REVIEWING PESANTREN REGULATION IN INDONESIA: A TRANSCENDENT TAXONOMY PERSPECTIVE

1Athoillah Islamy, 2Zulhi, 3M. Syukri Nawir
1International Tattho Academics, athoillahislamy.managing@tathoinstitute.org
2Institut Agama Islam Negeri Fattahul Muluk Papua, zulhi@iainfmpapua.ac.id
3Institut Agama Islam Negeri Fattahul Muluk Papua, syukri.nawir@iainfmpapua.ac.id

Abstract

The role of the government and Islamic educational institutions in responding to social problems and the natural environment in Indonesia is urgent. In this context, Pesantren as part of Islamic education institutions in Indonesia is also expected to contribute greatly in overcoming these problems. Through a normative-philosophical approach, this qualitative study aims to identify the taxonomic form of Islamic education in regulations related to the orientation of organizing Islamic boarding schools in Indonesia. The primary data of this study is the document of Law No.18/2019 on Pesantren. The concept of transcendent taxonomy formulated by Ah.Zakki Fuad became the foundation of the perspective. Data collection using documentation techniques, and data analysis includes reduction, presentation, and verification. This study confirms the existence of theocentric (ilahiyat) and anthropocentric (insaniyat) dimensions as a transcendent taxonomy in regulations related to the orientation of Pesantren education. The theocentric dimension can be seen in the formation and strengthening of students who are faithful and pious. Then, the anthropocentric dimension can be seen in the formation of students who are knowledgeable, humanist, tolerant, moderate, and nationalist. This study confirms that the cosmocentric (kawniyat) dimension as part of the transcendent taxonomy is explicitly-normatively not yet included in the regulations related to the orientation of the Pesantren implementation in Indonesia. Therefore, it is important for the Indonesian government to pay further attention to include the cosmocentric dimension in the Pesantren regulation.

Keywords: Transcendent taxonomy, Regulation, Pesantren, Indonesia

Abstrak


Kata kunci: Taksonomi transenden, Regulasi, Pesantren, Indonesia
A. INTRODUCTION

The problems of modern Indonesian society, both related to religion, social and environment, have become urgent matters that receive serious attention from Islamic educational institutions (Fuad, 2014a). In this context, the existence of Islamic boarding schools as part of Islamic educational institutions in Indonesia is expected to contribute to solving these various problems (Assa’idi, 2021). Nevertheless, the concrete role of Pesantren at the level of practice also requires synergy with government policy towards the implementation of regulations related to the implementation of Pesantren itself (Usman & Widyanto, 2020). In other words, the government must also play a major role in directing and strengthening the taxonomy of Pesantren education in Indonesia.

Regarding the importance of the taxonomy of Pesantren education, Ah.Zakki Fuad as Professor in the Field of Islamic Education from Sunan Ample State Islamic University Surabaya also explained that the taxonomy of Islamic education is important to be the basis for formulating the orientation of the implementation of Islamic educational institutions. According to him, the taxonomy of Islamic education must be oriented towards solutions to various problems of global society in the midst of modernity today, such as spiritual crises, humanitarian crises, and natural damage (Fuad, 2014b).

Based on the explanation above, then presence Act Number. 18 of 2019 concerning Pesantren in Indonesia is important to be supported by its implementation. Because the Law is expected to be a regulation that can accommodate various matters related to the management of Pesantren (Kiki, 2022). Regarding the regulation on the orientation of the implementation of Pesantren, it can be seen in Article 3, that the orientation of the implementation of Pesantren, among others, is to form the personality of Muslims who have deep Islamic knowledge, have good spirituality, moderate personality character, social sensitivity, and nationalism (Article 3 Concerning Pesantren, 2019). These various orientations show that the government through Pesantren regulations hopes that Pesantren can become Islamic educational institutions that contribute greatly to the formation of religious and social aspects for their students.

This study focused on identify taxonomy in regulations related to the implementation of Pesantren in Indonesia. Various relevant previous studies, among others, Wijaya, Perwira, and Rusman in their studies, stating the existence of the Law on Pesantren strengthens the existence of Pesantren, both philosophically, sociologically and juridically (Wijaya et al., 2020). Study Usman and Widyanto emphasized that the presence of the Law on Pesantren could have implications for the progressivity of Pesantren institutions (Usman & Widyanto, 2021). Wiranata's study also said that the Law on Pesantren can shape the Pesantren system more contextually (Wiranata, 2019). The findings of these various studies are also corroborated by the study of Ghofarrozin and Janah which concludes that the regulation of Pesantren is a form of government role in advocating, and facilitating Pesantren (Ghofarrozin & Janah, 2021). Furthermore, more specifically related to the study of regulations on the orientation of the implementation of Islamic boarding schools was also carried out by Nunung, Maemunah, and Islamists who find religious moderation in related Laws orientation of Pesantren implementation (Hidayati et al., 2021). Then, study Badrun, Shukri, Afina, and Islamy found the value of Pancasila in the orientation of Pesantren implementation (Zaman et al., 2022). Furthermore, Zuliti, Shukri, and Islamy studies also found Islamic cosmopolitanism in orientation of Pesantren implementation (Zuliti et al., 2022).

In contrast to the variety of studies above, the distinctiveness and novelty of this study to identify the taxonomic dimensions of Islamic education in relevant Laws orientation of Pesantren implementation in Indonesia. Because of this, this study is urgent, because the findings of this study can later show regulations related to systemic patterns or classifications that become the taxonomy of Islamic education in the orientation of organizing Pesantren education.

B. RESEARCH OBJECTIVES

Referring to the description above, this study focused on identify taxonomy in regulations related to the implementation of Pesantren in Indonesia.

C. RESEARCH METHODS

A normative-philosophical approach is used in this study. Primary data in the form of text documents of Law No. 18, Year 2019 concerning Pesantren and secondary data using a variety of scientific literature that has a
correlation with the discussion of this study. The data in this study was obtained through documentation techniques. Meanwhile, the analysis of this study data through reduction, presentation, and verification. Three transcendent taxonomic dimensions formulated by Ah. Zakki Fuad is used as a basis for perspective in identifying taxonomic dimensions in the Law related to the orientation of Pesantren implementation.

D. RESULTS AND DISCUSSION

1. Transcendent Taxonomy: Islamic Education Orientation Paradigm

   The Taxonomy of Islamic Education is a classification system specifically designed to categorize the objectives, domains, and learning outcomes in Islamic education. This system refers to a structured and organized framework for grouping different aspects of learning based on their characteristics and functions. This taxonomy focuses not only on the cognitive realm, but also the affective and psychomotor realms. Thus, the taxonomy of Islamic Education is an important tool to standardize and optimize the learning process in Islamic education (Maarif, 2004).

   Before elaborating on the meaning of transcendent taxonomy in this sub-chapter, it is important to understand, that when Islamic education Understood As a process, in that context, the formulation of the system as well as the right orientation is needed. This is because the existence of education without a clear orientation can have implications for the loss of ideal values of education itself. Therefore, the existence of values that become an orientation to the educational process is a very urgent existence of values that become an orientation to the educational process, namely related to the educational process, which is related to the formation of Islamic religious character related to human interaction with God, as well as the formation of faith, piety, and increasing spiritual passion. Therefore, in the realm of praxis, this theocentric taxonomic dimension will emphasize Islamic educational institutions to disseminate the values of tawhid and piety, so that students can have good habitation of Islamic religious behavior and rituals.

   Second, dimensions \( \text{Insaniyah}(humanity) \). Dimension \( \text{Insaniyah} \) This is the orientation of Islamic education which is expected to be realized after the implementation of the educational process, which is related to the formation of Islamic religious character related to social interaction between people, such as the formation of the character of social care, philanthropy, forgiving, friendly, polite, peaceful, and maintaining friendship. The existence of this anthropocentric taxonomic dimension will lead students to comply with norms and values in the interaction of social life of the community.

   Third, dimensions \( \text{Kawniyah}(universe) \). The existence of dimensions \( \text{Kawniyah} \) is the purpose of Islamic education that is expected to be realized after the implementation of the educational process, namely related to the formation of Islamic religious character related to human interaction with the universe (macro cosmos), such as character building to care for the earth and the environment of natural life. This cosmocentric taxonomic dimension will usher in the importance of instilling the value of teachings and science to students in maintaining, caring for, and utilizing natural resources and wealth wisely, so as not to cause damage to nature (Fuad, 2015a).

   Based on the description above, it can be understood that taxonomy is transcendent with its three dimensions, namely dimensions \( \text{Ilahiyyah}, \text{Insaniyya}, \) and \( \text{Kawniyah} \) will be able to
be the basis for formulating the orientation of the implementation of Islamic education. The three dimensions of transcendent taxonomy in the realm of praxis, will be able to usher in the formation of the character of students who have a positive theocentric, antropocentric, and cosmo-centric nature. In the context of this study, the three dimensions of transcendent taxonomy will be used as a basis for perspective in identifying the taxonomic dimension of Islamic education in regulations related to the orientation of organizing Islamic boarding schools in Indonesia.

2. Taxonomy of the Implementation of Pesantren in Article 3 of Law No. 18 of 2019

The role of Pesantren in Indonesia can be said to be the oldest Islamic educational institutions compared to other types of educational institutions. This then also led the national education system to strive to always form a symbiotic relationship between Islamic boarding schools and modern education in Indonesia (Safiudin et al., 2023). In addition, the role of Pesantren has also contributed greatly to the development of community civilization. Even history has recorded, Pesantren also contributed greatly in fighting for the independence of the Indonesian state from colonialism. Therefore, the existence of the Law on Pesantren is a very appropriate government political policy. The existence of these political policies in the realm of practice will further strengthen the existence of Pesantren in the national education system (Nuraeni, 2021).

Furthermore, it is important to realize again that Pesantren in the realm of praxis, has multi-functions, both in terms of education, da'wah, and community empowerment (Junaidi, 2022). Therefore, the presence of the Law on Pesantren is also certainly important to contain various regulations that direct and strengthen holistic orientation in terms of the output of the objectives of implementing Pesantren, both theocentric, anthropocentric and cosmocentric orientations. This is also nothing but to avoid the pragmatic interests of external parties that are not in line with the ideal orientation of Pesantren (Fuad, 2015b). In other words, the government's political policy in the regulation on Pesantren is also important to contain regulations that strengthen the taxonomy of Pesantren education. Related to this, based on the results of the analysis of the main object that is the formulation of this study problem, various dimensions of transcendent taxonomy have been found in the orientation of the implementation of Pesantren regulated in Article 3, Law no. 18 of 2019. The description is more detailed as follows.

a. Theocentric Dimension (Ilahiyyat) in the Formation of a Faithful and Fearful Personality

It is undeniable that the development of science and technology in the era of globalization sometimes raises various perspectives or views, on the one hand it has a positive impact, but on the other hand it has a negative impact. In addition, technological developments in the current era of globalization sometimes experience shifts in values, norms, and customs that have developed previously in society (Suwarno et al., 2020). One of the adverse effects of the era of globalization experienced by modern society today, namely there is a tendency for humans to be more materialist, individualist and pragmatic (Fuad, 2015b). This problem requires the importance of instilling and strengthening spiritual values implemented by religious educational institutions in shaping the character of religious students.

Related to the importance of the orientation of religious educational institutions in instilling and strengthening theological and spiritual values is also a concern in Article 3 of Law No. 18 of 2019 concerning Pesantren. The article also states that the orientation of the implementation of Pesantren is in the form of forming the personality of Muslims who believe and are devout (Pasal 4, Peraturan Menteri Agama (PMA) Republik Indonesia No.29 Tahun 2019 Tentang Majelis Taklim., 2019). Such an investigation shows that the Indonesian government through its regulatory policies hopes that Pesantren will contribute greatly to the formation and strengthening of theological and spiritual spirit for students in Pesantren.

If viewed in the perspective of transcendent taxonomy, the existence of an orientation to the formation and strengthening of students who believe and fear also shows the existence of a theocentric dimension (ilahiyyat) as a form of taxonomy of Islamic boarding school education in Indonesia. The theocentric dimension is very important, because they as students in Pesantren also do not allow anyone to experience psychological turmoil. This statement is not excessive, because students in Pesantren also allow from different cultural
backgrounds, characters and social status, so it needs a process of adaptation to the environment and learning system in Pesantren with all the provisions or norms that apply in it, not least in terms of carrying out or complying with Islamic religious norms in Pesantren and later in the community (Fachhrurrazi et al., 2023). The importance of the orientation of forming and strengthening students who believe and have piety is also inseparable from the consequential aspect in the aspect of religiosity as religious people. This is because high religiosity can have implications for strong spiritual passion, so that it can have a positive impact on mental health in aspects of their psychological well-being (Furqani Z. A, 2021).

The discovery of a theocentric dimension in regulations related to the taxonomy of Pesantren education, the results of this study can strengthen the explanation of the study of ZaenalArifin, and MayashofaRhoyachin who concluded, that Pesantren has a big role in the mental development of its students, namely with the aim that students can get used to living in Sufistic behavior without having to ignore their status as social beings (Arifin&Rhoyachin, 2019). From this it can be concluded that the orientation of the formation and strengthening of students who believe and fear shows the existence of a theocentric dimension as part of the taxonomy of Pesantren education in Indonesia.

b. Anthropocentric Dimension (Insaniyat) in the Formation of Knowledgeable, Humanist, Moderate, and Nationalist Personalities.

The current of modernity in the current global era has not a small negative impact on the crisis of human values. This is also inseparable from the development of the digital world which in practice has many negative implications for the life of modern human social interaction. For example, social interactions in online-based social media spaces often lead to actions that violate human values (Fuad, 2015b). Not only that, the phenomenon of human, political and religious conflicts is still often found, including in various regions in Indonesia (Khoirunnisa et al., 2021). Here, the role of Islamic educational institutions is expected to disseminate the values of Islamic teachings and science in the formation of humanist student character.

The above statement is not an exaggeration, because the teachings of Islam are not only intended for Muslims, but all people on earth, therefore Islam is a noble religion that carries messages of brotherhood, peace, morals, justice values and respect for human values. It can be built through special education in Islamic education, either through public schools or in Islamic boarding schools (Ainiyah, 2013). In this context, pesantren education is expected to play a role in the formation of human resources that synergize with the dissemination of human values (Istiani & Susilo, 2024).

The importance of building the humanist personality character of students is also the orientation of organizing Pesantren stated in Article 3 of Law No. 18 of 2019. In the article, it is affirmed that namely the formation of Muslims who are limu, have a helpful-menological attitude, moderate, independent, and love the homeland (Article 3 Concerning Pesantren, 2019). These various orientations show us, that the Government of Indonesia with its regulatory authority, namely through the stipulation of the Law on Pesantren hopes that the implementation of Pesantren can become an educational institution that contributes greatly to efforts to form students in Pesantren who have in-depth knowledge, uphold humanity, moderate religion, and integration of state life.

In relation to the orientation of teaching and deepening Islamic science and other supporting sciences, it can be proven from the existence of Islamic boarding schools that have contributed greatly in producing Islamic intellectuals in Indonesia (Samudera, 2023). Even in its development, Pesantren is not only known as the transformation of Islamic science and teachings, but also plays an active role in building a civilization of religious moderation in Indonesia (Nasir & Rijal, 2021). The orientation of teaching and deepening knowledge is synergistic with the orientation of forming humanist and moderate religious characters, such as help, not extreme left or right, independence, and love for the homeland. Such a statement is not an exaggeration, because strengthening the ecosystem of religious moderation in Indonesia cannot be separated from the awareness of the importance of synergy in strengthening religious values in educational institutions with government political policies (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama RI, 2020).
The various orientations of humanist student character building above show the anthropocentric dimension (insaniyat) as a form of taxonomy for the implementation of Islamic boarding schools in Indonesia. The existence of the anthropocentric dimension is very important to be disseminated for students in all educational processes in Pesantren. This is increasingly needed by seeing the high level of plurality of social life of Indonesian society, the dissemination of values and the spirit of awareness of Muslims to be able to prioritize religious social attitudes that uphold attitudes of tolerance, humanity, and unity in state life are important in the formulation of Islamic education orientation in Pesantren. The discovery of anthropocentric dimensions in laws related to the taxonomy of pesantren education in Indonesia, the results of this study can strengthen the study of Muhammad Junaidi who said, that Pesantren play a lot of role in complex and diverse social functions. Pesantren is not limited to functioning as an institution for the transformation of Islamic science (Junaidi, 2022).

The findings in this study can also confirm Jaenullah and Sudadi’s study which concluded, that Pesantren have a big role in the development of a tolerant and peace-loving Muslim civilization (Jaenullah & Sudadi, 2018). From this it can be concluded that the orientation of the formation and strengthening of humanist students shows the existence of an anthropocentric dimension as part of the taxonomy of the implementation of Pesantren education in Indonesia.

3. Reflection on the Findings of Transcendent Taxonomy Dimension in Pesantren Regulation

Referring to the findings of two dimensions of transcendent taxonomy (theocentric and anthropocentric dimensions) shows, that regulations on the organization of Pesantren education normatively and explicitly have not emphasized the cosmocentric dimension as part of the taxonomy of Pesantren education in Indonesia. Whereas the rise of natural disaster cases is a crucial problem for the sustainability of human life (Aqilah et al., 2024). To respond to this problem, it also requires serious attention from the synergy of Islamic educational institutions in overcoming the phenomenon of ecological crises that have occurred, not least in Indonesia, such as extreme exploitation of natural resources, resulting in a lot of damage to natural ecosystems which ultimately also have bad implications for human life, such as natural disasters that cost many human lives and property. This ecological problem is a challenge as well as a responsibility for Islamic education related to the formation of students so that they can interact with the universe wisely (Fuad, 2015b).

The above statement is not an exaggeration, because problems related to the environment are not only the scope of study on a national issue, but also on a global scale. This issue is urgently discussed for the benefit of mankind in the future. To anticipate natural ecosystem problems that affect humans in the future, there needs to be preventive efforts that must be carried out by the authorities, one of which is through character building that is instilled through Islamic Education materials related to environmentally sound education (Azkiah, 2021).

Furthermore, the importance of strengthening cosmocentric educational values is not limited to environmental conservation theory, but furthermore, concrete steps in the field related to environmental conservation that can be applied every day as a manifestation of concern for environmental benefits. In this context, the role of Pesantren is expected to become a strategic Islamic educational institution in facilitating and disseminating environmental education. Because cosmocentric education in disseminating the values of love and concern for the natural environment in Pesantren will be more optimal, because environmental education applied in Pesantren by students in daily activities can be a natural instinct for them (Habibi et al., 2022). Awareness of this cosmocentric dimension should be important to be a further serious concern by the Indonesian government regarding the importance of regulations on the orientation of Pesantren implementation.

E. Conclusion

This study finds theocentric and anthropocentric dimensions as transcendent taxonomy in Article 3, Law number 18 of 2019 related to the orientation of the implementation of Pesantren education. First, the theocentric dimension (ilahiyyat) emphasizes the orientation of forming and strengthening students who believe and fear. Second, the anthropocentric dimension (insaniyat) on the emphasis on the formation...
of students who are knowledgeable, humanist, tolerant, moderate, and nationalist.

Based on the above findings, this study shows that the cosmocentric dimension (kawniyat) as part of the transcendent taxonomy has not been contained in regulations related to the orientation of the implementation of Pesantren education. This is important to be further attention by the Indonesian government to include a cosmocentric dimension in the regulation of Pesantren. Given the application of cosmocentric education for students in Pesantren in their daily activities can be more effective in forming good ecological characters. The limitations of this study have not identified the factor of the absence of cosmocentric dimension content in the regulation of the orientation of the implementation of Pesantren that are the object of this study, so that it can become an object for future studies.

References


Kiki, M. (2022). Cultural Politics in the Transformation of Islamic Education in


