Kharisma: Jurnal Administrasi Pendidikan Islam
Vol. 3, Issue 2 (2024), pp. 112-125
ISSN: 2964-3996, DOI: https://doi.org/10.59373/kharisma.v3i2.51

Systematic Literature Review on the Implementation of the Pesantren Muadalah Certificate Policy in Indonesia

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ARTICLE INFO

Keywords:

Systematic Literature Review;
Policy Implementation;
Islamic Boarding School

Article history:

Received 2024-08-14
Revised 2024-11-12
Accepted 2024-01-23

ABSTRACT

This research explores how Islamic boarding schools are implementing and responding to the modern education system introduced by the Government through the equalization policy (mu'ilah). Considering the vast amount of existing research, a review is necessary to categorize the literature, ensuring the information is clearly and easily understood. The paper applies the Systematic Literature Review (SLR) method, focusing on public policy implementation studies from 2019 to 2023. The SLR process includes defining Research Questions (R.Q.), setting Inclusion and Exclusion Criteria, and conducting Quality Assessments (QA). The findings reveal that the Mujadi diploma policy has been aligned with the Government's formal school diploma. Islamic boarding schools issuing Mujadi diplomas are called Islamic Boarding Schools, specifically those that run Muilah Education Units (SPM). Based on the supporting and inhibiting factors identified from various sources, the Mujadi policy has proven effective in its implementation within the Mujadi Islamic boarding schools.

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1. INTRODUCTION

One of the educational institutions in Indonesia that was born before independence is pesantren (Abidin, 2024; Aryati & Suradi, 2022a; Dhofier, 2011). Pesantren are part of national education that has Islamic characteristics. Therefore, pesantren are the oldest and most specialized Islamic educational institutions, thus contributing a lot to the development of Islam and igniting the growth of other Islamic educational institutions (Arif, Aziz, Harun, & Ma`arif, 2023; Futaqi & Mashuri, 2023). The growth and development of pesantren is a form of a natural process of development of the national education system that continues to intersect, dialogue, and integrate with changes, culture and sociological experiences of the community around its

environment (Fidayani & Ammar, 2023; Hastasari, Setiawan, & Aw, 2022). This cultural root is the basic potential that has made pesantren survive and is highly expected by the community and the Government today.

The existence of pesantren cannot be separated from the experiences and carvings of a long history. As in the mid-New Order period, the Government provided a policy through PP No. 73 of 1991 concerning Out-of-School Education, which included pesantren educational institutions as not formal educational institutions equivalent to existing formal educational institutions. At that time, pesantren were only recognized as non-formal educational institutions included in the category of out-of-school education types consisting of general education, religion, official education, official education, and vocational education (Aryati & Suradi, 2022b; Hidayat, 2016). This was because the Government considered that the education process in pesantren had not met the predetermined standards and used a management system that the Government could not control.

The impact of this policy is the marginalization of pesantren education institutions from the national education system. Especially when pesantren face modern educational institutions that are more organized (Zainal Arifin, 2017; Ayyusufi, Anshori, & Muthoifin, 2022). The further impact is the lack of guidance, efforts, attention, funding, and supporting systems that can encourage the acceleration of pesantren to become educational institutions with good systems, standards, management and curriculum. Facts have proven that the government's attention and recognition of pesantren institutions, especially those that do not organize formal Madrasah / School education, is still very minimal, even pesantren graduates have not received mu'is or equivalency recognition, so they often find it difficult to continue studying to higher education levels or to apply for jobs in the formal sector (Kardi, Basri, Suhartini, & Meliani, 2023).

Even though it is recognized or not, the community has given recognition to the quality of Pesantren graduates. Many of the scientists, statesmen, politicians and public figures are graduates of pesantren education. Some of the educational institutions abroad have also given equal recognition (mu'is) to boarding school education. However, thanks to the struggle of Muslim scholars and leaders, especially those who sit in the ranks of the bureaucracy, pesantrens began to receive recognition from the Government with the mu'is policy (Hefner, 2016a).

The Director General of Islamic Religious Institutions issued a Decree No: E.IV/PP.032/KEP/80/98 on December 9, 1998, recognizing the equivalence of Pondok Modern Darussalam Gontor Ponorogo graduates. This was followed by a similar recognition from the Minister of National Education with the issuance of Decree No. 106/0/2000 on June 29. After the enactment of Law No. 20 of 2003 concerning the National Education System, Islamic boarding schools (pesantren) were officially incorporated into the national education subsystem. This recognition was further strengthened by Government Regulation No. 32 of 2013 concerning Amendments to Government Regulation No. 19 of 2005 on National Education Standards and Government Regulation No. 55 of 2007 on Religious and Religious Education. Additionally, the recognition was formalized through the Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 13 of 2014 on Islamic Religious Education and the Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 18 of 2014 on Mu'adalah Education Units in Islamic Boarding Schools. Consequently, education in Islamic boarding schools has received clear recognition and is entitled to the same facilities as other educational institutions, provided they comply with government regulations.

Given this background, the author believes that this policy will gain considerable support as it is considered more effective and efficient in improving the quality of teachers. Therefore, this paper seeks to delve deeper into the analysis of the implementation of the Mu'adalah Islamic Boarding School policy in Indonesia. The data collected includes journals discussing public policy implementation from 2019 to 2013. The data obtained is then identified using the Systematic Literature Review (S.L.R.) method.

2. METHODS

This research method includes several important stages. First, the researcher formulates several research questions (RQs) to discuss relevant topics, including (RQ1) What is the form of policy implementation carried out? (RQ2) What are the supporting factors of the policy? (RQ3) What are the inhibiting factors of the policy? and (RQ4) Is the implementation of the policy effective? These questions serve as the foundation for gathering information and analyzing the implementation of the Mu'adalah Islamic Boarding School policy.

The next stage is searching for relevant literature sources through websites such as https://scholar.google.com/ and http://www.google.com. Inclusion and exclusion criteria are applied to determine whether the data obtained is suitable for use in the research. The data used includes journals published between 2019 and 2023 that are directly related to implementing the Mu'adalah Islamic Boarding School policy and implementing the Mu'adalah Curriculum in various regions.

To assess the quality of the data obtained, the researcher uses a quality assessment with several questions, such as: Was the article published within the appropriate time frame (2019-2023)? Does the article discuss the form of policy implementation and the supporting and inhibiting factors of the policy? After the data is collected, the researcher analyzes it to answer questions related to the form of policy implementation, supporting and inhibiting factors, and the effectiveness of the policy implemented in Mu'adalah Islamic Boarding Schools.

This study's object is the policy's implementation and the factors influencing it. The selection of the research object is based on several factors, including implementing the Mu'adalah Islamic Boarding School policy in Indonesia and developing the Mu'adalah Curriculum policy in Indonesia. This research aims to analyze how the policy is implemented, as well as the supporting and inhibiting factors that influence the success of policy implementation in these Islamic boarding schools.

3. FINDINGS AND DISCUSSION

The results of the data source search process through https://scholar.google.com/ showed that there were 20 journals that were successfully collected. Subsequently, the selection results using inclusion and exclusion criteria left 10 journals that were suitable for further review. The journals were then scanned based on the established Quality Assessment (QA). In the quality assessment stage, the articles that had been selected according to the QA were examined and assessed, with the results presented in Table 1 showing the articles that met the research quality requirements.

Table 1. Quality Assessment Results

No	Penulis	Judul	Year	QA1	QA2	QA3	QA4	Hasil
1	Siti Nursyamsiyah	Strengthening the Education System of Mu'is Islamic Boarding School in the Era of Globalization (Case Study of Modern Islamic Boarding School Baitul Arqom Balung, Jember Regency)	2019	✓	✓	✓	✓	✓
2	Zaenal Muttaqin	Analysis of the Implementation of Pesantren Mu'is Policy and Its Implementation in Madrasah Al-Hikamus Salafiyah Babakan Ciwaringin Cirebon Regency	2020	✓	✓	✓	✓	✓
3	Idam Mustofa	Formulation of Pesantren Education in Uu Number 18 of 2019 concerning Pesantren (Education Policy Review)	2020	✓		✓	✓	✓
4	Abdul Kadir A dan Kun Mardiwati R	Integration of 2013 Curriculum and Al Azhar Asy Sharif Curriculum at Mtsn Al Azhar Asy Sharif Indonesia	2020	✓	✓	✓	✓	✓
5	Ahmad Zainuri, Yunita, Ibrahim, Ani M, Mohammad H. A dan Lidia O	Muadalah Ula Education Curriculum at Darunnur Almusthafa Islamic Boarding School Palembang	2022	✓	✓	✓		✓
6	Nurkhafidz Nizam F dan Ahmad Shodiq P	Curriculum Management in Improving Student Quality Muadalah Education Unit (Spm) Ulya	2022	✓	✓	✓	✓	✓

		Madrasah Diniyyah Al-Amiriyyah Blokagung						
7	Syaiful Anam dan Marsum	Curriculum Management of Mu'is Pesantren (Case Study in Dirosatul Muallimin Islamiyah Pesantren Al-Hamidy Banyuanyar Palengaan Pamekasan)	2022	✓	✓	✓	✓	✓
8	Abdul Khoiq, Saihan dan Nino I	Cultivation of Islamic Cultural Values Through Habituation of Religious Activities in Madrasah Muadalah Aliyah Nurul Qarnain	2023	✓	✓	✓		✓
9	Fachru Abdul R, Qowaid, Efrita Norman dan Amie P	Design and Implementation of Muadalah Curriculum at Pondok Pesantren Darussalam Ciomas Bogor	2023	✓	✓	✓	✓	✓
10	Ari Setiawan dan Fadhly Ustman	Curriculum Management of Pesantren Mu'is in Improving the Competence of Students at Madrasah Muallimin Tebuireng	2023	✓	✓	✓	✓	✓

Symbol Description:

✓: Used for journals with data information from the predetermined Quality Assessment. Columns that do not have a mark indicate that they are not following the Quality Assessment.

The data analysis stage discusses topics under the research questions (Research Question) that have been determined previously, based on the journals obtained. The discussion of the results according to the Research Question (RQ) is explained as follows: related to RQ1, which is about the form of policy implementation, the research that has been done shows that the journals focus on the implementation of the Muadalah Pesantren Curriculum policy in Indonesia. In short, the Muadalah certificate is a pesantren certificate that is equal to the formal school certificate issued by the government. Pesantren that issue Muadalah certificates are called Pesantren Muadalah, which is a pesantren that organizes the Muadalah Education Unit (SPM), not following the curriculum of the Ministry of Religion or the Education Office.

The Indonesian Pesantren Caregivers Association (P2I) made various efforts to maximize the movement and the Pesantren Muadalah program. From several existing studies, it can be concluded that the Muadalah policy is implemented through formal education with curriculum development tailored to the uniqueness of each pesantren. This can be done either through the muallimin education pattern or with a yellow book-based approach or dirasah islamiah, as stated by Nurcholish (Majid, 1997).

President of the Indonesian Pesantren Caregivers Association (P2I) KH.M. Tata Taufik, explained that his party's efforts in developing pesantren include carrying out independent socialization. In this case, socialization is carried out in several pesantren in various regions. Although the socialization is independent, P2I does not run alone, but also involves the Muadalah Pesantren Communication Forum (FKPM), FKPM from Salafiyah Pesantren and other stakeholders (A. Wahid, 1974; K. A. Wahid, 2001). The leader of Al-Ikhlash Modern Islamic Boarding School also considered that the independence of pesantren was extraordinary. In addition, the socialization carried out actually helped the Ministry of Religious Affairs (Kemenag). Plus the enthusiasm of the pesantren for the muadalah entity is very high. Because with the muadalah, pesantren graduates can continue to college and others without changing their curriculum structure.

In addition to universities, socialization is also carried out to government agencies, such as police agencies. So that graduates from muadalah pesantren can enter the police academy. Then also held seminars, exploring the concepts of the pesantren and its advantages. This includes international cooperation in terms of science and the development of educational models. Currently, 254 Islamic boarding schools have joined the muadalah program. However, this number, said Tata Taufik, is still very small compared to the total number of Islamic boarding schools in the country, which is around 30,000. Of the 254 pesantrens, 75 of them are muadalah pesantrens with muallimin patterns and the rest are Salafiyah-based pesantrens (Nata, 2000).

Muadalah status can actually be given to any Islamic boarding school in Indonesia as long as it meets the predetermined criteria as formulated in PMA No. 14/2014 article 3 paragraphs 1-7, among others: 1) Establishment The establishment of a muadalah education unit must obtain a license from the Minister. 2) Muadalah education units are established and owned by pesantren with the following requirements (Ansori, 2020; Lillah, 2023): a. has a pesantren registration mark from the district/city Office of the Ministry of Religious Affairs; b. is a non-profit organization incorporated as a legal entity; c. has a pesantren management organizational structure; and d. has at least 300 (three hundred) boarding students who have not attended formal education services or package A, package B, and package C programs.

The licensing of a muadalah education unit must meet the requirements of a muadalah education unit, including: a.) not a formal education unit or package A, package B, and package C; b.) must be organized by and located in a pesantren; c.) the implementation of a muadalah education unit has been carried out by a pesantren; d.) must have a boarding school; and e.) must have a boarding school.) the implementation of the muadalah education unit has lasted at least 5 (five) consecutive years for the proposal of Madrasah Ibtidaiyah (MI) level, 2 (two) consecutive years for the proposal of Madrasah Tsanawiyah (MTs) level and Madrasah Aliya (MA) level, and 5 (five) consecutive years for the proposal of MA level by combining MTs and MA level for 6 (six) years at a time; and d.) get a recommendation from the Regional Office of the Ministry of Religious Affairs of the local Province.

Licensing of muadalah education units must meet specific assessment requirements, including: a.) muadalah education unit curriculum; b.) adequate number and qualifications of educators and education personnel; c.) facilities and infrastructure for learning activities within the pesantren; d.) sources of financing for the continuity of education for at least the next 1 (one) school year; e.) education evaluation system; f.) management and educational processes to be organized; and g.) sufficient students and prospective students.

Meanwhile, the education level of muadalah pesantren consists of muadalah education units at the primary education level with a study period of 6 years, at the MTs level with a study period of 3 years, and at the MA level with a study period of 3 years. For the MA level, the muadalah education unit can be organized by combining one muadalah education at the MTs level and MA level for 6 (six) years continuously. Each level of education is substantially different from the existing formal education units, such as MI / SD / Package A, MTs / SMP / Package B, or MA / SMA / Package C. Pondok Modern Gontor and Pondok Pesantren Al-Amien Prenduan are one of the models of muadalah education units that organize a 6-year education system.

RQ2. What are the supporting factors for the policy?

Some aspects influence the implementation of the Pesantren Muadalah policy. In some of the journals above, it is explained that the Government's attention and recognition of pesantren institutions, especially those that do not organize formal Madrasah / School education, is still very minimal, even pesantren graduates have not received mu'is or equivalency recognition, so they often find it difficult to continue studying to a higher education level or to apply for jobs in the formal sector. Even though it is recognized or not, the community has recognized the quality of Pesantren graduates so far. Many of the scientists, statesmen, politicians and public figures are graduates of pesantren education. Some of the educational institutions abroad have also given equal recognition (mu'is) to boarding school education (Azizah, Muchtar, & Putra, 2023).

Finally, thanks to the struggle of Muslim scholars and leaders, especially those in the bureaucracy's ranks, pesantren began to receive recognition from the government with the mu'is policy.The Director General of Islamic Institutions issued Decree Number: E. IV/PP.032/ KEP/80/98 dated December 9, 1998 which contains a statement of recognition of equivalence to graduates of Pondok Modern Darussalam Gontor Ponorogo (Bruinessen, 1995; Kustati, Kosim, Sermal, Fajri, & Febriani, 2024). This was followed by the recognition of equivalence to the pesantren from the Minister of National Education, who issued Decree number 106/0/2000 dated June 29, 2000. Followed two years later, the Director General of Islamic Institutions issued Circular Letter Number: Dj.II/PPO1.I/AZ/9/02 dated November 26, 2002 concerning Guidelines for Implementing the Granting of Equivalency Status of Islamic Boarding School Education with Madrasah Aliyah. After the issuance of Law number 20 of 2003 concerning the National Education System, pesantren finally became a sub-system of national education. Then strengthened by Government Regulation number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards, and Government Regulation number 55 of 2007 concerning Religious Education and Religious Affairs, then education in Islamic boarding schools has received clear recognition and obtained the same facilities as other educational institutions (Mastuhu, 1994).

Islamic boarding school education is part of the national education system. It has a constitutional foundation that is guaranteed by both existing laws and regulations and international conventions (Hasan, Azizah, & Rozaq, 2023; Maarif, Rofiq, & Nabila, 2020). The following are the constitutional foundations that factor into the muadalah pesantren education policy: 1) UN Convention on the Rights of the Child, 2) International Convention on Economic, Social, and Cultural Rights, 3) The 1945 Constitution. 4) Law Number 39 of 1999 concerning Human Rights, 4) Law Number 20 of 2003 concerning the National Education System. 5) Government Regulation No. 19 of 2005 which was later amended by Government Regulation No. 32 of 2013 on National Education Standards. 6) Government Regulation No. 55/2007 on Religious Education and Religious Education.

In addition, factors that influence policies in a pesantren, including Pesantren Muadalah, may vary depending on the institution's characteristics, vision, and values. Some common factors that can influence pesantren policies include (Ainiyah, Mirrota, & Azizah, 2023). Leaders and Administration: Pesantren policies are often influenced by the pesantren leader or leaders and their administrative team. Their values, vision, and philosophy can reflect in the implemented policies. Religious Aspects: Pesantren usually have a strong religious focus. Policies may be influenced by religious interpretations, scriptural commentaries, and specific religious traditions embraced by the pesantren. Educational and Social Needs: Pesantren policies can also be influenced by the educational and social needs of the surrounding community (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022).

Pesantren strive to provide religious and social education that is relevant to the needs of the local community. Government Regulations: Pesantren policies can also be influenced by government regulations related to education and religious institutions. Pesantren need to comply with applicable regulations and can adapt their policies according to changes in the law. Economic Conditions: Economic conditions can affect the resources available to pesantren (Zainul Arifin, Desrani, Ritonga, & Ibrahim, 2023; Iffah & Fauziyah, 2021). This can affect policies regarding tuition fees, facilities, and other programs. Learner Needs: Pesantren usually aim to educate learners according to religious and moral values. Therefore, policies can be influenced by the needs of the learners and how the pesantren responds to them. Community Demands: Pesantren policies can be influenced by the demands and expectations of the community where the pesantren is located. Responses to the needs and aspirations of the community can be reflected in the educational and social policies of the pesantren.

RQ3. What are the inhibiting factors of the policy?

In its implementation, a policy certainly has obstacles and challenges. If you look at historical records, during the colonial period, the conditions of pesantren were faced with a complicated situation (S. Arifin, Sutama, Aryani, Prayitno, & Waston, 2023; Hefner, 2016b). Pesantren, including other Islamic education, had to deal with the Dutch who severely limited the space for Islamic education through various cruel and discriminatory regulations and policies and even positioned pesantren as one of the biggest threats to the achievement of colonialism's goals (Mohammad et al., 2008). During the New Order period, pesantren also experienced the same fate. In Law Number 2 of 1989 concerning the National Education System stipulated on March 27, 1989, the term “pesantren” is not mentioned at all, let alone accommodated as an education system or unit. The law only regulates the types of education

that are included in the school education pathway, consisting of general education, vocational education, special education, official education, religious education, academic education and professional education (Badriah, Handayani, Mahyani, & Arifin, 2023; Ismail, Junaedi, Hassan, & Nasikhin, 2024).

Based on the results of research by the Research and Development Center for Religious and Religious Education of the Research and Development and Training Agency on the Implementation of Muadalah Education in Islamic Boarding Schools found that the implementation of Muadalah education units in pesantren is highly dependent on the leadership of kiai in its management. For this reason, in the future, it seems necessary for pesantren to provide more space for educational implementers under them to be able to organize and empower existing resources so that the education and teaching process takes place more effectively (Helim, Patrajaya, Hosen, Warman, & Benevolent, 2024). Thus, the level of dependence of pesantren on kiai authority does not hinder the educational process itself. It seems necessary to consider a collegial leadership pattern for leadership effectiveness in muadalah pesantren.

In addition, muadalah pesantren must carry out a process of institutional and management strengthening. Institutional strengthening of muadalah pesantren must be based on the principles of independence (autonomy), accountability, and credibility. Moreover, the national education system and current global challenges require pesantren to strengthen and empower their institutions (Azizi, Bakri, & Choiriyah, 2023; Jami & Muharam, 2022). For this reason, it is time for muadalah pesantren to be managed with modern management so that the education they provide can be more efficient and effective. Modern management principles such as total quality management (TQM), which have begun to be applied to other educational institutions, should be studied for their application in muadalah pesantren (Huda & Rokhman, 2021; Isa, Neliwati, & Hadijaya, 2024).

One thing that is no less essential is strengthening and improving the quality of human resources in Muadalah pesantren. There is one fact about the availability of teaching staff based on the research results of the Research and Development Center for Religious and Religious Education of the Research and Development and Education and Training Agency in 2017 that some teaching staff in Muadalah pesantren have not been fulfilled according to competence, although from the aspect of academic qualifications, there are still various graduates, ranging from only pesantren graduates, SM / MA to universities. General subject educators, in particular, are still not fulfilled, both in terms of competence and qualifications. This fact must be the main concern of the muadalah pesantren. The availability of quality human resources is the main prerequisite for strengthening and improving the quality and competitiveness of muadalah pesantren in the future. Systematic and sustainable efforts are needed to empower and improve the human resources of muadalah pesantren (Budiman, 2020).

RQ4. Is the policy implementation effective?

Judging from the inhibiting factors and supporting factors that each Muadalah pesantren policy goes through, based on the sources that have been obtained, the Muadalah policy is considered effective in implementing policies or programs in Muadalah pesantren. In the Reformation Era, pesantren got a breath of fresh air and their existence slowly began to be recognized by the Indonesian government. Thanks to the struggle of pesantren leaders and

Muslim leaders, especially those who sit in the ranks of the bureaucracy, pesantren that do not follow the madrasa / formal education system, both ashry and salafi, began to receive recognition from the Government with the muadalah policy. The Director General of Islamic Institutions issued Decree Number: E. IV/PP.032/ KEP/80/98 dated December 9, 1998 which contained a statement of recognition of equivalence to graduates of Pondok Modern Darussalam Gontor Ponorogo and Pondok Pesantren Al-Amien Prenduan. Then followed by the recognition of equivalence to these pesantren from the Minister of National Education with the issuance of Decree number 106/0/2000 dated June 29, 2000. Two years later, the Director General of Islamic Institutions issued Circular Letter Number: Dj.II/PPO1.I/AZ/9/02 dated November 26, 2002 concerning Guidelines for Implementing the Granting of Equivalency Status of Islamic Boarding School Education with Madrasah Aliyah (Mohammad Tidjani Djauhari, 2008).

De facto and de jure government recognition was realized with the issuance of Law No. 20/2003 on the National Education System, as mentioned in article 30 paragraph (4), "Religious education is in the form of diniyah education, pesantren, pasraman, pabhaja samanera, and other similar forms." This is reinforced by Government Regulation No. 55/2007 on Religious Education as mentioned in article 26 paragraph (1): "Pesantren organize education with the aim of instilling faith and piety to Allah SWT, noble morals, and the pesantren tradition to develop the abilities, knowledge, and skills of students to become experts in Islamic science (mutafaqqih fiddin) and / or become Muslims who have skills / expertise to build an Islamic life in society."

After the issuance of Law number 20 of 2003 concerning the National Education System, pesantren finally succeeded in becoming a sub-system of national education. Then it was strengthened by Government Regulation number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards, and Government Regulation number 55 of 2007 concerning Religious and Religious Education, and Minister of Religion Regulation 13 of 2014 concerning Islamic Religious Education as stated in article 12: "In organizing education, pesantren can take the form of an education unit and / or as an education provider". Then, in article 13 paragraph (1) it is explained: "Pesantren as an education unit as referred to in Article 12 letter a is a pesantren that organizes the study of the yellow book or dirasah islamiyyah with a mu'allimin education pattern."

The issuance of Minister of Religious Affairs Regulation No. 14/2014 is not only a legal legitimation, but also an acknowledgment of pesantren as an indigenous culture of the Indonesian nation, as well as a final answer to the doubts of various parties regarding the existence of muadalah pesantren, which have lived for so many years in the uncertainty of Indonesian law even though the wider community has given recognition and trust since its inception. As with pesantren in general, there are at least three main objectives of organizing muadalah pesantren as formulated by PMA No. 18/2014 Article 2, namely: 1) instilling students to have faith and devotion to Allah Subhanahu Wa Ta'ala. 2) Developing the abilities, knowledge, attitudes and skills of students to become experts in Islamic science (mutafaqqih fiddin) and / or become Muslims who can practice Islamic teachings in their daily lives; and, 3) Developing akhlakul karimah personalities for students who have individual and social piety by upholding the spirit of sincerity, simplicity, independence, brotherhood among Muslims (ukhuwah Islamiyah), humility (tawadhu), tolerance (tasamuh), balance (tawazun), moderation (tawasuth), exemplary (uswah), healthy lifestyle, and love for the country.

In the practical realm, through the formulation of the above objectives, the profile of the graduates of the muadalah pesantren is clearly illustrated as a Muslim who has a strong aqidah to Allah, a Muslim who is mutafaqqih fi ad-din who obeys the teachings of Islam, as well as a person who has good morals, individual and social piety and has a high attitude of nationalism and patriotism and other positive-constructive attitudes.

4. CONCLUSION

This study aims to understand the implementation and response of pesantren to the policy of equalizing education through the Mu'is system implemented by the Government. From the analysis of existing literature, it can be concluded that the Mu'is policy has effectively equalized pesantren certificates with formal school certificates. Pesantren that follow this policy, such as Pondok Modern Gontor and Pondok Pesantren Al-Amien Prenduan, have successfully organized formal education with a typical Pesantren curriculum that is recognized by the Government. However, the Government's attention to and recognition of pesantren who do not organize formal education is minimal. This is a challenge in recognizing pesantren graduates in the formal sector. Therefore, future research needs to examine further how this policy can be more widely implemented and explore the potential of developing the Mu'is pesantren education system.

The authors want to acknowledge various parties' administrative and technical support in implementing this research. Thanks are also extended to the pesantren institutions that have provided data and access to information needed in this research. The authors declare no conflict of interest in this research. All findings and analyses were conducted independently and were not influenced by any personal or institutional interests.

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