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Sustainability relation analysis of state and pesantren in Indonesian

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Abstract

Pesantren or Islamic boarding school arises as educational institutions flourishing in Indonesia, although recognition of them becomes a contention. This study then analyzes the theoretical ground for the State and Pesantren relations viewed from the relationship between the State and Religion theory and the implementation of State recognition for Islamic boarding schools, as outlined in the Pesantren Act. The research employs a qualitative approach with the juridical-normative method to analyze the State and Pesantren relationship, specifically from the State and Religion relationship theory perspective. A total of seven informants who provided information were selected by purposive random sampling; 2 people from the former legislature, two from the ministry of religion, and the remaining three from the board of the pesantren. From the research result, it is concluded that the state-religion relationship model in Indonesia is included in the weak establishment model; that is, the relationship between religion and the State is present but not fully controlled. Such implementation of the relationship between the State and Pesantren in the Statute on Pesantren is by formulating articles regarding the acknowledgment of their role in the National Education System for equality reasons. This recognition can be in the form of increasing the budget for developing Pesantren, creating self-sufficient Islamic boarding schools, and improving the quality of education through quality assurance institutions for Pesantren, manifested in the Masyayikh Council and Masyayikh Assembly.

Keywords: State, Religion, Pesantren, Pesantren Act, Relation

Introduction

Pesantren denotes one of the education models long before Indonesia's independence. The distinctive trait of *Pesantren* is that the *Kiai* is the main axis. *Kiai* poses key figures as role models, moral guides, spiritual enlighteners, and protectors of society. Therefore, this view requires *Kiai's* behavior and actions to be a good societal role model (Yani et al., 2022; Hidayat, 2022). The correlation between *Pesantren* and the State can be traced from *Kiai's* political role, even though there is debate over this phenomenon about whether or not a religious figure should enter politics.

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Some people support this view saying that *Kiai* needs to jump as a public figure who can provide good role models in all aspects of life, be it religion, economy, society, culture, politics, and others. However, those who disagree say that *Kiai* does not need to enter politics because it would ruin *Kiai's* good representation. Every time *Kiai's* role from religion changes to the political stage, the community's mindset will depart from the good image and charisma of the *Kiai* (Chalik, 2010; Yani et al., 2022; Azra, 1999). Such changes are unsurprising for the Indonesian Muslim community (Subhani, 2016). Some issues may arise regarding the relationship between the State and *Pesantren*. One is the stereotyped view of the *Pesantren* graduates' religious views. *Santri*, as an Islamic boarding school student, is often seen as having a radical religious perspective (Malik, 2017). They presume Islamic boarding schools instill radical understanding (Sari, 2016), but radical views also do not occur in public schools (Suardi et al., 2020). Such indicates that some terrorists have an educational background in Islamic boarding schools. This opinion is certainly a matter of debate. The claim that there is a close link between Islamic boarding school education and radicalism is misleading. To understand the growth of radicalism ideology, we need to look at other factors, such as economic, political, and psychological factors (Sumbulah, 2019) without making religious education an excuse to act radically. Even though scholars disagree, the media often broadcasts news on radicalism related to one's religious point of view. Generalizations like this can be seen from the terrorists' economic background, and their motives are very close to political issues. We cannot shut our eyes that the vast uncontrolled information influences radical understanding among teenagers. Institute for Islamic Studies and Peace (LaKIP) conducted research between October 2010 and January 2011 on 59 private and 41 public schools in 10 Greater Jakarta areas (Jakarta, Bogor, Depok, Tangerang, and Bekasi). This survey recruited 993 junior and senior high school students as a sample. This survey shows a staggering result that almost 50% of students agree with violence or radical actions for the sake of religion. 14.2% of students said they agree with the terrorist actions done by Imam Samudra, Amrozi, and Noordin M Top. 84.8% of college students also agree with implementing the Sharia law. Meanwhile, 25.8% of participants considered Pancasila no longer relevant as a state ideology (Fanani, 2013). Other findings show a similar trend when asked whether Pancasila is still relevant as the State's very foundation, and as many as 25.8% or 26% answered it's irrelevant. At the same time, when asked whether they agreed with implementing the sharia law, 84.8 (85%) agreed. Schools and Islamic boarding schools must be mindful of becoming breeding grounds for radical understanding since education is a vehicle for instilling noble qualities in students (Subhani et al., 2016). Although Islamic boarding schools are sometimes seen as hotbeds of extremism because they think their teachings are religious or nationalistic (Angus, 2016; Nwafor et al., 2015), this presumption is incorrect. Woodward conveys, "The religious education that young people receive in Islamic boarding schools does not push them towards extremism; quite the opposite." This education helps to immunize them against it. Most *Pesantren* graduates do not overlook "secular" subjects. For youngsters from pious but low-income families, the *Pesantren* is a gateway to higher education in the humanities, natural and social sciences,

medicine, law, and engineering discipline. (Shah and Cardozo, 2014). The progress of Islamic boarding schools in Indonesia cannot be denied. Islamic boarding schools are even centers of alteration that teach harmonization of diversity (Dimas et al., 2021) and social movements (Hanafiah, 2017). Large organizations such as Nahdhatul Ulama, whose administrators and members come from many Islamic boarding school educators, clearly exemplify how Islamic boarding schools play a major role in the nation and State's life (Yani et al., 2022). The NU Grand *Kiai* has formulated the relationship between Islamic law and the State, which was conceptualized and drafted during the preparation for Indonesian independence. *Kiai* Wahid Hasyim, a member of the constitutional committee, suggested a religion-state formula while ensuring that followers of other religions could worship their belief as they saw fit. *Kiai* Wahid Hasyim also suggested that the president and vice president are Muslim. His proposal was touted as NU's aspiration among Muhammadiyah members and nationalist figures. Even on July 16, 1954, Soekarno appealed to the nationalists to accept NU's proposal (Moesa, 2012). Islamic boarding schools also contribute an important part to society's social life. According to Pierre Felix Bourdieu's theory of social reproduction, social reproduction in education is a viewpoint that believes class antagonism is crucial in social dynamics. Educational institutions have a key role in developing this part. Referring to this view, educational institutions, notably Islamic Boarding Schools, act as agents of equality. The role of educational institutions is not confined to transmitting information, values, socialization, and norm internalization but also to developing critical thoughts concerning social situations. (Hanafiah, 2017). The primary issue in the relationship between State and *Pesantren* lies in the minimum recognition from the State for *Pesantren's* contribution and role in achieving national developments. Since pre-Indonesia's independence until now, Islamic boarding schools have made significant contributions to attempts at improving the nation's life. Still, governmental rules regarding Islamic boarding schools do not accommodate them. Regulations and the formation of institutions recognized and facilitated by the State are part of the policy. Regarding the matter, in 2019, Indonesia enacted *Pesantren* Act No.18 of 2019. This statute passed through long discussions and contention in the legislative institution. This legislation intends to acknowledge the regulation regarding state recognition of Islamic boarding schools, particularly the *Pesantren* role during the development of the Republic of Indonesia so that the historical aspects of establishing Islamic boarding schools are preserved and left intact through increasingly strong, harmonious, and solid relationships. Through this legislation, relations between the State and Islamic Boarding Schools develop into arrangements for increasing educational quality, budgetary assistance, and institutional improvements while continuing to foster the *Pesantren's* independence/self-determination. This stems from the philosophical perspective that Islamic boarding schools serve not only as educational institutions but also as da'wah and community empowerment institutions. Previous research has studied the topic of this research, State and *Pesantren*. The author only discovered a few empirical studies focusing on the State's engagement, recognition, and relationship with *Pesantren*. Current literature focuses on *Pesantren's* leadership (Arifin et al., 2018; Hanafi et al., 2021;

Hasim et al., 2020) political interactions on the national political stage (Yani et al., 2022), and how *Pesantren*, as a private educational institution, reduces radicalism through learning activities (Tambak, 2021). The attachment pattern of the relationship between Islamic boarding schools and radicalism is a fruitful study among researchers (Bredlid, 2021; Suradi, 2021; Angus, 2016; Nwafor et al., 2015). However, the phenomenon and context are related to Indonesia as a Muslim-majority country. As a gap reference from prior studies, this research formulates two research questions: (1) what is the theoretical foundation for the connection between the State and *Pesantren* regarding the theory of the relationship between the State and Religion? (2) How does the *Pesantren* Act manage the assignment of state recognition on Islamic boarding schools?

Research method

This research employs a qualitative approach. According to Merriam (2009), qualitative research is synonymous with how researchers prefer to propose an understanding of an experience or phenomenon, involves the interpretation of an event, and is natural. Qualitative research is better understood as an approach by looking at non-numerical data, leaving aside causation but rather how the meaning of a condition is constructed to make conclusions. This study involved seven informants using purposive random sampling to answer how *Pesantren* recognition is implemented. The informants' selection is based upon the representation of the research focus selected. Such considerations lead to the accuracy and data validity being accounted for. Two former legislative commission III informants for law and legislation confirmed data related to legal norms, especially law No. 19, 2019, regulating state relations with *Pesantren*. Three people are the *Pesantren* stakeholders of the three biggest civil organizations; Nahdlatul Ulama, Muhammadiyah, and Nahdlatul Wathan providing information on *Pesantren* life after the *Pesantren* law was issued. Furthermore, a *semi-structured interview* recorded the practice of state recognition of *Pesantren* after the law was passed and the remaining two from representatives of the religious department in education. Some supporting instruments, such as a smartphone recording and a list of questions, have been well prepared. As they were semi-structured interviews, researchers sometimes developed additional questions when informants provided potential reinforcement data needed out of the questions listed. The interviews were conducted for 40-70 minutes with informants to be transcribed into findings. In addition to this, study-related works of literature and document review were selectively included for collecting data. Several research articles related to the topics investigated, reinforced by a copy of the law manuscript of *Pesantren* legally issued by the House of Representatives, are the points to analyze carefully. To analyze the data, the juridical-normative was chosen, including legal identification, legal norms, and legal events based on legal aspects of legislation, especially law No. 18, 2019, on *Pesantren* in Indonesia. The investigated topic in this study is how the relationship between the State and *Pesantren* manifests from experts' opinions, especially based on the perspective of the theory of State and religious relations and analysis of existing laws and regulations. This type of method can conduct direct research on obstacles and inputs for developing an ideal *Pesantren* system so that better policies can be formulated regarding

aspects of legal norms in the future. The government or State's involvement in developing *Pesantren* is also the basis for juridical-normative analysis referring to legal documents officially issued by the government against *Pesantren*. The process of collecting, coding, and reducing irrelevant data will be presented and concluded as final findings on the two research questions purposed; State and *Pesantren* Relations, Implementation of State Recognition of *Pesantren* through the Legislation of *Pesantren* Law No. 18, 2019.

FINDINGS AND DISCUSSION

Forms of Religion and State Relations

Dawood (2017) formulates six categories of links between the State and religion. According to him, although the categorizations he proposes are not a standard in defining forms of interactions between the two, they are a fundamental practice that is commonly applied in developing nations. The six categories of such relations are (1) *Laïcité* (real secularism), (2) Neutrality (weak secularism), (3) Pluralist accommodation (accommodating diversity), (4) Recognition without establishment (recognition of one religion by the State without attachment), (5) Weak establishment (there is a relationship between religion and the State but it is still categorized as a weak relationship), and (6) Strong establishment (a strong relationship between religion and the State). A weak category of religion-state relations can be seen in several state constitutions that establish connections with religion in a limited way. For example, religious institutions are funded by two options, either in the form of self-subsistent or funded by the government. In Argentina, for instance, Article 2 of the constitution stipulates that the national government will uphold Catholicism. Still, other clauses (such as the 1994 amendment that abolished the necessity that the president be a Catholic) uphold the separation of civil and religious authorities. Laws place boundaries on direct religious influence over the State as well as indirect religious influence (Dawood, 2017). In Indonesia, a Muslim-majority country, the State does not fully regulate the order of state life using Islamic religious law. Indonesia is a legal state that decides laws based on applicable laws. Nevertheless, religious values are still practiced and grow at dawn in people's lives. Here's an interview with HS "In Indonesia, we live with brothers of different religions. There are many cases of intolerance, blasphemy, and radicalism. We often see oppression of religious minorities in Indonesia, for example, the prohibition of building houses of worship and others, even though worshiping according to faith is guaranteed in the law. The boundary between religion and State should be understood comprehensively, not partially." Indonesia adheres to a weak establishment system. The form of relations between religion and the State is not fully accommodated. Relations are still considered weak because the State is not fully present in regulations governing the State and religion in harmony. Several indicators reference why Indonesia is classified as a weak establishment in the state and religious relations (*Pesantren*). First, there is no clear boundary between state and religious affairs. As a Muslim-majority country, Indonesia often faces problems, for example, in individuals' inability to separate religious and State affairs. Weak establishment indicators show a lack of

understanding and unclear forms of law enforcement. In addition, DS provided comments related to the relationship between religion and the State as follows: "We often see indicators of weak establishment in state and religious relations in intolerant practices. Disruption of worship in other religions becomes distorted when there is no tolerance. In some parts of Indonesia, the destruction of houses of worship is often an issue related to this indicator. I believe that weak establishment becomes real when the State is not serious about taking this part, and this is what happened in Indonesia". Indonesia, as a democratic country, gives freedom to its people to embrace religion based on their respective beliefs. However, the spread of radical teachings and the issue of religious tolerance also grew at dawn. The inability of the State to reduce radical teachings can lead to social disharmony resulting in friction that creates disparities between security values and human rights. This indicator places weak establishment as a form of relations between the State and religion in Indonesia. State-religious ties may get stronger when there is a hierarchy of figures—when a central person in a religion is superior to other common people. This implies that religious authority dominates the State and that a religious entity can rule over the State. In nations with strong state-religious relations, those who draft the constitution or the laws must pay close attention to how religious and civic leaders interact. They must weigh the options of letting the State manage religion or letting religion rule the State. The Iranian constitution best illustrates a strong link between religion and the State by providing total clergy power within the State. Similarly, the Greek constitution not only specifies that "the religion in practice in Greece is the religion of the Orthodox Church" but also forbids preaching and unlicensed Bible translation. Historically, the relationship between the State and *Pesantren* in the Republic of Indonesia has undergone many changes. *Pesantren* was initially seen more as separate religious institutions from the State. However, after independence, the State began to recognize the great role of *Pesantren* in forming Islamic identity and culture in Indonesia. *Pesantren* has been transformed into an institution that positively educates people in remote areas.

Therefore, through the 2019 law, the government has publicly acknowledged its work and legally protected the needs and existence of *Pesantren* even though it is still a weak establishment. Indonesia can be placed in the weak establishment model of the six models of state-religious interactions discussed above, meaning that although there is a relationship between religion and the State, it is not completely under control. Our constitution acknowledges the existence of the various religions and beliefs in Indonesia, unlike Argentina, which only supports one religion. The formulation of laws should also recognize religious principles into consideration. The Law on Guarantees for Halal Goods established values from the Islamic religion, such as the halal principle, in legislation. Similarly, Sharia principles from Islamic teachings are incorporated into laws, such as the Sharia Banking Act.

State Recognition of Islamic Boarding Schools through Pesantren Act

The main factor, and consideration for the Law on Islamic Boarding Schools development, is the

State's appreciation of the "pillars" of Indonesian education that have actively contributed to Indonesia's independence war. As is typical of the Indonesian education system, the existence of Islamic boarding schools is not protected by a complete legal framework. Even though the *Kiai* and *Santri* have made contributions that have colored the dynamics of nationalism since the independence movement, the independence restoration period to the present. According to RN, the State's attention to *Pesantren* should be a serious concern because of its contribution. "We have thousands of Islamic boarding schools throughout Indonesia. They have given birth to many important educational figures, social da'wah, and politics. Lately, we have seen the government's attention to *Pesantren* as a private education institution that used to tend not to get recognition, for example, from government involvement with information infrastructure, facilities, and service standards". From a philosophical standpoint, the State must exist and protect each citizen's right to embrace and practice their religion and beliefs in worship. In educating the nation's life, one should also select education and teaching in a national education system that fosters faith, purity, and noble character. Regarding the sociological side, Islamic boarding schools have played a significant role in helping society actualize Islam—which is *Rabmatanlilalamin*—by creating religious individuals who are moral, patriotic, and forward-thinking. Within the context of the Unitary State of the Republic of Indonesia, Islamic boarding schools have demonstrated a meaningful contribution to both the independence movement and struggle and national development. From a Juridical perspective, The *Pesantren* Statute have not yet placed its legal arrangements inside an integrated and complete framework of statutory regulations, nor have they best fit the community's developments, aspirations, and legal demands. In light of these factors, legislation has been drafted to ensure the implementation of Islamic boarding schools in education, proclamation, and community empowerment. As a result, arrangements must be made to provide recognition, affirmation, and facilitation based on custom and its unique characteristics. The objective for drafting *Pesantren* Act (2016) is essential to reaffirm the rules governing governmental recognition of Islamic boarding schools, especially regarding their significance during the struggle period of the Republic of Indonesia. Thus that the historical elements of Islamic boarding schools be preserved and conserved through increasingly strong, harmonious, and durable connections, second, each norm's regulation must and does promote the independence of Islamic boarding schools. Finally, Islamic boarding schools serve as both educational institutions and community-building organizations. Fourth, it confirms the status of Muadalah *Pesantren* Ula, Wustha, Ulya, and Ma'had Aly. Fifth, affirming Islamic boarding schools/endowment funding is important because the relationship strengthens and accelerates the country's intellectual life and promotes welfare and social justice for all Indonesians. Sixth, Islamic boarding schools serve as *Rahmatan Lil' Alamin* centers of global Islamic civilization. The Islamic Boarding School Law has 55 articles and nine chapters and was created to address many important issues. *Pesantren* Act no 18, 2019 can be displayed by following Table 1.

Table 1: *Pesantren* law No. 18, 2019

Article	Statement
Chapter 1	<i>Pesantren</i> are community-based institutions, individuals, foundations, or Islamic organizations. <i>Pesantren</i> embody noble morals and uphold Islamic teachings, which are reflected in humble, tolerant, balanced, moderate, and other noble values of the Indonesian nation through education, Islamic da'wah, for example, and community empowerment
Chapter 2	<i>Pesantren</i> is a function of education, da'wah, and community empowerment.
Chapter 3	<i>Pesantren</i> involves Kiai, students who live in <i>Pesantren</i> , huts or dormitories, mosques or mushala, and the study of the <i>kitab kuning</i> or Dirasah Islamiah with the Muallimin Education Pattern.
Chapter 4	<i>Pesantren</i> are given freedom in determining the curriculum, both the <i>Pesantren</i> and general education curricula.
Chapter 5	There is recognition and assurance of graduate equality and employment agreements
Chapter 6	there is quality assurance; External and internal, formed by the Islamic boarding school community council
Chapter 7	Da'wah. There is a guarantee for <i>Pesantren</i> to carry out educational functions.
Chapter 8	<i>Pesantren</i> carries out the function of empowerment to the community and elements of <i>Pesantren</i> .
Chapter 9	There is a guarantee from the central government on the adequacy of funds and the management of Islamic boarding school endowment funds.

Source: Copy of *Pesantren* law, No. 18, 2019

The relationships between the State and Islamic boarding schools (*Pesantren*) outlined in the *Pesantren* Statute arose from various sources. One of them is the recommendation made by the NU mass organization (Nahdlatul Ulama), according to which the *Pesantren* Act must control the road plan for Islamic boarding schools to play a significant role in driving Indonesia to become a Qibla of moderate Islam in the globe. Islamic boarding schools must serve as a conduit for the nation and address strategic issues, such as how to take part in efforts to meet Sustainable Development Goals (SDGs) targets and address the challenges of the Industrial Revolution 4.0. Additionally, the *Pesantren* Act regulations must frame Islamic boarding schools as a subject of growth and the realization of a state's ideals. *Pesantren* and the State must have a mutualistic connection (partnering). So it is necessary to reformulate the articles that can be used to intervene and diminish the freedom of *Pesantren* to control themselves. Other large organizations, such as Muhammadiyah, which have contributed significantly to social and educational movements [29], also submitted input during the discussion of the *Pesantren* Bill (draft law). It is stated that the Islamic Boarding School Law cannot be divorced from Statute No. 20 of 2003 governing the National Education System. Muhammadiyah proposed that the *Pesantren* Act contents be included in the revision of Statute on National Education System No. 20 of 2003. The definitions of *Santri* and *Pesantren* must fit the needs/interests of all Islamic mass groups in Indonesia, considering that Muhammadiyah has official educational institutions and *Pesantren* based on the *Muallimin* model, which is perceived to be missing from the *Pesantren* Act. Muhammadiyah, an Islamic organization, has contributed excellently to Indonesia's educational culture. (Aprillianti, 2022). Islamic organizations other than NU and Muhammadiyah also provided input, including the AI Washliyah, also provided input

regarding *Santri's* definition. Madrasah Diniyah pupils should also be categorized as *Santri*. The Act also should determine periods for undertaking education at the *Ula* and *Wustha* Diniyah education levels. The DDII Central Board suggested that pesantren, which had not fulfilled the five pillars of *Pesantren*: *Kiai*, *Santri*, mosque, dormitory/boarding, and the yellow book, should be facilitated by the government. In addition, the meaning of the yellow book inserted the white book type, or public books must follow literacy development. Input from the Persis organization includes two issues: first, the characteristics of an Islamic organization-based *Pesantren* must be maintained. For example, a *Pesantren* within an Islamic organization does not need a separate legal entity. Second, the *Salaf* and *Khalaf* (modern) *Pesantren* categories must still exist in *Pesantren* Statute norms. The following is an excerpt from an interview with HS, one of the managers of the Islamic boarding school of mass organizations. "Now there is progress in Pesantren in Indonesia. Through law number 18 of 2019, the State has accommodated pesantren's needs. We now see Pesantren as educational institutions that have equality with state educational institutions, even though not all receive equal attention. But at least with the law, Pesantren will be more developed and contributive". During debating the Islamic Boarding School Law, the House of Representatives of the Republic of Indonesia gave heed to the opinions of Islamic organizations. Islamic mass organizations have the same goals as *Pesantren*. The majority of Indonesia's Islamic boarding schools are connected to Islamic institutions. Some belong to Muhammadiyah and NU, the two biggest mass groups involved in politics, social issues, and education (Hamami, 2021). Moreover, DDII, Persis, Al Washliyah, and others took this action. The inputs of the Islamic organizations above agree on one point: what is intended by *Pesantren* must fulfill the five pillars/elements. The bill formulation must insert this requirement since many educational institutions are creating boarding school-style education patterns. This feature distinguishes *Pesantren* from other educational institutes.

DISCUSSION

In Indonesian education, *Pesantren* is the longest-existing educational institution. The institution became the center of the spread of Islam and a fortress of struggle. The work of *Pesantren* in building the Indonesian nation is significant, absorbing and facilitating the education of the lower middle-class community. Therefore, researchers, in this case, focus on comprehensively examining the form of *Pesantren* support in education before and as difficult as enacting the Law on *Pesantren* in 2019. This is important to be investigated more deeply because the modernization of pesantren-based education or Islamic schools in Indonesia has not received great attention in academic literature studies.

Before the enactment of the 2019 *Pesantren* law, *Pesantren* education tended to be sidelined in science and the involvement of the Indonesian government in supporting the institution. Students who graduate from *Pesantren* are not seen as equivalent to formal education under the auspices of the government directly. Support in the form of educational and financial facilities, Pesantren-based education is not explicitly stipulated in government regulations. Empowering *Pesantren* teachers to

adapt to technological developments receives minimal attention; The quality of teaching is fairly poor. This indicates discrimination between educational institutions under the government and Islamic boarding schools managed by organizations or organizations. Consequently, *Pesantren* educational institutions experience slow development and do not synergize appropriately with national goals and targets (Mikail, 2022)

The enactment of Law No. 18 of 2019 concerning *Pesantren* is a new hope for the sustainability of *Pesantren*-based education that is more adaptive to changing times. The birth of this regulation is a recognition from the Indonesian government for the important role of Islamic boarding schools (Nurtawab & Wahyudi, 2022). Islamic boarding schools, in this case, are given opportunities for more modern education and adapt to the development of science and technology and can combine it with a global perspective (Yuliani, 2022). Like formal education in general, *Pesantren* gets clear recognition in terms of definition, function, output, and orientation of the formation of *Pesantren*. The latest regulation sets out the domains of *Pesantren*. The institution can combine understanding the domain of religious knowledge and general science based on each *pesantren*'s peculiarities and traditions and integrate it with the Indonesian education curriculum. This is an effort to get the quality of graduates, equal access to education for graduates, and equality in job opportunities. This important point is stated in the stipulation of the legal umbrella of *Pesantren* number 18 of 2019.

However, the quality and quality of *Pesantren*'s education is not only influenced by the rules set by the government but work experience and support from the surrounding community are inseparable parts.

Pesantren has become one of the best absorbers of students (Fakhrurrazi et al., 2021). Still, it does not go hand in hand with the support of large facilities. This encourages academics to question *Pesantren*'s adaptation to globalization's development trend. Few Islamic boarding schools have limited human resources, facilities, infrastructure, and financial limitations to form an ideal educational climate.

This limitation is not a common criticism of academics because it can lead to the thirdness of students accessing relevant technology and information and become an obstacle to national education goals.

The series of limitations and problems faced by *Pesantren* shows the need for harder efforts and appropriate strategies to accommodate the interests of *Pesantren* as a domain for developing Islamic teachings, information, and technology.

Conclusion

The model of state-religion relations in Indonesia was included in the discussion above as a weak establishment model; there is a relationship between the two, but it is not completely under control.

In contrast to Argentina, whose constitution only promotes one religion, Indonesia's constitution respects the diversity of all faiths. Making legislation considers religious principles. Islamic values, such as the halal principle, were accepted as legislation by formulating the Act on Guarantees for Halal Products. Similarly, Sharia principles from Islamic teachings are incorporated into laws, such as the Sharia Banking Act. This is included in legal formulation on Islamic Boarding Schools, in which the State regulates and acknowledges the existence of Islamic boarding schools education. The Statute on Islamic Boarding Schools specifies many provisions that acknowledge the *Pesantren* function in a more equitable National Education System as the means of putting into practice the interaction between the State and *Pesantren*. This recognition includes providing a sufficient budget for developing Islamic boarding schools, developing self-sufficient Islamic boarding schools, and enhancing educational quality through institutions for *Pesantren* that provide quality assurance, which the Masyayikh Council and the Masyayikh Assembly represent.

Research limitations are confined to the issue of State and *Pesantren* relations, and government recognition of Islamic boarding schools' existence in Indonesia produces important findings. The government must present specific results in future regulations supporting the expansion of education and the demand for better Islamic boarding schools in a vigorous, constructive engagement with Islamic boarding school administrators. The government's attention to school management balanced between non-state schools (*Pesantren*) and public schools must be a priority considering that Islamic Boarding Schools have been active in producing national figures before and after independence. Hence, the public will no longer attach radicalism stigma to Islamic boarding schools or be synonymous with that sense; the government must be present and participate in the campaign for Islamic boarding schools to be recognized as fundamental educational institutions that produce high-quality graduates who value peace. The government proposes recognition that is easier to put into practice, such as elevating prestige, improving educational facilities, rewards, and equal participation in education.

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