

Cultural Politics in the Transformation of Islamic Education in South Sumatra: A Study of the Pesantren Law 2019

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ABSTRACT

The relationship between the governing state officials and the ulama (Islamic scholars) governing pesantren (Islamic boarding schools) is mutually beneficial. One of the state's accommodations regarding the pesantren's interest and development is the formulation of legislation that provides a stronger acknowledgement and better legal foundation for the betterment of the pesantren, which is law number 18, 2019, concerning pesantren. The importance of this law and its relationship with the dynamics of Indonesian politics and Islamic education is still under study. Therefore, this article aims to unfold how Indonesian cultural politics engender the legislation of pesantren and whether such legislation positively impacts the betterment of the pesantren institution. Through qualitative research, this study found that the mutual relationship between the Indonesian government and Islamic learning institutions gives a conducive political and social environment for the formulation of the law regarding pesantren and the law strengthens the legitimacy of the pesantren in the Indonesian legal and educational system.

Keywords: Cultural Politics, Pesantren, Islamic Boarding School, Islamic Education System, Constitution

INTRODUCTION

Education policy is not merely to discuss the practice of education and learning. More than that, it concerns education development in competition and national synergies. The challenges and solutions to Islamic education problems in Indonesia can be seen in terms of internal and external contexts. The solutions are about the culture of competitiveness balanced with the cooperation with all stakeholders that must be done for goodness and the nation's welfare. Political Scientist David Easton,¹ in his observation, said that politics always involves change. Politics is a static world that undergoes simultaneous change, full of tension and transitional. Change involves all elements, from policyholders and legal authorities to the grassroots. But change will not be able to run if it is not accompanied by sincere spirit and intention. Therefore, any political change should be welcomed by preparing plans and agendas.

Not much different from developed and developing countries like most countries in ASEAN, the political dynamics of a country, including Indonesia, will affect the direction and flow of Education. The extent of this influence on the world of Education, especially Islamic boarding school education,

requires a clear and measurable benchmark. Azyumardi Azra, in his book "Islamic Education; Tradition and Modernization Towards a New Millennium," reveals that when it comes to Education, the emerging reality is the inseparability between the education system and the political policies of the government. Therefore, education culture and a product of the dialectic of society is a manifestation of the interests of the political elite of the government; consequently, it is not uncommon for Education to be used as one of the tools to achieve power. If not properly conceived, this dynamic can cause unclear directions of Education in Indonesia, including Education at Islamic Boarding Schools. Nevertheless, Pesantren, the oldest educational institution in Indonesia, is certainly an important legacy that cannot be ruled out casually. What is needed by Islamic boarding school need to be developed and elaborated so that the contribution of pesantren to the world of Education in the country is increasingly positive and growing.

The study of Indonesian Islamic Culture through the pesantren approach, especially regarding its development and dynamics, is interesting. The success of pesantren in educating students who then give birth to reliable graduates in various dimensions of life is a separate point for pesantren. In addition, in terms of culture, the tradition in Islamic boarding schools has taken root deeply in Indonesian society. In the national political constellation, pesantren became an Islamic educational institution that was always associated with political commodities whose presence was able to colour national politics and policies.² As the leader and central figure of the Islamic boarding school, cleric became an attractive figure for any pair of candidates who wanted to advance in the democratic party. Cleric in post-reform political consolidation was not solely due to its dominant and obedient students but because of the strong social, cultural, and relationships. The cleric emotionally built it with the local community and his loyal followers.³ Generally, cleric followers or students come from rural areas, but rural communities make up the majority. No wonder several ministries, including the Ministry of Home Affairs and the Ministry of Rural Affairs, want to hold the authority of village funds which are then distributed to village villages throughout Indonesia.

Of the various terms of scholars or people who understand the teachings of the Islamic religion, only clerics have cross-city influence. Even some clerics in Java have charisma beyond the figures in the region.⁴ This advantage can be seen in how the cleric could grab executive seats like regents. Unlike the case with *ustadz*, whose influence is still limited. Not only because his religious knowledge is not as extensive as clerics, but usually, *ustadz* does not have a pesantren, only accepting students who want to learn to read and memorize the Qur'an.

Therefore, Islamic boarding schools have always been a convenient place to ask for blessings from candidates who will advance in democratic contestation. Because the benefit of pesantren does not infrequently smooth a person to sit in both legislative and executive seats. According to data from the Ministry of Religious Affairs of the Republic of Indonesia, Islamic boarding schools in Indonesia are currently around 28,519, totaling 4,354,309. With a number that reaches 4 million, it is not surprising that the votes of Islamic boarding schools in every election are always interesting to seize. The leaders of Islamic boarding schools' success in producing many qualified scholars in the country is due to the educational methods applied by Islamic boarding schools and clerics using the approach to personal guidance and applying qualitative mastery.⁵

Pesantren sees that education is not only to enrich the knowledge of students with explanations, but the approach used by pesantren is to increase morality, strengthen the spirit of learning, and appreciate the value of spiritual, civilizational, and human values. Therefore, the spirit of learning instilled in pesantren is the spirit of togetherness and modernity embodied in daily life. Thus, for students, the knowledge gained in pesantren and everyday life must be practiced and reflected into a valuable lesson

and experience to get *ridho* from Allah Swt.

The Pesantren Law potentially results in the disappearance of the pesantren's distinctive features determined by the Kyai and the demand of the community in which they operate. Instead, it is recommended that the government provides funds only as an incentive to improve pesantren education. The pesantren should remain largely autonomous to preserve their diversity and prevent their accountability from being redirected from their respective communities towards government institutions.

There are also pesantren established by the Islamic mass organizations such as Muhammadiyah and Persis (Islamic Unity Organization/Persatuan Islam). The characteristics of pesantren owned by these organizations differ from those established by individuals. Almost all pesantren established by these organizations teach the national curriculum in addition to their informal religious teachings. Muhammadiyah pesantren have all integrated the national curriculum, while a small number of pesantren run by Persis, mostly concentrated in West Java, are still categorized as informal pesantren.

RESEARCH METHOD

Research as an attempt to obtain the truth must be based on the scientific thought process that is poured into the scientific method. The scientific method is the foundational framework for the creation of scientific knowledge. Research conducted using the scientific method contains two important elements: *observation* and *reasoning*. Bourdieu (1977) provides a framework for understanding how social class and parental education reproduce social privilege and exclusion. Bowles and Gintis (1976) exemplified the operation of these theories in practice.⁶

This research focuses on a particular object as a case. The case study data were obtained from various related sources. The object of this research is the Pesantren in Sout of Sumatera and also several senior teachers at pesantren. Data was obtained through observation for six months, structured interviews with caregivers and teachers at pesantren, and various information documentation.

This research used the Miles and Huberman model analysis. For the data analysis technique, the research applied data reduction. This technique simplifies data finding by taking the core of the data so that the main theme is found and forms a clear picture. After that, the data display was carried out with a brief description focusing on the existence of a chart and the relationship between categories so that the whole or part of it could be mapped properly. Lastly, verification was provided after the data presentation, and a conclusion can be drawn from the research.⁷

Therefore, research is an effort to connect an empirical reality with theory. This research is qualitative to produce a finding that is expected to map educational problems in Indonesia, especially in Islamic boarding schools. The emergence of phenomena and problems in Islamic boarding schools needs to be mapped measurably and systematically so that this research can be useful and become a future breakthrough for Islamic Education in Indonesia.

DISCUSSION

Cultural Politics: An Effort Towards Change in Pesantren

According to Herbert Spencer⁸ and Auguste Comte,⁹ man and society, including his culture, will develop through certain stages, from simple forms to more complex conditions and perfectibility. Therefore, the presence of Law as a cultural politics that binds society, then, in turn, the product of the Law has created a culture that can shift from the old culture to the new culture that transforms.

Cultural politics studies the relationship between the process of the emergence of various political goals and how they are conveyed. Cultural politics focuses more on the forces that drive the means of achieving the goals of culture and humanity. This study also answers the assumptions and intentions of various educational transformation strategies. It provides a more comprehensive understanding of the relationship between various political interests and issues that develop between culture and politics and its interpretations.

Social changes, including changes in the educational system, began to be studied by the Greek philosopher Plato in his book *Republic* who examined the relationship between ideology and state institutions with the goals and methods of change that occurred in society.¹⁰ Educational institutions, both universities and those under it as one aspect of life closely related to political institutions. Furthermore, Plato describes the dynamic relationship between educational activity and political activity. Plato likens Education and politics to an inseparable and always dynamic coin, or in the expressions of Abernethy and Coombe (1965: 287), *Education and politics are inextricably linked* (Education and politics are bound without separate), which then have a reciprocal relationship.

In a more advanced and technology-oriented society and adopting values, the relationship pattern between Education and politics changed from traditional patterns to modern ones. It was confirmed that Education and politics are two things that are closely related and influence each other. In other words, various aspects of Education always contain political elements. Vice versa, every political activity has to do with aspects of Education.

Socially, Islamic boarding schools have played a very strategic role in Indonesia. Pesantren is a center for the transmission of religious teachings and the improvement of spirituality. In addition, pesantren is also a strong character-based education center. The two roles are still an icon of pesantren.¹¹

Islamic boarding schools in the era of globalization can be directed to become modern character-based educational institutions. Also, it can modify the needs of society and the purpose of pesantren as an institution for fostering and empowering people, especially globalization diseases such as hedonism, *free sex*, and excessive *smartphone* addiction that leads to negative things. To carry out this strengthening, Islamic boarding schools must carry out three main paradigms of Islamic teachings as referred to by Ahmad Tafsir as follows: (1) the paradigm of science, meaning that students must be able to master science, (2) logical paradigms, namely knowledge with abstract objects and prioritizing strong sources, (3) mystical paradigms obtained from the taste. For this reason, ideally, the three major paradigms can be well actualized at the Islamic Boarding School so that students will get the right provisions when interacting directly with the community.

The high consumerism, the explosion of information communication technology, and the increasing dependence of humans on *gadgets/smartphones* make Pesantren increasingly sheltered by the Indonesian people. However, suppose it is not transformed to the three major paradigms above. In that case, pesantren is difficult to become the best educational alternative because when a student completes his Education, he must be able to compete with the outside community equipped with skills and a *scientific approach*.

According to Geertz,¹² the cleric's success in establishing himself as a leader and a role model slowly directs the cleric to a position that is not only an expert in Islamic Law and Islamic doctrine but also places the cleric as a symbol of purity itself. The very noble part of the cleric during society is that Islamic teachings emphasize the importance of an *adab* rather than one's science.

The study of the social status of the cleric in society helps us understand why cleric has high respect. In political research, of course, it can be concluded that the position achieved by a Cleric is none other than because the residents give full confidence in the Cleric or Cleric have authority that is not written

in Civil Law.

Apart from the community, the local government also often asks for direction and advice from a cleric, especially those related to socio-religious matters. The 212 demonstrations that took place a few years ago proved that scholars were very influential on doctrine and change. During the Dutch and Japanese colonization, the clerics succeeded in bringing Indonesia to the gate of independence.

A massive movement in the 212 Islamic defense action was attended by Muslims from DKI Jakarta and outside the region and gathered millions of people. The Muslims protested to answer the anxiety and disapproval of Muslims with the words of the Governor of DKI Jakarta, *incumbent* Basuki Cahaya Purnama, about surat al-Maidah verse 51 in the Thousand Islands. The demonstration was triggered by Basuki Tjahaja Purnama (Ahok), the Governor of DKI Jakarta Province, speech in Kepulauan Seribu. Many Indonesian Islamic communities reacted to that statement. They condemned the Governor of DKI Jakarta for committing blasphemy.¹³

According to reports from various studies, on average, the masses at the monas came from Muslim activists of mosques and Islamic boarding schools throughout Indonesia. Several clerics and mosque administrators were seen around the monas to voice their aspirations, asking Basuki Cahaya Purnama to be processed fairly in court.

Regarding defending Islam 212, Hefner, in his book *Civil Islam*, said that the changes in patterns of Relations between Islam and democracy in Indonesia have undergone drastic changes. From the beginning, it was restricted; post-reform, with the presence of the Law on freedom of expression in public places, Indonesian Muslims showed their extension through religious movements that were even able to change the political map nationally. For example, during the reformation period, candidates in the presidential elections always involved clerics in getting the votes of Muslims in the country. Certainly different from the new order era, which considers Muslims the second choice after the military-civil servants and the working class.

Indonesia's first president after the reformation was a figure who was born, grew, and developed among Islamic boarding schools. Kyai Abdurrahman Wahid, who became the first president of the reform era, is the grandson of NU founder Hadratus Syekh Hasyim Asyari and the first founder of the Tebu Ireng Islamic boarding school in East Java. Although some circles consider Gusdur's leadership period short, Indonesian Muslims' political power could not be underestimated by the country's politicians.

The role played by Islamic boarding schools in Indonesia is almost similar to the part of the Islamic education system in other countries such as Egypt, Iran, and India, in addition to differences in cultural differences, customs, and geography. *Hauzah*, or the centre of Education and teaching of Islamic science in Iran, is almost similar to Islamic boarding schools in Indonesia. *Hauzah* not only plays a role in educating and teaching the teachings of the Islamic religion but more than that, it also has a role in shaping the direction and pattern of leadership in Iran.

In fact, in Iranian political tradition, the supreme leader in Iran, the *Rahbar*, must be among the "*santri*" of *hauzah*. Therefore, *hauzah* in Iran is very strategic and respected by political practitioners in Iran. In addition to being central to power, a cleric also gave spiritual direction throughout the provinces of the Islamic Republic of Iran.

This situation is almost similar to the political nuances in Indonesia politically. However, of course, the role of *hauzah* in politics cannot be confused with Islamic boarding schools in Indonesia. Because *hauzah* directly holds the centre of power in Iran. However, in Indonesia, this cannot be ascertained. Although clerics' charisma is very high in the Javanese area, it is not uncommon for clerics to also lose in the democratic competition at the local and national levels.

According to Endang Turmudi, two main factors make the bargaining power of the Cleric position very high in society. The first is because the cleric is a familiar figure. Usually, the surrounding residents come to the cleric to gain knowledge or even ask for advice and advice. The diversity practiced by the cleric figure is the basis that is often obeyed by his advice, direction, and guidance.¹⁴ At the same time, the second feature inherent in the cleric is that the cleric is an established figure, both in matter and science. Thus, the "fruit of the hand" the cleric will not shake his Education of his truth and faith.

According to Geertz, clerics successfully established themselves as a leader and role model, slowly leading clerics to a position that was not merely experts on Islamic Law and Islamic doctrine but also placed the cleric as a symbol of purity. The very noble role of the cleric in society makes the basis and the fact that Islamic teachings emphasize the importance of an adab rather than one's science.

Pesantren education is based on a coherent relationship between humans, as creations or beings, and Allah Almighty, as Khalik or creator. The relationship between creator and created produces the beauty and majesty that the main task of man's creation, as implied in the Qur'an, is to worship his god. The worship lived by the being will bring itself closer to its creator. In this regard, Islamic boarding schools, the oldest educational institutions in Indonesia, aim to make a way to know their god.

Teachers or Ustadz and students in Islamic boarding schools take precedence in terms of seeking class solely because of Allah. So when managing pesantren, the cleric prioritizes lessons, self-development, and other developments with students and the community. Islamic boarding schools are a wealth of Islamic culture in Indonesia, besides being traditional Islamic educational institutions because of their distinctive nature: Charismatic Kyai, mosque huts, *ustadz*, *ustadzah*, dormitories, and students.

Islamic boarding schools combine modernity and tradition that are still worthy of use with the noble values of pesantren with various thoughts and strategies. Since 1998, according to Dhofier, Pondok Pesantren has tried to enrich the scientific treasures in the institution with a strong system and adopt modernity while also participating in establishing universities to strengthen Islamic boarding school research institutions. The need for research and technology is embodied in the establishment of universities so that modernity and the noble values of Islam can go hand in hand, following the needs of the country's people.¹⁵

Pesantren is not a closed type of institution; instead, pesantren are very open and difficult to be directly influenced by policymakers. Unlike public schools, whose leaders are now appointed by the executive, the authority of a Cleric is obtained from the public's trust in a Cleric. A cleric is considered by society to be able to lead him to both worldly and *ukhrowi* happiness.

The choice of the *salafi* or modern pesantren model is considered a rational choice by the Cleric pesantren. However, on the other hand, several Islamic boarding schools in the country combine the *salafist* and modern education systems in one educational institution, which is intended so that the culture or traditions of pesantren are in line with the development of modernity.

The opportunity for Islamic boarding schools to form the characteristics of Islamic Education in the country is getting wider. Apart from having strong historical roots, pesantren's spread and development are growing rapidly from year to year, especially the development that occurs on the island of Java. However, the development of Islamic Educational Institutions in South Sumatra is also quite encouraging, although it is not as significant as the development pace on Java island.

As stated by Azyumardi Azra, Pesantren is a traditional Islamic educational institution that can still survive today. In contrast to conventional Islamic educational institutions in other regions of the Muslim world due to the increasingly rapid wave of renewal and modernization that has led to changes that

have brought it out of the existence of traditional educational institutions. Rapid development makes humans required to compete or even to be able to develop, both in terms of science, materials, ranks, and positions.¹⁶

No wonder there is a flourishing of higher Education in Pesantren. With the increasing number of universities in Islamic boarding schools, it indirectly concludes that they are adaptive to the development of an increasingly dynamic world of science. Pesantren, the oldest educational institution in the country, has consistently innovated in knowledge, both religious knowledge and its tools, and Cleric knowledgeable knowledge that can support the breadth of expertise.

The integration of this knowledge is increasingly felt after several metamorphosed PTKIN, which initially only took the form of institutes limited to Islamic religious study programs. Still, until now, around 17 PTKIN have changed to become State Islamic Universities because Islam views that science as not secular but that each other strengthens the foundation of the building of science.

The presence of Islamic boarding schools in Indonesian political dynamics, especially in South Sumatra, is momentum for discussing a strong reformulation of Islamic leadership based on the guidance of the Qur'an and the sunnah of the Prophet. So the policy on the land of water will not be far from the corridors and rules of Islamic rules. Nevertheless, of course, the political territory is a region that must be solved and dealt with by secular nationalists. Still, even religious groups must fall into that realm if they do not want the country's policies to only struggle and revolve around their interests.

The issue of nationality is a collective problem that needs to be resolved and found the best way. The pesantren community must contribute and not make politics a taboo item, let alone considered dirty. The preparation of this alums Islamic boarding school is critical to encourage the improvement of the organization of political parties in the future. It is the right solution so that the importance of Islamic boarding schools and, in general, the interests of Islamic boarding schools can be accommodated properly. This *ijtihad* is mandatory *ijtihad* for Islamic boarding school scholars who care about state life which M Nasir refers to as the Islamic struggle through the path of political power.¹⁷

According to data from the Ministry of Religious Affairs of the Republic of Indonesia, in 2007, there were around two thousand more Islamic boarding schools throughout Indonesia. The highest number is in East Java. Of the two thousand Islamic boarding schools, 80% are traditional *salafiyah*¹. It is interesting and unique because these traditional properties still survive today, especially in suburban areas.

In South Sumatra, after the increasing attention of the central and local governments to the Education sector, it is inseparable from Education in Islamic boarding schools; Islamic boarding schools are increasingly fertile and growing rapidly. According to data from the *Education Management Information System* office of the Ministry of Religious Affairs of South Sumatra Province, the number of Islamic boarding schools in South Sumatra amounts to 386 institutions 62 of them are *salaf*, and the remaining 324 are modern 2019. Compared to the previous one, which amounted to approximately 263, this figure rose rapidly because of the government's serious attention to boarding schools.

From the data above, the percentage of the development of Islamic boarding schools in South Sumatra is very significant, in line with the purpose of scholars who want to deliver Islamic proselytizing in the land of Palembang Darussalam. In addition, several government programs, both provincial and district, initiate the idea of free schools for students in general, the local government also focused on fostering *ustadz* and *ustadzah* through the Landfill Institution, and incentives for *hafidz* and *hafidzah* one of them is given by the local and regional head.

In the reform era, the Indonesian government tried to place and provide considerable space for formulating education policies that led to renewal and revolution. However, the spirit of Indonesian Education, originally centralistic, has now turned into a futuristic one, thus allowing policymakers in cities/districts to color and drive the country's Education according to what is needed by their respective regions.

The local government was strengthened by Law no. 25 of 1999 concerning the balance of central and regional finances by the government and the House of Representatives, so Indonesian Education found momentum to rise amid the rapid flow of local wisdom launched by the government.¹⁸ Diversity became the main focus during the reform period, and development did not only occur in Jakarta. However, it was more evenly distributed following regional capabilities and pads, even though cross-subsidies were still given.

In addition, local governments can also regulate the formulation of their respective regional Education even though the Law is still stipulated in Jakarta. The government is also trying to pay attention to the lives of educators by establishing Law number 14 of 2005 concerning teachers and lecturers. In the Law, teachers and lecturers are mentioned as professionals with academic qualifications, competence, and an educator certificate which has implications for increasing the welfare of educators.

During the reform period, Indonesia is faced with the autonomy of Education. This autonomy will meet the integrity of the Republic of Indonesia. How can the sense of unity be strengthened and developed with the concept of educating Islamic values and morals? Autonomization Education must be able to establish a sense of unity as one nation and one country. Therefore, the strategy going forward is to utilize the value of primordialism and diversity to glue and inflate a sense of nationalism. Exclusivism and mutual suspicion can be eliminated, so the culture of the Indonesian nation will be the answer to this anxiety. The diversity and language approach, namely the Indonesian government, is the main strategy for developing the national culture of the Republic of Indonesia.

The cultural approach emphasizes the emotional aspect and sense of community, such as one of them is primordialism. Primordialism does not necessarily have a negative connotation, but it can also be interpreted with a sense of regionality within the scope of diversity as the glue of nationality. For this reason, autonomy system of Education, it is necessary to emphasize that the spirit of primordialism is local wisdom in which a globalized local force will be gathered. By paying attention to the problems and circumstances of the direction of the National Education Policy, the broader future Education policy is to implement autonomy in the world of Education success.

In addition, the government also needs to improve academic and professional abilities and the welfare of educators so that they can carry out their obligations optimally. Private educational institutions such as schools and universities must be true partners of the government. They must be more empowered because it is undeniable that the private sector is vital.

The abolition of the dichotomy of Education among favorite and non-favorite schools is one of the exact figures that the government has done. This matter has opened up opportunities for commercialization in the world of Education, which is contrary to the 1945 Constitution. However, some areas are unstable in funding regional operational activities but are forced to bloom. The problem for the government because it has to bear the burden and costs that are quite draining the state budget. Therefore, the government must press the local government to prioritize or at least not allow school facilities and facilities in the regions to be less than optimal due to the lack of budget in the area.

In addition to the above problems, curriculum issues must also focus on planning and formulating Education in the future. To answer needs and concerns, especially those related to the world of work, the curriculum must be flexible and elastic to open up opportunities as wide as possible to the community to provide important learning materials. The hope is that the curriculum will foster the development of the spirit of nationalism, the nature of cooperation in building the nation, and present a tolerant attitude in a heterogeneous Indonesian culture.

To pay more attention, the central government and the House of Representatives of the Republic of Indonesia have established a legal standing in implementing Education in the *pondok pesantren*, namely Law Number 18 of 2019 concerning Pesantren. From the two laws, it is not clear that the specifics of the regulations on religious Education are not yet clear. Law no. 20 of 2003 on the National Education System only discusses formal Education. This leaves the problem where Pesantren and other Religious Education, which are in informal areas, have not been touched.¹⁹

There is legality that can already be considered touching on the issue of religious Education. Therefore, the institution has the right to make a regulation that contains open legal policy material because it is attributed to the 1945 Constitution of the Republic of Indonesia.²⁰

In Government Regulation number 55 of 2007, it is explained that religious Education prepares students to carry out roles that demand mastery of knowledge about spiritual teachings and become experts in sacred science and practice their religious teachings. However, this government regulation has not regulated the existence of its institutions as something that is undoubtedly in carrying out religious Education.

In addition, the problems experienced by Islamic boarding schools, especially those related to operations, are serious problems that the government must formulate. Several leaders of Islamic boarding schools, including al-Ittifaqiah Islamic boarding schools and Darul Muttaqien Islamic boarding schools, and leaders of Islamic boarding schools in South Sumatra, appreciated the presence of the Pesantren Law. Still, until now, no derivative of the Law has strengthened the existence of pesantren.

Another problem with Law Number 18 of 2019 is that the government does not mention that the government's the one who funds the activities of Islamic boarding schools. However, the government returned funding for the operation of Islamic boarding schools to local communities.

Not infrequently, people assume that Education in Islamic boarding schools is free because the state has born it through School Operational Assistance. In fact, for Islamic boarding schools, operational activities such as maintenance of student dormitories, electricity needs, cleanliness, and so on related to membership are not charged to the budget country. However, it costs more for people who want to enter the Islamic boarding school because they have to eat, drink, and live daily in it.

The public often misinterprets the above problems, especially those from non-governmental organizations (NGOs). They used the operation of Islamic boarding schools to be the object of attack for their rights because BOS funds had funded them. However, after the production of the Islamic Boarding School Law Number 18 of 2019, especially article 48, paragraphs 1 to 4, which states that the source of funding for the implementation of Islamic boarding schools originates from the community in the context of the operational performance of pesantren becomes "legitimate" because it is based on the applicable laws.

This budgeting inequality afflicts religious educational institutions such as Islamic boarding schools, where the community cultivates the operational conditions of religious institutions because they do not have a clear DIPA or operating funds. In addition, the application for the construction of religious and

educational institutions was constrained by the limited budget at the Ministry of Religious Affairs. The local government did not support it because it was considered a vertical affair.

CONCLUSION

The world of education requires professional services that must take place continuously and impartially to certain interest groups but for all of them. Therefore, politics is one of the determinants of whether Education will only favour a specific group. Instead, Education is more directed toward the common interests of society at large, requiring a mature focus and concept from policymakers. Therefore, a nation needs to determine the direction of Education so that the goals, ideals, and goals can be realized under the basic concepts of Education following local culture and wisdom.

The presence of Islamic boarding schools in Indonesian political dynamics, especially in South Sumatra, is momentum for discussing a substantial reformulation of Islamic leadership based on the guidance of the Qur'an and the sunnah of the Prophet. So the policy on the land of water will not be far from the corridors and rules of Islamic rules. But, of course, the political territory is a region that must be solved and dealt with by secular nationalists. Still, even religious groups must fall into that realm if they do not want the country's policies to only struggle and revolve around their interests.

The issue of nationality is a collective problem that needs to be resolved and found the best way. The cleric and the student of the Islamic boarding schools must contribute and not make politics a taboo item. Involvement of Pesantren stakeholders in both local and national leadership through a political party and their channels will be an alternative solution, and the goals of Islamic Education can work properly. This *ijtihad* is mandatory for Islamic boarding school scholars who care about state life which M Nasir refers to as the Islamic struggle through the path of political power.

The growing Islamic boarding schools in South Sumatra are very significant in line with the wishes of the alim ulama, who want to convey Islamic proselytizing in the land of Palembang Darussalam through the media of The Islamic Boarding school. Therefore, the Governor of South Sumatra also pays great attention and appreciation to Islamic boarding schools with several special programs, including operational assistance from Islamic boarding schools and free school programs that greatly ease the burden on pesantren.

The influence of pesantren on cultural politics and vice versa is a historical fact of Indonesia. Therefore, to strengthen pesantren political relations, there are regulations derived from Law No. 18 of 2019 concerning Pesantren to accommodate the needs of the implementation and governance of Islamic boarding school institutions and religious Education, which are thorough. With a law regulating Pesantren and Religious Education comprehensively, it is hoped that it will improve the quality of the implementation of Islamic boarding schools and religious Education that is of high quality and follows national standards of Education. Therefore, this solution will make a change to produce visionary leaders and future Islamic leaders who are not only intellectually intelligent but also spiritually intelligent.

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