Jurnal Ilmiah Profesi Pendidikan
Volume 11, Nomor 4, Novemver 2026
ISSN (Print): 2502-7069; ISSN (*Online*): 2620-8326

Strategies for Strengthening Islamic Boarding School Management: Overcoming Regulatory Gaps in the Implementation of Law Number 18 of 2019

Siti Sakdiyah[1]*, Muhammad Munadi[2], M. Fahmi Rofiudlofir. AK[3]
[1,2]UIN Raden Mas Said Surakarta, Indonesia
[1,3]UIN Siber Syekh Nurjati Cirebon, Indonesia
*Corresponding Author: sitisakdiyah@uinssc.ac.id

Article History
Received : June 27th, 2026
Revised : September 26th, 2026
Accepted : October 27th, 2026

Abstract: Law Number 18 of 2019 on Islamic Boarding School *(pesantren)* serves as an important legal foundation in strengthening state recognition of the existence and function of *pesantren* within the national education system. However, its implementation still faces gaps between regulatory substance and actual *pesantren* conditions, particularly regarding policy synchronization, administrative requirements, resource availability, and access to government coaching and support. This study aims to analyze the implementation of Law Number 18 of 2019, identify regulatory gaps, and analyze its implications for *pesantren* governance in Indonesia. The study employed a library research method with descriptive analysis. Data were obtained from relevant laws and regulations, books, and journal articles. The findings indicated that the implementation of the *Pesantren* Law has strengthened institutional legitimacy and encouraged transparency, accountability, effectiveness, and professionalism in *pesantren* governance. Nevertheless, gaps remain in the form of weak central–regional synchronization, administrative requirements that do not align with traditional pesantren characteristics, disparities in access to assistance, as well as human resource and technological limitations. These conditions drive changes in institutional structure, financial management, human resources, and curriculum. Strengthening governance needs to be achieved through regulatory harmonization, capacity building for administrators, professional management, inter-*pesantren* networking, and the utilization of adaptive technology.

Keywords: Islamic Boarding School Management, Islamic Boarding School Law, Policy Implementation, Regulatory Gap.

INTRODUCTION

Pesantren or Islamic Boarding School is the oldest Islamic educational institution in Indonesia that has a strategic role in forming the character of society, strengthening religious education, and becoming a center for social empowerment based on Islamic values (Hosaini et al., 2024; Jannah & Mulia, 2025). The existence of pesantren is not only seen as a traditional educational institution, but also as an important part of the national education system that makes a large contribution to human resource development and the strengthening of religious moderation in Indonesia (Fatih, 2024; Zibbat & Hariri, 2024). In its development, pesantren is able to survive in the middle of the flow of educational modernization while continuing to maintain its identity, scientific tradition, and characteristic pesantren culture based on religious values, independence, and service to society (Irwan et al., 2026).

State recognition of the existence of pesantren has become stronger with the birth of Law Number 18 of 2019 on Pesantren as a formal legal basis for the implementation and development of pesantren in Indonesia (Ghofarrozin & Janah, 2021). The law became an important milestone in the history of Islamic education because for the first time pesantren obtained clear legal legitimacy in the national education system. In the regulation, it is emphasized that pesantren has education, proselytization *(dakwah),* and community empowerment functions that need to receive support from the central government and local governments through guidance, funding, facility and infrastructure facilitation, and institutional strengthening of pesantren.

As a follow-up to the implementation of the Pesantren Law, the government issued several derivative regulations in the form of Minister of Religious Affairs Regulation Number 30 of 2020

on the Establishment and Implementation of Pesantren, Minister of Religious Affairs Regulation Number 31 of 2020 on Pesantren Education, and Minister of Religious Affairs Regulation Number 32 of 2020 on Ma'had Aly. The presence of these derivative regulations aims to clarify the implementation mechanisms of pesantren policies, starting from institutional legality aspects and educational systems to pesantren administrative governance. However, the implementation of these various regulations in practice still faces various challenges, especially related to the gap between regulatory substance and the real conditions of pesantren in the field (Aini et al., 2025).

Regulatory gaps in the implementation of the Pesantren Law are visible from the suboptimal policy synchronization between the central government and local governments in managing pesantren. In addition, there are still disparities in access to assistance, administrative legality, and institutional strengthening between pesantren located in urban and rural areas (Delvia et al., 2025). Pesantren with adequate resources tend to find it easier to adapt to government administrative and regulatory demands, while traditional pesantren in certain areas still experience difficulties in meeting the modern governance standards set in government policies (Aini et al., 2025). This condition shows that the implementation of pesantren regulations has not fully run evenly and effectively.

Besides the problem of regulatory gaps, the implementation of the Pesantren Law also impacts changes in pesantren governance in Indonesia. Pesantren that were previously managed traditionally are now required to apply modern governance principles such as transparency, accountability, effectiveness, and professionalism in institutional management (Asyhari & Budianto, 2025). These changes cover institutional administrative aspects, financial management, reporting systems, and the strengthening of pesantren human resources. On one hand, governance modernization becomes an important step to increase the institutional quality of pesantren so they are able to compete and obtain optimal government support. But on the other hand, some pesantren still face obstacles in adjusting pesantren management traditions to modern bureaucratic demands due to human resource limitations and the lack of policy implementation mentoring (Khoeron et al., 2025).

In the perspective of public policy implementation, the success of a policy is strongly influenced by policy communication, resource availability, implementer readiness, and the suitability of bureaucratic structures with the social conditions of society (Mansur, 2021). Incompatibility between regulatory content and the social institutional conditions of pesantren can cause policy implementation to run suboptimally, thus raising various problems in pesantren institutional governance. Therefore, the implementation of the Pesantren Law requires a more adaptive and contextual approach so that the implemented policy can answer the needs of pesantren without eliminating the unique characteristics of pesantren as an Islamic educational institution based on traditions and religious values.

Based on this description, this study is important to do to analyze the implementation of Law Number 18 of 2019 on Pesantren, specifically related to regulatory gaps and their implications for pesantren governance in Indonesia. This study is expected to be able to make an academic contribution to the development of Islamic education policy studies as well as serve as evaluation material for the government and pesantren managers in strengthening professional and adaptive pesantren governance, while still maintaining the identity and values unique to pesantren.

METHODS

The approach used in this study is the library research method, where the entire series of research centers on tracing and analyzing written sources (Nazir, 2013). This study is focused on descriptive analysis, where the data will be described, analyzed, and discussed to obtain a clear understanding of the collected library data (AK et al., 2022). The process of this study is carried out through a series of structured and systematic steps, starting with the primary literature step, namely various laws and regulations on pesantren, and secondary literature, ranging from books to scientific journal articles that have strong relevance to the topic raised. After the data is collected, a deep review process and interpretation of the data and information are conducted to synthesize accurate conclusions in accordance with the scope of the discussion.

FINDINGS AND DISCUSSION

Educational Policy Implementation: Dynamics of the Pesantren Law Execution in Indonesia

The birth of Law No. 18 of 2019 on Pesantren became a form of official state recognition of the existence of pesantren in Indonesia. This regulation provides a strong legal basis for pesantren, which have long played an important role in shaping character, teaching religion, and caring for society (Hosaini et al., 2024; Jannah & Mulia, 2025). Before this regulation existed, the legal status of pesantren was often unclear. As a result, pesantren found it difficult to access financial aid, facilities, and diploma equivalence for their graduates. This Law emphasizes that pesantren are an important part of human resource development and the strengthening of religious tolerance in Indonesia (Fatih, 2024; Zibbat & Hariri, 2024). This recognition covers three main roles of pesantren, namely education, proselytization (dakwah), and community empowerment (Ghofarrozin & Janah, 2021).

As implementing regulations of the Pesantren Law, the government issued several Minister of Religious Affairs Regulations (PMA), such as PMA No. 30 of 2020 on the Establishment and Implementation of Pesantren, PMA No. 31 of 2020 on Pesantren Education, and PMA No. 32 of 2020 on Ma'had Aly (Maskuri, 2024). These regulations explain technical procedures, ranging from pesantren permit registration and lesson quality assurance to graduate equivalency through the Majelis Masyayikh and Dewan Masyayikh (Aini et al., 2025). Legally, these regulations help pesantren obtain their rights, such as access to the endowment fund, facilities, and guidance assistance from the central and local governments (Samudera, 2023).

The implementation of this policy can be seen through policy implementation theories from Edwards (1980) as well as Van Meter and Van Horn (1975). This theory looks at four main things: information delivery, resource availability, implementer attitudes, and bureaucratic workflow (Mansur, 2021). Based on existing studies, policy information has actually been conveyed well by the Ministry of Religious Affairs to Islamic mass organizations. However, that information often does not reach pesantren managers in the field completely (Siregar et al., 2025). Many pesantren caregivers in rural areas have not yet received complete explanations about how to register or the administrative requirements needed (Aini et al., 2025).

Resource and bureaucratic workflow issues also show varying results. Modern pesantren in urban areas are generally more prepared, so they adapt quickly by completing permit documents and registering in government data systems (Delvia et al., 2025). Conversely, traditional pesantren *(salafiyah)* that focus on classical Islamic texts *(kitab kuning)* often experience difficulties due to a lack of administrative staff and technology facilities (Khoeron et al., 2025). The attitude of pesantren managers is also diverse; some welcome it because they consider it an opportunity to grow, while others are hesitant because they worry government regulations could disturb the independence and tradition of pesantren (Ghofarrozin & Janah, 2021; Panut et al., 2021).

Currently, the implementation of the Pesantren Law in Indonesia is still in an adjustment period. The success of this regulation depends heavily on the ability of pesantren to maintain their original identity while meeting government standards (Irwan et al., 2026). In addition, its success is also determined by the readiness of regional Ministry of Religious Affairs Offices as well as a common understanding between the government as the rule maker and the kiai or pesantren caregivers as the implementers in the field (Aini et al., 2025; Mansur, 2021).

Educational Policy Gaps and Governance Asymmetries in Pesantren Administration

Although Law No. 18 of 2019 aims to provide equality for pesantren, various studies show that there are still gaps or obstacles in its implementation. These gaps occur in two aspects: the relationship between the central and local governments, and the mismatch between government regulations and the real conditions of pesantren in society (Aini et al., 2025; Lobubun et al., 2022).

Obstacles between the central and local governments are visible from the lack of policy integration (Lobubun et al., 2022). The Pesantren Law asks local governments to assist with funding and development through regional budgets (Ghofarrozin & Janah, 2021). However, most local governments have not yet created Regional Regulations *(Perda)* on Pesantren as their legal basis (Siregar et al., 2025). Without these Regional Regulations, local officials are hesitant

and afraid of breaking rules if they provide assistance funds to pesantren (Panut et al., 2021). As a result, the good intentions of the law do not run to their maximum potential at the regional level.

Another obstacle occurs because formal requirements in the Minister of Religious Affairs Regulations are less suited to the conditions of traditional pesantren (Aini et al., 2025). Operational permit requirements, such as land having to be under a foundation's name, standardized physical facilities, and rigid class divisions, often burden salafiyah pesantren (Maskuri, 2024). Many traditional pesantren stand on individual waqf land that has not been officially certified, and they use flexible learning methods without formal grade levels (Irwan et al., 2026). These complicated administrative requirements risk causing historically valuable pesantren to be ignored simply over permit-paperwork issues, even though they continue to contribute to educating society (Aini et al., 2025).

This problem is further worsened by differences in location and economic conditions (Delvia et al., 2025). Pesantren in urban areas and on Java Island find it easier to get information, legal assistance, and access to ministry funds (Aini et al., 2025). Conversely, pesantren in remote areas, outside Java Island, and in border regions struggle to get information and are rarely reached by guidance programs (Delvia et al., 2025). This difference in access risks concentrating assistance only on pesantren that are already administratively advanced, while pesantren that truly need assistance are missed instead (Aini et al., 2025).

These obstacles are also caused by derivative regulations that tend to treat all types of pesantren as the same (Sidiq & Widyawati, 2019). The government often forces formal school rules into the pesantren environment (Aini et al., 2025). This mismatch prevents the quality standards desired by the government from being achieved. In the field, there are still many pesantren that are reluctant to register officially because they consider the process too complicated (Ghofarrozin & Janah, 2021).

Regulatory Impacts on Institutional Governance and Educational Administration in Pesantren

The implementation of Law No. 18 of 2019 and its implementing regulations brings major changes to pesantren governance. This regulation encourages pesantren to move from a traditional governance system centered on the kiai toward a modern organizational system that is transparent, accountable, efficient, and professional (Asyhari & Budianto, 2025). These changes include improvements in administration, financial management, staffing arrangements, to curriculum development (Amaludin & Adaniyah, 2025; Annisa et al., 2025)

In terms of administration and institution, the new rules require pesantren to have clear organizational structures and divisions of labor (Asyhari & Budianto, 2025). The role of the kiai, who previously made all decisions, ranging from teaching materials to pesantren assets, is now starting to be divided among work units (Annisa et al., 2025). The formation of daily management, secretariats, and student data management units has become necessary to meet government data systems (Khoeron et al., 2025). This step makes the organization more orderly, although it still requires adjustment so as not to erode respect for the *kiai.*

In terms of finances, this regulation requires pesantren to record and report their finances openly and clearly (Annisa et al., 2025). Financial assistance from the national budget (APBN) or regional budgets (APBD) must be reported in accordance with applicable accounting standards (Panut et al., 2021). For pesantren that are ready, this rule increases public trust and opens up opportunities for cooperation with external parties. However, for pesantren lacking staff, these administrative demands become a heavy burden and create worry about legal mistakes (Aini et al., 2025)

In terms of human resources, this regulation changes the workload of Islamic teachers (Amaludin & Adaniyah, 2025). Pesantren educators who previously focused on teaching religious knowledge and guiding student morality must now also handle administrative duties, such as filling out ministry data applications, creating learning tools, and compiling evaluations (Amaludin & Adaniyah, 2025). This increase in administrative duties risks distracting teachers' focus from guiding students and teaching classical Islamic texts *(kitab kuning)* (Khoeron et al., 2025).

In terms of curriculum, the presence of formal tracks such as Ma'had Aly, Formal Diniyah Education, and Muadalah Educational Units requires the integration of classical Islamic text curricula with national education standards

(Maskuri, 2024). On one hand, this formalization makes it easier for pesantren graduates to continue university studies or look for work (Zibbat & Hariri, 2024). But on the other hand, this standardization risks limiting the flexibility of classic Islamic learning traditions that are usually flexible and not bound by formal school rules (Maskuri, 2024). These changes require pesantren to be clever at maintaining a balance between preserving original traditions and adapting to modern times (Asyhari & Budianto, 2025).

Strategies for Strengthening Pesantren Management

To resolve unsynchronized regulation problems and maximize the positive impacts of the Pesantren Law, integrated strategic steps are needed. These steps must involve the central government, local governments, Islamic mass organizations, and pesantren managers themselves (Ghofarrozin & Janah, 2021; Siregar et al., 2025).

The primary step focuses on accelerating the creation of regulations at the regional level through Regional Regulations (Perda) on Pesantren in all regencies/cities and provinces (Siregar et al., 2025). Local governments need to be encouraged to make Regional Regulations that govern the use of regional APBD budgets for education, proselytization *(dakwah),* and community empowerment functions in a sustainable manner (Panut et al., 2021). These regional rules must be flexible and in line with local conditions so that verification processes and assistance distribution do not burden traditional rural pesantren (Aini et al., 2025; Delvia et al., 2025).

The second step is to increase the capacity of pesantren managers through legal, administrative, and financial management training (Amaludin & Adaniyah, 2025; Siregar et al., 2025). The Ministry of Religious Affairs, State Islamic Universities (PTKIN), and NGOs need to provide direct training and mentoring for pesantren administrative staff (Yasir et al., 2024). This guidance focuses on filling out educational data systems, compiling financial reports, and managing waqf land certificates. That way, teachers are not burdened by paperwork and can remain focused on teaching (Khoeron et al., 2025). Strengthening professional pesantren governance can adopt the mechanisms of the Internal Quality Assurance System (*Sistem Penjamin Mutu Internal* / SPMI) and Institutional Self-Evaluation, as applied in educational service quality management to ensure the effectiveness, transparency, and sustainability of educational quality (AK et al., 2024).

The third step is to apply a combined management system that integrates the spiritual role of the kiai with modern management (Asyhari & Budianto, 2025). In this system, the kiai maintains the primary role as policy director and highest authority. Meanwhile, daily affairs, finances, and administration are handed over to a professional management team made up of alumni or experts. This method is proven effective in maintaining pesantren traditions while fulfilling the transparency requirements requested by the government (Annisa et al., 2025).

The fourth step is to build cooperative networks among pesantren. Large pesantren that are already administratively and economically advanced are advised to become mentors for smaller surrounding pesantren (Irwan et al., 2026). This form of cooperation can involve sharing management applications, exchanging business management experience, to assisting with operational permit processing (Annisa et al., 2025).

The fifth step is to utilize easy-to-use information technology in managing pesantren administration (Khoeron et al., 2025). The government needs to build a simple digital reporting system and provide internet networks for pesantren in remote areas (Delvia et al., 2025). With the right technology and flexible rules, pesantren management improvements can be realized evenly and efficiently without removing the unique character of pesantren as traditional Islamic education (Aini et al., 2025).

CONCLUSSION

The implementation of Law Number 18 of 2019 on Islamic Boarding Schools (*Pesantren*) has strengthened the recognition and legitimacy of *pesantren* within the national education system, as well as driven a shift toward more transparent, accountable, effective, and professional governance. However, its implementation continues to face various regulatory gaps—most notably weak synchronization between central and regional governments, administrative requirements ill-suited to the characteristics of traditional *pesantren*, disparities in access to information and assistance, and limitations in human resources and technology. These gaps

have direct implications for changes in institutional structure, financial management, administration, human resources, and the *pesantren* curriculum. Therefore, strengthening *pesantren* governance requires harmonizing central and regional regulations, building administrative capacity through training and mentoring, applying professional management while preserving the strategic role of the *kiai*, expanding inter-*pesantren* networks, and utilizing simple, adaptive information technology. In doing so, regulatory implementation can enhance governance professionalism and effectiveness without eroding the distinct identity, traditions, and core values of the *pesantren*.

REFERENCES

Aini, I. N., Romadhoni, M., & Sofyan, Ach. (2025). Implementation of the Islamic Boarding School Law in Pamekasan Regency: Analysis of Institutional Effectiveness and Independence. *Responsive: Jurnal Manajemen Pendidikan Islam*, *1*(4). https://doi.org/10.61166/responsive.v1i4.60

AK, M. F. Rofiudlofir., Khana, M. A., Yafrizal, M. V., & Ahmad, H. (2024). Implementation of Educational Service Quality Management at Teladan Kertasemaya Vocational High School Indramayu. *Jurnal Ilmiah Profesi Pendidikan*, *9*(1), 705–710. https://doi.org/10.29303/jipp.v9i1.2185

AK, M. F. Rofiudlofir., Yafrizal, Moch. V., & Irawan. (2022). Metodologi Penelitian Survei untuk Penelitian Manajemen Pendidikan Islam. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, *7*(1), 268–279. https://doi.org/10.48094/raudhah.v7i1.438

Amaludin, A., & Adaniyah, S. (2025). Transformasi Manajemen SDM di Pondok Pesantren: Antara Tradisi dan Inovasi. *Tadbir: Jurnal Manajemen Dakwah FDIK IAIN Padangsidimpuan*, *7*(2), 243–256. https://doi.org/10.24952/tadbir.v7i2.17084

Annisa, A., Nur Aznisyah, & Masyhuri, M. (2025). Analisis Konseptual Tata Kelola dan Tindak Lanjut Pengelolaan Pondok Pesantren Bani Huzaifah dalam Meningkatkan Transparansi dan Akuntabilitas. *Journal of Economic and Business Advancement*, *1*(2), 01–11. https://doi.org/10.65310/jd1kyp16

Asyhari, M. S., & Budianto, K. (2025). Integrasi Nilai-Nilai Tradisional dan Manajemen Modern dalam Transformasi Kelembagaan Pesantren: Studi Multi-Kasus Pada Pesantren Unggulan di Indonesia. *Imtiyaz: Jurnal Ilmu Keislaman*, *9*(4). https://doi.org/10.46773/cnmd9z40

Delvia, M., Samad, D., Mamad, F. S., Wahyuni, D., & Sartini, T. (2025). Evolusi Madrasah di Indonesia: Analisis Historis Komparatif terhadap Dinamika Kelembagaan, Kurikulum, dan Pedagogi (1945–2025). *Realita: Jurnal Penelitian Dan Kebudayaan Islam*, *23*(1), 239–260.

Edwards, G. C. (1980). *Implementing public policy*. Congressional Quarterly Pr.

Fatih, M. K. (2024). Peran Pesantren dalam Penguatan Moderasi Beragama di Indonesia. *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam*, *8*(2), 165–198. https://doi.org/10.58518/alamtara.v8i2.3180

Ghofarrozin, A., & Janah, T. N. (2021). Menakar Keberpihakan Negara terhadap Pesantren melalui Pengesahan UU Nomor 18/2019 tentang Pesantren. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, *10*(1), 1–18. https://doi.org/10.35878/islamicreview.v10i1.267

Hosaini, H., Subaidi, S., Hamzah, Muh. Z., Simbolon, N. Y., & Sutiapermana, A. (2024). Tawheed-Based Pedagogy: Empowering Islamic Education Through Community Engagement And Pesantren Tradition. *Journal Of Human And Education (JAHE)*, *4*(4), 353–360. https://doi.org/10.31004/jh.v4i4.1220

Irwan, M., Maskandi, L., Haritani, H., Murcahyanto, H., Saputra, R. H., & Ula, L. N. (2026). *Manajemen Pondok Pesantren: Teori, Praktik, dan Pengembangan Kelembagaan*. Hamzanwadi Press.

Jannah, M., & Mulia, M. (2025). Pesantren dan Peradaban Islam di Indonesia: Pilar Pendidikan dan Pembaharuan Pemikiran. *An-Nahdlah: Jurnal Pendidikan Islam*, *5*(1), 118–128. https://doi.org/10.51806/an-nahdlah.v5i1.732

Khoeron, K., Maftuhah, M., Tobroni, T., & Faridi, F. (2025). Tranformasi Kelembagaan Pesantren Tremas Adaptasi dan Inovasi di Era Digital. *PROGRESSA: Journal of*

Islamic Religious Instruction, *9*(1), 63–76. https://doi.org/10.32616/pgr.v9.1.501.63-76

Lobubun, M., Raharusun, Y. A., & Anwar, I. (2022). Inkonsistensi Peraturan Perundang-Undangan Dalam Penyelenggaraan Pemerintahan Daerah Di Indonesia. *Jurnal Pembangunan Hukum Indonesia*, *4*(2), 294–322. https://doi.org/10.14710/jphi.v4i2.294-322

Mansur, J. (2021). Implementasi Konsep Pelaksanaan Kebijakan dalam Publik. *AT-TAWASSUTH: Jurnal Ekonomi Islam*, *6*(2), 324. https://doi.org/10.30829/ajei.v6i2.7713

Maskuri, M. (2024). Implementasi Kebijakan Peraturan Menteri Agama Nomor 32 Tahun 2020 tentang Ma'had Aly: Antara Harapan dan Dilema. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, *18*(1), 148–164. https://doi.org/10.35316/lisanalhal.v18i1.148-164

Nazir, M. (2013). *Metodologi Penelitian*. Ghalia Indonesi. https://doi.org/978-623-255-107-7

Panut, P., Giyoto, G., & Rohmadi, Y. (2021). Implementasi Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren Terhadap Pengelolaan Pondok Pesantren. *Jurnal Ilmiah Ekonomi Islam*, *7*(2). https://doi.org/10.29040/jiei.v7i2.2671

Samudera, S. A. (2023). Undang-Undang Pesantren Sebagai Landasan Pembaruan Pondok Pesantren di Indonesia (Studi Kebijakan UU No. 18 Tahun 2019). *Fahima*, *2*(2), 186–200. https://doi.org/10.54622/fahima.v2i2.92

Sidiq, U., & Widyawati, W. (2019). *Kebijakan Pemerintah Terhadap Pendidikan Islam di Indonesia*. CV. Nata Karya.

Siregar, M. T. I., Romadhon, M. R., & Sholihah. (2025). Kebijakan Pemerintah Terhadap Pesantren: Studi Kritis terhadap UU No. 18 Tahun 2019. *Jurnal QOSIM : Jurnal Pendidikan Sosial & Humaniora*, *3*(3), 1016–1025. https://doi.org/10.61104/jq.v3i3.1816

Van Meter, D. S., & Van Horn, C. E. (1975). The Policy Implementation Process: A Conceptual Framework. *Administration & Society*, *6*(4), 445–488. https://doi.org/10.1177/009539977500600404

Yasir, M., Suhana, A., Ismail, D., Muhammad Amin, M., & Abdullah Lawang, K. (2024). Peningkatan Kualitas Tenaga Pengajar Pondok Pesantren Melalui Sosialisasi Pemahaman tentang Peraturan Perundang-Undangan. *IKHLAS: Jurnal Pengabdian Dosen Dan Mahasiswa*, *3*(2), 30–37. https://doi.org/10.58707/ikhlas.v3i2.988

Zibbat, M., & Hariri, A. (2024). Eksistensi Pendidikan Pesantren dalam Sistem Pendidikan Nasional Berdasarkan Undang-Undang Pesantren. *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman*, *11*(1), 103–117. https://doi.org/10.31102/alulum.11.1.2024.103-117