

Systematic Review: Meta-Synthesis of Implementation of Act No. 18 of 2019 on Pesantren

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Abstract

The study explores the implementation of Act No. 18 of the Year 2019 on Pesantren which covers the complexity of Pesantren management, mainly related to adaptation to the demands of the modern era, integrating knowledge into the curriculum, and improved management. The objective of the research is to conduct a meta-synthesis of ten studies related to the implementation of the Act on Pesantren, highlighting aspects such as management, human resources, finance, curricula, facilities, and the role of Pesantren in society. The research method uses a qualitative approach in a systematic review with meta-aggregation techniques. Research results show that the Act on Pesantren has a positive impact, including official recognition of Pesantren's graduates, protection against the uniqueness of interns, and empowering interns in raising the Human Development Index (HDI) in Indonesia. Nevertheless, there are challenges such as ideological debates and variations in the implementation of the Act on Pesantren in various areas, mainly related to concerns about the loss of Pesantren's independence.

Keywords: *Meta-synthesis, the act on pesantren, pesantren management.*

Introduction

Pesantren is an Islamic educational institution with a hostel system under the leadership of Kyai in which students, known as santri, study Islamic doctrines and lead an obedient lifestyle.¹ As a result, the pesantren has deep roots in Indonesian Muslim society and plays an important role in ensuring its survival in numerous parts of life, including religious, cultural, and political aspects. In recent years, the number of pesantren in Indonesia has expanded substantially. According to the Education Information Management System (EMIS) data provided by the Directorate of Education and Pesantren Houses (PD-Pontren) of the Ministry of Religion of RI, there were 39,167 pesantren with 4,487,744 students in Indonesia as of the full semester of 2022/2023.²

Pesantren is not only an important foundation of Islamic education in the country, but it also plays an important role in preserving and transmitting Islamic principles across society.³ The pesantren's strategic position stems from their role in shaping the next generation of Muslims, as well as their actual and potential contributions to the country's development.⁴ The pesantren fulfill this function by providing comprehensive Islamic instruction. The pesantren focuses not only on religious knowledge but also

¹ Ahmad Musaddad, "Transformation of Islamic Boarding Schools as Islamic Education Institutions in Indonesia," *Journal of Islamic Education Research* 4, no. 01 (2023), p.82.

² PD-Pontren Kemenag, "Statistik Pondok Pesantren," *Dirjen Pendis Kemenag RI*, last modified 2023, <https://emispendis.kemenag.go.id/pdpontrenv2/Statistik/Pp>, Accessed on December 1, 2023.

³ Hari Nur Azizah, Nicky Estu Putu Muchtar, and Freddrick Tiagita Putra, "Pesantren As a Pillar of Islamic Civilization Development in Indonesia," *Academicus: Journal of Teaching and Learning* 2, no. 1 (2023), p.15.

⁴ A H Aliyah, "Peran Pondok Pesantren Dalam Pengembangan Pendidikan Islam," *Prosiding Nasional* 4, no. November (2021), p. 224, <http://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/73%0Ahttp://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/download/73/62>.

on character, morals, and practical abilities.⁵ It became a convincing affirmation of the pesantren's value and significance in a national setting.

The management of pesantren in Indonesia is governed by Act No. 18 of 2019. The Act on Pesantren intends to give pesantren legal status and protection, as well as to assist their development and integration into the national education system. The Pesantren Act emphasizes the need for pesantren to adapt to modern demands, combine information into a comprehensive curriculum, and enhance management. The Act on Pesantren emphasizes the pesantren's vital importance in teaching future Muslim generations, as well as their potential role in the country's growth.⁶ Pesantren management appears to be oriented on anticipating societal changes and proactively reacting to the resulting dynamics.

The implementation of Act No. 18 of 2019 on pesantren indicates regional variances in administration. For example, in the Kebumen district, the implementation of the Act on Pesantren management has gone well, particularly in the Salafist Pesantren, where different components of the Pesantren arrangement may be met well. Nonetheless, the implementation of the Act on Pesantren is incomplete, particularly in terms of school management, facility availability, and pesantren financing. Some pesantren continue to face challenges with governance, education finance, and resource availability, necessitating better settlement plans.⁷

Understanding the complexities of managing pesantren in Indonesia is

⁵ Qiqi Yuliati Zaqiah et al., "The Model of Cultivating National Character Values in an Islamic Boarding School (Pesantren)" 253, no. Aes 2018 (2019), p.133.

⁶ Kemenag RI, "UU Nomor 18 Tahun 2019 Tentang Pesantren," <https://kemenag.go.id/informasi/undang-undang-republik-indonesia-nomor-18-tahun-2019-tentang-pesantren>, Accessed on December 1, 2023.

⁷ Idam Mustofa, "FORMULASI PENDIDIKAN PESANTREN DALAM UU NOMOR 18 TAHUN 2019 TENTANG PESANTREN (TINJAUAN KEBIJAKAN PENDIDIKAN)," *Intizam* 4, no. 1 (2020), p.34.

critical since pesantren plays a significant role in the national education system and society's growth.⁸ One part of Pesantren management is the modification of the policy execution that has been governed by the regulations of the legislation binding it. It is no longer possible to deny the importance of policy adoption since pesantren has transformed continuous improvement, from conventional techniques to modern curricula, and from classical education to educational renewal.⁹ This change includes several pesantren management factors, such as facilities, learning methods, and pesantren organizational structure.

In studying the application of the Act on Pesantren, meta-synthesis is necessary to comprehend the complexities of pesantren management in Indonesia. The meta-synthesis emphasizes pesantren administration, human resources, finance, courses, and facilities. Furthermore, emphasis is placed on enhancing the role of pesantren in society, as well as how to deal with the obstacles of educational modernization and technological advancement. This meta-synthesis provides a complete overview of pesantren management in Indonesia and can be used to assess compliance with the Pesantren Act.

In the context of education management in Indonesia, a systematic review can be used to assess compliance with the Act on Pesantren on education and provide insights to improve educational quality as well as community and national development. The fundamental goal of performing a systematical review or other forms of synthesis, such as qualitative or quantitative synthesis, is to provide a thorough understanding of a study issue, uncover gaps in the literature, and provide data for policymaking and

⁸ Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin Fahrudin, "Peran Pondok Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia," *Ta'dib: Jurnal Pendidikan Islam* 7, no. 2 (2018), p.10.

⁹ Ikbil Muhammad and Delita et al, *Pergumulan Sistem Pesantren: Transformasi Menuju Identitas Baru* (Mandailing Natal: Madina Publisher, 2021), p.34.

decision-making.¹⁰

This is where understanding pesantren management in Indonesia comes into play to assess compliance with the Act on Pesantren. Previous studies have revealed solutions to numerous issues, however, gaps in the literature highlight the need for additional research. These findings could serve as the foundation for policymakers to improve the management and quality of pesantren. To establish effective strategic measures, the potential implications for inhabitants' future development and their participation in nation-building must be examined.

To provide a comprehensive understanding of current procedures, research findings on pesantren management are required. Evidence-based data from meta-synthesis is required as its whole, not only to help evaluate strengths and flaws but also to serve as a foundation for policymakers seeking to improve the quality of Pesantren education. The best practices outlined in this research can serve as the foundation for developing broad guidelines and standards for the management of pesantren. Furthermore, the research identifies areas where pesantren management methods might be improved, spurring innovation through new ideas, technology, or strategies that have been shown to improve educational quality and influence society.

Method

In the context of a systematic review, this study takes a qualitative approach. In a systematic review, the qualitative technique is employed to synthesize the qualitatively descriptive research findings.¹¹ This technique

¹⁰ Siswanto, "Systematic Review Sebagai Metode Penelitian Untuk Mensintesis Hasil-Hasil Penelitian (Sebuah Pengantar)," *Buletin Penelitian Sistem Kesehatan* 13, no. 4 (2010), p.326.

¹¹ Syamsul Hadi and Majang Palupi, *SYSTEMATIC REVIEW: META SINTESIS UNTUK RISET PERILAKU ORGANISASIONAL Organizational Justice As a Driving Force of SMEs Commitment View Project Green Human Resources Management: A New Prespective for Company Sustainability in Indonesia View Project*, 2020,

summarizes the results of this qualitative research known as “meta-synthesis”.¹² Meta-synthesis is defined as a method of data integration aiming at producing a more comprehensive theory, notion, or degree of understanding.¹³ To give comprehensive and balanced data to policymakers, the method employed is meta-aggregation, which is used in summarizing diverse outcomes of qualitative research.¹⁴

The phase of systematic review includes the identification of relevant studies, evaluation of the quality of studies, data extraction, and synthesis of findings. This phase ensures a thorough understanding of the identified themes, the relationship between the findings, and the measurement of the importance of the topic or study in the systemic review. In addition, this approach also involves feedback from experts and stakeholders to improve and improve the quality of research results.

The research explores the implementation of Act No. 18 of 2019 on Pesantren, a complex phenomenon requiring in-depth understanding through qualitative data interpretation and analysis. The data was obtained by searching for articles studying the implementation of Act No. 18 of 2019 on Pesantren in online journals detected by Google Scholar and notified in research emails. From the results of the search, several studies that meet the management criteria of the pesantren refer to the study of Act No.18 Year 2019 on pesantren. Based on these criteria, identified as many as 10 studies.

Table 1

<https://www.researchgate.net/publication/340610756>.

¹² Salma Talitha and Tri Krianto Karjoso, “Tinjauan Sistematis: Meta-Sintesis Faktor Sosial,” *Jurnal Kesehatan Masyarakat* 6, no. April (2022), p.811.

¹³ Amanda Perry and Nick Hammond, “Systematic Reviews: The Experiences of a PhD Student,” *Psychology Learning & Teaching* 2, no. 1 (2002), p.35.

¹⁴ S. Lewin, *Methods to Synthesise Qualitative Evidence Alongside a Cochrane Intervention Review* (London: London School of Hygiene and Tropical Medicine, 2008).

Research on the Implementation of Act No. 18 of 2019 on Pesantren			
No	Researcher	Year	Article Title
1	Idam Mustofa	2020	Formulasi Pendidikan Pesantren dalam UU Nomor 18 Tahun 2019 Tentang Pesantren (Tinjauan Kebijakan Pendidikan)
2	Miftahul Khairani, Hapzi Ali, Kemas Imron Rosadi	2021	Analisis Perumusan Undang-undang Nomor 18 Tahun 2019 tentang Pesantren Sebagai Produk Politik dan Kebijakan Pendidikan Islam
3	Nuraeni	2021	Eksistensi Pesantren dan Analisis Kebijakan Undang-undang Pesantren
4	Panut, Giyoto, Yusuf Rohmadi	2021	Implementasi Undang-undang Nomor 18 Tahun 2019 tentang Pesantren Terhadap Pengelolaan Pondok Pesantren
5	Akhmad Zaini	2021	UU Pesantren No 18 Tahun 2019: Kekuatan, Kelemahan, Peluang, Ancaman bagi Pesantren dan Lembaga Pendidikan Keagamaan di Kabupaten Tuban
6	Hilal Mulki Putra, Idammatussilmi, M. Fadholi Al Hakim	2022	Rekognisi Alumni Pesantren Dalam Mengukuhkan Uu Nomor 18 Tahun 2019
7	Diana Handayani	2022	Pesantren, Dinamika dan Tantangan Global: Analisis UU Pesantren No. 18 Tahun 2019
8	Idam Mustofa, Raikhan	2023	Pembinaan Madrasah Jalur Formal Di Pesantren (Telaah Implementasi UU Nomor 18 Tahun 2019)
9	M Faishal Khoirurrijal1, Abdul Rahim Karim, Mohamad Salik, Achmad Zaini	2023	Pesantren and the Human Development Index in Indonesia Post Act on Pesantren Number 18 of 2019
10	Ida Riyani	2023	Masadepan Pesantren Pasca Diundangkannya UU No. 18 Tahun 2019 dan PERPRES No. 82 Tahun 2021

Result And Discussion

Data Extraction

Targeting the results of Mustofa's research¹⁵ after the Act on Pesantren was passed, there are several benefits in the implementation of the Act on Pesantren, including 1) State recognition of pesantren graduates; 2) guaranteeing the uniqueness of pesantren in developing teaching to spread Islamic teaching; and 3) opening wide opportunities for pesantren to empower the community. The positive impact of the Advocacy Act is revealed from the results of the Handayani research,¹⁶ namely: 1) granting recognition (recognition), affirmation, and facilitation 2) graduates are equivalent to other formal education, 3) preserving independence, 4) have considerable space and role in the field of religion. More specific advantages are found in Riyani,¹⁷ legality and recognition as well as equality so that alumni postgraduates have open opportunities to pursue education to higher levels and equality of employment opportunities.

The results of Khoirurrijal dkk research¹⁸ show that students have the potential to improve the Human Development Index (IPM) in Indonesia through two dimensions: 1) students have a potential to increase the Dimension of Knowledge (expected education years and average years of education) in functioning as an educational institution through the

¹⁵ Idam Mustofa, "FORMULASI PENDIDIKAN PESANTREN DALAM UU NOMOR 18 TAHUN 2019 TENTANG PESANTREN (TINJAUAN KEBIJAKAN PENDIDIKAN)", *Intizam* 4, no.1 (2020), p.34"

¹⁶ Diana Handayani, "Pesantren, Dinamika, Dan Tantangan Global: Analisis UU Pesantren No.18 Tahun 2019," *eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam* 16, no. 1 (2022), p.48.

¹⁷ Ida Riyani, "Masadepan Pesantren Pasca Diundangkannya UU No. 18 Tahun 2019 dan PERPRES No. 82 Tahun 2021," *Tabawi: Jurnal Pendidikan Agama Islam* 07, no. 02 (2022).

¹⁸ M Faishal Khoirurrijal et al., "Pesantren and the Human Development Index in Indonesia Post Law Number 18 of 2019," *Santri: Journal of Pesantren and Fiqh Sosial* 4, no. 1 (2023), p.66.

implementation of formal education students in the form of Muadalah Education Unit (SPM), Formal Education Diniyah (PDF), and Ma'had Aly; 2) students have potential to enhance the dimension of a decent standard of life through the function of empowering the community with various pesantren programs and empowerment of economics and entrepreneurship.

At the stage of implementation, it was found that the regulation of the Act on Pesantren could strengthen the enforcement of the formal education system which has been enforced in many Pesantrens. Among them, as revealed by Mustofa and Raikhan¹⁹ the development of formal madrasah in the pesantren shows that the pesantren not only focuses on religious education but also provides opportunities for the pesantren to receive a quality formal education. However, there are some challenges of the formal course of the Pesantren, such as improving the quality of education, providing pesantren and improvement of qualifications for teachers, establishing cooperation with colleges, improving educational facilities, developing an integrated curriculum, providing support and guidance, forming a network of cooperation, and strengthening funding sources.

Despite finding the benefits of the implementation of Act No. 18 of 2019 on Pesantren, Rosadi dkk²⁰ still assesses the fact that there is still an ideological debate about the defense and the form or type of reserve after the approval of the Reserve Act on Pesantren. This debate, according to Nuraeni dkk²¹ is the result of the politicization of the Pesantren, although the Act on

¹⁹ Idam Mustofa and Raikhan, "Pembinaan Madrasah Jalur Formal Di Pesantren (Telaah Implementasi UU Nomor 18 Tahun 2019)," *Darajat: Jurnal Pendidikan Agama Islam* 6, no. 1 (2023), p.39.

²⁰ Kemas Imron Rosadi, Miftahul Khairani, Hapzi Ali, "ANALISIS PERUMUSAN UNDANG-UNDANG NOMOR 18 TAHUN," *Jurnal Ilmu Manajemen Terapan* 3, no. 1 (2021), p.95.

²¹ Nuraeni, "EKSISTENSI PESANTREN DAN ANALISIS KEBIJAKAN UNDANG-UNDANG PESANTREN," *Al-Hikmah: Jurnal Pendidikan dan Pendidikan*

Pesantren is recognized to be beneficial to the Pesantren world. Therefore, the approval of the Act on Pesantren has not been fully accepted with open hands by a small number of pesantren. It is revealed from Zaini's research²² that there are still pesantren who are unwilling to have operational permits. These people are worried that they will be considered illegal and not confirmed and facilitated by the government. It is concerned that the government will provide a smaller portion of funding than formal schools in general. Excessive intervention by the government in the development of the school can affect the disappearance of the independence of the college, which is a non-formal institution that has a characteristic in doing education in society.

Panut, dkk found that the management of the pesantren has not been properly implemented, especially in the unadvanced Salafist pesantren. According to him, this is due to various constraints, whether human resource constraints, restriction of means of use, or restrictions on finances or financing.²³ The findings of the Putra, dkk stated that not all areas have accepted the alumni of the postgraduate with the provisions of the content of the postgraduation Act. This leads to policy differences between the central government and the region. Until there was a violation of the Act on Pesantren by humiliating the Pesantren. He suggested that recognizing the alumni of the Pesantren could be done with, confirmation of the perimeter against the Act on Pesantren.²⁴

Agama Islam 3, no. 1 (2021), p.14.

²² Akhmad Zaini, "Uu Pesantren No 18 Tahun 2019: Kekuatan, Kelemahan, Peluang, Ancaman Bagi Pesantren Dan Lembaga Pendidikan Keagamaan Di Kabupaten Tuban," *TADRIS: Jurnal Pendidikan Islam* 15, no. 18 (2021), p.77.

²³ Panut, Giyoto, and Yusuf Rohmadi, "Implementasi Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren Terhadap Pengelolaan Pondok Pesantren," *Jurnal Ilmiah Ekonomi Islam* 7, no. 2 (2021), p.828.

²⁴ Hilal Mulki Putra and M Fadholi Al Idammatussilmi, Hakim, "Rekognisi Alumni Pesantren Dalam Mengukuhkan" 5, no. 2 (2022), p.214.

Meta-synthetic discourse of findings

With the passage of the Pesantren Act, some notable positive improvements have occurred in a variety of areas. One of the most significant benefits is the official recognition of Pesantren graduates by the government. It not only legitimizes their educational credentials but also raises graduates' social standing in the eyes of the general public. This designation has cemented the school's position as an essential non-formal education body within the National Education System.²⁵ The graduates of the Pesantren are now officially recognized by the government, due to the legitimacy of educational qualifications and increasing social status in the eyes of the public.²⁶ The Act on Pesantren also promotes changes in the Pesantren education system, including the modification of the substance of Pesantren education and the improvement of the quality of human resources.²⁷

Protection against the uniqueness of the Pesantren becomes the next focus of the Act on Pesantren. This protection is included in the curriculum aspects, the teaching methods, as well as the distinctive traditions that it has. The aim is to preserve diversity in the delivery of religious teachings, ensuring that each student can maintain his unique identity.²⁸ This condition indicates that the freedom of education is the main policy in the Act on

²⁵ Atmari, "PENDIDIKAN PESANTREN PASCA UNDANG-UNDANG DAN STRATEGI PENGARUSUTAMAAN PESANTREN DI INDONESIA DISERTASI PENDIDIKAN PESANTREN PASCA UNDANG-UNDANG NOMOR 18 TAHUN 2019; STUDI TATA KELOLA DAN DISERTASI Diajukan Untuk Memperoleh Persyaratan Memperoleh Gelar Doktor" (UIN KH. Ahmad Sidiq Jember, 2022).

²⁶ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter Dan Perlindungan Anak, Ilmu Dan Aplikasi Pendidikan: Bagian 4 Pendidikan Lintas Bidang* (Jakarta: Publica Institute, 2020).

²⁷ Abdul Mu'is, "Manajemen Pengembangan Sdm Di Pondok Pesantren As-Syafaah Kebonsari Jember," *Fenomena* 20, no. 1 (2021), p.44.

²⁸ Edi Susanto and Mashur Abadi, "Pesantren and the Preservation of Islam Nusantara," *KARSA: Jurnal Sosial dan Budaya Keislaman* 23, no. 2 (2016), p.193.

Pesantren that outlines the protection against students in the dissemination of Islamic teachings. The students are guaranteed freedom to organize Islamic education following its unique values and traditions. This includes the right to develop curricula that not only conform to the teachings of Islam but also reflect the richness of local culture.²⁹

In addition to protection, the Act on Pesantren also promotes the sustainability of the practice as an Islamic educational institution. Guaranteeing the freedom of practice can provide a boost to sustainable practice through infrastructure support, human resources, and funding.³⁰ It aims to ensure that the school can continue to play a role as a center of sustainable Islamic religious education.

Other positive impacts include the granting of recognition, affirmation, and facilitation that enhances the equality of Pesantren with those with other formal education. It creates equal opportunities in the world of work and formal education, removing the stigma that may have previously been inherent to Pesantren. Giving recognition and affirmation to Pesantren can build a strong social capital among them.³¹ Facilitating the equality of graduates with those with other formal education can also strengthen social capital by creating positive connections and interactions between individuals and groups. Maintaining the independence of the Pesantren must remain the focus of the implementation of the Act on Pesantren. This is done by guaranteeing the independence of the Pesantren in the management of their educational and administrative activities, as well as protecting them from

²⁹ Anie Rohaeni et al., "Management of Noble Moral Education for Madrasah Aliyah Students at Persatuan Islam Boarding School," *Journal of Industrial Engineering & Management Research* 2, no. 4 (2021), p.171.

³⁰ Moh Roqib, "Increasing Social Class through Islamic Boarding Schools in Indonesia," *Journal of Social Studies Education Research* 12, no. 2 (2021), p.329.

³¹ Mochamad Nasichin et al., "Unpacking Social Capital for Growth and Development of Islamic Boarding School" 11, no. 1 (2023): 89–108.

interference that may interfere with the survival of the students.

Meanwhile, the situation where there are concerns among the Pesantren regarding the validation of the Act on Pesantren is a challenge that needs to be addressed with a wise and inclusive approach. It requires a constructive dialogue between the government and the academics to reach a mutually beneficial agreement.³² Furthermore, there is a need for a deeper understanding of the content of the Act on Pesantren so that the emerging concerns can be effectively addressed. With a wise and inclusive approach, it is expected that ideological debates can be resolved and the school can continue to function as a religious educational institution that plays an important role in building the character and morality of the young generation.

To alleviate concerns while ensuring that the implementation of the Act on Pesantren benefits while respecting the uniqueness of the Pesantren, some concrete steps can be taken. First, it requires an inclusive dialogue between governments, delegates, and public figures. This dialogue can serve as a container for discussing concerns and differences of opinion, as well as involving delegates in the policy-making process so that their perspectives can be accommodated to produce solutions that are more widely acceptable.

The next step is to provide education and clear information about the purpose, benefits, and positive impact of the Act on Pesantren. Transparent communication about the allocation of funds and the support that will be provided by the government can reduce uncertainty among the Pesantren, helping them understand the role and contribution they expect from them. It is also important to ensure that the Act on Pesantren not only regulates but also empowers interns. This can be achieved by providing flexibility in policy implementation and providing support tailored to the needs of

³² Fitri Yanti, *Komunikasi Pesantren* (Metro: Agree Media Publishing, 2022).

individual Pesantren. This approach will increase the reception of the prosecutors to the Act.

The importance of recognizing and respecting the uniqueness of the institution as a non-formal educational institution with its distinctive characteristics should not be overlooked. Governments need to understand that one approach is not always suitable for all Pesantren and gives room for variation in teaching methods and curricula. Encouraging a strong partnership between the Pesantren and the community around them is also a crucial step. Involving the community can provide strong local support while strengthening the position of the practitioner as an institution rooted in the community. In terms of funding policy, it is important to ensure fairness and proportionality. Avoiding discrimination against Pesantren in funding can help reduce concerns about unfair treatment.

Clear legal protection should be provided for Pesantren willing to comply with regulations. It can create a sense of security and legal certainty for coaches who adhere to the rules without sacrificing their independence. By taking these steps, it is hoped that the implementation of the Act on Pesantren will go smoothly and provide optimal benefits to all parties involved.

Conclusion

Pesantren management in Indonesia reflects variations in the implementation of the Act on Pesantren in different regions. Despite progress, some Pesantrens still face obstacles in governance, education funding, and availability of facilities. Adoption of policies is necessary to accommodate the changing times, including the transformation of the internship into a modern curriculum.

The meta-synthesis of the research managed to detect the complexity of pesantren management, focusing on aspects such as management, human

resources, finance, curricula, and training facilities. Evaluation of compliance with the Act on Pesantren becomes essential to improving the quality of education and the contribution of Pesantren to community development.

In the context of practice management, several challenges emerged, such as ideological debates, concerns about practice independence, and variations in the implementation of practice law in various regions. Therefore, inclusive dialogue, transparent education, and support tailored to the needs of trainees are key to alleviating concerns and increasing policy effectiveness. With the recognition of the uniqueness of the Pesantren and the wise approach in the implementation of the Act on Pesantren, it is expected that the training will continue to serve as a religious educational institution that plays a vital role in building the character and morality of the Indonesian youth.

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