

# The Future of Pesantren as Islamic Education (Discourse Analysis of Pesantren Law)

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**Abstract:** This research aims to take a picture of education in Islamic boarding schools, and its prospects for the future of students after the birth of Law (UU) Number 18 of 2019 concerning about Pesantren. Many people imagine, what will pesantren education be like in the future? This question arises because in the law there is a new scheme regarding the implementation of education in Islamic boarding schools, a scheme that is no longer based on Law Number 20 of 2003 concerning the National Education System (UU Sisdiknas) and Law Number 12 of 2012 concerning Higher Education. This research method uses a qualitative approach. Data collection through the literature method (search library) through books, journals and articles that support the explanation of the application of the Pesantren and its future. The result showed that History has noted that pesantren is the most successful institution in producing graduates to survive in any situation. The experience of not being recognized by the government in the past did not make the alumni sink. They can still exist with their religious knowledge to provide benefits to their environment, become priests of prayer, teach the Koran, become religious leaders in their respective environments, and become callers of harmony in life. This is the big capital of Islamic boarding schools that other educational institutions do not have. The emergence of this pesantren law must be interpreted as a blessing to return to familiarity with the yellow book as the basis for santri learning. The flocking of institutions that do not teach the yellow book, but want to be called a pesantren is proof that the pesantren and its yellow book have their own charm and appeal in the public.

**Keywords:** Pesantren, Islamic Boarding School, UU PE santren

## INTRODUCTION

Karel Steenbrink stated that pesantren education has shifted towards formal education, from kiai hajj to doctorate<sup>1</sup>. This shift reached its peak when Law No. 20 of 2003 on National Education System appeared. Almost all Islamic boarding schools (not to mention all of them) have established

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<sup>1</sup> Karel A Steenbrink, *Dutch Colonialism and Indonesian Islam: Contacts and Conflicts, 1596-1950*, vol. 7 (Rodopi, 2006).

formal educational institutions, both in the form of schools (SD, SMP, SMA/SMK) and madrasas (MI, MTs, MA). This shift is the pesantren's response to the government's unfair treatment of education in pesantren, where graduates are not recognized so they cannot compete in the formal sectors<sup>2</sup>. So, this can be interpreted as a pesantren's conscious effort towards the future of its graduates. The government's policy that only recognizes formal education is forced to be addressed by pesantren so that graduates can compete. Of course, this shift in educational model is a tough choice, but that is the destiny that pesantren must live with<sup>3</sup>. The contribution of pesantren in fighting for and filling Indonesia's independence, which has not yet become evidence for the government to recognize its educational model, does not make pesantren discouraged. But this is what then "plunge" education in pesantren into the abyss of formalization of education. As a result of this shift, pesantren has even "almost" lost its identity as a place to produce religious experts, an institution that only focuses on tafaquh fiddin<sup>4</sup>. The face of pesantren has changed to the face of formal education whose religious mastery is only a complement, a confused face: neither expert in religious knowledge nor expert in general science.

However, its implementation requires a set of operational regulations. Without operational regulations, the Pesantren Law cannot be implemented. So the Law on Islamic Boarding Schools, on the one hand, promises many significant opportunities, but on the other hand presents various obstacles. It is certain that new opportunities are obtained when the obstacles are overcome. Let's examine one by one the obstacles that must be resolved.

This research wants to take a picture of education in Islamic boarding schools, and its prospects for the future of students after the birth of Law (UU) Number 18 of 2019 concerning Islamic Boarding Schools. Many people imagine, what will pesantren education be like in the future? This question arises because in the law there is a new scheme regarding the implementation of education in Islamic boarding schools, a scheme that is no longer based on Law Number 20 of 2003 concerning the National Education System (UU Sisdiknas) and Law Number 12 of 2012 concerning Higher Education.

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<sup>2</sup> Abdul Basyit, "PEMBAHARUAN MODEL PESANTREN: RESPON TERHADAP MODERNITAS," *Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam* (2017); Qolbi Khoiri, "GLOBALISASI DAN RESPON PESANTREN," *Nuansa* (2019); Atho Mudzhar, "PESANTREN TRANSFORMATIF: RESPON PESANTREN TERHADAP PERUBAHAN SOSIAL," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* (2017).

<sup>3</sup> Maya Puspita Dewi and Muh Barid Nizarudin Wajdi, "The Influence of Organizational Commitment and Ethical Leadership Toward Employee Competency of the Department of Education in Tasikmalaya" (2019).

<sup>4</sup> Syamsul Huda Rohmadi, "Pendidikan Islam Inklusif Pesantren (Kajian Historis - Sosiologis Di Indonesia)," *FIKROTUNA* (2017); Desi Rosyita, Aat Royhatudin, and Budiana Budiana, "TRADITIONAL PESANTREN CURRICULUM AND LEARNING CULTURE AS TAFUQUH FIDDI'IN IN RUDHOTUL ULUM ISLAMIC BOARDING SCHOOL," *Cakrawala Pedagogik* (2021); Abd Muin M, "PONDOK PESANTREN DAN PELAYANAN MASYARAKAT," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* (2017).

## METHODS

This research method uses a qualitative approach. The object studied is the Discourse Analysis of the future of pesantren after The birth of Pesantren Law. Data collection through the literature method (search library) through books, journals and articles that support the explanation of existence of pesantren after The birth of Pesantren Law

## RESULT AND DISCUSSION

The government has taken more accommodative steps towards pesantren education. Law Number 18 of 2019 concerning pesantren clearly recognizes education in pesantren<sup>5</sup>. According to the pesantren Law, all graduates of Islamic boarding school education will be given the same recognition as other educational units, such as schools and madrasas. Graduates can also continue to the next level of education, and can also compete in the formal sector. The question is, do pesantren dare to take off their current face to return to their old face as an educational institution that focuses on deepening religious knowledge, tafaqquh fiddin? Or have the courage to return to pesantren education to become an institution that prepares cadres of ulama, religious experts?

### Pesantren Law's Problems

The first obstacle is that the Pesantren Law has not been followed up with operational regulations that further regulate its implementation. This implementing regulation is important, because in judicial logic, the imperative nature of the law must be translated into operational rules that reach practitioners. The operational regulations that are very much needed within a maximum of 1 year are 1 (one) Presidential Regulation and 9 (nine) Regulations of the Minister of Religion. Without operational regulations, it is impossible for laws, including the Pesantren Law, to be implemented, let alone expected to have a strategic impact.

The second obstacle is that there is no synchronization of the concept of pesantren between the Islamic Boarding Law and other laws or regulations governing pesantren. So, one concept, one nomenclature and one institution called pesantren, but understood differently between the understanding of the Islamic Boarding School Law and other laws or regulations. And, as emphasized in Article 52: "When this Law (meaning the Law on Islamic Boarding Schools) comes into force, all laws and regulations governing the implementation of Islamic Boarding Schools are declared to remain valid as long as they do not conflict with or have not been replaced by new regulations based on the Law. this". In article 52 there is the sentence "... as long as it is not

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<sup>5</sup> Idam Mustofa, "Formulasi Pendidikan Pesantren Dalam Uu Nomor 18 Tahun 2019 Tentang Pesantren (Tinjauan Kebijakan Pendidikan)," *Intizam, Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2020): 20–35.

contradictory or has not been replaced..." which of course needs to be examined in more detail, because there are laws, government regulations, and regulations of the Minister of Religion which are still valid, but the paradigm is different from the paradigm of the Islamic boarding school law. or different from the Law on Islamic Boarding Schools, so it really needs synchronization.

Different paradigms or concepts that are different from the paradigm of the Islamic Boarding School Law and require synchronization, for example, can be studied in Law Number 20 of 2003 concerning the National Education System, Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education, and PMA Number 13 of 2014 concerning Education Islamic Religion, because pesantren in the Law, PP, and PMA are recognized only as part of Islamic Religious Education, not as an autonomous institution, including the Education of Mu'dalam and Ma'had Aly. The Mu' Education Unit as an institution regulated in PMA Number 18 of 2014 is recognized as a non-formal educational institution, while in the Law on Mu' Education Islamic Boarding School it is recognized as a formal educational institution. Likewise, Ma'had Aly which is regulated in PMA Number 71 of 2015 is recognized as a high-level formal diniyah education, while in the Law on Pesantren Ma'had Aly in the Pesantren Law is recognized as a noble pesantren, which can or is given the authority to provide academic education in undergraduate programs, master's and doctoral programs'.

The third obstacle, adaptation. Adjustment to the new Law on Islamic Boarding Schools takes time, namely how pesantren respond to the innovations that accompany the enactment of the innovative Islamic Boarding School Law. Rogers mapped groups of individuals in responding to innovation, namely: innovators, early adapters, early majority, late majority, and laggards. If diversity in responding to innovation is the same as Rogers' category<sup>6</sup>, then: first, innovators who have exercised in pesantren; secondly, pesantren that are responsive to innovation (early adapters) not only accept but even immediately think about implementations that are typical of pesantren; third, Islamic boarding schools that act as the majority (early majority), if other boarding schools accept then the person concerned will also accept; fourth, pesantren which are late majority, and fifth, which are laggards. Included in this category are pesantren that reject innovation in the transformation process, whatever the reason.

If these three obstacles can be overcome properly, there will actually be many opportunities that can be achieved by pesantren to reach the benefit, while still upholding the principle of "al-muhāfadhah 'alāl al-qadīm ash-shlih wal akhdu bil jadīdi al-ashlah".

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<sup>6</sup> Les Robinson, "A Summary of Diffusion of Innovations," *Changeology* (2009).

## Opportunities

The first opportunity is that the pesantren's endowment fund will be easy to access. The clarity of investment funds will definitely have to wait for the Presidential Regulation on the Islamic Boarding School Endowment Fund as mandated by Article 49 of the Islamic Boarding School Law. It looks simple, but it may not be what we think it is. Especially because the Pesantren Endowment Fund is the only Presidential Regulation which is the operational regulation of the Presidential Law. The Pesantren Law seems special, it doesn't need many government regulations, but only one presidential regulation.

The second opportunity is access to human resources development and pesantren institutions through Formal Diniyah Education, Mu'dalah, Ma'had Aly, One Product One Islamic Boarding School, and so on. The establishment and operation of Islamic boarding schools does require PMA on the Establishment of Islamic Boarding Schools (article 7) and PMA on the Implementation of Islamic Boarding Schools (article 14) which are not easy for pesantren, but after the transition there will be many opportunities for pesantren. Likewise, Mu'dalam requires a change from PMA 18 of 2014 to PMA on the General Education Curriculum on the Mu'dalam Education Curriculum (article 18 paragraph (3)), which will make Mu'dalam change from non-formal to formal, so that access to study is possible. continue to higher education and open access to jobs. In fact, Ma'had Aly which has been regulated by Law Number 12 of 2012 concerning Higher Education and PMA Number 71 of 2015 concerning Ma'had Aly, with the Pesantren Law is given the freedom to develop undergraduate programs, master programs to doctoral programs. Nach, with the Pesantren Law access to financing is open, with the Pesantren Law access to further studies and jobs is wide open. The problem is whether the Pesantren Law will make pesantren more independent or on the contrary, the independence of pesantren is slowly eroding.

Facing the new challenges of pesantren, let's help prepare human resources so that they can provide solutions to various obstacles and at the same time to be able to meet the bright future of pesantren.

## CONCLUSION

Islamic boarding schools or pesantren is educational institutions that have existed since before the era of independence. His presence in the archipelago as a forum for educating the Indonesian people in the perspective of religion and nationalism. This very indigenous educational institution has many roles in advancing education in Indonesia. There are at least three roles of Islamic boarding schools, namely as da'wah institutions, Islamic educational institutions, and community development institutions. Along with the development of the times, Islamic boarding

schools have metamorphosed (changed) into agents of change (agents of change) and also agents of community development. However, even with such changes, this institution does not abandon its main purpose, namely as tafaqquh fid-din or a place to study religious knowledge. This is where the pesantren acts as a "Center of excellence". Because pesantren has a comparative advantage, namely a significant emphasis on religious education and morality .

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