

## **Dynamics of Pesantren in the Perspective of National Education Policy**

Hamruni<sup>1</sup>, MohamadAgung Rokhimawan<sup>2</sup>, MochamadNasichin Al Muiz<sup>3</sup>

<sup>1</sup>(Professor of State Islamic University SunanKalijaga Yogyakarta, Indonesia)

<sup>2</sup>(Faculty of education, State Islamic University SunanKalijaga Yogyakarta, Indonesia)

<sup>3</sup>(Doctor's student program of State Islamic University SunanKalijaga Yogyakarta, Indonesia)

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### **Abstract:**

*This article will present some analysis of government policies regarding the existence of pesantren in Indonesia. This study aims to analyze a comprehensive understanding of the dynamics of pesantren in Islamic education policy in Indonesia, providing an overview of the dynamics of pesantren development and the development of pesantren in government policy after Indonesian independence (1945-1950) to the present. Pesantren is a religious education system in Indonesia that is regulated in Law no. 20 of 2003 concerning the National Education System and in Government Regulation No. 55 of 2007 concerning religious and religious education. Based on the results of an analysis of laws and government regulations that we have done, conclusions can be obtained that can provide an explanation of the existence of pesantren in Indonesia which has been recognized but in its development, to date, the position is still marginal and still subject to discrimination in various government policies. As a creative response from every innovation and form of change in government policy, pesantren must be willing to shift their orientation to elaborate on the orientation and curriculum that has been running in their institutions.*

**Key Word:** *Pesantren, Government Policy, Founding, Development.*

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### **I. Introduction**

Historically, pesantren as an Islamic educational institution has experienced a long journey. More than that boarding schools are considered as one of the indigenous 'authentic' Islamic educational institutions in Indonesia. But on the way, it was seen pesantren experienced discriminatory treatment. Various government policies make this educational institution have difficulty developing (AraHidayat and EkoWahib, 2014). This happens because the government has not made a comprehensive policy towards empowering pesantren as an Islamic educational institution in Indonesia.

Then in the latest development of pesantren including the type of religious education for Indonesian Muslims who are included in Law No. 20 of 2003 concerning the National Education System and Government Regulation No. 55 of 2007 concerning religious and religious education. Islamic boarding schools in Indonesia, even though they have received recognition in Law No. 20 of 2003 and PP 55 of 2007, are still marginal and discriminated against in the National Education System as a whole (MahfudzJunaidi, 2008).

Then in a new development, Pesantren is included in the types of religious education for Indonesian Muslims included in Law no. 20 of 2003 concerning the national education system and Government Regulation No. 55 of 2007 concerning religious and religious education. Islamic boarding schools in Indonesia, even though they have received recognition in Law No. 20 of 2003 and PP 55 of 2007, still marginal and discriminated against in the national education system as a whole. For this reason, pesantren research in Islamic education policy in Indonesia is important to get a comprehensive understanding of the dynamics of government policy towards pesantren in Indonesia. In this study, it seeks to analyze several government policies towards the existence of pesantren, starting from the beginning of Indonesia's independence era until the formation and development of pesantren in Indonesia today.

### **II. Research Methods**

This research uses the type of library research or literature studies. This research is carried out to solve a problem which basically relies on critical and in-depth review of literature materials and previous research results related to the problem of this study, which are then presented in new ways and needs.

If classified according to aspects of the method, this research is called descriptive research, which describes the research activities carried out on certain objects clearly and systematically. By using a type of hermeneutic approach, which is an approach that uses linguistic logic and examines the meaning of words in a work. Then in analyzing the research problem, it needs an appropriate, valid, sharp and in-depth way of thinking through two methods, namely content analysis, reflective logic analysis, comparative analysis.

### **III. ResearchResultAnd Discussion**

#### **A. Pesantren Development Dynamics**

##### **1. Definition of Pesantren**

Pesantren is an Islamic educational institution located in Indonesia to be a place for the deepening of the religious sciences and being recognized as an institution that plays an important role in the intellectual life of the nation (MujamilQomar, 2002). According to ZamakhsyariDhofier, Islamic boarding schools are Islamic educational institutions where students live together in a complex and study under the guidance of a teacher or cleric so they can shape students' thought patterns and behavior (Suradi A., 2018). It is an important part of the kyai's life, as a medium in which he extends his discourses and influence with his teachings (Gazali, Hatim&Abd. Malik 2009). In daily use, the term pesantren can be called just a cottage or both of these words are combined into a boarding school. Essentially, the two terms contain the same meaning, but there are also slight differences. Pondok can be interpreted as a hostel that becomes a daily lodging for santri so that it can be seen as a differentiator between the Pondok and pesantren (MujamilQomar, 2002). But the mention of boarding schools is considered less jami'umani '(short dense). Therefore,

while understanding can be represented by using shorter terms, researchers are more likely to use them and leave the term considered long. Thus, the term pesantren is considered more appropriate to be used in daily life and in scientific writing to replace the designation of Pondok and Pondokpesantren.

In terminology, many pesantren are defined by experts and researchers, in providing definitions they tend to use different sentence structures, so there are some differences in using words, but essentially no significant differences occur. Mastuhu provides a formulation of the understanding of pesantren as a traditional Islamic educational institution to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior (Mastuhu, 1994).

## **2. Pesantren Classification**

Pesantren is the result of the independent business of the kyai which is assisted by the students and the community in its implementation so that it has various forms and models. Each pesantren has special characteristics due to differences in the kyai's tastes and the socio-cultural conditions of the community as well as the geographical social that surrounds it. The pesantren category can be watched from various perspectives, for example in terms of curriculum, level of progress, openness to change, from the education system, and so on.

In terms of the curriculum, Arifin classifies into modern pesantren, pesantrentakhassus (takhassus tool science, the science of jurisprudence / ushulfiqh, the science of interpretation/hadith, the science of tasawuf/tariqat, and qira'at al-Qur'an) and mixed pesantren. Viewed from the progress based on the contents of the curriculum, Martin Van Bruinessen groups three pesantren, namely First, the simplest pesantren which only teaches how to read Arabic letters and memorize some parts or all of the Koran. Secondly, the pesantren are teaching fiqh, aqidah, Arabic grammar (nahwu and sharof), sometimes Sufi practices. Third, the most advanced pesantren which teaches deeper books of fiqh, aqidah, and Sufism and some other traditional subjects (Martin Van Bruinessen, 1940).

The classification of pesantren is sometimes seen from the education system developed. In this view, it can be divided into three groups, firstly having students studying and living with clerics, while the curriculum depends on the clerics and the teaching methodology individually. Both pesantren which have madrasa, certain curriculum, and teaching are application, the kyai provide general teaching in a certain time and the santri live in a dormitory to find out religious knowledge and general knowledge. While the third, namely pesantren which are only in the form of dormitories while student study in schools, madrasas, and even public tertiary institutions, in this case, the kyai act as supervisors and mentors of the spiritual and mental (MujamilQomar, 2002).

In addition to the classifications mentioned above, some make pesantren classifications based on scientific specifications, for example, to become pesantren tools (meaning to prioritize the mastery of Arabic grammar) such as Lirboyo Kediri boarding schools, fiqh boarding schools such as Tebuireng, TambakBerasJombang, Qiro'ahpesantren al-Qur'an such as the Krapyak Jogjakarta boarding school, and Sufism pesantren such as the Jampes Kediri boarding school.

ZamakhsyariDhofier divides pesantren in general into two, namely Salafipesantren and kholafipesantren. Salafipesantren is a pesantren that still maintains the teaching of classical books as the core of education in pesantren. Whereas the kholafipesantren is a pesantren which has included general lessons in the madrasas that it has developed or opened types of public schools in the pesantren environment. As for Abdullah SyukriZarkasi, the pesantren variants were divided into three, namely traditional pesantren, modern pesantren, and a combination of traditional and modern boarding schools (Abd. Halim Soebahar, 2013).

Regulation of the Minister of Religion No. 03 of 1979 classifies pesantren into four types, namely: Pesantren type A, namely where students learn and live in boarding schools within the boarding school with traditional teaching (wetonan, sorogan). Type B pesantren, namely pesantren organizing classically and teaching by the kyai are applications given at certain times while students live in boarding schools. Type C pesantren, namely pesantren are only dormitories, because the students study outside (madrasa or public schools), while the kyai only supervise them. Pesantren type D, namely pesantren which organizes the pesantren system and at the same time the school and madrasa system and even universities (Abd. Halim Soebahar, 2013).

As according to Ridlwan Nasir, pesantren can be classified into five types, namely:

- a. Salaf / classical pesantren, namely pesantren in which there is a salaf education system (wetonan and sorogan) and salaf classical system (madrasa).
- b. Semi-developing pesantren, namely pesantren in which there is a salaf (wetonan and sorogan) education system and a private classical (madrasa) system with a curriculum of 90% religion and 10% general.
- c. Developing pesantren, namely pesantren such as semi-developing, but only more varied in the curriculum, which is 70% religion and 30% general. Besides that, the SKB Three Ministries madrasa was also held with the addition of diniyah.
- d. Kholaf / Modern Pesantren, namely pesantren such as developing pesantren, it's just that the educational institutions are more complete, including the holding of a public school system with the addition of diniyah (salaf reading practices), universities (both general and religious), forms of cooperatives and equipped with Arabic and English takhashus.
- e. Ideal pesantren, that is, like modern pesantren, there are only more complete educational institutions, especially in the field of skills which include agriculture, engineering, fisheries, banking and pay attention to the quality that is still relevant to the needs of the community/development of the times (Ridlwan Nasir, 2010).

Despite the many classifications of pesantren, in essence, they can still be grouped into certain parts when viewed from observations of other aspects, because pesantren always experience changes along with changing times and the demands of the surrounding environment.

## **B. Development Of Pesantren In Government Policy**

One of the objectives of the Republic of Indonesia according to the Preamble to the 1945 Constitution is to educate the nation's life. This confirms that one of the goals of the State is the implementation and making of policies on education. The form of education policy is the Education Act, Presidential Instruction, Government Regulations, Court Decisions, Ministerial Regulations, and others related to education.

### **1. After Indonesian Independence (1945-1950)**

From 1945 to 1950 the Government gave attention and guidance to religious schools. BPKNIP (Central Indonesia National Committee Workers Body) announced that: "In promoting education and teaching at least it has endeavored that teaching

in langgar, surau, mosque, and madrasa will continue and be improved (Badruddin, YediPurwanto and Chairil N. Siregar, 2017). The point is that education that takes place in the Surau, Mosque, Langgar, and Madrasa neighborhoods continues (HanunAsrohah, 1999). Then BPKNIP formulated the main points of the educational effort which stated that: ". BPKNIP as mentioned by Badruddin, YediPurwanto, and Chairil N. Siregar gave recommendations including: "The quality of pesantren and madrasa must be improved (Badruddin, YediPurwanto, and Chairil N. Siregar, 2017).

Although the government states that it needs to pay attention to pesantren, in practice pesantren have not received proper treatment from the Government as educational institutions should receive attention and treatment from the Government. The community is struggling more alone in organizing pesantren than the role of government, especially in matters of providing education budget in pesantren. Because the statement shows the intention of the government to improve the quality of pesantren, it must be equipped with strategic steps and more technical regulations so that quality improvement becomes apparent.

After Indonesia's independence, Amin Haedari considered that the condition of religious education and religious education institutions was no better than before (Dutch and Japanese occupation). Indicators that can be put forward are that pesantren graduates cannot occupy strategic positions in government, the government grants public school alumni access to modern administrative positions (Amin Haedari, 2006).

Regarding policy discrimination, AbuddinNata considered that the Government had not shown its seriousness to empower the Indonesian people through education. Internal conflicts that occur between Islamists, nationalists, and communists, as well as external conflicts that occur between the Indonesian people with various political forces who want to re-colonize Indonesia, causing the Government such as running out of energy to think about education issues (AbudinNata, 2006).

Based on the above analysis, it can be said that the Government's policies have not been able to empower pesantren so that the growth and development of pesantren are slow. From 1945-1950 pesantren were granted the status quo in the 1945 Constitution, were recognized in the BPKNIP announcement, but were not yet accommodated and discriminated against. Government policies towards the pesantren 1945-1950 were not followed by good commitment and political will from the government to advance the pesantren.

## **2. The Issuance of Law No. 4 of 1950**

The basis for the enactment of Law Number 4 of 1950 in conjunction with Law Number 12 of 1954 concerning the Basics of Education and Teaching in Schools is that in the Homeland it is necessary to immediately stipulate a law on the Fundamentals of Education and Teaching in Schools. Islamic boarding schools as religious education institutions are not regulated in Law Number 4 of 1950 because in the Act it is stated: [1], "This law does not apply to education and teaching in religious schools and community education." [2], "The government states that education and teaching in religious schools and the education of their respective communities are stipulated in other laws" (Law Number 4 of 1950, Chapter V, Article 6 paragraph [1]).

Then the Government divides the types of education and teaching into a. Kindergarten education and teaching; b. Low education and teaching; c. secondary education and teaching; and D. Higher education and teaching (Law Number 4 of 1950, Chapter V, Article 6 paragraph [1]). Based on the distribution of types of education, pesantren are not included in the types of education regulated. The government does not yet have the political will for the development of religious education institutions (pesantren).

In terms of substance, the material contained in the legislation in Law No. 4 of 1950 jo No. 12 of 1954 concerning the Principles of Education and Teaching in Schools, has not been satisfactory for Muslims. However, Muslim leaders continue to fight for steps to advance Islamic education through bureaucracy or legislative institutions. Consequences after Law Number 4 of 1950 jo Number 12 of 1954, pesantren are carried out on a separate path from formal education (schools) but are more non-formal education (education in the community).

The position of Islamic education in Law No. 4 of 1950 as the first law governing national education did not provide a place for religious education, nor did religious education which was termed religious teaching. With this, it seems that pesantren have not been counted as an important part of the National Education System because in Law Number 4 of 1950 jo Number 12 of 1954 pesantren have not been integrated with the National Education System.

## **3. The Issuance of Law No. 2 of 1989**

In 1989, the Indonesian nation experienced a new chapter with the existence of an organic law on education, namely Law No. 2 of 1989 concerning the National Education System. Then the government issued several regulations and policies as a follow up to the implementation of Law Number 2 of 1989, namely (a). Government Regulation Number 28 of 1990 concerning Basic Education, which was later amended and refined by Government Regulation Number 56 of 1998, (b). Government Regulation Number 29 of 1990 concerning Secondary Education, which was later amended and refined by Government Regulation Number 56 of 1998, (c). Government Regulation Number 79 of 1991 concerning Educational Outside Schools, (d). Government Regulation Number 39 of 1992 concerning the Role of Communities in National Education, and (e). Presidential Instruction No. 1 of 1994 concerning the Implementation of the 9 Year Compulsory Basic Education Learning (Abd. Halim Soebahar, 2013).

Pesantren in Law No. 2 of 1989 included the type of non-formal education or path outside the school. This pesantren is based on the spiritual needs of the community to obtain a basis for Islamic religious education. The targets of this institution are elementary, junior, and senior high school students who intend to study religion. Therefore a special boarding school is organized with special management which is a consumption for the community outside the school.

This is seen in the follow-up regulations and policies, namely Government Regulation No. 73 of 1991 concerning Non-School Education was ratified on 31 December 1991 by the President of the Republic of Indonesia, the type of out-of-school education consists of general education, religious education, job education, official education and vocational education (Government Regulation No. 73 of 1991, Chapter III Article 3, paragraph [1]). Based on Government Regulation, pesantren are included in religious education.

The position of pesantren which is in the path of out-of-school education makes pesantren not treated by the government as other educational institutions established by the community are based on community strengths in terms of institutional, power, curriculum, infrastructure, and financial facilities. The government has not yet made a comprehensive policy on pesantren.

The consequences of Law No. 2 of 1989 and Government Regulation No. 73 of 1991 which places pesantren on the track outside the school makes the output of the pesantren not yet appreciated as the output of the madrasa on the school track or like other public schools. Graduation from pesantren has implications for strengthening the ability of religion but does not have the civil

effect for alumni to take professional jobs as do school graduates. Pesantren develops to meet the needs of the community for religious knowledge (Badruddin, YediPurwanto, and Chairil N. Siregar, 2017). Therefore, the policy towards pesantren as an Islamic educational institution is nothing more than a symbolic-verbal statement which only encourages Muslims, but has not been able to empower.

#### **4. The Issuance of Law No. 20 of 2003**

Law Number 20 the Year 2003 concerning the National Education System was passed in Jakarta on July 8, 2003, by the President of the Republic of Indonesia. Chapter III Article 4 paragraph [1] stated that: "Education is carried out in a democratic and fair and not discriminatory by upholding human rights, religious values, cultural values, and national pluralism." These principles politically provide the same space for educational institutions in Indonesia, including pesantren.

Islamic boarding school education is a type of religious education. Religious education is education that in such a way prepares students to be able to carry out their role as citizens with a special knowledge base on the teachings of the religion in question. The government has included religious education in a separate article in the National Education System Law. Including boarding schools are accommodated as one type of religious education in Indonesia (Law Number 20 of 2003, Chapter VI, Ninth Section, Article 30 paragraph [4]). Judging from its implementation, religious education is organized by the government and/or community groups of religious adherents, following statutory regulations. The implementation of this Law is regulated in Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education. The policy provides a logical consequence that the government needs to fund pesantren.

Republic of Indonesia Government Regulation No. 55, 2007, states that Islamic religious education can take the form of diniyah and pesantren education. The Government Regulation states that pesantren can organize one or various educational units and/or programs on formal, non-formal, and informal channels. That is, pesantren education can integrate programs in formal, non-formal, and informal channels.

Then an explanation of the requirements for establishing a religious education unit as referred to consists of (a). Educational content / curriculum, (b). Number and qualifications of educators and education personnel, (c). Facilities and infrastructure that allows the implementation of learning activities, (d). Sources of funding for the continuity of the education program for at least the next year of education / academic, (e). Evaluation system (f). Management and education process (Government Regulation No. 55 of 2007, Article 13 paragraph [4]).

The formulation of the objectives of education in the religious field concerning faith, piety, and noble character can give birth to multiple interpretations among education experts and practitioners so that its implementation also gives birth to diversity and makes it difficult. The government has not formulated the indicators of faith, piety, and noble morals. The formulation of the objectives is qualitative so it is difficult to measure achievement. As one type of religious education, Islamic boarding schools educate the santri to have faith, piety, and noble character.

The advantages of pesantren entering the national education system are the formal legality of the institution within a clear legal umbrella, thus allowing pesantren to get good regulation in terms of finance, personnel, education facilities, and facilities, as well as personnel aspects. As a logical consequence, the Government in this case the Ministry of Religion is required to make technical and operational policies for the administrators of these institutions. Law Number 20 the Year 2003 is quite open, democratic, and provides sufficient opportunities for Islamic education and other education subsystems to take part in developing identity so that they can participate in building a meaningful or significant national education including raising their institutions.

Law No. 20 of 2003 concerning the National Education System has stipulated several articles that explain education funding, namely "The Government and Regional Governments must ensure the availability of funds for the implementation of education for every citizen aged seven to fifteen years (Law Number 20 of 2003, Chapter VI, Part Four, Article 11 paragraph [2]). The government gives important attention to funding formal education institutions.

Islamic boarding schools need educational funding. Finance or financing is one important aspect of the administration of education in every education unit, including pesantren. Financing management contributes to the development of quality institutions. This is regulated in Government Regulation Number 19 of 2005 which was revised by Government Regulation Number 32 of 2013 concerning National Education Standards which explained that education funding is one of the national education standards that must be met by education units. The financing standard is a criterion regarding the components and the magnitude of the operating costs of an education unit that is valid for one year (Government Regulation Number 32 of 2013, Article 1 paragraph [11]).

Then in Government Regulation Number 48 of 2008 concerning Education Funding in article 2 on Education Funding, it is stated that "Paragraph [1]. Educational funding is a shared responsibility between the Government, the regional government, and the community. Paragraph [2]. The community as referred to in paragraph [1] includes a. The organizer or educational unit established by the community; b. Students, parents, or guardians of students and c. Other parties other than those referred to in letters a and b have an interest and role in the field of education" (Government Regulation Number 48 of 2008, Article 2 paragraph [1], [2]). In general, it can be stated that the substance of the Government's policy in the field of education still places the school system as the mainstream 'mainstream' National Education System, while pesantren become a complementary part. It can be stated that pesantren are accommodated in Article 30 of Law Number 20 the Year 2003 so that it becomes part of the national education system.

The impact that has occurred in pesantren community institutions is growing in number but the quality is low due to the lack of government support through the formulation and implementation of educational policies that empower pesantren. PP No. 55 of 2007 concerning Religious Education and Religious Education has not made pesantren as a quality institution because it has not been followed by commitment and good political will from the Government to make pesantren as a superior religious institution. With Law Number 20 of 2003 concerning the National Education System the position of pesantren in the national education system has a special place and position. Because pesantren continually strive to make various improvements and improve the quality and quality of education in pesantren (Sidiq, Umar. 2013). As the implementation of Law Number 20 of 2003 and PP 55 of 2007, the Ministry of Religion issued PMA (Minister of Religion Regulation) Number 13 of 2014 concerning Islamic Religious Education. In the PMA explained that Islamic religious education consists of: (a) Boarding school; (b) Diniyah education (Regulation of the Minister of Religion Number 13 of 2014, Article 3).

Then in the Regulation of the Minister of Religion No. 13 of 2014 Article 2 explained the purpose of Islamic religious education namely that the implementation of Islamic religious education aims to: (a) Implanting students to have faith and devotion to Allah SubahahuWaTa'ala; (b) Developing the ability, knowledge, attitudes, and skills of students to become experts in Islamic

religion (MutafaqihFiddiin) and / or become Muslims who can practice the teachings of Islam in their daily lives; and c. Develop personal morality for students who have individual and social piety by upholding the spirit of sincerity, simplicity, independence, the brotherhood of Muslims (ukhuwahislamiyah), humble (tawadhu), tolerant (tasamuh), balance (tawazun), moderate (tawasuth brotherhood) of Muslims (ukhuwahislamiyah), humble (tawadhu), tolerant (tasamuh), balance (tawazun), moderate (tawasuth), exemplary (uswah), healthy lifestyle, and love for the motherland (Regulation of the Minister of Religion Number 13 of 2014, Chapter I, Article 2).

Islamic boarding school as an educational unit that organizes the yellow book or *dirasahIslamiyah* with Muslim education pattern. The organization of this study is carried out in the form of reading the yellow book in general and/or *takhasush* programs in the field of specific Islamic sciences following the characteristics and advantages of each *pesantren*. This *pesantren* institution is a center of traditional Islamic transmission with a yellow book (*KitabKuning*) which functions as a classic text of many branches of Islamic science (Private, Yanwar. 2013). The implementation of Islamic Islamic education with Muslim education is carried out in an integrative way by combining Islamic and general science and is comprehensive by integrating intra, extra, and co-curricular activities. According to Ni'am, Syamsun, (2015) *pesantren* also teach moderate Islam, shown from the patterns and systems built by *pesantren* with learning that is full of moderate values and multiculturalism.

Then regarding the results of *pesantren* education as an education unit can be valued as equivalent to formal education after passing an exam held by an accredited education unit and appointed by the director-general (Regulation of the Minister of Religion Number 13 of 2014, Chapter II, Article 18 paragraph [1]). Aside from being a unit, *pesantren* can hold other educational units and/or programs, including (a) Formal Diniyah Education; (b) Non-formal Diniyah Education; (c) General Education; (d) General education characterized by Islam; (e) Vocational Education; (f) Equality Education; (g) Your education is; (h) higher education and/or; (i) Other educational programs. While regarding financing it is stated that the financing of Islamic religious education (*pesantren* and *diniyah*) is sourced from (a) Organizer; (b) Government; (c) Regional government; (d) Public; and or (e) other legal sources. The financing of Islamic religious education is managed effectively, efficiently, transparently, and accountably (Regulation of the Minister of Religion Number 13 of 2014, Chapter IV, Article 53 paragraph [1], [2]).

After the promulgation of Law Number 20 of 2003 concerning the National Education System, Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education, Government Regulation Number 48 of 2008 concerning Education Funding, Government Regulation Number 32 of 2013 concerning National Education Standards and Ministerial Regulations Religion Number 13 of 2014 concerning Islamic Religious Education, in which many provisions accommodate the development of *pesantren*. This means that if the previous law did not accommodate the existence of *pesantren* at all, then in Law Number 20 the Year 2003 and its implementing regulations the existence of *pesantren* is recognized as an Islamic religious education institution that can carry out formal and non-formal education which must be further developed. Because *pesantren* have also helped educate the nation's life.

### **C. Important Development Of Pesantren**

#### **1. Vocational Education**

Islamic boarding schools as educational institutions characterized by Islam carry quite heavy tasks. Especially in the era of advances in science and technology, especially those related to the flow of information with diverse content and difficult to the dam. As an educational institution based on religious values, *pesantren* are not only required to transfer Islamic knowledge which is limited to theories from the yellow books but more than that, namely the transfer of Islamic values which are normative, pragmatic, and progressive.

Skills education for students is considered very important to prepare them to be independent in a society full of global era competition. If the students only obtain theories, it is feared that the quality of Human Resources is inadequate in facing the challenges of the present and the future. One of the indications of the failure of the implementation of education, including Islamic education in Indonesia is the management of the New Order education which places excessive emphasis on cognitive dimensions and ignores other dimensions, eventually giving birth to Indonesian people with split personalities, students feel isolated from the physical and social environment.

The *pesantren* has the main task of realizing humanity and the Indonesian Muslim community who believe and fear Allah SWT. Thus boarding schools shouldered the task of doing the reproduction of scholars. The quality of Islam, faith, science, and morals, the students are expected to be able to build themselves and the surrounding community. The students are expected to play the role of *ulama* and the recognition of their *ulama* function is usually slow but surely coming from the community. Also, the *pesantren* aims to create independent Muslim people who have self-initiative and self-help. Therefore, students need to be equipped with life skills education.

According to Nasihin and friends as mentioned by Abd. Halim Soebahar said that "the skills education provided is based on an opinion that not all students will become clerics". So as an ordinary person must have sufficient skills to live amid society, therefore, training is given even though it cannot be followed by all students. Then according to A. Mukti Ali as the initiator of the skills curriculum at the *pesantren* said the skills component consisted of electronic radio vocational, PKK vocational, sewing and knitting, vocational craft and carpentry, solder and machine workshop vocational, photography vocational, arts and sports, agriculture vocational (fisheries), animal husbandry, plantations, and rice fields) and vocational administration and management.

This is based on Government Regulation Number 55 of 2007, which in the article by article explanation, namely article 10 paragraph [2], explained that Skills include educational patterns developed in the types of vocational education, vocational education, and other skills/expertise education (Government Regulation Number 55 of 2007, in the explanation of Article 10 paragraph [2]).

#### **2. Compulsory Education for Basic Education in Salafiyah Islamic Boarding School**

The 1945 Constitution as a state constitution has stated that the state must educate the life of the nation. Therefore, every citizen has the same right to get proper education services following the times and the progress of science. Here, every citizen including *pesantren* citizens, whatever form of *pesantren* has the same right to get proper education services. There is no discrimination against other citizens.

To carry out this mandate, then in Law No. 20 of 2003 concerning the National Education System states that, every citizen aged seven to fifteen is obliged to attend basic education. Every citizen is responsible for the sustainability of education (Law Number 20 of 2003, Chapter VI, Part One, Article 6 paragraph [1], [2]). If we do a flashback, it is seen that Presidential

Instruction No. 1 of 1974 concerning the implementation of the 6-year compulsory education which formally triggers the 6-year compulsory basic education. In the history of legislation concerning national education, the provisions regarding compulsory education have been around since the enactment of Law Number 4 of 1950 (Abd. Halim Soebahar, 2013).

In Indonesia historically there have been three changes to the law on national education, and all three of these laws have also mentioned compulsory education, including the first Act Number 4 of 1950 concerning Fundamentals of Education and Teaching in Schools jo Law Law No. 12 of 1954 (found in article 10 paragraph [1]). Second, Law Number 2 of 1989 concerning the National Education System (found in article 14 paragraph [1]-[2] and explanation of article 13 paragraph [1]). Third Law Number 20 of 2003 concerning the National Education System (found in article 34 paragraph [1] - [3]).

In addition to these regulations, the implementation of policies followed by planning for the start of the compulsory basic education program at the Salafiyahpesantren on July 10, 2001, refers to 1) Joint agreement between the Minister of National Education and the Minister of Religion of the Republic of Indonesia Number: 1 / U / KB / 2000 and number: MA / 86/2000 concerning Salafiyah Islamic boarding schools as a Nine-Year Compulsory Education Pattern for March 30, 2000. 2) Joint Decree of the Director-General of Islamic Institutional Development of the Ministry of Religion of the Republic of Indonesia and the Director-General of Primary and Secondary Education Ministry of National Education Number: E / 83/2000 and Number: 166 / C / KEP / DS-2000 concerning guidelines for the Implementation of Salafiyah Islamic Boarding Schools as a Pattern of Compulsory Education for Basic Education, dated June 6, 2000.

### **3. Mu'adalahPesantren**

Mu'adalah is an Islamic religious education unit organized by and located in a boarding school environment by developing a curriculum that is specific to the pesantren based on the yellow book base or in Islamic fields with a gradual and structured pattern of Islamic education that can be equated with the levels of primary and secondary education within the Ministry of Religion (Regulation of the Minister of Religion Number 18 of 2014, Part One CHAPTER 1 Article 1 paragraph [1]).

This is in line with the meaning contained in the Law National Education System Number 20 the Year 2003 article 26 paragraph [6] which states that "the results of non-formal education can be valued equivalent to the results of formal education programs after going through the process of evaluating equalization by institutions appointed by the Government or regional governments concerning national education standards" (Law Number 20 of 2003, Chapter VI, Part Five, Article 26 paragraph [6]).

The goal of mu'adalah of the pesantren education with Madrasah Aliyah and high school are 1). to provide recognition (recognition) of the existing education system in pesantren as required by applicable law; 2). to get a picture of the performance of pesantren which will be discussed or equalized and subsequently used in the development, development, and improvement of quality and governance of pesantren education; and 3) to determine the facilitation of a pesantren in organizing educational services that are equivalent to MA / SMA (AraHidayat and EkoWahib, 2014).

The basic policy of your Islamic boarding school is (1). UN Convention on the Rights of the Child Article 28 paragraph [1], (2). International Covenant on Economic, Social, and Cultural Rights In Article 13 paragraph [2] letters (a), (3). 1945 Constitution article 31 of the 4th amendment, (4). Law Number 39 of 1999 concerning Human Rights Article 12, (5). Law Number 20 the Year 2003 concerning National Education System Article 15, 30, (6). Government Regulation Number 19 of 2005 which was later amended by PP Number 32 of 2013 concerning National Education Standards Article 93, (7). Government Regulation Number 19 of 2005 which was later amended by PP Number 32 of 2013 concerning National Education Standards Article 1, 8, 14, 30. (8). Minister of Religion Regulation No. 18 of 2014 concerning Muadalah Education Unit at Islamic Boarding Schools.

Islamic boarding schools in Indonesia are divided into 2 (two) first parts, Islamic boarding schools whose educational institutions are embodied with overseas educational institutions such as Cairo's al-Azhar University in Egypt, Umm al-Qurra University in Saudi Arabia and with institutions other non-formal religious institutions in the Middle East, India, Yemen, Pakistan or in Iran. The pesantren that are cheap are not yet well recorded because in general, they are directly related to overseas education institutions without coordination with the Indonesian Ministry of Religion or the Ministry of National Education. Secondly, your pesantren are those that are equal to Madrasah Aliyah in the management of the Department of Religion of the Republic of Indonesia and those that are equivalent to high schools in the management of the Ministry of Education. Both of them got a decree from the relevant Director General (ChoirulFuad Yusuf, 2009).

Then Pesantren who proposes equalization or mu 'will be evaluated and verified which includes 5 things, namely curriculum/PBM, education staff, students, management, management, and infrastructure. The equalization process is carried out through a selection mechanism with certain criteria. Not all pesantren can get mu'adalah status. Your standard criteria are; first, the organization of pesantren must be in the form of a legal entity foundation or organization. Secondly, it is registered as a pesantren educational institution at the Ministry of Religion (Ministry of Religion) and does not use the Ministry of Religion curriculum or the Ministry of National Education (Ministry of National Education). Third, the availability of educational components, such as teaching staff, students, curriculum, study rooms, textbooks, and other supporting facilities. Fourth, the level of education is equal to Madrasah Aliyah with a length of education of three years after Tsanawiyah and six years after Ibtidaiyah (AraHidayat and EkoWahib, 2014).

Then the rules regarding the Islamic boarding school mu'adalah have been specifically regulated in the Regulation of the Minister of Religion of the Republic of Indonesia Number 18 of 2014 concerning Mu'adalah Education Unit in Islamic Boarding School, which consists of 4 Chapters and 32 Articles stipulated in Jakarta on July 14, 2014, by the Minister of Religion of the Republic of Indonesia, Luqman Hakim Saifudin.

The results of the Mapping of Islamic Boarding Schools were carried out by the Directorate of Diniyah Education and Islamic Boarding Schools of the Department of Religion for the period 2007-2011, until March 30, 2010, only 32 were incorporated in the Forum for Communication of Islamic Boarding Schools' (FKPM). But based on data from the Office of Foreign Student Affairs, Islamic Research Academy, Al Azhar el Syarif, Nash City Cairo Egypt (2012), Islamic Boarding Schools that received the Mu'adalah Certificate were as many as 35 Islamic boarding schools spread in East Java (14 boarding schools), Central Java (7 pesantren), West Java (5 pesantren), Outside Java (9 pesantren) (Abd. Halim Soebahar, 2013).

The presence of PesantrenMu'adalah as the above policy is an effort to standardize pesantren education. Mu 'is one of the main policies of the State towards pesantren before there are standardized regulations. Various regulations issued by the government related to the recognition of the existence of pesantren are both breakthroughs and challenges for pesantren institutions.

#### IV. Conclusion

The pesantren as a native Islamic educational institution in Indonesia has shown its success in maintaining self-existence. Seen since the days before independence until now, then the existence of pesantren is increasingly recognized in Indonesian legislation, especially related to education.

The government dominates the policy towards pesantren because pesantren has become part of the national education system, namely since its inclusion in Law Number 20 the Year 2003, the policies of the previous pesantren have not yet received a place. Then the existence and recognition of the government became clearer with the authority to establish mu'education units, with the issuance of PMA Number 18 of 2014 concerning Mu'adalah Education Units at Islamic Boarding Schools (Pesantren).

Then as a creative response from every innovation and form of government policy change, the pesantren must be willing to shift its orientation to elaborate the orientation and curriculum that has been running in his institution. However, with the special conditions of pesantren as an Islamic educational institution must be maintained.

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