

Implementation of Law Number 18 of 2019 on Access to Education for Graduates of Muhammadiyah Boarding School Klaten at State Universities

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ABSTRACT

Islamic boarding schools are one of the educational programs among the many levels of education that have been passed down from generation to generation by the people of Indonesia. Islamic boarding school is a national education identity that has special characteristics in the form of religion-based education that is thick with scientific nuances. This study aims to 1) Know the definition of Islamic boarding school in law number 18 of 2019; 2) Knowing the implementation of Law No. 18 of 2019 on graduates of Islamic boarding schools in state universities. The research method used is normative legal research with a doctrinal approach with a descriptive type of study. Article 1 paragraph (1) of this Law states that Islamic boarding schools are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, cultivate noble character and adhere to the teachings of Islam. Islam *rahmatan lil'alamin* which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia. Muhammadiyah Boarding School Klaten or commonly referred to as MBS Klaten is a modern boarding school combining religious education with general science and Information Technology (ICT). The implementation of the law to accommodate graduates of Islamic boarding schools to continue their studies to a higher level has been carried out through a scholarship program to all Islamic boarding schools in Indonesia. However, MBS Klaten provides extremely strict requirements

so that few students have the opportunity to continue their studies at State Universities.

Keywords: Boarding school; Government policy; Education

INTRODUCTION

Islamic boarding schools are a cultural and educational heritage in Indonesia. The role of pesantren in pioneering education has been started since the time of the Majapahit Kingdom. By using the classical education model. Along with the times, Islamic boarding school education continues to experience renewal. Currently, Islamic boarding schools have transformed with the standard curriculum provided in line with the times. Currently, Islamic boarding schools in Indonesia are very heterogeneous in terms of their various typologies. Previously, Islamic boarding schools were identical as a place for learning religious knowledge. However, at this time, some Islamic boarding schools do not make Sufism a part of the curriculum of Islamic boarding schools, usually applied by Islamic boarding schools with the same school of thought as Saudi Arabian Ulama. The science of Sufism is still part of the curriculum of Islamic boarding schools based on Ashari – Shafi'i school, which is overseen by Nahdlatul Ulama, which now dominates Islamic boarding schools in Indonesia (Surbekti, 2018).

Ridwan Nasir divides Islamic boarding schools into 5 (five) categories, namely: First, Salaf Islamic Boarding Schools, namely Islamic boarding schools that have a *sorogan* or *weton* system, as well as a classical system. Second, semi-developing Islamic boarding schools, namely Islamic boarding schools that implement the Salaf education system and private madrasas with a curriculum of 90% religion and 10% general). Third, Islamic boarding schools are developing, namely Islamic boarding schools that apply a varied curriculum with a composition of 60% religious learning and 40% general learning. Fourth, modern Islamic boarding schools, namely Islamic boarding schools that already have a complete system, such as *takhassus* system in Arabic and English and support the education system up to the college stage, and the last category is ideal boarding school, modern boarding school that has complete facilities that support various fields of skills to prioritize the quality of the boarding school.

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. In general, Islamic boarding schools have formed a sub-culture that is socio-anthropologically often referred to as a boarding school community. Religious education functions in preparing students to become members of the community who can understand and practice the values of their religious teachings, raise the nation's next generation of Islamic boarding schools with extensive religious knowledge or knowledge to hone a more critical, creative, innovative, and dynamic mindset.

Islamic education as one of the core parts of Islamic boarding school education, which consists of three branch categories. The first is informal education institutions, the second is non-formal educational institutions and the third is formal education institutions (especially formal education institutions, divided into 3 types, namely schools, madrasas and universities). 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 in the field of religious knowledge, encouraging the formation of moderate understanding of diversity, love for the homeland, realizing religious harmony, and forming the character of national civilization that can educate the nation's children, with dignity, and progress, so as to improve the quality of life of empowered people in meeting the needs of civic education and social welfare in general (Wiranata, 2019).

The education policy of Islamic boarding schools provides opportunities for Islamic boarding schools throughout Indonesia to be able to develop, facilitate and improve their quality by all components of the nation. Aspects in education policy need to be reaffirmed, acknowledging the independence of the organizers of Islamic boarding schools. So far, the Law on Islamic Boarding Schools has become the legal basis for improving the quality of graduates, equal access to education for graduates and opportunities for employment opportunities. Advanced access to Islamic boarding school education to state universities is a form of equity between Islamic boarding school education and national education. The implementation of the Law is currently still a polemic in its implementation in the practical realm, especially access to Islamic boarding school education to a higher level of formal education. Thus, this study tested the data in the field with the target of the Muhammadiyah

Boarding School Klaten Islamic boarding school. This Muhammadiyah Islamic boarding school is an Islamic *da'wah* institution formed by Muhammadiyah Association Institution. With the initial goal of being established to prioritize the importance of Islamic morals, as a guide in social life. Muhammadiyah Islamic boarding schools are already familiar among the people. Initially, the emergence of the MBS (Muhammadiyah Boarding School) Islamic boarding school, as an effort to improve the quality of education for students to continue their education to the next level. The researcher in this case, conducted a research test at the Klaten Muhammadiyah Islamic boarding school, to measure the extent to which the implementation of Law No. 18 of 2019 on access to education for boarding school graduates at state universities.

RESEARCH METHOD

This research is based on legal research conducted with a non-doctrinal approach. The type of research used is descriptive research by describing Law Number 18 of 2019 and the Muhammadiyah Boarding School Klaten. The type of data used consists of primary and secondary materials. The primary material is in the form of laws and regulations relating to Islamic boarding schools. While the secondary material is the result of previous research, interviews, and data observations. This research was conducted by analyzing the implementation of the Islamic Boarding School Law on graduates of the Muhammadiyah Boarding School Klaten.

RESULT & DUSCUSSION

Definition of Islamic Boarding School in Law Number 18 of 2019

a. Islamic Boarding School

Islamic boarding schools are one of the educational programs among the many levels of education that have been passed down from generation to generation by the people of Indonesia. Islamic boarding school is a national education identity that has a special characteristic in the form of religion-based education that is thick with scientific nuances. In contrast to formal education programs such as public and private schools, Islamic boarding schools can be immediately recognized even just by looking at their physical appearance at a glance. This uniqueness is what makes the Islamic boarding school sustainable and still attracts the interest of parents in Indonesia as a place to receive education for their children. So, it is undeniable that his presence during all of us requires proper recognition so that his brilliant luster is not dimmed by this fast-paced era.

In Indonesia, Islamic boarding schools are extremely easy to find. Whether it is in the form of *salaf* boarding schools that still apply the curriculum of the ancient *kyai* era to modern boarding schools that combine formal and *diniyah* education and make them more millennial. Some groups stated that Islamic boarding schools must be able to maintain their traditional nature as the identity of educational institutions that have distinctive and unique characteristics. However, other groups feel that the adoption of educational instruments and foreign cultures is no less important. This group that wants the adoption of an education system from outside the pesantren is what later became the forerunner to the emergence of modern Islamic boarding schools (Rizqi, Muntaqo, & Guefera, 2021). Both are equally recognized by law in Indonesia which is regulated in the Act With the existence of this law, it is hoped that boarding schools will be more flexible in developing their functions as educational institutions and community empowerment (Sholeh, 2022). Because since its inception, Islamic boarding schools have played a significant role in terms of education, da'wah, and community empowerment so that they can produce competent scholars and prepare community cadres who can provide the widest possible benefits for the welfare of the people (Panut, Giyoto, & Rohmadi, 2021).

The three main functions of Islamic boarding schools regulated in the Law on Islamic Boarding Schools are a continuation of the existence of Islamic boarding schools in Indonesia. First, Islamic boarding schools carry out the function of education, which is included in a national education organization whose graduates are also recognized as graduates from other educational institutions. So that this Law on Islamic Boarding Schools acts as a legal umbrella for Islamic Boarding Schools in carrying out their role to participate in forming, establishing, building, and maintaining the Unitary State of the Republic of Indonesia. It does not stop there, this Law also provides opportunities for Islamic boarding schools to maintain their characteristics and uniqueness, both in terms of variety, tradition, norms, values, and professionalism as well as quality assurance that further strengthens this integrity. The pesantren law entitles pesantren to independently carry out their activities. In addition, with this Law, both the Central Government and Regional Governments will ultimately become part of the sustainability of Islamic boarding schools in terms of providing funding, facilities, and supervision (Mustofa & Salahuddin, 2020).

Second, the function of Da'wah. It is no longer a secret that the Islamic boarding school is a center for the da'wah of religious scholarship. Even if it is not regulated in the law,

Islamic boarding school will still have an identity as pawns of da'wah in Indonesia. The existence of the da'wah function in the Law on Islamic Boarding Schools is an affirmation so that the identity of the da'wah model that has been developed and carried out in Islamic boarding schools has been implemented. With him, when viewed from a legal perspective, a preacher is someone who has a certain standard of religious scholarship based on the scientific field he studied while at the Islamic boarding school. Then this can be proven by the existence of a diploma, *shahadah*, or certificate stating that he has successfully passed the graduation stage of a certain scientific field. This will have an impact on the method and material delivered by the preacher. A preacher should not be careless in his opinion and must have a basis for every argument because if he is wrong, it can cause divisions in society (Mustofa & Salahuddin, 2020).

Third, the Community Empowerment Function. Islamic boarding school has its own privileges compared to educational institutions in general. Educational programs that are educated and inculcate morals and morals based on religion make Islamic boarding school and their administrators as agents of change and driving figures in society. For this function to be maximized, it is necessary to have a sustainable relation between the Islamic boarding school and the local government so that the role of the Islamic boarding school can be felt by all people (Mustofa & Salahuddin, 2020).

Article 1 paragraph (1) of this Law states that Islamic boarding schools are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, cultivate noble character and adhere to the teachings of Islam. Islam *rahmatan lil'alam* which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia. Meanwhile, Article 1 paragraph (2) explains further about Islamic boarding school education. This article examines the Islamic boarding school in terms of the concept of the educational curriculum, which is held at the same time within the scope of the Islamic boarding school using a distinctive foundation, namely by using the yellow book which is packaged with the Mallimin Education method. From this it can be seen clearly that Islamic boarding schools are very synonymous with religious scholarship that stands out from the lowest education programs such as *Madrasah Ibtida'iyah* which is equivalent to Elementary School, to *Madrasah Aliyah* which is the same as Senior High School in formal education.

The book used in Islamic boarding school education is known as the “*Kitab Kuning*.” It contains scientific content in Arabic and other languages that refer to the Islamic curriculum which is the hallmark of Islamic boarding school. Not only that, but there are still many books and other scholarships that are studied in education in Islamic boarding schools considering that the times are very advanced and contemporary Islamic problems are starting to emerge that require in-depth study. Not a few Islamic boarding schools in Indonesia also use Indonesian books to make it easier for their students to understand the knowledge they are learning, especially when they are still entering the preliminary stages of education in Islamic boarding schools, which are usually still remarkably familiar with Arabic. However, the characteristics of religious scholarship will not be reduced in the slightest because no matter what form it takes, all curricula will always refer to Islam to be devoted to Allah SWT.

Educational programs in Islamic boarding schools are not much different from formal education programs in general. Everything is structured and binding on everyone involved. If at the formal education level, it is known as the presence of teachers and students, in Islamic boarding schools the teachers are commonly referred to as *Kyai* and *ustadz* for male teachers and *ustadzah* for female teachers and well-known students are known as *santriwan* and *santriwati*. There are also some Islamic boarding schools that refer to a teacher as *Sheikh* and *Buya* and other names. This is all influenced by the background and habits that have taken place in the pesantren.

A person who becomes a teaching staff in a boarding school, in the Islamic boarding school Law article 1 paragraph (9) it is explained that an educator who has the competence of Islamic religious knowledge who acts as a figure, role model, and / or guardian of a boarding school. That is why not just anyone can teach at Islamic boarding schools, considering that the science to be taught is a scientific field that requires tenacity, exemplary, and a prominent level of perseverance to be able to acquire and then teach it. In this case, the term “*Sanad*” is quite common, namely the connection of the scientific ties between the student to the teacher, then the teacher to the teacher above him, and so on until the Prophet Muhammad SAW. This is to maintain the purity, authenticity, integrity, and authenticity of a scientific study so as not to mislead humankind.

As stated in article 1 paragraph (8), it is said that a *santri* is a student who studies and deepens religious knowledge at an Islamic boarding school. It is not stated in more detail

whether the *santri* status here only applies to those who live in Islamic boarding schools and may not apply to those who only study at Islamic boarding schools during school time and then return home when teaching and learning activities are over. This is because usually, students' study and participate in other activities at the Islamic boarding school for 24 hours with a predetermined time for each activity and in some Islamic boarding schools, they allow some of their students to adjust themselves like students from formal schools in general. So, it can be concluded, while a person is studying religious knowledge at a boarding school, he can be called a *santri*.

Like other educational institutions, Islamic boarding schools also have a *Masyaikh* Council formed by Islamic boarding schools to carry out the task of internal quality assurance of Islamic boarding schools. Their existence is a representative of the central and regional governments, as well as the Minister who also participates in the quality assurance of Islamic boarding schools in the education sector in Indonesia. Because the process of developing Islamic boarding schools is the responsibility of the government in addition to internal boarding schools. This is to improve the quality of human resources and the complete human development process. To realize national development goals, especially in the education sector, the improvement and development of Islamic boarding schools in the millennial era is a very strategic step. In addition, the existence of this pesantren is expected to encourage the improvement of moral values in society in this era of terrible moral crisis (Setyawan, 2019). This quality assurance is very necessary so that the quality and quantity of Islamic boarding schools can be better and able to compete with formal education levels both on the national and international levels.

b. *Islamic Boarding School Education of Muadalah*

For the education curriculum of the Islamic boarding school *Mudalah*, it adopts two curricula, namely the Islamic boarding school curriculum and general education. The Islamic boarding school curriculum is represented in the form of religious education with the yellow book or madrasah Islamiyah, and general education as regulated in a ministerial regulation. For students of *Muadalah* Education, they are declared to have passed if they have completed the Education unit based on an assessment by the educator and the *mudalah* educator unit. And then he has the right to continue his education to a higher level or get the opportunity to work.

c. *Formal Diniyah Education*

Like Islamic boarding school education of *Muadalah*, formal education consists of two curricula, namely the Islamic boarding school curriculum and the general education curriculum. The difference is, if it is declared to have passed at that level, in Formal *Diniyah* Education there are additional provisions, namely in the form of an assessment from the Minister. After being declared graduated, they are also entitled to continue their education to a higher level and have the right to have the opportunity to get a job.

d. *Ma'had Aly*

Ma'had Aly is a boarding school education level which is equivalent to undergraduate, master, and doctoral programs. The knowledge studied in it is a further deepening of certain fields of Islamic scholarship which was developed based on the academic tradition of Islamic boarding school. And usually there is more than 1 (one) clump of Islamic scholarship available. In this level, although what is being studied is religious scholarship, it must include Pancasila, Civics, and Indonesian Language Education. The holding of these three educations in the Islamic boarding school curriculum aims to create human civilization oriented to the spirit of nationalism based on religious observance to carry out world order to achieve true prosperity and peace. Then, national education is fully oriented in efforts to develop capabilities and character formation to renew the civilization of a dignified nation to produce a smart generation and achievers in the academic realm and become a person who has faith and obeys God Almighty, has a noble character, good character, creative, innovative, inspiring, productive, democratic, and responsible (Karimah, 2018). They also have the authority as similar educational units to manage their institutions in such a way. And for students who are declared to have passed the learning process, they are entitled to get a diploma, use a degree, continue their education to a higher level, and have the opportunity to work. This is usually found in large Islamic boarding schools that already have a footprint, name, history, and a wide role in the world of Indonesian education, such as *Gontor* Islamic Boarding School.

e. *Non-formal Islamic Boarding School*

In the non-formal boarding school education curriculum, graduates receive the same recognition as certain formal education graduates after being declared to have passed the exam. They also have the right to continue their education to a higher formal level, whether similar or not, and they are also entitled to work opportunities. In addition, non-formal Islamic boarding schools usually issue a *shahadah* or diploma as a sign of graduation. And

this is common in *tahfidz salaf* Islamic boarding schools that do not provide formal education.

Starting from the uniqueness and diversity of Islamic boarding schools, Abdullah Syukri Zarkasyi argues that there have been three types of Islamic boarding schools since their establishment until their development today, namely: First, traditional Islamic boarding which for generations have maintained old cultures, book learning, to problems of daily activities such as eating and bathing, as well as the use of *Kitab Kuning* as a reference book when reading the holy book. Second, semi-modern Islamic boarding schools, namely Islamic boarding school that combines traditional and modern Islamic boarding school. The curriculum from the Ministry of Religion and the Ministry of National Education is used in this form of Islamic boarding school in addition to the traditional curriculum of Islamic boarding schools with classical books. Third, modern Islamic boarding schools whose curriculum and learning system have accommodated the modernist system as well as in terms of administration and management. On the other hand, he argues that there are many factors that encourage the development of modern Islamic boarding schools such as adequate technological facilities and the presence of foreign language learning in the curriculum. Including *Ma'had 'Aly* is categorized as a modern boarding school (Syafe'i, 2017).

Quality assurance for Islamic boarding schools is also included in the focus of discussion in Law Number 18 of 2019. The quality assurance system functions to: 1) Protect the independence and uniqueness of Islamic Boarding School Education; 2) Realizing quality education; and 3) Promote the implementation of Islamic Boarding School Education. It is also directed at the following aspects: 1) Improving the quality and competitiveness of Islamic boarding school resources; 2) Strengthening the management of Islamic boarding schools; and 3) Increasing support for Islamic boarding school facilities and infrastructure. So, with this it can be concluded that Islamic boarding school education provides comprehensive and structured education programs and systems and is protected and its existence is recognized as the level of education in general.

Implementation of Law Number 18 of 2019 Against Islamic Boarding School Graduates

Prior to the enactment of Law Number 18 of 2019, there were still student diplomas that could not be registered as a requirement to continue to higher education. Even though these students have quite capable religious competence compared to the average State *Aliyah Madrasah* student. Students who graduate from Islamic boarding schools are required to take an equivalence exam in order to have equality with school graduates whose diplomas

are recognized by the state. This is experienced by students who graduate from *Salaf* Islamic boarding schools who do not apply curriculum standards, this policy is considered disturbing because it marginalizes the knowledge and education process of Islamic boarding schools (Ghofarrozin, 2021). Based on this phenomenon, the government has gradually tried to recognize and improve the quality of Islamic boarding schools, which at its peak was ratified by Law Number 18 of 2019.

Muhammadiyah Boarding School Klaten or commonly referred to as MBS Klaten is a modern boarding school located in the city center of Klaten district, Central Java. This Islamic boarding school is supervised by Klaten Muhammadiyah Regional Leadership and the Klaten Ministry of Religion. MBS Klaten is one of Muhammadiyah's charities in the education sector. The Muhammadiyah Islamic Boarding School was pioneered by KH. Amir Ma'sum, Drs. Badrus Zaman, H. Hadi Sudarsono was originally a "bats" boarding school called Pondok Islamic boarding school An-nur. This boarding school contains non-permanent students and between the school and the dormitory there is not one place. Along with the times, in 2012, Annur's boarding school was then transformed into a Muhammadiyah boarding school with a name that is easily known as Muhammadiyah Boarding School Klaten.

Muhammadiyah Boarding School Klaten has its own curriculum by upholding the 3T program, namely *Tahfidz*, *Tafhim*, and *Ta'lil Qur'an* which are the boarding school's priority programs. Ustadz Fakhruddin, as the director of Muhammadiyah Boarding School Klaten emphasized that Muhammadiyah Boarding School Klaten is a modern boarding school that combines religious education with general science and Information Technology (Sari Putra, 2019). In addition, students are required to use English and Arabic in everyday life. Muhammadiyah Boarding School Klaten has an integrated curriculum system and synergizes with the ministry of religion programs so that they can work well together in supporting students or cadres in the general or religious curriculum. Although at a practical level, religious subjects are prioritized, so that when in the form of presentations, 60% use the typical boarding school curriculum and 40% use the Ministry of Religion curriculum. Therefore, although Muhammadiyah Boarding School Klaten is a modern-based boarding school, it still preserves and maintains the uniqueness of the boarding school curriculum which is inclined to the characteristics of a Salaf boarding school.

Furthermore, Muhammadiyah Boarding School Klaten provides projections for all students to continue their studies or work according to the orientation of each student, the boarding school frees students as long as they remain useful people to the surrounding environment. Ustadz Fakhruddin explained that the Muhammadiyah Boarding School Klaten did not provide a special orientation that students must continue to state universities, but Islamic boarding schools still provide alternative way, wide unrestricted access, full scholarships, letters of recommendation, socialization to continue their studies, debriefing final year students, opening consultation with the boarding school leadership when students need advice or opinion. The Islamic boarding school also provides full scholarships for Muhammadiyah Boarding School Klaten students to continue their studies at the tertiary level with the terms and conditions to return to the boarding school to continue their lifelong service with the Islamic boarding school. If you want to continue your study abroad, Muhammadiyah Boarding School Klaten facilitates students by holding a joint study club as a form of endeavor (preparation) in continuing to various universities in the Middle East.

After the enactment of Law Number 18 of 2019, the Ministry of Religion provided scholarships to students to continue their education to a higher level. Muhammadiyah Boarding School Klaten often receives circulars for scholarships to various Universities, State Universities, and Private Universities from the Ministry of Religion. It is just that they do not always take the scholarship, because from Muhammadiyah Boarding School Klaten itself there is still a compulsory wisdom or devotion program for final students for one year to join the program. So, for students who want to register for Joint Selection to Enter State Universities or other scholarships, it is recommended to take part after the service program ends. On the other hand, the scholarship program from the Ministry of Religion requires fresh graduates to register for the program. Islamic boarding schools allow students to take part in the program with special conditions considering the various external and internal factors of students (financial, family, and conditions) so that they can take scholarships by requiring a fresh graduate system.

Islamic boarding schools, both formal and non-formal, all graduates of Islamic boarding schools are recognized as equal to graduates of formal education at a certain level after being declared to have passed the exam and graduates can continue to higher formal education levels, both similar and not similar and/or job opportunities. As with other legislation products that have been passed. Furthermore, the Ministry of Religion through the Directorate of Early Education and Islamic Boarding Schools is planning an endowment

fund to improve Islamic boarding school services and scholarships for students at the National Coordination Meeting (*Rakornas*) held last March. (Republika, 2022).

Thus, the implementation of the law to accommodate graduates of Islamic boarding schools to continue their studies to a higher level has been carried out through a scholarship program to all Islamic boarding schools in Indonesia. However, Muhammadiyah Boarding School Klaten provides extremely strict requirements so that few students have the opportunity to continue their studies at State Universities. The Boarding school Law is also part of the affirmation as well as facilitation to 36,648 Islamic boarding schools, 3,973,393 students, and no less than 72,895 students who graduate each year (Berprestasi, 2022). The Law on Islamic Boarding Schools leaves several challenges and hopes for related parties, not only for the central and local governments, but also for the managers of Islamic Boarding Schools themselves, who still consider that graduates of Islamic Boarding Schools are considered by some, even as leaders of state-owned enterprises/regional-owned enterprises/private-owned enterprises as second line graduates (Shubhie, 2021).

CONCLUSION

Islamic boarding school is one of the educational programs among the many levels of education that have been passed down from generation to generation by the people of Indonesia. Islamic boarding school is a national education identity that has special characteristics in the form of religion-based education that is thick with scientific nuances. Article 1 paragraph (1) of this Law states that Islamic boarding schools are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety in Allah SWT, raise noble character and uphold the teachings of Islam *rahmatan lil'alam* which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic *da'wah*, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia. Muhammadiyah Boarding School Klaten or commonly referred to as MBS Klaten is a modern boarding school combining religious education with general science and Information Technology. The implementation of the law to accommodate boarding school graduates to continue their studies to a higher level has been carried out through a scholarship program to all Islamic boarding schools in Indonesia. However, Muhammadiyah Boarding School Klaten provides

extremely strict requirements so that few students have the opportunity to continue their studies at State Universities.

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