pesantren</i>)	Pondok Pesantren Operational License Charter No.2622/Kk.13.35.3/PP00.7/10/2020 with Pondok Pesantren Statistics Number (NSPP, <i>Nomor Statistik Pondok Pesantren</i>): 510335070080
3	Ma'had Aly is established in the pesantren environment, as evidenced by the location plan	There is a floor plan of the pesantren. However, the location of classes and infrastructure could be more detailed and equipped with relevant scales, legends, and symbols. Google Map view (along with coordinate data) is displayed
4	Has an organizational structure of the pesantren management	There is a pesantren management structure, including the Decree on the Appointment and Determination of Ma'had Aly Managers with Foundation Decree No.75/J/SA/YAYASANANNUR/1/XI/2020
5	A statement letter proves that Pesantren has been operating for at least 20 (twenty) years	The Statement Letter of An-Nur 1 states that the Islamic Boarding School was established in 1941, meaning it has been operating for almost 80 years.
6	Having RIP (Development Master Plan, <i>Rencana Induk Pengembangan</i>) Ma'had Aly	The caretaker signed the Ma'had Aly's RIP on February 08, 2021
7	Having at least 5 (five) lecturers and 2 (two) education staff in each study concentration	There are seven lecturers, a combination of the Masyayikh Council and alumni, with qualifications of S3 (3 people), S2 (1 person), and S1 (3 people). All lecturers are alumni of the Pesantren
8	Having facilities and infrastructure for learning activities in the pesantren	Data are available on infrastructure facilities, which are mainly classrooms, leadership rooms, lecturer rooms, administrative rooms, and library rooms
9	Plan for funding sources for education continuity for at least the next one year	There is sustainable funding through Lazis (Amil Zakat Infaq and Alms Institution, <i>Lembaga Amil, Zakat, Infaq dan Sedekah</i>), scholarship opportunities from the East Java Regional Government (<i>Pemerintah Provinsi Jawa Timur</i>) and other non-binding agencies.
10	Having at least 1000 (one thousand) boarding students	There is a graph of santri data in the last 10 years shown, where from 2015-2020, the data of boarding

No.	Form of Requirement	The Condition of An-Nur 1
11	Santri who are registered as prospective mahasantri at least 20 (twenty) people	students is always above 1100 students, which are divided into the main dormitory, al-Burhani dormitory, and az-Zubaidah dormitory There were 34 people registered as prospective students of Ma'had Aly An-Nur 1.
12	Obtain establishment recommendation from Majelis Masyayikh (Note: When submitting the application for the establishment of Ma'had Aly An-Nur 1, the Masyayikh Council approved by the Minister of Religion had not yet been formed. The new Masyayikh Council was formed on November 2, 2021, through Decree of the Minister of Religion No.1154 of 2021	A letter from the East Java Regional Office of the Ministry of Religious Affairs No.B-6737/KW.13.3.2/PP.00.8/12/2020 concerning Recommendations for Ma'had Aly Operational Permits, dated December 21, 2020. In accordance with Article 37 of PMA No.32 of 2020, "Before the Majelis Masyayikh is formed, the authority to provide recommendations for the establishment of Ma'had Aly is given by the Head of the Regional Office

By referring to the efforts to fulfill these administrative documents, the feasibility analysis of the application for the establishment of Ma'had Aly An-Nur 1 can be appropriately considered. The fulfillment of the requirements for the establishment of Ma'had Aly is expected to be a strong consideration for the Minister of Religious Affairs to grant an implementation permit. Pesantren will be more empowered in managing pesantren-based and distinctive education, especially now that they are supported by solid regulations, such as the separate Pesantren Law in 2019²² and Government Regulation No.46 of 2019 concerning Religious Higher Education.²³

Therefore, in addition to the function of da'wah and community empowerment, as stated in Article 4 of Law No.18 of 2019 concerning Pesantren,²⁴ the educational function in pesantren is increasingly recognized and has gained strong legitimacy. This legitimacy is like dismissing the old assumption that pesantren are second-class educational institutions, limited quality personnel, and inadequate infrastructure,²⁵ and have weaknesses in the management aspects of pesantren management, democratic culture,²⁶ and discipline, as well as the cleanliness of the pesantren environment.²⁷

This legal-formal and structured recognition of pesantren science reaffirms the scientific tradition of pesantren, and Ma'had Aly is an important marker of the reconstruction of pesantren education, which, according to Binti Maunah, needs to start from pesantren

²² Republik Indonesia, *Undang-Undang Republik Indonesia No.18 Tahun 2019 Tentang Pesantren*, vol. 18, 2019.

²³ Republik Indonesia, *Peraturan Pemerintah Republik Indonesia No.46 Tahun 2019 Tentang Pendidikan Tinggi Keagamaan*, vol. 46, 2019.

²⁴ Republik Indonesia, *Undang-Undang Republik Indonesia No.18 Tahun 2019 Tentang Pesantren*, vol. 18, p. .

²⁵ Departemen Agama Republik Indonesia, *Pondok Pesantren Dan Madrasah Diniyah; Pertumbuhan Dan Perkembangannya* (Jakarta: Direktorat Kelembagaan Agama Islam, 2003), 18.

²⁶ A Hadar Ivan et al., *Pergulatan Pesantren Dan Demokratisasi*, ed. Ahmad Suaedy (Yogyakarta: LKiS, 2000), 1–55.

²⁷ Departemen Agama Republik Indonesia, *Pondok Pesantren Dan Madrasah Diniyah; Pertumbuhan Dan Perkembangannya*, 49.

education management, education methods, and pesantren education curriculum.²⁸ In line with that, Arfan Muammar also highlighted that the implications of religious renewal in the pesantren lead to the education system, institutional management, and curriculum development.²⁹

Design of Al-Quran Expert Ma'had Aly An-Nur 1

As a source of knowledge, the Quran is a map that directs one's life path and provides rules (source of law) to understand and internalize that understanding in the practice of life is certainly not an easy and quick matter. This, of course, contrasts with the tendency of modern society to have an instant culture, including in religion. Understanding and drawing simplified conclusions, making the trend of "fast-food arguments" often easy to find and easily accepted,³⁰ but scientifically not profound.

Ma'had Aly's education is built with a curriculum construction that is not random but gradual and mutually reinforcing. The curriculum structure of Ma'had Aly Annur 1 consists of Basic Courses (*Asāsīyyah*), Main Courses (*Uşūliyyah*) and Supporting Courses (*Musā'idah*). These three components mandate the rules that need to be realized in the curriculum standards at Ma'had Aly, Article 18, point 1 and point 2 of PMA No.32 of 2020.

In the basic course aspects, the Ma'had Aly Annur 1 curriculum is oriented towards strengthening the initial provision of Quran learners in understanding and analyzing the beauty of the Qur'an. This initial modality is a variety of academic competencies, both in general and for provision in the concentration of Quranic science.

While the core study in Ma'had Aly *Takebaşşuş al-Qur'an wa Ulumuhü* concentration on Balaghāt al-Qur'ān is in the main subjects (*Uşūliyyah*), the study of tafsir methodology, Introduction to Balaghāt and Balaghāt aspects of the Quran become the epicenter of the concentration of studies at Ma'had Aly Annur 1. At the same time, the Supporting Courses (*Musā'idah*) complement research competencies in further research related to the beauty of the Qur'an, as well as a tangent point of Balaghāt studies with its accompanying legal implications.

By converting to SKS (Semester Credit Units), the number of credits taken at Ma'had Aly is designed to weigh 146 SKS, with a structure of Basic Courses totaling 34 SKS, Main Courses totaling 94 SKS, Supporting Courses 12 SKS, and Final Project 6 SKS. The following is the distribution of courses, SKS weights, and teaching materials that will be used during the educational process at Ma'had Aly Annur 1:

²⁸ Binti Maunah, *Tradisi Intelektual Santri Dalam Tantangan Dan Hambatan Pendidikan Pesantren Di Masa Depan*, ed. Kutbuddin Aibak (Yogyakarta: Teras, 2009), 53–54.

²⁹ M Arfan Mu'ammarr, *Islam Puritan Di Pesantren; Eksistensi Gerakan Purifikasi Dan Dinamisasi*, ed. Nur Rahmawati (Surabaya: PT Refka Media Pertama, 2016), 146.

³⁰ Fathorrahman Ghufron, *Ekspresi Keberagamaan Di Era Milenium; Kemanusiaan, Keragamaan, Dan Kewarganegaraan*, ed. Kaha Anwar (Yogyakarta: IRCiSoD, 2016), 221.

Table 2: Distribution of Basic, Main, and Supporting Courses at Ma'had Aly Annur 1

No.	Subject	SKS	Teaching Materials	DISTRIBUTION SEMESTER									
				1	2	3	4	5	6	7	8		
A. Basic Courses (Asāsiyyah)													
1	Introduction to Al-Quran Science (<i>Ulūm al-Qurān</i>)	4	<i>Mukhtaṣar fī al-Itqān li al-Suyūṭī</i> (Syaikh Ṣalāḥ al-Dīn)	2	2								
2	Introduction to Hadis Science (<i>Ulūm al-Ḥadīṣ</i>)	2	<i>Uṣūl al-Ḥadīṣ ; Ulūmubū wa Muṣṭalahubū</i> (Dr Ajjāj al-Khaṭīb)		2								
3	Pancasila and Citizenship	2	Pancasila and civic education (Dr. Asep Sulaiman, M.Pd)	2									
4	Arabic (Basic)	2	Ma'had Aly Team	2									
5	English	2	Ma'had Aly Team		2								
6	Bahasa Indonesia	2	Ma'had Aly Team	2									
7	Nahwu Sorof	4	<i>Al-Fiyyah ibn Malīk</i>	2	2								
8	Tawhid and Esoteric Islam (Tasawwuf)	2	<i>Syarḥ al-Kbarīdat al-Bahīyyah</i> (Aḥmad al-Dardīr)	2									
9	Introduction to Tafsir and Rules of Interpretation	2	<i>Qawā'id al-Tafsīr Jam'an wa Dirāsatan</i> (Khālid al-Sabt)	2									
10	Ushul Fiqh	4	<i>Uṣūl al-Fiqh</i> (Abd al-Wahhāb Khalāf)			2	2						
11	Arudl	2	<i>Al-Kāfi Fi al-'Arud wa al-Qawāfi</i> (al-Khaṭīb al-Tibrīzī)					2					
12	Science of Logic (<i>Manṭiq</i>)	4	<i>Idāḥ al-Mubham Syarḥ al-Sullam al-Munawwarāq</i> (al-Damanhūrī)			2	2						
13	Philosophy of Science	2	Filsafat Ilmu (Prof Cecep Filsafat Ilmu dan Ilmu Keislaman (Prof Biyanto)	2									
	Total	34											
B. Major Courses (Uṣūliyyah)													
14	Quran	14	Quran (<i>tasmī'</i> dan <i>tahfīz</i>)	2	2	2	2	2	2	2	2	2	2
15	Balaghat al-Quran	24	a. <i>Balāghat al-Quran fī al-Ijāz</i> (Bahjat Abd al-Wāḥid al-Syaikhali) b. <i>Al-Kashshāf</i> (al-Zamakhsari)		4	4	4	4	4	4	4	4	4
16	Tafsir	18	<i>Al-Tahrīr wa al-Tannwīr</i> (M al-Ṭāhir Ibn 'Āsyūr), <i>Tafsīr Jalālayn</i>		2	4	4	4	4	4	4	4	4
17	Tafsir Methodology	8	<i>Al-Tafsīr wa al-Mufasssīrīn</i> (Dr M Ḥusain al-Dhahabī) 3 Jilid			2	2	2	2	2	2	2	2
18	Balāghah Science	6	<i>Hīyat Lubb al-Uṣūl Syarḥ Jaubar al-Makenūn</i> (Abd al-Raḥmān al-Akhḍarī)	2	2	2							

No.	Subject	SKS	Teaching Materials	DISTRIBUTION SEMESTER										
19	Arabic Language (<i>Mabārat al-Takallum</i>)	12	Tim Ma'had Aly	2	2	2	2	2	2	2				
20	Mutasyabihat ayat Quran	4	<i>Faḥḥ al-Raḥmān bi Kasybf Mā Yaltabis fī al-Qur'an</i> (Zakariyyā al-Anṣārī)	4										
21	Al-Dākhil fī al-Tafsīr	8	a. <i>Bida' al-Tafsīr</i> (al-Ghumārī) b. <i>Al-Dakhil fī al-Tafsīr</i> (Ibrāhīm Khalīfah)					4	4					
Total		94												
C. Supporting Courses (Musā'idah)				1	2	3	4	5	6	7	8			
21	Scientific Writing Techniques	2	Academic writing guidelines	2										
22	Research Methodology	2	Tim Ma'had Aly							2				
23	Aḥkām al-Qur'an	4	<i>Rawāi al-Bayān : Tafsīr Ayāt al-Aḥkām</i> (Prof M Ali al-Ṣabūnī)				4							
24	KKN (Community Service Program, <i>Kuliah Kerja Nyata</i>)	4	KKN Guidelines									4		
Total		12												
E. Final Project														
25	Thesis/Risalah Akhirah	6	Guidelines for Academic Writing										6	
Total		10												
TOTAL OF ALL CREDITS		146		20	22	24	22	20	20	18				

Ma'had Aly: Learning Model and Evaluation System

The learning model developed at Ma'had Aly Annur 1 uses a pesantren education learning model that synergizes with universities. The model is a combination of traditional models that prioritize *muhāḍir* (lecturers) as a learning center (teacher learning center) and modern ones that prioritize mahasantri as a learning center (student learning center).

The traditional model uses the pesantren model, namely *sorogan* and *bandongan*, where a lecturer reads the book and mahasantri listens and imitates, then individual and joint *murāja'ah* is carried out. Article 13 of Law No.18 of 2019 concerning Pesantren³¹ states that the study of yellow classical books with a lecturer education pattern is carried out using *sorogan*, *bandongan*, structured and tiered classical methods, as well as other learning methods such as *bahtsul masail*.

The modern learning model used at Ma'had Aly Annur 1 prioritizes the student as a human being who has the potential to be able to develop his knowledge so that the independent learning model and the discussion and presentation learning model will be used more, especially in courses that are loaded with skills and attitudes. Discussion skills will also

³¹ Republik Indonesia, *Undang-Undang Republik Indonesia No.18 Tahun 2019 Tentang Pesantren*, vol. 18, p. .

be developed through *Babtsul Masail al-Balāgiyyah*, where routine general discussion activities are carried out periodically.

The evaluation system developed has two types: test and non-test evaluations. Test evaluation measures the level of knowledge possessed by mahasantri, such as the ability to understand the yellow book, the ability to memorize verses of the *Balāgat al-Quran*, the ability to analyze contemporary problems, and the ability to create wise and humane solutions to social problems. The non-test model measures language and communication skills when delivering material.

The evaluation period will be carried out: Pre-test, Daily, Midterm Test, and End of Semester Test. The pre-test is used to map the input of prospective students willing to participate in the learning process at Ma'had Aly Annur 1. Daily tests are used to ensure the competence of each meeting. The mid-semester test ensures the competence of half the study material taught in class. The end-of-semester test is used to determine the competence of the Mahasantri during the following from the beginning of the lecture to the end of the lecture.

The design of the development of Quranic science envisioned in the organization of Ma'had Aly An-Nur 1 rests on the universality and breadth of the scope of Quranic studies, ranging from scientific dimensions, politics, social sciences, extracting the meanings of the Quran. When extracting the meaning of the Quran, pesantren and Ma'had Aly play an important role in the broader spectrum of foreign countries. Introducing the understanding of the Quran outside the walls of pesantren and the Indonesian territorial line is the hope of all of us because the internationalization of the Quran needs to be done by translating the meaning and purpose of the Quran to everyone.³²

In the curriculum structure above, Ma'had Aly has three groupings of courses: basic (*asāsīyyah*), main (*uṣūliyyah*), and supporting subject (*musa'idah*). In the main course section, the overall weight of the SKS (Semester Credit System) reaches 94 SKS, or two-thirds of the total SKS offered during the study period. The expected competence is, of course, that Ma'had Aly hopes to produce good Quranic rhetoricians.

When tracing the basic course group (*asāsīyyah*), four courses have a total weight of four credits. For the basic course groups, namely Uloomul Quran, Ushul Fiqh, Nahwu Shorof, and Mantiq, the determination of credits for courses of 4 credits is quite large. So, the basic knowledge aspect in the design of Quran experts in Ma'had Aly An-Nur is supported by basic thinking patterns based on principles (represented by ulumul Qur'an courses), legal and structured thinking, having language and logic skills.

So, the design of Quran experts in the curriculum design map that appears in the distribution of courses can be observed in three stages. First, in pre-conditions, students get some introductory courses that help them think fundamentally, structured, and logically. Second, it strengthens the knowledge of the Quran. At this time, the competence of reading the Qur'an (mahārat al-qirā'ah) along with the arguments of its reading (the concept of *tajwīd*) becomes the main and foremost thing.

Then the third stage is the internalization of Qur'anic rhetoric. This stage will be explored integratively and comprehensively, characterized by the beauty aspect of the Qur'an, and then closed with the awareness of scientific thinking as outlined in written ideas. So,

³² Muhammad Al-Ghazali, *Al-Quran Kitab Zaman Kita; Mengaplikasikan Pesan Kitab Suci Dalam Konteks Kini*, ed. Thalib Anis, trans. Masykur Hasyim and Ubaidillah (Bandung: Mizan Pustaka, 2008), 295.

although the nuances of normativity are more pronounced if we refer to Amin Abdullah's division of Islamic studies,³³ the ability to think logically structured in writing will make the study of the Qur'an in Ma'had Aly appear and position the Qur'an as a phenomenon of society, or in Amin Abdullah's diction as a historical Islamic study, whose message and meaning of the Qur'an will be explored based on the spirit of the times and the latest study tools.

The scientific study of the Qur'an in Ma'had Aly, including Islamic studies in general, is often associated with normativity alone. Contemporary religious discourse can be seen from the point of view of normativity, a characteristic of religion. It can be examined from the point of view of historicity, especially related to the understanding and interpretation of a person or group of accepted norms of teachings.³⁴ This fact means that Ma'had Aly's Quranic sciences can be developed along with the Quranic study methodology.

Yayan Rahtikawati and Dadan Rusmana identified about 19 Muslim responses to the Quran.³⁵ Even in relation to the trend of Living Quran research with 4 aspects (oral, aural, written, and behavioral),³⁶ the Quran can be temporarily released in the dullness of studies that place the Quran only as a corpus / "dead" text, where the dimensions of sacredness and profanity of the Quran are dry for methodological criticism.³⁷

Apart from that, scientific culture will provide scientific awareness to students at Ma'had Aly An-Nur 1 in integrating the "historicity-normativity" of the Qur'an because the paradigm of integration and interconnection will refresh Islamic studies that are humbler and more humanitarian nuance³⁸ Including the Real Work Lecture (KKN) into the curriculum structure and developing the socialization of the beautiful aspects of the Qur'an through practical activities in educational institutions under Ma'had Aly will make the Balāghah study side of the Qur'an more grounded in the community while forging the competence of mahasantri as preachers of the Qur'an.

Ma'had Aly An-Nur 1 Quran and Quranic Sciences Study Program Concentration in Balaghat Quranic Studies designs Quranic experts who can capture the beauty of the Quran in terms of textuality and pour that beauty into speech and writing following the existing contextual space.

Conclusion

The establishment and legality of Pesantren-based higher education through Ma'had Aly are appreciations that should be grateful for and guarded for their development and quality. Ma'had Aly becomes a new epicenter of the chain of Pesantren scientific recognition through a series of legal rules accompanying it. Furthermore, pesantren An-Nur 1 Malang's planning to establish Ma'had Aly has been pursued following applicable regulations and other considerations. Therefore, the feasibility of establishing Ma'had Aly at An-Nur pesantren,

³³ M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi Pendekatan Integratif-Interkonektif*, ed. M. Adib Abdushomad, III (Yogyakarta: Pustaka Pelajar, 2012).

³⁴ M. Amin Abdullah, *Studi Agama Normativitas Atau Historisitas?*, ed. Muh Sungaidi Ardani, VI (Yogyakarta: Pustaka Pelajar, 2015), V.

³⁵ Nurun Najwah et al., *Metodologi Penelitian Living Qura'an Dan Hadis*, ed. Syahiron Samsuddin (Yogyakarta: Teras, 2007), 43–46.

³⁶ Dadan Rusmana, *Metode Penelitian Al-Quran Dan Tafsir* (Bandung: Pustaka Setia, 2015), 295–300.

³⁷ Yayan Rahtikawati and Dadan Rusmana, *Metodologi Tafsir Al-Qur'an*, 1st ed. (CV Pustaka Setia, 2013), 77–92.

³⁸ Abdullah, *Islamic Studies Di Perguruan Tinggi Pendekatan Integratif-Interkonektif*, vii.

which has been operating almost into the first millennium, must be well considered and fulfill several needed aspects.

The choice of the Quran and Quran Science Study Program demands the design of Quran experts following the context of the times. By going through 3 stages, supported by a curriculum structure consisting of three groups of courses, Ma'had Aly An-Nur 1 Quran and Quran Science Study Program Concentration in Balaghat al-Quran Studies is expected to become a fluent *qāri'* (reader) of the Quran, as well as *baligh* (rhetorical) who can explore the beauty of the Quran, and *dā'i* (preacher) who can convey the message and impression of the Quran, both oral and written, to the audience according to the context of society.

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