

## Adaptation of Leaders and The Implications of Law Number 18 Of 2019 Concerning Islamic Boarding Schools in Lumajang Regency

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**Abstract:** This study aims to explore the adaptation of leaders and the implications of Law Number 18 of 2019 concerning Islamic Boarding Schools in Lumajang Regency. This study is a qualitative study with a case study approach. The informants in this study were two leaders of Islamic boarding schools in Miftahul Ulum and Syarifuddin who were collected through interviews, observations, and documentation. Data analysis used the stages of data condensation, presentation, and conclusion. The results of the study indicate that the adaptation of policies implemented by the leaders of Islamic Boarding Schools in Miftahul Ulum and Syarifuddin in efforts to develop institutions is illustrated when there is a program formation carried out through democratic student deliberations and the existence of a formal education system. The implications of the strategy of Islamic boarding school leaders, namely leaders open various types of business fields.

**Keywords:** Adaptation of Leaders, Implications of Law Number 18 of 2019, Islamic Boarding Schools, Lumajang Regency

**Abstrak:** Penelitian ini bertujuan untuk mengeksplorasi adaptasi pimpinan dan implikasi Undang-Undang Nomor 18 Tahun 2019 tentang Pesantren di Kabupaten Lumajang. Penelitian ini berjenis kualitatif dengan pendekatan studi kasus. Informan dalam penelitian ini dua pimpinan pondok Pesantren di Miftahul Ulum dan Syarifuddin yang dikumpulkan melalui wawancara, observasi dan dokumentasi. Analisis data menggunakan tahapan kondensasi data, penyajian dan penarikan kesimpulan. adalah Hasil penelitian menunjukkan bahwa adaptasi kebijakan yang diterapkan pimpinan Pondok Pesantren di Miftahul Ulum dan Syarifuddin dalam upaya pengembangan lembaga, tergambar ketika adanya pembentukan program yang dilakukan melalui musyawarah santri secara demokrasi dan adanya system pendidikan formal. Implikasi dari strategi pimpinan pondok pesantren, yaitu pemimpin membuka berbagai macam bidang usaha.

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**Kata Kunci:** Adaptasi Pemimpin, Implikasi Undang-Undang Nomor 18 Tahun 2019, Pondok Pesantren, Kabupaten Lumajang

## Introduction

Islamic boarding school accommodation as part of national education has been stipulated in Law No. 18 of 2019. The organizers of Islamic boarding schools in the Law aim to form individuals who can understand and practice the values of their religious teachings and/or become experts. The government so far, has sought the integration of Islamic boarding schools into the national education system. After the enactment of Law Number 20 of 2003, it is related to the national education system, that religious education has various forms such as *diniyah* education or the like. In contrast to later religious education is further regulated in government regulation No. 55 of 2007 concerning religious education and religious education (Sabil & Diantoro, 2021).

In Zaini's research, the education policy formulation system is explained which includes allocation, inquiry function, and communication function (Zaini, 2021). Notably, during the tenure of the seventh president, Ir. Joko Widodo, the ratification of the Pesantren Bill by the House of Representatives on September 24, 2019, culminated in Law Number 18 of 2019 concerning Pesantren. This legislation heralded a new era for Islamic boarding schools, positioning them as distinctive educational institutions within Indonesia (Sholeh, 2022).

The implications of Law No. 18 of 2019 are profound, compelling Islamic boarding schools in Indonesia to modify their operational frameworks to align with the new regulations. The implementation of this law has instigated alterations in the institutional structure, curriculum, and qualification criteria for educators within Islamic boarding schools in Lumajang (Salim, Ridwan, Nasri, & Riduan, 2021).

Prior studies have indicated that Islamic boarding schools are capable of adapting their management and educational processes, particularly with the support of local governments in enhancing facilities and providing funding following the issuance of these government regulations (Panut, Giyoto, & Rohmadi, 2021). Mustofa's research further established that Islamic boarding schools in East Java have successfully integrated into the national education system and have received governmental aid aimed at reinforcing their roles as centers for education, preaching, and community empowerment (Idam Mustofa, 2020).

This research focuses on two notable Islamic boarding schools: the Kyai Syarifuddin Islamic Boarding School in Wonorejo Village, Kedungjajang District—recognized as one of the oldest Islamic boarding schools in Lumajang, established in the early 20th century, and notable for its combination of the salaf and khalaf education, extending educational offerings from kindergarten to university levels—and the Miftahul Ulum Banyuputih Kidul Islamic Boarding School, also known as Pondok Banyuputih or PPMU Bakid. This institution is distinguished by its large student population of 6,500 and a rich legacy of alumni numbering in the hundreds of thousands.

Both Islamic boarding schools endeavor to meet formal educational standards while maintaining a robust foundation in religious education. They are categorized as integrated Islamic boarding schools, facilitating educational activities in religious studies after the Asr prayer until approximately 21:00 WIB, while concurrently offering formal education in the mornings, covering elementary and secondary levels through Elementary Schools (SDI), Madrasah Tsanawiyah (MTs), and Senior High Schools (SMA).

Over the decades, both institutions have demonstrated resilience and adaptability to the evolving educational landscape and policy shifts. They exhibit distinctive characteristics that warrant exploration concerning the implementation of Law No. 18 of 2019, particularly regarding institutional adaptation, curriculum development, and socioeconomic contributions. Therefore, a comprehensive policy analysis is essential to provide educational stakeholders with insights on adapting to the changes that impact Islamic boarding schools in Lumajang Regency, East Java Province.

## Research Method

This study employs a qualitative descriptive method utilizing a case study approach to investigate public policies regarding the formalization of Islamic boarding schools in Lumajang Regency (Rahman, 2022). Through this methodology, the researchers conducted an in-depth analysis of various regulations that significantly influence the development of Islamic education policies in Indonesia (Bengtsson, 2019). Sources of information were obtained from several informants who were attached to the research location, as detailed by the informants in the following table.

Table 1. Informant Islamic Boarding School Lumajang Regency

No	Name of Information	Code
1	KH. Sulahak Syarif	Leaders (kyai) of Syarifuddin Wonorejo Islamic Boarding School
2	KH. Ardiansyah Sholeh	Leaders of Miftahul Ulum Banyuputih Kidul Islamic Boarding School

(Data source; documentation. 2024)

The research was carried out between October and December 2024. Data collection techniques comprised in-depth interviews aimed at assessing the responses of Islamic boarding school leaders and their implications for the educational process (Rahman, 2022). Moreover, participatory observation was performed to evaluate the extent to which legislative policies affect the role of the kyai in balancing policies enacted by the government within the Lumajang Regency (Williams, 2022). Documentation studies were also conducted to analyze primary regulations, such as Law Number 18 of 2019 concerning Islamic Boarding Schools, alongside additional supporting regulations (Djafar, 2021).

The data analysis process involved stages of data condensation, data presentation, and conclusion formulation (Absari, Djunaidy, & Susanto, 2022) concerning the role and positioning of Islamic boarding schools within the national education framework, particularly in terms of their recognition and integration as components of both formal and non-formal education. Testing the validity of the data in qualitative research is done by testing the credibility. In this study, the credibility test was carried out by increasing persistence, and triangulation, using reference materials and member checks (Yoshikawa, 2012).

## Result and Discussion

### Adaptation of Islamic Boarding School Leaders to Law Number 18 of 2019 concerning Islamic Boarding Schools in Lumajang Regency

The regulation regarding the establishment and operation of Islamic boarding schools in Law Number 18 of 2019 concerning Islamic Boarding Schools does not accommodate the interests of parties who according to the law also have the same

obligation to take part in development, especially in the field of education. Therefore, it is necessary to reconstruct the articles to accommodate the interests and rights of all parties.

On October 16, 2019, the Indonesian government passed the Pesantren Bill (RUU) into the Pesantren Law. The birth of this law was a response to the unrest in the pesantren world, especially related to Law No. 23 of 2003 concerning the Regional Government, which was considered not to have regulated pesantren education in detail and firmly (Munjiat, 2021). The response of the head of the Miftahul Ulum Lumajang Islamic boarding school, as explained by Kyai Sholeh, was that:

"RUU 19 paragraph 2 explains that Islamic boarding schools can organize various educational programs, both formal and non-formal. The types of education referred to include: formal diniyah education; non-formal diniyah education; general education, general education with Islamic characteristics, vocational education, equivalency education, mu'adalah education, higher education; and/or other educational programs. Islamic boarding schools, as regulated in PMA Number 13 of 2014, play an important role in organizing various types of education." (Kyai Sholeh, interview. October 27, 2024)

Strengthened by the statement of Kyai Sulahak as the caretaker of the Syarifuddin Wonorejo Islamic boarding school:

Previously, many Islamic boarding school circles felt "neglected" or "neglected" by the existing regulatory system, considering the major role of Islamic boarding schools in Islamic religious education in Indonesia. With the existence of this Islamic Boarding School Law, it is hoped that Islamic boarding schools will receive better attention and facilities that are more following their characteristics as unique educational institutions that have an important role in forming a generation with noble morals, as well as maintaining and developing Islamic teachings in Indonesia" (Kyai Sulahak, interview. October 22, 2024)

Based on this statement, it can be understood that the adaptation of Islamic boarding school leaders who organize formal education (such as madrasas and general education with Islamic characteristics) already has a clearer structure and more orderly regulations, both under the Ministry of Religion and the Ministry of Education and Culture. However, for diniyah education (including teaching yellow books and

religious studies), although it already exists in many Islamic boarding schools, it still requires a more detailed set of regulations (Al Idrus, 2020).

This statement shows that the ratification of the Islamic Boarding School Law is expected to strengthen the existence of Islamic boarding schools as institutions that not only function as places of education, but also as institutions for preaching and community empowerment. With clearer and more supportive regulations, Islamic boarding schools can more easily develop various programs that include religious education, preaching, and socio-economic empowerment (Nuraeni, 2021).

As explained by Kyai Sholeh Ardiansyah the chairman of the Miftahul Ulum Banyuputih Kidul Islamic Boarding School Foundation:

"As an educational institution, Islamic boarding schools play a role in producing a generation that has a strong understanding of religion and noble morals, as a da'wah institution, Islamic boarding schools spread moderate Islamic values, and as an empowerment institution, Islamic boarding schools can improve community welfare through programs that focus on skills, entrepreneurship, and social development. With formal recognition from the state, Islamic boarding schools are expected to be more independent, professional, and play an active role in community development without reducing the religious values that are the main foundation of their education" (Kyai Sholeh, interview. October 27, 2024).

In the context of the education system in Indonesia, Islamic boarding schools often face a dilemma in managing their education. Kyai Sulahak the chairman of the Syarifuddin Islamic Boarding School Foundation said that.

"This is due to two main factors: first, Islamic boarding schools are traditional educational institutions whose learning process is greatly influenced by the policies and decisions of the owner of the Islamic boarding school, namely the kiai, who has a central role in determining the direction and methods of learning. Differences in learning specifications between Islamic boarding schools are highly dependent on the vision and teaching methods applied by each kiai. Second, although Islamic boarding schools are recognized as the oldest educational institutions in Indonesia, the recognition of Islamic boarding schools



as part of the national education system was only legalized by the government in the reform era." (Kyai Sulahak, interview. October 22, 2024).

Based on this statement, it can be understood that one of the new things that is the focus of this law is the recognition of Islamic boarding schools in terms of funding. In terms of legal substance, Law Number 18 of 2019 concerning Islamic Boarding Schools provides a strong legal basis for the development of Islamic boarding schools in Indonesia, as well as providing guarantees and legal certainty for administrators and educators at Islamic boarding schools. This law also recognizes the important role of Islamic boarding schools in shaping the character and personality of the younger generation of Indonesia who have good morals and love for the Unitary Republic of Indonesia. The legal substance is "The substance is composed of substantive rules and also about how institutions should behave".

This means that the substance of law consists of substantive rules and also how institutions should behave. Thus, namely the entire legal rules, legal norms, and legal principles, both written and unwritten, including court decisions. According to Friedman (Lawrence M. Friedman, Op.cit): "Another aspect of the legal system is its substance. By this is meant the actual rules, norms, and behavioral patterns of people inside the system...the stress here is on living law, not just rules in law books." (Iryani, 2024).

Major changes occurred in the reform era when the government began to recognize Islamic boarding schools as part of the national education system. This is proven by the amendment to the 1945 Constitution Article 31 Paragraph 3 which includes elements of increasing faith, piety, and noble morals. Then, Law No. 20 of 2003 concerning the National Education System mentions Islamic boarding schools as religious educational institutions in Article 30 Paragraph 4 (Ghofarrozin & Janah, 2019).

Article 7 of Law Number 18 of 2019 regulates the requirements for establishing Islamic boarding schools. Some of the weaknesses that can occur in the implementation of the establishment of Islamic boarding schools include: The requirements for establishing Islamic boarding schools listed in Article 7 of the Law often conflict with pre-existing regulations, such as regulations on the establishment of schools or regulations on the establishment of other religious institutions. This causes ambiguity

in the implementation of the requirements for establishing an Islamic boarding school. (Suharya & Yuli Sugiarti, 2018).

With the inclusion of Islamic boarding schools in the national education system, Islamic boarding schools such as Kyai Syarifuddin and Miftahul Ulum Banyuputih Kidul, in Lumajang Regency can adapt to applicable education regulations. For example, the Kyai Syarifuddin Islamic Boarding School has combined traditional Salaf and modern Khalaf education to meet national curriculum standards while maintaining the yellow book learning method inherited from generation to generation.

The Miftahul Ulum Islamic Boarding School, which was established in 1925, has also adapted to the national curriculum, where this Islamic boarding school now provides more structured formal and diniyah education, allowing its graduates to obtain nationally recognized certificates (Zarkasyi, 2021).

The consequence of the integration of Islamic boarding schools into the national education system is a formalization process that includes updates to the managerial system, curriculum, qualifications of teaching staff, evaluation, and learning assessment systems following national regulations (Selvia, 2024). These Islamic boarding schools are faced with the challenge of adjusting their education management to applicable laws and regulations while maintaining the identity of the Islamic boarding school as a center for learning and disseminating Islamic religious knowledge (Jamil, Masyhuri, & Ifadah, 2023)

## Discussion

### **Implications of Formalization of Law Number 18 of 2019 Concerning Islamic Boarding Schools in Lumajang Regency**

The policy regarding Islamic boarding school education in Indonesia has undergone significant transformations throughout different political regimes, specifically from the Old Order, through the New Order, to the Reform Era. This evolution is largely influenced by the National Education System Law, which has served as a foundational reference for the educational framework in Indonesia. Beginning with Law No. 4 of 1950, religious education was initially designated as non-mandatory; however, subsequent legislation transformed it into a mandatory aspect of the curriculum, particularly highlighted in Law No. 2 of 1989 and Law No. 20 of 2003. This progression signifies a transition from relegating religious education to a



secondary status under Law No. 2 of 1989 to its elevation as a primary component of education in Law No. 20 of 2003.

Institutionally, the trajectory of recognition has evolved from an initial lack of acknowledgment by the government, as delineated in Law No. 4 of 1950, to a tentative recognition reflected in Law No. 2 of 1989, and finally to a more comprehensive acknowledgment established by Law No. 20 of 2003. This progression was further clarified via Government Regulation Number 55 of 2007, which pertains to Religious and Religious Education, and was subsequently reinforced by Law Number 18 of 2019 regarding Islamic Boarding Schools (Ahmad Zarkasyi, 2021).

Notably, Law No. 20 of 2003 focuses primarily on formal education, which raises concerns regarding the neglect of religious educational institutions and Islamic boarding schools typically categorized within the informal education sector. Despite the existence of legal frameworks governing religious education, the hierarchical positioning of these regulations remains comparatively weak, as they are predominantly governed by Ministerial Regulations or even directives from the Director.

This is evident in Government Regulation No. 55 of 2007, which addresses Religious Education and Religious Instruction. Additional related regulations include Presidential Decree No. 22 of 2015, which designates Santri Day; the Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 13 of 2014 concerning Islamic Religious Education; the Regulation of the Minister No. 18 of 2015 regarding Muadalah Education Units in Islamic boarding schools; and the Ministerial Regulation No. 71 of 2015 concerning Ma'had Aly, among various decrees issued by the Director General of Islamic Education, such as No. 5877 of 2014, which provides guidelines for Operational Permits for Islamic Boarding Schools, and No. 5839 of 2014, which outlines the Establishment Guidelines for Formal Diniyah Education.

These observations underscore that public policy is a reflection of the political inclinations of the stakeholders involved in the policy-making process, particularly during the formulation phase. Public policy embodies not only a positive aspect but also a negative dimension, as every decision inherently involves the selection of one alternative over another (Apriani, 2019).

In the context of its evolution, Islamic boarding schools continue to be perceived primarily as religious educational establishments dedicated to the dissemination and cultivation of Islamic knowledge. Given the myriad dynamics at play, they are increasingly recognized as catalysts for social change through Islamic advocacy efforts, which are evident in their influential roles in individual transformation and development, as well as in the political sphere, both among the administrators of these institutions and their interactions with governmental entities.

## Conclusion

The enactment of Law Number 20 of 2003 marked a significant milestone in the recognition of Islamic boarding schools as formal educational institutions within Indonesia. The evolution of this policy is reflected in the modifications to regulations from the inception of the National Education System Law (Law No. 4 of 1950) through Law No. 20 of 2003 and Government Regulation No. 55 of 2007. These legislative frameworks have afforded Islamic boarding schools recognition as a fundamental component of the national education system; however, they continue to encounter challenges with implementation and occasionally tenuous legal standing.

The findings of the research indicate that the regulations facilitating the integration of Islamic boarding schools into the national education framework allow institutions such as Kyai Syarifuddin and Miftahul Ulum Banyuputih Kidul in Lumajang Regency to align with prevailing educational standards through five key considerations: a) the ongoing provision of yellow book teachings; b) the autonomy of Islamic boarding schools as unique institutions grounded in religious values; c) the prerequisite for Kiai to possess formal education from an Islamic boarding school; d) the assurance that graduates of Islamic boarding schools are awarded diplomas comparable to those from other formal educational institutions, supported by quality measures; and e) the provision of permanent funding for these schools.

The establishment of the Islamic Boarding School Law is anticipated to enhance the role of Islamic boarding schools in national development. In this context, the law presents an opportunity for these institutions to access government funding, by the National Education Budget Law, which allocates 20% of the total state budget (APBN) for education. It is hoped that this legislation will help mitigate the funding disparities faced by religious institutions, including Islamic boarding schools. The implications of

the results of this study are to form superior individuals; form a religious understanding, moderate diversity, and love of the country and, improving the quality of society through education.

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