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Prospects of Pesantren's Education after the Enactment of the Pesantren Law

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ABSTRACT

Pesantren is an indigenous educational institution in Indonesia. It has existed and developed long before Indonesia became independent. His contribution to the development of education in the country is very important, especially in religious education. He is called the father of Islamic education in Indonesia. His long and tested experience from time to time, and able to survive and even develop until now is very attractive to many researchers. Pesantren has proven to be able to respond to various changes and political policies, from the colonial period to the current reform period, making it increasingly recognised for its existence and role in the journey of this nation. The issuance of Law No. 18 of 2019 concerning Pesantren is a form of state's affirmation and responsibility for the existence of pesantren. This law is also a state appreciation for the important role of pesantren in the history as well as the formal equalisation of its education as part of the national education system.

Keywords: Pesantren, Educational Politics, Pesantren Law.

INTRODUCTION

Pesantren or boarding school as an educational institution entity is often referred to as the oldest Islamic *religious-based educational* institution in Indonesia. This institution is estimated to have existed and grown along with the entry of Islam into Java.¹ Long before Indonesia's independence, Islamic boarding schools had grown in several regions - although with different names - and were the only educational institutions in Indonesia that were community-based and had a distinctive Indonesian character.² In the language of Nurcholis Madjid as quoted by Azyumardi Azra, pesantren is an institution that is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity (*indigenus*).³

According to Abdurrahman Wahid, pesantren have a unique pattern of life, or more popularly known as a subculture. Because of this pattern, according to him, pesantren can survive for centuries. In facing various challenges and changes in the times, pesantren have a high ability to transform the attitude of life of the surrounding community. According to him, in many cases the growth pattern of almost every pesantren shows symptoms of a strong transformation ability, some even leading to total change.⁴ If we look back, still according to Wahid, most pesantren were established as a reaction to a pattern of life that was considered vulnerable, and thus the establishment of the pesantren itself is also part of a cultural transformation that runs over a very long period of time.⁵

Therefore, the world of Islamic education in Indonesia cannot be separated from the dynamics of the development of the pesantren world from the beginning of its history from the early period to the latest. Pesantren is recognised as an educational institution that has participated in educating the nation's life. Many of the nation's leaders, from the time of the independence struggle until now, were born and educated through pesantren education.⁶

In its journey, pesantren received various challenges and obstacles that were very complex.⁷ More specifically, politically and policy-wise, pesantrens experienced a long history full of pressure from the ruling government. Since the colonial government, the independence period and the Old Order, the

¹ Manfred Ziemek. *Pesantren in Social Change*. Jakarta: P3M (2013); Usman, Muhammad Idris. *Pesantren as an Islamic Education Institution*, *Al Hikmah* XIV(1) (1986):101-19

² Jamal Mustofa, Marwan Salahuddin. *Quo Vadis Pondok Pesantren in the Era of Pesantren Law*. IJOIS: Indonesian Journal of Islamic Studies, 01(01) (2020): 1-17.

³ Azyumardi Azra, *Islamic Education: Tradition and Modernisation in the Midst of the Third Millennium Challenge*, (Jakarta: Prenada Media, 2012), p. 130.

⁴ Abdurrahman Wahid, *Moving the Tradition*, (Yogyakarta: LKIS, 2001), p. 10

⁵ Ibid, p 12

⁶ Mastuhu, *The Dynamics of the Pesantren Education System*, (Jakarta: INIS, 1994), p. 3

⁷ Mubin Fatkhul, Abd Aziz, *Politics of Indonesian Islamic Education: Pesantren Resistance to Western Educational Hegemony in the Era of Dutch Colonialism*, *Journal of Islamic Science and Culture Studies* 3(1) (2020): 123-35.

New Order period, until the reformation period.⁸ However, history proves that pesantren are able to overcome these various pressures and *survive* and even develop until now.

The issuance of Law No. 18 of 2019 on Pesantren, also known as the Pesantren Law, is the result of a long struggle of pesantren in the realm of education politics.⁹ The Pesantren Law is an official recognition of the state towards pesantren education as an institution.¹⁰ The law, which was stipulated in the Plenary Meeting of the Indonesian House of Representatives on 24 September 2019, can also be interpreted as the state's alignment with pesantren as part of the national education system.¹¹ But on the other hand, the issuance of this law is also a challenge for pesantren to be able to make it a turning point to prove the progress of pesantren education that is able to compete not only at the national level, but also at the global level.

Many researchers have mapped and read the future of pesantren both based on literature studies and empirical studies after the issuance of the Pesantren Law. Therefore, this article wants to review, evaluate, and interpret these various studies focused on 3 questions, namely: (1) what is the position of pesantren education in the Pesantren Law? (2) what are the challenges of pesantren after the issuance of the Pesantren Law? and (3) to what extent are the prospects for pesantren education in the future through the Pesantren Law?

METHODS

This research is qualitative in nature based on and sourced from *library research*. Relevant and representative literature data, whether sourced from articles, books, academic research, etc. are collected, mapped, analysed and formulated objectively and integrally based on the objectives and formulation of existing problems. An in-depth analysis of the content of the data, supported by relevant theories and studies, is absolutely necessary in the process.

The method used in this research is descriptive-analytic. The descriptive method is needed to obtain an accurate and comprehensive description of how the position of pesantren in the political dynamics of education from the colonial era to the present, including the background of the Pesantren Law. Meanwhile, the analytical method is used to analyse the positioning of pesantren in the Act, as well as the impact and prospects of pesantren in the future.

DISCUSSION

Pesantren in the Political Dynamics of Education in Indonesia

Indeed, so far there are no historical records and evidence that definitively state when pesantren began to exist. Mastuhu estimates that pesantren have existed since 300-400 years ago.¹² Meanwhile, Zamakhsyari Dhofier said that at least since the beginning of the 16th century there have been many pesantrens that became centres of Islamic education.¹³ However, empirical evidence that is closer to the truth is that in the 15th century there was a pesantren founded and cared for by Sunan Ampel in the Ampel Denta area of Surabaya, East Java.¹⁴ In addition, historical records of the development of pesantren during the kingdoms to pre-colonial times are also very minimal.

During the colonial period, pesantren were considered a threat by the Dutch. The pesantren community was often the main opponent of Dutch colonialism with all its oppressive policies. Many pesantrens in various places, especially in Java and Sumatra, became the cadre centres of freedom fighters. Therefore, the Dutch colonial government in various ways always suppressed and intimidated pesantren. However, this only fuelled the spirit of resistance of the pesantren community. There were many rebellions against the Dutch led by the kyai of the pesantren caregivers together with the students and the community.¹⁵

To inhibit the growth rate of pesantren, since the 1870s the Dutch aggressively established folk schools (*volkscholen*) or nagari schools in villages. The policy, which was part of the Dutch Ethical Policy, deliberately clashed nagari schools with pesantren. People who had previously entrusted their children's education to pesantren and madrassas in Java, *surau* in Minang, *dayah* in Aceh, and the like were faced with two choices, either to remain or to enter nagari schools with the lure of being promised for graduates to become government employees or work in other formal sectors. In fact, many *surau* in Minangkabau were transformed into nagari schools whose curriculum mostly adopted the Dutch education system.¹⁶ The pesantren responded by putting up strong resistance to the Dutch project. Together with the community, the pesantren campaigned that these schools were an integral part of the colonial government to "westernise" their children.¹⁷

⁸ Mohammad Muchlis Solichin, *Ibid*, p 32

⁹ Suheri, Yeni Tri Nurrahmawati, *New Direction of Islamic Education after Pesantren Law*, Annual Conference for Moslem Scholar 3, UIN Sunan Ampel Surabaya (2019): 681

¹⁰ Haningsih, S., *The Strategic Role of Islamic Boarding Schools, Madrasahs and Islamic Schools in Indonesia*. El Tarbawi, 1(1) (2008)

¹¹ Maulana Arif Setyawan, *Pesantren Law: Local Genius and State Intervention in Pesantren*, Manageria: Journal of Islamic Education Management 4, No. 1 (2019).

¹² Mastuhu, *Ibid*, p. 20

¹³ Zamakhsyari Dhofier, *Pesantren Tradition: A Study of the Kyai's View of Life*, (Jakarta: LP3ES, 1994), p 34.

¹⁴ Mulyanto Sumardi, *A Brief History of Islamic Education in Indonesia 1945-1975*, (Jakarta: CV. Dharma Bakti, 1975), p. 38

¹⁵ Moh. Slamet Untung, *Dutch Colonial Policy towards Pesantren Education*, Forum Tarbiyah 11(01): (2013): 2.

¹⁶ Azyumardi Azra, *ibid*, p 111

¹⁷ Azyumardi Azra, *ibid*, p 122

In 1905 the Dutch colonial government issued the Teachers Ordinance, a regulation governing the implementation of Islamic education. The regulation was enforced in Java and Madura, except Yogya and Solo. In Staatsblad 1905 no. 550 there are rules that are very burdensome for Muslims, especially education practitioners at that time, including pesantren, among others:

1. An Islamic teacher is only allowed to teach if he/she has obtained permission from the Regent.
2. Such permission can only be granted if the religious teacher can clearly be judged as a good person, and the lessons he gives are not contrary to public security and order.
3. The Islamic teacher has to fill in the student register, in addition to explaining the subject being taught.
4. The regent or authorised agency may inspect the list at any time.
5. Islamic Religious Teachers can be sentenced to a maximum of eight days' imprisonment or a maximum fine of twenty-five rupiahs if they are found to be teaching without a permit or fail to fill in/submit the register or refuse to show the register to the authority, object to giving information, or refuse to be examined by the authority.
6. The permit can also be revoked if it is found that the religious teacher repeatedly violates the regulations, or is judged to have misbehaved.¹⁸

The Ordinance, which was unilaterally enacted by the Dutch colonial government, was clearly intended to strictly control and supervise the development of Islamic education and limit the growth of institutions and the activities of Islamic education personnel at that time. With the obligation to obtain a teaching licence by the regent, who was in fact the representation of the Dutch government, not everyone who had the ability to teach and Islamic knowledge could automatically teach.

However, despite the strong pressure from the colonial government, in fact the existence of pesantren at that time was still alive and growing, especially in villages and remote areas.¹⁹ According to the Dutch colonial government report, in the 19th century, there were no less than 1,853 pesantren in Java alone, with no less than 16,500 students. This number does not include pesantren that developed outside Java, especially Sulawesi and Kalimantan, where the religious atmosphere is known to be very strong.²⁰

During the Japanese colonial era, policies towards pesantren and other Islamic education were seen as more lenient. However, the Japanese government still carried out strict control and "control", especially pesantren and kyai that had the potential to resist or oppose Japanese policies. Not a few kyaiKiyai were arrested and their pesantren were disbanded. But even so, the rate of development of pesantren remained stable. From the results of a survey organised by the Office of Religious Affairs of the Japanese military government, it was found that there were 1,871 pesantren and madrasahs in Java with a population of 199,415 students. This number actually still does not count small pesantren that only provide basic alQur'an recitation in langgar and mosques.²¹

After Indonesia's independence, religious education received serious attention from the government. This effort can be seen from the recommendation of the Central National Committee Working Board (BPKNP) on 27 December 1945, which stated that "Madrasahs and Islamic boarding schools, which are essentially a source of education and intelligence of the common people who have been entrenched and rooted in Indonesian society in general, should receive real attention and assistance in the form of guidance and material assistance from the government".²²

After independence and the start of the Old Order period, the government established the Ministry of Religious Affairs. This department became an official government institution that had the authority and responsibility for the continuity of Islamic education in Indonesia. Islamic education in the department, which was officially established on 3 January 1946, was handled by a special section that took care of religious education issues, namely the Religious Education Section.

Still in the old order, in the transition period between 1950-1965, many pesantren figures (read: kyai/ulama) entered the practical political arena, along with the emergence of Islamic political parties participating in the first elections in 1955, for example the birth of the NU Political Party which represented Nahdiyyin citizens. The NU Political Party can be said to represent the world of Islamic boarding schools. This is because most of the administrators of the political party are kyai who take care of Islamic boarding schools.²³ Their activities on the political stage have more or less affected the stability of pesantren development.

Entering the New Order era, the development of pesantren experienced a period of ups and downs, along with the ups and downs of the relationship between the Muslim Ummah in general and the government of President Soeharto. Azra noted that in the first 20 years of the New Order government, the relationship between Muslims and the government was not smooth. This resulted in pesantren as Islamic educational institutions also experiencing marginalisation and receiving less attention.²⁴ Independence and independence by not relying on the government, which in fact became the main character

¹⁸ Aqib Suminto, *Political Islam in the Dutch East Indies; Het Kantoort voor Inlandsce zaken*, (Jakarta: LP3ES, 1996), pp. 52-53

¹⁹ Ibid, p 53

²⁰ Ali Maulida, *The Dynamics and Role of Islamic Boarding Schools in Islamic Education Since the Era of Colonialism to the Present*, Islamic Education: Journal of Islamic Education 05 (2016): 1297.

²¹ Ibid, p 1297

²² Ali Maulida, *Ibid*. 1295-1309

²³ Ali. Maulida, *Ibid*, 1295-1309

²⁴ Azyumardi Azra, *Ibid*, p 132

of pesantren during this time, made it still exist and survive. However, since the 1970s, many pesantrens to be able to develop inevitably had to adapt and modernise following New Order policies, or in Azra's language, a consequence of New Order *developmentalism*.²⁵

The Joint Decree of Three Ministers issued by the New Order Government became the starting point for the modernisation - or rather formalisation - of pesantren education. The Joint Decree issued jointly by the Minister of Religious Affairs, the Minister of Education and Culture, and the Minister of Home Affairs Number 6 of 1975 outlined that madrasas - which of course also exist in pesantren in general - at all levels are in the same position as public schools. However, this policy requires the composition of the madrasa curriculum to be 70% general studies and the remaining 30% religious studies. According to Azra, this decree is also one of the most important milestones in the integration of Islamic education - including pesantren education - into the mainstream of national education. Furthermore, this policy was the first step in the "reintegration" of religious and general sciences.²⁶

During the reformation period, pesantrens began to gain momentum for stronger recognition and equalisation in terms of institutions and educational products.²⁷ Pesantren are recognised by the government as part of the national education system as stipulated in the National Education System Law (Sisdiknas). More than that, pesantren are institutions that have the same objectives as other public institutions, but differ in their management. Each of these two institutions has its own characteristics.²⁸

Positioning of Pesantren Education in the Pesantren Law

In the Pesantren Law, pesantren are defined as community-based institutions established by individuals, foundations, Islamic community organisations, and/or communities that instil faith and piety in Allah SWT, promote noble morals and uphold the teachings of Islam *rahmatan lil 'alamin* which is reflected in humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia".²⁹ The law also states that, in addition to non-formal education, pesantren can also organise formal education, namely basic education and secondary education which includes the levels of *ula* (equivalent to elementary school), *Wustha* (equivalent to junior high school), and *Ulya* (equivalent to senior high school). In addition, under certain conditions, they are also given the opportunity to organise higher education in the form of *Ma'had 'Ali*, which consists of undergraduate, masters and doctoral programmes.³⁰

The education curriculum applied in pesantren is a combination of the pesantren independent curriculum and general education. The education curriculum in question is the curriculum set by the minister of education that is applied in public schools.³¹ The pesantren curriculum is guided by the yellowIslamic classic book (kitab kuning), which is the main characteristic of pesantren so far.³² Santri who have completed their education and graduated, both at the primary, secondary and tertiary education levels, have the right to continue to similar or different levels of education, including the right to gain competitive access to employment.³³

Broadly speaking, pesantren education in the Pesantren Law is positioned as follows: a) Pesantren are independent institutions that teach religious values in accordance with their respective specialities, b) Pesantren are required to teach yellowclassical books, c) Kiai or pesantren caregivers must be people with pesantren education backgrounds as well, d) Certificates of pesantren graduates are equivalent to other formal institutions, of course with supervision related to quality standards, e) pesantren education aims to form human beings who excel in all fields and have akhlakul karimah, faith, piety, independence, moderate views, love for the country and encourage religious harmony and improve the quality of life and also the welfare of the community, f) apart from being an educational institution, pesantren also function as da'wah institutions and community empowerment institutions.³⁴

Challenges of Pesantren Education After the Issuance of the Pesantren Law

According to Rohayana, in general, the challenges of pesantren education after the issuance of the Pesantren Law are divided into two things, namely internal challenges and external challenges. Internal challenges include: 1) Human resources (HR) owned, 2) Finance or financial, 3) Facilities and Infrastructure of Islamic boarding schools. While the external challenges include: 1) Regulations or laws and regulations, 2) access to financial support from the state, 3) advances in science and technology that require adaptation and updating of educational systems and methods, 4) the climate of competition for national and even international educational institutions is getting tighter.

Facing these challenges, still according to Rohayana, there are at least nine strategic problems that become homework after the issuance of the Pesantren Law that need to be prepared seriously, namely:

²⁵ Ibid

²⁶ Ibid

²⁷ Farhanudin Sholeh, *Public Policy Analysis of the Formalisation of Islamic Boarding Schools in Indonesia*, Qolamuna Journal 7(2) (2022): 199-212.

²⁸ Achmad Ghazali, Nofiratulillah, and Zuyinatunnajah, *The Role of Government in the Policy Development of Islamic Boarding Schools in East Java*, Ar-Rosikhun: Journal of Islamic Education Management 01(02) (2022): 100-109.

²⁹ Law No.18/2019 on Pesantren, Chapter 1 article 1 (2019).

³⁰ Ibid, Chapter 3 article 17

³¹ Ibid, Chapter 3 articles 18 and 20

³² Ibid, Chapter 3II article 5

³³ Ibid, Chapter 3 articles 19 & 21

³⁴ Nuraeni, *Existence of Pesantren and Policy Analysis of Pesantren Law*, AL-HIKMAH: Journal of Education and Islamic Religious Education 3 (1), (2021): 7-8

1. Since pesantren have been officially recognised as one of the national educational institutions, they are entitled to access financial assistance from the state. For this reason, pesantren financial management, both in administration and management, must follow and adapt to state financial regulations and accountability systems.
2. The Pesantren Law in article 49 provides an opportunity for pesantren to be able to absorb financial support from the education endowment fund. However, a Presidential Regulation is needed to regulate it as a consequence of the enactment of the Pesantren Law.
3. In terms of operational regulations, the Pesantren Law still requires several regulations, in this case to be issued by the Ministry of Religious Affairs. There are at least seven Minister of Religious Affairs Regulations that must be issued immediately, namely (1) PMA on the Establishment of Pesantren (Article 6), (2) PMA on the Implementation of Pesantren Education (Article 24), (3) PMA on the Assembly and Council of Masyayikh (Article 28), (4) PMA on Quality Assurance of Pesantren (Article 30), (5) PMA on General Education Curriculum in Mu'is Pesantren (Article 18), (6) PMA on Pesantren Information System (Article 47), and (7) PMA on Educators and Education Personnel (Articles 34 and 35). The implementing regulations of this law must be stipulated no later than 1 (one) year from the enactment of this law, and the draft regulations must be socialised to the students and the pesantren community.
4. State recognition of pesantren graduates on the one hand is an official statement regarding the integration of pesantren education into national education, but on the other hand this is also a challenge for pesantren to improve the capacity and quality of their education in order to compete with other educational institutions.
5. The Pesantren Law highly respects and does not intervene in the uniqueness of each pesantren. The uniqueness of the pesantren in question is related to the culture of the surrounding community and also related to the specialisation of scientific fields of study. This uniqueness can also be related to the limitations or special conditions owned by pesantren, both financial and the availability of human resources, so that the quality of institutions and education is still below standard. This is a challenge for pesantren to continue to strive to improve themselves and cooperate with various competent parties to find solutions to these special conditions.
6. In addition to functioning as an educational institution, the Pesantren Law also mandates that pesantren carry out the function of Islamic propagation. It is expected that pesantren will become centres for the development of moderate Islamic da'wah (*tawassuth*), respecting community traditions and encouraging the spirit of love for the Indonesian homeland.
7. In addition, pesantren are also expected to function as community empowerment institutions. In this case, pesantren need to coordinate and synergise with related institutions, both government and non-government institutions.
8. The Pesantren Law also contains articles that demand internal improvements in pesantren, for example related to capacity standards, comfort, cleanliness, health, and others which certainly affect the condition and quality of education.
9. The Pesantren Law also values the autonomy of pesantren. Related to this autonomy, it does not mean that pesantren live in isolation. Pesantren must still be open and mingle with the community. The pesantren mosque or mushola is also a place of worship for the community around the pesantren.³⁵

Prospects for Pesantren Education After the Issuance of the Pesantren Law

It cannot be denied that the Pesantren Law is a breath of fresh air for pesantren to be able to improve the quality and develop the capacity of pesantren to have competitiveness in both the intellectual and professional world.³⁶ The Pesantren Law is also a state guarantee for the existence of pesantren and their education. Therefore, pesantren graduates are also expected to play an active role in supporting the country's development, especially in terms of building morality and human resources.³⁷ The Pesantren Law is a form of state support for pesantren to continue to exist and develop and contribute strategically in the life of society and the state.

There are at least three things, according to Abdul Ghoffarrozin, which are strategic state support that is expected to brighten the prospects of pesantren education in the future, namely: (1) providing recognition, affirmation, and facilitation to pesantren based on their uniqueness; (2) pesantren graduates can continue to higher education in various majors, and have easy access to work like others; (3) giving a greater role to pesantren in development in the fields of religion, education, and community empowerment.³⁸

Along with this support, the Pesantren Law also attempts to improve the quality and development of pesantren education. There are six aspects of development mandated by the Pesantren Law, namely: (1) development of Islamic education curriculum; (2) development of management and administration; (3) development of human resources; (4) development of facilities and infrastructure; (5) development of concepts and values; (6)

³⁵ Ade Dedi Rohayana, *Challenges and Opportunities of Pesantren After the Pesantren Law*, paper presented at the National Seminar in commemoration of Santri Day, Ponpes Modern al-Quran Buaran Pekalongan City, (2019), pp 9-12.

³⁶ Ade Dedi Rohayana, *Ibid*, 38

³⁷ Bazari Syam, Ade Fartini, *Strengthening Pesantren Education After The Enactment of Law Number 18 of 2019 Concerning Islamic Boarding Schools (Pesantren)*, Jurnal al-Ahkam 18 (1), (2022): 37

³⁸ Abdul Ghoffarrozin, Tutik Nurul Janah, *Measuring the State's Alignment with Pesantren through the Ratification of Law Number 18 of 2019*, Islamic Review: Journal of Islamic Research and Studies 10 (1), (2021): 9

development of learning methods. These six aspects are the focus of improving the quality of pesantren in the future. The Ministry of Religious Affairs has the duty and authority to provide guidance, assistance and supervision in the quality development process. .

In addition, in monitoring and assisting the process of improving the quality of education, the Pesantren Law also mandates the establishment of the Majelis and Dewan Masyayikh. The Majelis Masyayikh is an independent pesantren institution tasked with formulating and establishing a quality assurance system for pesantren education. Meanwhile, the Dewan Masyayikh, chaired by kiai, is tasked with implementing the quality assurance system. Article 1, Paragraphs 10 and 11 indicate that the implementation of pesantren must be planned, systematic, structured and can be evaluated periodically by the Masyayikh Council. This is systematically expected to maintain the quality of pesantren education so that it has high competitiveness in the future.³⁹

CONCLUSIONS

The issuance of the Pesantren Law is a new history for pesantren, as a result of its long struggle, especially in the realm of education politics. In addition to being an official state recognition of the existence of pesantren, which are believed to be *indigenous* educational institutions in Indonesia, the Pesantren Law also provides great opportunities for pesantren to be able to improve the quality and develop their educational capacity to be more competitive in the future. The law even mandates the government to provide various kinds of strategic support to pesantren, while still respecting the character and uniqueness of each pesantren.

However, as a result of the issuance of the Pesantren Law, there are a number of challenges faced by pesantren, both internal and external. Internal challenges include: 1) Standardisation of pesantren human resources (HR), 2) Finance or financial, 3) Facilities and Infrastructure of Islamic boarding schools. While external challenges include: 1) Regulations or laws and regulations, 2) access to financial support from the state, 3) advances in science and technology that require adaptation and updating of educational systems and methods, 4) the increasingly intense climate of competition for national and even international educational institutions.

Although it still requires serious and sustainable efforts for pesantren to reform and develop, the birth of the Pesantren Law opens up great opportunities to advance and enlighten the prospects of pesantren in the future. The state's strategic support through this law in the form of recognition, affirmation, and facilitation to pesantren based on their uniqueness, equalisation of pesantren graduates with formal education and easy access to employment; as well as providing a greater role in development, especially in the fields of religion, education, and community empowerment, are all great stimuli for the progress of pesantren education in the future. It remains only how pesantren respond and utilise these stimuli to accelerate their educational progress and institutional development.

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³⁹ Prosmala Hadisaputra, *Direction of Islamic Education Development in Pesantren: "Analysis of Government Policy in the Indonesian Law on Pesantren Number 18 of 2019"*, Centre for Research and Development of Religious Education 2019, p. 3

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