



**ISLAMIC BOARDING SCHOOL RESEARCHER:  
TRACING ISLAMIC BOARDING SCHOOL RESEARCH WORK FROM TIME TO  
TIME IN EAST JAVA**

**Abd. Halim Soebahar,**

Professor of Islamic Education, Kiai Haji Ahmad Shiddiq State Islamic University, Jember  
**Hamdanah**

Jember Islamic University

**Ahmad Faris Wijdan**

Kiai Haji Ahmad Shiddiq State Islamic University, Jember

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**Abstract**

The study of Islamic boarding schools is of interest to both local and international researchers. The existence of Islamic boarding schools that have been established for centuries is proof of the strong roots and value systems that have been built. The aim of this research is to map the periods of

Islamic boarding school research over time and the character of the research.

The results of this research show that the Islamic boarding school research periods can be applied from the first few periods, namely the pilot period of Islamic boarding school research which laid the foundation for Islamic boarding school components and variables. Second Researcher Development period that focuses on Islamic boarding school systems, values and culture. Third, Islamic boarding school researchers during the reform period looked a lot at the relationship between Islamic boarding schools, schools and madrasas, including the relationship between Islamic boarding schools and the environment and government.

**Keywords:** Islamic Boarding School, Researcher Period, Tracing

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## Introduction

Recently, research on Islamic boarding schools has become increasingly interesting. Islamic boarding schools, which have traced centuries of history, have not only been able to survive, but have been able to make adjustments, adapt, and even develop themselves to an important position in the national education system. Therefore, understanding Islamic boarding schools must start with understanding the history of Islamic boarding schools because this institution has gone through a long history. Apart from that, the main elements of Islamic boarding schools also continue to change and are continuous or experience a process called "continuity and change", continuous but within this continuity there is a process of change so that Islamic boarding schools have high distinctiveness and continue to experience dynamics.

Research findings by Ronald Alan Lukens Bull (1997) provide information that the Islamic boarding school was first started by Shaykh Maulana Malik Ibrahim in 1399 AD to spread Islam in Java. The next figure who succeeded in building and developing the Islamic boarding school was Raden Rahmat (Sunan Ampel). The Islamic boarding school was first established in Kembangkuning and at that time it only had three students, namely: Wiryo Suroyo, Abu Hurairah and Kiai Bangkuning. After that he moved to Ampel Denta Surabaya and founded an Islamic boarding school, so that it was finally known as Sunan Ampel. Next, new Islamic boarding schools emerged which were founded by students and children, such as the Giri Islamic Boarding School by Sunan Giri, the Demak Islamic Boarding School by Raden Patah, and the Tuban Islamic Boarding School by Sunan Bonang (Wahjoetomo: 1997). Initially, the function of Islamic boarding schools was only as a medium for Islamization which combined three elements, namely: worship to grow faith, tabligh to spread Islam, and knowledge and charity to realize daily activities in people's lives.

So historically, the development of Islamic boarding schools cannot be separated from the role of Walisongo. Various studies show that the da'wah activities initiated by Walisongo were carried out by starting Islamic boarding schools in their respective regions. Therefore, from a historical perspective, Islamic boarding schools are not only synonymous with the meaning of



Islam (because they are committed to being *tafaqquh fiddin* institutions) but also the meaning of authenticity (indigenous) to Indonesia, because before Indonesia knew about public schools introduced by the Dutch, this nation already knew about Islamic boarding schools that were pioneered by the Guardians. , continued by the kiai and still exists today. The results of a study released by NU creative media, Nahdlatul Ulama (2021) found several Islamic boarding schools that have continued to exist for centuries, such as: (1) Al-Kahfi Islamic Boarding School Somolango Kebumen (546 Years), (2) Islamic Boarding School Luhur Dondong Semarang (412 Years) , (3) Nazhatut Thullab Sampang Islamic Boarding School (319 Years), (4) Babakan Ciwaringin Islamic Boarding School Cirebon (306 Years), (5) Sidogiri Pasuruan Islamic Boarding School (276 Years), (6) Bentet Cirebon Islamic Boarding School (271 Years), (7) Islamic Boarding School Jamsaren Surakarta (271 Years), (8) Miftahul Huda Islamic Boarding School (PPMH) Malang (253 Years), (9) Qomaruddin Gresik Islamic Boarding School (246 Years) (10) Darul Ulum Banyuwangi Islamic Boarding School Pamekasan (234 Years) (Released by nu creative media, nahdlatul ulama, 2021). Apart from that, many famous Islamic boarding schools in East Java are more than a century old, such as: Demangan Bangkalan Islamic Boarding School, Guluk-Guluk Islamic Boarding School Sumenep, Tebuireng Jombang Islamic Boarding School, Sukorejo Salafiyah Islamic Boarding School, Blokagung Banyuwangi Darussalam Islamic Boarding School, Ash-Islam Islamic Boarding School. Shiddiqi Jember, Zainul Hasan Genggong Islamic Boarding School, Nurul Jadid Islamic Boarding School and Nurul Qadim Islamic Boarding School in Probolinggo.

Therefore, it is important for Islamic boarding school research work to be reviewed so that it continues to be understood and updated to see its potential for future Islamic boarding school research, especially when Islamic boarding schools face changing times, policy changes and changes in societal demands. The dynamics of Islamic boarding schools are characterized by discourse on whether, in the current dynamics, Islamic boarding schools continue to exist as they do now or must change to follow the rhythm of change. Maintaining the old form in responding to global currents is considered impossible, on the contrary, getting lost in global currents must be



avoided because Islamic boarding schools can lose their identity. Finally, Islamic boarding school innovation chooses the safe path: "continuity and change", so that changes in Islamic boarding schools do not break the roots and eyes. In the previous chain, Islamic boarding schools continued to maintain continuity and change.

The problem, which is important to explore further, is how was Islamic boarding school research during the pioneering period, development period and reformation period? Exploring this question is important, to see the implications of these three periods for future Islamic boarding school research.

### **Pioneering Islamic Boarding School Research**

Clifford Geertz was the first researcher on Islamic boarding schools (1960), because no previous research work had been found. Geertz, in his work "The Javanese Kiyayi: The Changing Roles of a Cultural Broker", calls kiai as a cultural link between Islamic boarding schools and the "outside world". Kiai filters which cultural elements are allowed to enter and which are not. However, the development of communication and information technology, which has created a massive flow of information, has made it impossible for kiai to filter it. Kiai loses his role and then just plays a secondary and uncreative position. Kiai will experience cultural gaps in the surrounding community. As a novice researcher, not much data has been collected, but it has been successful enough to inspire future researchers.

Islamic boarding school data is relatively adequate after LP3ES succeeded in mapping Islamic boarding schools with the work Pesantren Profile: Report on Research Results of Al-Falak Islamic Boarding School and Eight Other Islamic Boarding Schools in Bogor (Prasojo: 1947). The results of the initial research illustrate how difficult it is to collect quantitative and qualitative data about Islamic boarding schools. Quantitative research was carried out by the LP3ES team in



collaboration with the Islamic Da'wah Center, Islamic Da'wah College, IAIN Syarif Hidayatullah Jakarta Research Institute for Religion and Society, which was only completed in the first quarter of 1973, while data collection and qualitative analysis turned out to be much longer, and lasted until fourth quarter of 1973. However, in the end, the research initiated by LP3ES succeeded in compiling a rather complete report prepared by Sudjoko Prasodjo, M. Zamroni, Mastuhu, Sardjono Goenari, Nurcholish Masjid, and M. Dawam Rahardjo. It seems understandable because Islamic boarding schools are relatively often considered closed institutions, where accurate and complete information about the world of Islamic boarding schools from "first sources" is not easily reached and obtained by researchers, whereas reference books and secondary data about Islamic boarding schools are still very rare.

Within the limitations of researchers in understanding the world of Islamic boarding schools, it is KH. Abdurrahman Wahid started introducing the cultural identity of Islamic boarding schools through his writing about "Pesantren as a Sub-Culture" which was finally published in the reader's book *Pesantren and Pembaharuan*. This work has inspired many researchers to research Islamic boarding schools from within and outside the country. KH. Abdurrahman Wahid stated that only the most minimal criteria can be imposed on Islamic boarding school life as a subculture, namely: "the existence of Islamic boarding school as an institution of life that deviates from the general pattern of life in this country; there are a number of supports that are the backbone of Islamic boarding school life; the ongoing process of forming a separate set of values in the Islamic boarding school, complete with its symbols, the existence of outward attraction, thus enabling the local community to consider the Islamic boarding school as an ideal alternative to the attitudes of life that exist in their own community; and the development of a process of influence with society outside it, which will culminate in the formation of new values that are universally accepted by both parties (Wahid: 1974).

Islamic boarding school research during this period is called the pioneering period or the period of searching for identity, because previously there were no adequate research results on Islamic boarding schools. The results of Geertz's research on Santri, Priyayi and Abangan,



although not explicitly researching Islamic boarding schools, provide an initial picture of Islamic boarding schools. The interest of Islamic boarding school researchers only emerged after the results of research on Islamic Boarding School Profiles were published by LP3ES in 1974. Apart from that, amidst the limitations of researchers in understanding the world of Islamic boarding schools, KH. Abdurrahman Wahid started introducing the cultural identity of Islamic boarding schools through his writing about "Pesantren as a Sub-Culture". This work inspired many researchers to research Islamic boarding schools in the following period, both researchers who were mostly academics, from abroad and within the country.

### **Research on Islamic Boarding Schools during the Development Period**

Karel A. Steenbrink (1974) produced a dissertation on Islamic Boarding Schools, Madrasahs, Schools: Recent Ontwikkelingen In Indonesia. With a historical approach, Steenbrink succeeded in photographing the development of Islamic boarding schools from the Dutch colonial era to the era of Indonesian independence, namely from the pure Islamic boarding school education system using the sorogan and bandongan methods to the development of the madrasa and public school education systems.

Hiroko Horikoshi (1976) successfully presented a dissertation on A Traditional Leader in a Time of Change: The Kijaji and Ulama in West Java. Anthropologically, Horikoshi conducted a study on the role of Kiai Yusuf Tajri in Singaparna Tasikmalaya in the process of social change. He shows that kiai can play a creative role in social change. Kiai does not wish to reduce the impact of the changes that are occurring, but instead pioneers social change in his own way. Kiai does not filter information, but offers a real change agenda that suits the needs of the community. Kiai fully plays a role in the process of social change, precisely because he understands that this change is an inevitable "sunnatullah". The problem for him is how the need for change can be met without destroying the existing social fabric, but instead utilizing these social fabrics as procedures and mechanisms for idealized social change..



Zamakhsyari Dhofier (1980), an Indonesian scholar who studied at the Australian National University in Canberra, Australia, succeeded in presenting his dissertation work on *The Pesantren Tradition: A Study of the Role of the Kiai in Maintenance of the Traditional Ideology of Islam in Java*, becoming a monumental research work. With an anthropological approach, Dhofier was able to describe in detail the efforts made by the kiai to maintain Islamic boarding school traditions. Apart from that, his detailed description of the values, outlook on life, and elements in Islamic boarding school life, really helps future researchers learn more about the anatomy of Islamic boarding school life as an Islamic educational institution. Because the content of the religious discussion is quite intense, Professor Michael Morony from UCLA commented that Dhofier's work deserves to be included in the area of Islamic studies.

Manfred Ziemek (1983) German scholar also produced a dissertation on *Islamic Boarding School Bildung In Sozialen Wandel*. Ziemek's work not only describes Islamic boarding schools as Islamic educational institutions, but also provides an analytical review of the role and function of these institutions in the community development process, especially rural communities. Ziemek sees that Islam has educational and social potential in Indonesia. He tries to describe educational practices that occur at the rural level and explains the existence of traditional Islamic boarding schools as centers of development in the fields of education, politics, culture, social and religion.

From McGill University, Iik Arifin Mansurnoor conducted research on *Islam in an Indonesian World: Ulama of Madura* (1987). In contrast to Dhofier and other researchers, Mansurnoor places the ulama in the context of Madura's rural development. Mansurnoor shows that the position of ulama in the structure of rural Madurese society changes in the face of changes in centers of power. As a result of poor natural conditions, for a long time, the influence of the central government was less pronounced. This situation has allowed the ulama to establish themselves firmly in positions as local leaders, without any other competing centers of power. It's just that the situation changed when government programs reached this area.



During the development period, Islamic boarding school researchers from domestic universities included Mastuhu, M. Ridlwan Nasir, and M. Bahri Ghazali. Mastuhu dissertation (1989) studied the dynamics of the Islamic boarding school education system. With multi-site studies, Mastuhu examined six Islamic boarding schools as the object of his study, namely: An-Nuqayah Guluk-Guluk Islamic Boarding School Sumenep, Salafiyah Syafi'iyah Islamic Boarding School Situbondo, Darussalam Islamic Boarding School Blok Agung Banyuwangi, Karangasem Muhammadiyah Islamic Boarding School Paciran Lamongan, and Darussalam Modern Islamic Boarding School Gontor Ponorogo. Mastuhu tries to explain the elements contained in the Islamic boarding school education system and reveal the noble values contained in these elements; which of them need to be developed, maintained, changed, and perfected or corrected first before being developed in the national education system.

M. Ridlwan Nasir (1995) presented a dissertation on the Dynamics of the Education System: Studies in Islamic Boarding Schools in Jombang Regency, East Java. In contrast to Mastuhu's work, Nasir conducted a multi-case study on six Islamic boarding schools as the object of his study, namely: Mambaul Ma'arif Islamic Boarding School Denanyar Jombang, Darul Ulum Rejoso Paterongan Islamic Boarding School Jombang, Bahrul Ulum Islamic Boarding School, Tambak Beras Jombang, Salafiyah Syafi'iyah Islamic Boarding School Tebuireng Jombang. Nasir tries to explain the dynamics of the Islamic boarding school education system (sorogan and wetonan), the madrasa system, and the public school system.

M. Bahri Ghazali (1995) successfully presented a dissertation on Environmental Development in Society: Case Study of the An-Nuqayah Islamic Boarding School in Raising Environmental Awareness in Guluk-Guluk Sumenep, Madura. This dissertation is the first Islamic boarding school research on the environment.

Apart from several dissertation works, important research works and contemporary Islamic boarding school issues were presented. Sukamto (1992) published research work on Kiai Leadership in Islamic Boarding Schools: The Case of the Darul 'Ulum Jombang Islamic Boarding School. Imron Arifin (1993) published research work on Kyai Leadership: The Case of the



Tebuireng Jombang Islamic Boarding School. Apart from that, contemporary issues about Islamic boarding schools can be found in the works of: Abdurrahman Wahid, M. Dawam Rahardjo, Manfred Oepen and Karcher Wolfgang, Martin van Bruinessen and Nurcholish Madjid's work about Bilik-bilik Pesantren: A Travel Portrait.

A number of Islamic boarding school research works during the development period have become references for various Islamic boarding school studies, because their studies are in-depth and comprehensive according to their respective scientific perspectives, such as Dhofier from a socio-anthropological perspective, Steenbrink from a historical perspective, Horikoshi from an anthropological perspective, Ziemek from a sociological perspective, Mansurnoor from an Islamic studies perspective, and Mastuhu from an educational sociology perspective.

Islamic boarding school research work during the pioneering and development periods apparently continued to be developed by Islamic boarding school researchers afterwards, namely during the reform period, along with the increasing enthusiasm of Islamic boarding school researchers and the number of doctoral candidates who were interested in Islamic boarding school research..

### **Research on Islamic Boarding Schools during the Reformation Period**

The period of Islamic boarding school research reform was legally marked by the Amendment to the 1945 Constitution, article 31, which then had implications with the promulgation of Law no. 20 of 2003 concerning the National Education System. The National Education System Law is a milestone in the government's recognition of Islamic boarding schools. After that, it is further explained in Government Regulation no. 55 of 2007 concerning Religious Education and Religious Education, and Minister of Religion Regulation no. 13 of 2014 concerning Islamic Religious Education, as well as Minister of Religion Regulation no. 71 of 2015 concerning Ma'had Aly. The strength of the legal umbrella for the existence of Islamic boarding schools fosters the development of Islamic boarding school institutions and Islamic boarding



school research work which is able to answer questions about the role of Islamic boarding schools in responding to changing times, changes in policy and changes in community expectations.

During this reform period, Islamic boarding school research work increased. Some names of Islamic boarding school researchers during the early reform period include: Abd. Halim Soebahar, Moh. Ali Aziz, Achmad Patoni, Azmil Tayeb and Ali Anwar.

Abd. Halim Soebahar presents his dissertation work on Islamic Boarding Schools in Madura: A Study of the Leadership Transformation Process at the End of the XX Century. Using multi-site studies, Soebahar researched five Islamic boarding schools, namely: Syaikhona Kholil Bangkalan Islamic Boarding School, At-Taraqqi Islamic Boarding School Sampang, Banyuanyar Pamekasan Islamic Boarding School, An-Nuqayyah Guluk-Guluk Islamic Boarding School Sumenep, and Al-Amien Prenduan Islamic Boarding School Sumenep. Soebahar examines the transformation process of Islamic boarding school leadership from: leadership competence, its influence on innovation in the Islamic boarding school education system, and why the transformation process occurs in Islamic boarding schools. Achmad Patoni (2007) studied the role of Islamic boarding school kiai in political parties, Azmil Tayeb (2016), and Ali Anwar (2008) studied educational reform at the Lirboyo Kediri Islamic boarding school. Apart from that, it is interesting to study further the research results of Musahadi (2012) on the Dynamics of the Study of Islamic Law in Islamic Boarding Schools: Study of Liberal Elements in the Study of Fiqh in Ma'had Aly Salafiyah Syafiiyah Sukorejo Situbondo, Abd. Muqit, and Marwan Salahuddin (2013) regarding the Mu'ilah Islamic Boarding School Policy and its Realization at the Islamic College Pondok Termas Pacitan. Apart from that, the results of Abdullah Shodiq's dissertation research (2017) on Curriculum Development for the Mu'ilah Islamic Boarding School: Multisite Study of the Sidogiri Islamic Boarding School's Madrasah Aliyah and the Pasuruan Salafiyah Islamic Boarding School's Madrasah Aliyah are very important as a reference for the development of the Mu'ilah Islamic Boarding School, because these two Islamic boarding schools are very influential.

The development of Islamic boarding school research has become more conducive and enthusiastic after the promulgation of Republic of Indonesia Law No. 18 of 2019 concerning



Islamic Boarding Schools, Presidential Regulation of the Republic of Indonesia no. 82 of 2021 concerning Funding for the Implementation of Islamic Boarding Schools. Republic of Indonesia Minister of Religion Regulation No. 30 of 2020 concerning the Establishment and Implementation of Islamic Boarding Schools, Regulation of the Minister of Religion of the Republic of Indonesia No. 31 of 2020 concerning Islamic Boarding School Education, and Regulation of the Minister of Religion of the Republic of Indonesia no. 32 of 2020 concerning Ma'had Aly.

Several names of Islamic boarding school researchers during the reform period, especially after Law Number 18 of 2019 concerning Islamic Boarding Schools, are important to mention because of their interesting and distinctive research variants, such as research on formal education typical of Islamic boarding schools known as Ma'had Aly, Formal Early Education, and Mu'ilah Education. Research on Learning System Innovation, and special research on Islamic Boarding School Education after Law Number 18 of 2019.

Ali Wafa, Sufirmansyah, Asmuki, Luluk Maktumah, Halimah, Rikhlatul Ilmiah and Badrul Mudarris successfully presented a dissertation research work on Ma'had Aly. Ali Wafa examines Ma'had Aly: Continuity, Discontinuity and Change: Services of Ma'had Aly Salafiyah Syafi'iyah Sukorejo Situbondo, Ma'had Aly Nurul Jadid Probolinggo and Ma'had Aly Nurul Qadim Probolinggo. Sufirmansyah, examines the Construction of Islamic Education in Ma'had Aly: Phenomenological Study in Ma'had Aly Hasyim Asy'ari Tebuireng Jombang and Ma'had Aly Lirboyo Kediri, Asmuki examines Multicultural Progressive Learning of Fiqh and Ushul Fiqh in Ma'had Aly salafiyah Syafiiyah Sukorejo Situbondo, Luluk Maktumah, Development of a Typical Islamic Boarding School Curriculum: Multisite Study Ma'had Aly Salafiyah Syafiiyah Sukorejo Situbondo and Ma'had Aly Hasyim Asy'ari Tebuireng Jombang, Rikhlatul Ilmiah, and Badrul Mudarris examine Mudir Leadership in Developing Ma'had Performance Aly: Multisite Study of Ma'had Aly Nurul Qarnain Jember and Ma'had Aly Nurul Qadim Probolinggo.

Abd. Muis, Imron Fauzi, Syamsul Arifin and Sulaiman succeeded in presenting a dissertation research work on Formal Early Education and Mu'ilah Education Units which are the characteristics of formal Islamic boarding school education. Abd. Muis examines the development



of the Ulya Formal Early Education Curriculum in PDF Ulya Baitus Sholihin Genggong Probolinggo, PDF Ulya Al-Mahrusiyah Lirboyo Kediri, and PDF Ulya Nurul Qadim Paiton Probolinggo, Imron Fauzi examines the Development of Educators in the Mu'ilah Education Unit at the Al-Amien Islamic Boarding School, Sumenep and the Sidogiri Pasuruan Islamic Boarding School, Syamsul Arifin studied the Integration Management of the Madrasah Diniyah Takmiliyah Curriculum in the Formal Education Unit of the Islamic Boarding School: Multisite Study of the Kyai Syarifuddin Islamic Boarding School Lumajang and the Nurul Jadid Islamic Boarding School Probolinggo, and Sulaiman's work on Transformation of the Madrasah Diniyah Wustha Curriculum in Islamic Boarding Schools: Multisite Study of the Walisongo Mimbaan Islamic Boarding School Situbondo and the Syafiiyah Salafiyah Islamic Boarding School, Sukorejo, Situbondo.

Suheri (2020) and Agus Fawait (2020) as graduates of the State University of Malang succeeded in designing an innovative Islamic boarding school learning system, as are the results of the study by Riswadi and Zen Amrullah (2023). Suheri about Adversity Learning for Santri at the Kunuuzul Imam Kauman Islamic Boarding School and the Nurul Burhan Bondowoso Student Islamic Boarding School, Agus Fawait about Self-Regulation Strategies in Studying the Yellow Book at Islamic Boarding Schools, and Riswadi and Zen Amrullah about "Transformation of Pesantren Academic Tradition: A Study of Ma'had Aly Learning Innovations". Suheri's research results on Islamic boarding schools have been published in reputable journals indexed Q2 and Agus Fawait's writings have been published in Q3.

Apart from that, Finadatul Wahidah (2022) and Dhian Wahana Putra (2022) succeeded in formatting entrepreneurial leadership oriented towards the economic independence of Islamic boarding schools, while research by Dede Husni Mubarak (2020) and Siti Qomala Hayati (2021) succeeded in exploring in depth Islamic boarding school financing and governance transformation. financial management based on good governance in Islamic boarding schools.

### **Implications for Future Islamic Boarding School Research**



Atmari's research is interesting to study in more depth as material for reflection as well as to see the perspective of future Islamic boarding school research. His study on Islamic Boarding School Education after Law Number 18 of 2019: Study of Governance and Strategy for Mainstreaming Islamic Boarding Schools in Indonesia, is enough to inspire further study, because this law has been further elaborated in more operational provisions into Presidential Regulations, Ministerial Regulations Religion, Regional Regulations of East Java Province and Regulations of the Governor of East Java. Apart from that, many research works and books have been published.

Therefore, the following three points can be used as a perspective to see the implications for future Islamic boarding school research. Firstly, Atmari's research is interesting to study in more depth, because the law has been further elaborated in more operational provisions into Presidential Regulations, Minister of Religion Regulations, East Java Province Regional Regulations and East Java Governor Regulations. So, juridically, Islamic boarding schools will experience many innovations and changes that will make Islamic boarding school researchers increasingly have many choices of research focus, including policy research and the impact of these policies.

Second, when East Java Regional Regulation No. East Java Province was passed. 3 of 2022 concerning Facilitation of Islamic Boarding School Development and East Java Governor Regulation No. 43 of 2023 concerning Implementing Regulations for East Java Province Regional Regulation no. 3 of 2022 concerning Facilitation of Islamic Boarding School Development. With the strength of the Islamic boarding school legal umbrella, it turns out that it has had an impact on the progressivity of Islamic boarding school research and the development of Islamic boarding school institutions, such as Ma'had Aly, Formal Early Education and Mu'ilah Education in East Java recorded the most compared to other provinces in Indonesia.

If the number of Ma'had Aly Marhalah Ula (M1) in Indonesia is 79 institutions, then 31 institutions are in East Java, namely Marhalah Ula (M1) Ma'had Aly is found in: (1) Ma'had Aly Salafiyah Syafiiyah Sukorejo Situbondo, (2) Ma'had Aly Hasyim Asy'ari Tebuireng Jombang, (3) Ma'had Aly Lirboyo Kediri, (4) Ma'had Aly At-Tarmasi Termas Pacitan, (5) Ma'had Aly As-



Sunniyyah Kencong Jember, ( 6) Ma'had Aly Al-Fitrah Surabaya, (7) Ma'had Aly Darussalam Blokagung, (8) Ma'had Aly Al-Hasaniyah Senori Tuban, (9) Ma'had Aly Zainul Hasan Genggong Probolinggo, (10) Ma 'had Aly Nurul Jadid Paiton Probolinggo, (11) Ma'had Aly Nurul Qarnain Jember, (12) Ma'had Aly PP Al-Falah Ploso Kediri, (13) Ma'had Aly Al-Zamachsyari Gondanglegi Malang, (14) Ma 'had Aly Al-Ibrohimy Gresik, (15) Ma'had Aly An-Nur 1 Malang, (16) Ma'had Aly An-Nur 2 Malang, (17) Ma'had Aly Al-Hidayah Tuban, (18) Ma 'had Aly Asy-Syamsuriyah Tuban, (19) Ma'had Aly Sunan Bejagung Tuban, (20) Ma'had Aly Manbaul Ma'arif Denanyar Jombang, (21) Ma'had Aly Tarbiyatun Nasyi'in Gorang Jombang, (22) Ma 'had Aly Tapa'nah Bangkalan, (23) Ma'had Aly Nurul Kholil Bangkalan, (24) Ma'had Aly Cokrokertopati Magetan, (25) Ma'had Aly Nurul Qadim Probolinggo, (26) Ma'had Aly Nurul Islam Jember , (27) Ma'had Aly Darul Ihya' Li Ulumuddin Bangil, (28) Yusuf Masyhar PP Madrasatul Qur'an Jombang, (29) Ma'had Aly Darul Ulum Rejoso Paterongan Jombang, (30) Ma'had Aly Salafiyah Pasuruan, and (31) Ma'had Aly PP Sidogiri, Pasuruan (AMALI Data, 19 May 2024), and if Ma'had Aly Marhalah Tsaniyah (M2) in Indonesia there are 4 institutions, then 3 institutions are in East Java, namely Marhalah Tsaniyah (M2 ) Ma'had Aly is found in: (1) Ma'had Aly Salafiyah Syafiiyah Sukorejo Situbondo; (2) Ma'had Aly Hasyim Asy'ari Tebuireng Jombang; and (3) Ma'had Aly Lirboyo Kediri (AMALI Data, 19 May 2024). If there are 70 institutions in Formal Early Education in Indonesia, then 41 of them are in East Java, namely 41 PDF consisting of 25 PDF Ulya and 16 PDF Wustha. The Ulya PDF is : (1) PDF Ulya Al-Hidayah Tuban, (2) PDF Ulya Al-Ma'arif Bangkalan, (3) PDF Ulya Al-Mahrusiyah Kediri, (4) PDF Ulya Assasul Muttaqin Sumenep, (5) PDF Ulya Cokrokertopati Magetan, ( 6) PDF Ulya Darul Jihad Pamekasan, (7) PDF Ulya Fathul Ulum Jombang, (8) PDF Ulya Nurul Jadid Probolinggo, (9) PDF Ulya Nurul Cholil Bangkalan, (10) PDF Ulya Nurul Qadim Probolinggo, (11) PDF Ulya Nurul Syabab Sumenep, (12) PDF Ulya Sumeleh Raudhatul Arifin Malang, (13) PDF Ulya Zainul Hasan Probolinggo, (14) PDF Ulya Riyadhul Quran Mojokerto, (15) PDF Ulya As-saadat Ambunten Sumenep, (16) PDF Ulya Al - Jayadi Madiun, (17) PDF Ulya Muhadhoroh Asy-syamsuriyah Tuban, (18) PDF Ulya At-Tahtdzib Jombang, (19) PDF Ulya Hasanul Mukmin Malang, (20) PDF Ulya Al-Islah Tuban, (21) PDF



Ulya Darun Najah Malang, (22) PDF Ulya Darul Muttaqin Malang, (23) PDF Ulya Al-Kholiliyah Bangkalan, (24) PDF Ulya At-Tahdzib Jombang, and (25) PDF Ulya As-saad Sumenep. The PDF Wustha are: (1) PDF Wustha Al-Fitrah Surabaya, (2) PDF Wustha Nurul Qadim Probolinggo, (3) PDF Wustha Nurul Cholil Bangkalan, (4) PDF Wustha Al-Ma'arif Bangkalan, (5) PDF Wustha Cokropasopatim Magetan, (6) PDF Wustha Al-Hidayah Tuban, (7) PDF Wustha Nurul Jadid Probolinggo, (8) PDF Wustha Fathul Ulum Jombang, (9) PDF Wustha Uswal Al-Futuhiyyah Banyuwangi, (10) PDF Wustha Muhadlorah Asy- Syamsuriyah Tuban, (11) PDF Wustha Al-Hasanul Mukmin Malang, (12) PDF Wustha Al-Ishlah Tuban, (13) PDF Wustha PP Salafiyah As-Saad Sumenep, (14) PDF Wustha Riyadhul Qur'an Mojokerto, (15) PDF Wustha Darul Muttaqin Malang, and (16) PDF Wustha At-Tahdzib Jombang, and if there are more than 100 Islamic Boarding Schools in Indonesia, then 27 of them are in East Java namely 27 Mu'ilah Islamic Boarding Schools, consisting of 18 Salafiyah Islamic Boarding Schools and 9 Ashriyah/Mu'allimin Islamic Boarding Schools. The 18 Salafiyah Islamic Boarding Schools are: (1) Lirboyo Islamic Boarding School Kediri, (2) Sidogiri Pasuruan Islamic Boarding School, (3) Tremas Pacitan Islamic Boarding School, (4) Pasuruan Salafiyah Islamic Boarding School, (5) Miftahul Muftadiin Nganjuk Islamic Boarding School, (6) Al-Hamidy Banyuwangi Pamekasan Islamic Boarding School, (7) Darussalam Islamic Boarding School Kencong Kediri, (8) Tebuireng Islamic Boarding School Jombang, (9) Gedongsari Nganjuk Islamic Boarding School, (10) Tarbiyatusshibyan Islamic Boarding School Jombang, (11) Miftahul Ulum Islamic Boarding School Madura, (12) Maqnaul Ulum Islamic Boarding School Jember, (13) Islamic Boarding School Langitan Tuban, (14) Sabilussalam Islamic Boarding School Sampanmg Madura, (15) Manbaul Hikam Islamic Boarding School Blitar, (16) Nurul Qarnain Islamic Boarding School Jember, (17) Al-Falah Ploso Islamic Boarding School Kediri, and (18) Darussalam Islamic Boarding School Blokagung Banyuwangi. Apart from that, the 9 Ashriyah/Mu'allimin Islamic Boarding Schools are: (1) Darussalam Islamic Boarding School Gontor Ponorogo, (2) Al-Amien Prenduan Islamic Boarding School Madura, (3) Baitul Arqom Islamic Boarding School Jember, (4) Al-Masduqiyah Islamic Boarding School Probolinggo, (5) Al-Ishlah Islamic Boarding School Bondowoso, (6) Taman



Baru Madura Islamic Boarding School, (7) Darul Istiqamah Bondowoso Islamic Boarding School, (8) Al-Barokah Nganjuk Islamic Boarding School, and (9) Matlabul Ulum Madura Islamic Boarding School... Seeing the fact that in East Java there are more new Islamic boarding school institutions, thereby spurring the growth of Islamic boarding school researchers and interesting research focuses as a result of the growth and development of new Islamic boarding school institutions.

Third, from the perspective of research focused on the pioneering period, the development period and the reformation period, the implications for future Islamic boarding school research become clearer. During the pioneering period, the study focused more on designing the profile and identity of the Islamic boarding school, as was done by Geertz, LP3ES researcher and KH. Abdurrahman Wahid. During the development period, studies were more focused based on the scientific methodology used, such as Steenbrink studying Islamic boarding schools from a historical perspective, Dhofier studying Islamic boarding schools from an anthropological sociological perspective, Ziemek studying Islamic boarding schools from a sociological perspective, Horikoshi studying Islamic boarding schools from an anthropological perspective and Mastuhu studying Islamic boarding schools from an educational sociology perspective. . Meanwhile, during the reform period, the focus of Islamic boarding school studies was more varied, especially after the amendments to the 1945 Constitution, Law no. 20 of 2003 and after the enactment of Law no. 18 of 2019 concerning Islamic Boarding Schools which follows a number of operational provisions. This perspective will inspire Islamic boarding school researchers to have many focus choices based on the results of previous studies.

## **Conclusion**

The results of this research show that the periods of Islamic boarding school research can be mapped from the first several periods, namely research in the Islamic boarding school pilot period which laid the foundation for Islamic boarding school components and variables. During the pioneering period, research focused more on designing the profile and identity of Islamic boarding



schools, as was done by Geertz, LP3ES researcher and KH. Abdurrahman Wahid. The Second Research Period is development that focuses on Islamic boarding school systems, values and culture. Researchers at the three Islamic boarding schools during the reform period looked a lot at the relationship between Islamic boarding schools, schools and madrasas, including the relationship between Islamic boarding schools and the environment and government.

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