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# PKBM–PKPPS Dualism in Pesantren: Challenges of Collaborative Governance and IRE Innovation Toward SDG 4

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## Abstract

**Objective:** This study aims to analyze the policy contestation between PKBM and PKPPS in equality education in Islamic boarding schools. This research also formulates a more integrated reconstruction model of Islamic Religious Education (IRE) services to support the achievement of SDG 4. **Theoretical framework:** This study uses the Collaborative Governance framework from Ansell and Gash (2008). The framework emphasizes collaboration between stakeholders to address regulatory fragmentation and improve the effectiveness of education governance. **Literature review:** A literature review discusses the dynamics of equality education policies in Indonesia, especially the relationship between PKBM and PKPPS. The literature also highlights the dualism of regulations between ministries and their impact on pesantren governance and graduate recognition. **Methods:** This study uses a qualitative approach with a policy analysis method. The analysis focused on regulations related to PKBM and PKPPS to identify overlapping policies and their impact on pesantren education services. **Results:** The results of the study show that there is a regulatory dualism between the Ministry of Education and the Ministry of Religion. This condition triggers governance fragmentation, bureaucratic inefficiency, and inequality in the recognition of equality education graduates in Islamic boarding schools. **Implications:** This study emphasizes the importance of policy integration and cross-sectoral synergy in the management of pesantren education. The proposed collaborative model can strengthen education governance and equity while supporting the achievement of SDG 4. **Novelty:** The novelty of this research lies in the policy reconstruction model based on the five pillars of Collaborative Governance. This model is realized through a one-roof system that integrates EMIS and Dapodik and combines the yellow book curriculum with global competency standards.

**Keywords:** collaborative governance, pkbm-pkpps, pesantren tradisional, sdg 4, inovasi ire.

## INTRODUCTION

Pesantren, as the oldest Islamic educational institution in Indonesia have shown sociological resilience in transforming from a center of traditional scientific transmission to an entity that is adaptive to the national education system [1]. In the midst of negative stigma dynamics, ranging from sanitation issues to the challenge of radicalism, Islamic boarding schools remain strong by integrating non-formal education pathways as a strategic instrument to guarantee the constitutional rights of students [2]. The presence of PKBM and PKPPS

emerged as a response to the need for state recognition of the competence of students through equality diplomas. However, the author considers that the integration of the two is still stuck in administrative formalities. The presence of PKPPS should not only be a stamp of legality, but an instrument of pedagogical transformation that maintains the authenticity of Islamic boarding school values in the midst of modernization [3].

The evolution of the juridical foundation of PKPPS began in 2000 through the Joint Decree (SKB) of the Minister of National Education and the Minister of Religion Number 1/U/KB/2000 and Number MA/86/2000, which initiated the Compulsory Learning of Basic Education (Wajardikdas) program [4]. In the initial phase, this model resembles a package program with a limited general curriculum duration and no age limit for test takers. However, in order to strengthen managerial standards and academic quality, the regulation was updated through the Decree of the Director General of Islamic Education Number 3543 of 2018 [5]. This regulation officially changed the nomenclature of Wajardikdas to PKPPS, an education system that is more integrated and equivalent to national formal standards. Normatively, this transformation is in line with Permendikbud Number 4 of 2018 and is a manifestation of the mandate of the Sustainable Development Goals (SDGs) fourth point regarding inclusive and equitable quality education [6].

Globally, the trend of integrating non-formal education has been established through various instruments, such as *General Educational Development (GED)* in the United States, *Kominkan* in Japan, and *Community Learning Center (CLC)* in Thailand. The success of these international models, including the *Technical and Further Education (TAFE)* system in Australia that synergizes vocational skills with basic theory, should be a reference for Indonesia in optimizing the role of PKBM and PKPPS [7]. However, at the implementation level, the existence of these two institutions in the traditional pesantren ecosystem is often trapped in regulatory dualism and authority contestation. The overlap of authority between relevant ministries creates bureaucratic inefficiencies that trigger stagnation of IRE service innovation and hinder the *leapfrogging* of pesantren management towards international standards [8].

This *policy incoherence* widens the symbolic gap for pesantren graduates in accessing the global job market. If in developed countries non-formal education is managed integratively, then institutional dualism in Indonesia is an anomaly that demands a policy reorientation based on a *one-roof system* [9]. Conceptually, this research is based on a non-formal education development strategy that emphasizes functional-adaptive aspects for the independence of learning citizens. In contrast to previous studies that tend to view PKBM and PKPPS as separate administrative entities, this study synthesizes by positioning the two in a collaborative synergy space [10].

Based on literature search and mapping of previous research positions, there are significant gaps in the governance of non-formal education in the pesantren environment, as summarized in the following table:

**Table 1. Research Gap**

Study Aspects	Findings of Previous Research	Research Gap	Research Position
Management of non-formal education	Non-formal education is understood as functionally adaptive for the independence of learning citizens.	It has not been associated with the problem of PKBM-PKPPS policy dualism in the context of pesantren.	Linking non-formal education strategies with dualistic policy problems in pesantren
Relations between PKBM and PKPPS	PKBM and PKPPS are seen as separate administrative entities	There is no conceptual model that unites PKBM-PKPPS	Synthesizing PKBM-PKPPS as a collaboration space

		in a synergy framework	
<b>Non-formal education policy</b>	Sectoral and fragmented policies	There is no one-roof system framework that explains policy incoherence	Offering a one-stop system-based policy reorientation
<b>Graduates of Islamic boarding schools and the global job market</b>	Graduates of Islamic boarding schools experience a symbolic gap	The structural causes (policy incoherence) have not been dissected in depth	Dismantling the PKBM-PKPPS policy contestation as a causative factor
<b>Linkage to SDG 4</b>	SDG 4 studied in formal education	It has not been applied to the ecosystem of Salafi Islamic boarding schools and non-formal education.	Positioning PKBM-PKPPS collaboration as an instrument of SDG 4
<b>Governance model</b>	Governance is studied in general	There is no specific collaborative governance model for PKBM-PKPPS	Formulating a collaborative governance-based collaboration model
<b>IRE Services</b>	IRE services are partial and administrative	There has been no coherent and inclusive reconstruction of services	Formulating an integrated IRE service reconstruction model

Starting from the table above, it is clear that there is a disconnect between administrative policies and the reality of the pesantren ecosystem. Therefore, the *novelty* of this research lies in the reconstruction of the PKBM-PKPPS collaboration model as a strategic instrument for achieving the SDG 4 target in the salafy pesantren ecosystem through a *collaborative governance framework* [11]. The urgency of this research is to offer a solution to the administrative dichotomy that has been hampering the competitiveness of graduates. Based on this academic anxiety, this research is focused on two main goals: first, dissecting the anatomy of policy contestation between PKBM and PKPPS that triggers bureaucratic inefficiency; and second, formulating a model for reconstructing IRE services that is more coherent, inclusive, and in line with SDG 4 targets.

## LITERATURE REVIEW

Discourse on the position of pesantren in the national education system often relies on the capacity of this institution in negotiating identity. Afriyani et al emphasized that state recognition of Islamic boarding schools through non-formal education pathways is a strategic step in equalizing the competence of students [12]. However, this process often clashes with concerns about the erosion of the traditional character of pesantren. This tension is even more complex when pesantren are required to adjust to bureaucratic administrative mechanisms to obtain formal recognition. Astuti et al show that these adaptations often shift the focus of pesantren from classical scientific transmission to the fulfillment of rigid national standards [13].

The tension between the authenticity of tradition and the demands of modern standardization cannot be understood as a final dichotomy. The main problem lies in the unformulated common ground between the local wisdom of pesantren and the state's regulatory logic. In this context, pesantren should not be positioned solely as policy objects, but rather as subjects that have the capacity to filter and critically adapt to administrative demands without losing their epistemological identity [14].

On a global scale, the integration of non-formal education is an important instrument in achieving the Sustainable Development Goals (SDGs), the fourth point of inclusive and equitable quality education. The implementation of this commitment in Indonesia is manifested through the PKBM and PKPPS policies, which are conceptually designed to be functional-adaptive [15]. However, practice in the field shows that such flexibility is hampered by regulatory dualism that gives birth to administrative complexity. This condition does not only represent technical problems of governance, but reflects a policy disorientation that ignores the philosophy of pesantren independence [16]. Thus, the effectiveness of SDG 4 implementation in the context of Islamic boarding schools can only be achieved if the state provides a wider space of autonomy in the synchronization of the curriculum between PKBM and PKPPS.

This policy disintegration is anomalous when compared to global trends, such as the Technical and Further Education (TAFE) model in Australia, which has regulatory coherence through a single authority. In Indonesia, the gap between the ideals of SDG 4 and the implementation of the PKBM-PKPPS policy is mainly due to the absence of a solid collaborative governance framework. Referring to the model of Ansell and Gash, the weak synergy between stakeholders is rooted in the absence of a sustainable trust-building and shared understanding process [17].

The fragmentation of data between the EMIS and Dapodik systems represents a structural symptom of the weak collaborative commitment between ministries. This condition shows that the problem of coordination does not stop at the technical aspect, but reflects the problem of institutional design [18]. Therefore, the reconstruction of the IRE service model in Islamic boarding schools requires a legal umbrella that can force institutional system integration, not just a voluntary call for cooperation. The existing literature indicates that collaborative synergy is no longer just a technical choice, but a strategic need to ensure that IRE innovation in Islamic boarding schools has global competitiveness without losing its roots in Salafiyah values.

## METHODOLOGY

This study uses a qualitative approach with a descriptive-explanatory type of policy analysis. This approach was chosen to examine in depth the construction of policies that regulate the relationship between PKBM and PKPPS in the national education system. Majone (1989) emphasized that policy analysis in a qualitative framework not only serves to evaluate policy results but also to examine normative arguments and institutional structures that underlie public decision-making. Thus, this approach is relevant to unravel the complexity of the authority relationship between institutions, which is not only technical-procedural, but is a product of interlocking policy discourse [19].

The primary data sources in the research are in the form of regulatory documents that have direct relevance to the implementation of equality education in Islamic boarding schools, namely Law Number 20 of 2003 concerning the National Education System, Government Regulation Number 57 of 2021 concerning National Education Standards, Regulation of the Minister of Education and Culture Number 4 of 2018, Decree of the Director General of Islamic Education Number 3543 of 2018, and the Joint Decree of the Minister of National Education and the Minister of Religion in 2000. The secondary data was obtained through a systematic literature review, Indonesia's SDG 4 achievement report, and education databases sourced from EMIS and Dapodik. The use of cross-ministerial data is intended to obtain a comprehensive picture of the inequality and fragmentation of data that affects educational services in Islamic boarding schools.

Data analysis is carried out through three stages, namely data reduction, data presentation, and conclusion drawing, as stated by Miles et al Data reduction is carried out by selecting and grouping the substance of regulations that contain slices of authority between institutions [20]. The data presentation is carried out in the form of a thematic matrix to facilitate the mapping

of normative relationships between rules. Conclusions are drawn iteratively by relating empirical findings to the conceptual framework used [21].

The analysis knife uses *the collaborative governance* framework from Ansell and Gash (2008) to dissect the dynamics of inter-institutional authority contestation in the management of pesantren's equality education. This framework was chosen because it is able to explain not only structural aspects, but also relational dimensions, such as the process of trust building, shared understanding, and collaborative commitment between policy actors that are often overlooked in the analysis of formal education policies [22].

The validity of the data is ensured through the source triangulation technique by comparing various overlapping regulations to identify normative inconsistencies and potential legal *loopholes*. Operationally, the data analysis process in this study is mapped into an analysis matrix in a table that relates the substance of regulations, policy actors, and the dimension of *collaborative governance* [23].

**Table 2. Data Analysis: PKBM-PKPPS Dualism**

Pillars of Collaborative Governance	Data Sources (Regulations/Documents)	Focus of Analysis (Policy Gap)
Face-to-face Dialogue	SKB 2 Ministers (2000) & Joint Distribution	Assess whether there is a regular inter-ministerial communication forum for the synchronization of the latest policies, or if it is only incidental.
Trust Building	Government Regulation No. 57 of 2021 (SNP)	Analyze whether there is mutual recognition (recognition) of diplomas and competencies equally without sectoral egos.
Commitment to Process	PKPPS and PKBM Education and Culture Guidelines	Seeing the government's consistency in providing a stable (non-volatile) system for operators in Islamic boarding schools.
Shared Understanding	National Education System Law No. 20/2003	Dissecting whether there is a common perception regarding the identity of "salafiyah Islamic boarding schools" as non-formal educational institutions that must still be recognized by the state.
Intermediate Outcomes	Data EMIS & Dapodik	Evaluating real results: Has data integration made it easier for students to access assistance (PIP) or continue their studies?

## RESULTS AND DISCUSSION

### Dualism and Contestation of Non-Formal Education Policy in Traditional Islamic Boarding Schools

The results of the study show that there is a significant overlap of regulations between PKBM and PKPPS, which has implications for the complexity of IRE services. Although normatively both aim to provide access to inclusive education in the spirit of SDG 4, in practice, there is a duplication of authority that creates an administrative labyrinth for traditional Islamic boarding schools [24]. This contestation is not just a technical problem of schooling, but a manifestation of the paradigm clash between state standardization and the pedagogical autonomy of Islamic boarding schools. To clarify the anatomy of this contestation, a comparison of the dimensions of policy and services is presented in the following matrix:

**Table 3. Comparison of PKBM/PKPPS in Islamic Boarding Schools**

Comparative Aspects	PKBM (Ministry of Education and Education)	PKPPS (Ministry of Religion)	Contestation/Issue Points
Legal Basis	National Education System Law & Permendikbud	Islamic Boarding School & PMA Law	Sectoral authority dualism
Database System	DAPODIK	EMISSIONS	Absence of interoperability
Curriculum Focus	General & Vocational	Religion (Yellow Book) & General	Fragmentation of quality standards
SDG Target 4	Social Inclusion	Recognition of Islamic Education	The dichotomy of competency standards

The matrix of the table above confirms the existence of structural fragmentation that forces Islamic boarding schools to perform administrative acrobatics to obtain legal recognition. The absence of interoperability between DAPODIK and EMIS, as well as the dichotomy of competency standards, shows that bureaucratically, PKBM and PKPPS are still running in a contested corridor [25]. This condition is actually a double burden for pesantren managers in terms of data reporting and curriculum synchronization.

However, the findings of this study show that these administrative obstacles actually trigger the emergence of resilience strategies in the form of IRE service innovations. Islamic boarding schools are no longer just defensive against regulations, but rather hybridize services [26]. This innovation manifests itself in the form of *double recognition*; on the one hand, IRE is no longer seen as a marginal local content as in the pure PKBM typology, and on the other hand, yellow book literacy acquires formal legitimacy that is accountable through the PKPPS framework [27].

Furthermore, forced collaboration due to this dualism encourages a more inclusive governance transformation. The integration of services between the functional curriculum of PKBM and the substantial curriculum of PKPPS allows students to access education that is relevant to the needs of the times without uprooting their spirituality. This directly answers the challenge of the SDG 4.1 target regarding the guarantee of equal and quality education [28]. Thus, the PKBM-PKPPS collaboration has transformed from just a solution to administrative impasse to a model of IRE service innovation that unites national competency standards with the peculiarities of pesantren pedagogy [29].

### Implications for IRE Service Innovation

The dynamics of policy contestation between PKBM and PKPPS in traditional Islamic boarding schools not only create structural tensions but also have significant implications for the stagnation of IRE service innovation. Innovation, in the context of education, refers to the development of new ideas, practices, or products that aim to increase the effectiveness and relevance of the learning process. Ironically, instead of sparking creativity, this regulatory dualism actually erodes the potential for innovation in the realm of IRE. This condition is what makes the urgency of collaboration as the main focus of this study an absolute prerequisite for breaking the innovation impasse [30].

The following visualization captures everyday moments in traditional Islamic boarding schools, a side-by-side portrait that shows the seriousness in the transmission of *Fiqh knowledge* and the personal enthusiasm of the students as the main actors in the Islamic education ecosystem.



**Figure 1. The Dynamics of Fiqh Learning in Traditional Islamic Boarding Schools**

The above visual realities, unfortunately, often clashed with different structural realities on the ground. As happened with the PKBM system, IRE is often reduced to just a complement to the formalities of the general curriculum. This is due to the pressure to meet the national curriculum standards that are oriented towards general subjects, resulting in limited time and resources allocated to IRE [31]. As a result, the development of innovative IRE learning methods, the preparation of contextual teaching materials, or the use of technology in IRE teaching are often overlooked. IRE in the PKBM scheme tends to adopt a conventional teaching approach that focuses on textual knowledge transfer, instead of developing students' analytical, critical, and applicative skills in dealing with contemporary issues [32].

On the other hand, in PKPPS, although IRE remains the main axis of the curriculum and identity, its methodological innovation is often hampered by double administrative burdens. Islamic boarding schools with PKPPS are faced with demands to meet the rigid national evaluation standards of the Ministry of Education while maintaining scientific traditions and religious practices typical of Islamic boarding schools [33]. Azra has long highlighted how the bureaucratization of education can stifle innovative initiatives in religious educational institutions. Complex accreditation and reporting demands force pesantren managers to allocate large amounts of energy and resources to administrative compliance matters, instead of optimizing the development of adaptive IRE curriculum and pedagogy.

This regulatory disharmony causes pesantren managers to often choose administrative adaptation schemes. This adaptation is not a substantial learning transformation aimed at fundamentally improving the quality of IRE, but is simply a strategy to meet accreditation requirements and avoid administrative sanctions [34]. The focus shifts from the creation of IRE learning methods that are relevant to the needs of the times and global challenges (such as issues of religious moderation, the environment, or gender equality in an Islamic perspective) to the fulfillment of formal indicators that often do not reflect the depth of pedagogical innovation.

IRE service innovation should be born from managerial calmness that allows stakeholders to think strategically, design new programs, and experiment with fresh learning approaches [35]. However, due to regulatory dualism and bureaucratic burden, pesantren energy is exhausted for administrative matters such as data reporting, accreditation preparation, and superficial curriculum adjustments. As a result, the acceleration of the IRE methodology that is adaptive to the challenges of the times has been neglected. Islamic boarding schools have become less free to develop IRE that is not only oriented to ritual and dogmatic aspects, but also able to equip students with the capacity to reason, adapt, and contribute positively in the context of a complex global society, an essence of the SDG 4 (*Quality Education*) goal [36]. Without adequate innovation, IRE in Islamic boarding schools risks losing its relevance and failing to form a generation that is ready to face the complexities of the 21st century. This

stagnation, in turn, can hinder the achievement of SDG 4 targets at the local education level, especially in the context of traditional Islamic boarding schools.

### **Contestation Analysis in the Perspective of the SDGs: Towards Policy Coherence**

Viewed from the perspective of SDG 4 regarding inclusive and quality education, the regulatory dualism between PKBM and PKPPS creates systemic inefficiencies that hinder the accessibility of equitable education. As described in the previous section on innovation stagnation, this contest is rooted in the lack of realization of the principle of *policy coherence*. The absence of a cross-sectoral integration mechanism between the Ministry of Education and the Ministry of Religious Affairs causes traditional Islamic boarding schools to be in a bureaucratic gray area, which in turn threatens the fulfillment of continuing education targets at the grassroots level [37].

This phenomenon of contestation not only has an impact on the managerial aspect but also widens the symbolic gap relevant to SDG 10 (reduced inequality). In sociological reality, PKPPS graduates are often still underestimated compared to PKBM graduates in the formal job market and in access to continuing education to a higher level. This symbolic gap is a real threat to the principle of educational inclusivity. Without a *joint-policy* or integrative policy collaboration, the promise of SDG 4 to *leave no one behind* will be difficult to achieve in the pesantren environment [38].

Therefore, policy coherence is no longer just an administrative choice, but an ethical prerequisite to ensure that students in traditional Islamic boarding schools get equal educational rights in terms of quality and recognition. The transformation from contestation to policy collaboration is necessary to break down the wall of dichotomy between the terms "general education" and "religious education". By realizing regulatory harmony, pesantren can optimize their role as key actors in achieving SDG 4, while eliminating stigma and systemic discrimination that have hindered the vertical mobility of pesantren graduates in the structure of global society.

### **Reconstruction Model: Collaborative Governance as a Solution for Integrating Non-Formal Education of Islamic Boarding Schools**

The reconstruction of IRE services in the ecosystem of Salafi Islamic boarding schools requires a transition from a rigid bureaucratic model to a *Collaborative Governance* framework. Based on the model of Ansell and Gash, the integration between PKBM and PKPPS is not just an administrative merger, but a coherent collaborative cycle [39].

First, this transition must begin with an intensive *Face-to-Face Dialogue* between the authorities of the Ministry of Education and the Ministry of Religious Affairs, and Islamic boarding school stakeholders. This dialogue is crucial to map the curriculum slice and eliminate ideological prejudices between institutions. This process will organically stimulate *trust building*, where the pesantren feels recognized for its autonomy, while the government gets certainty of quality standards according to SDG 4 targets [40].

Second, this collaboration requires a commitment to process, which is manifested in the form of clear resource sharing and responsibility. Without legal commitments such as cross-ministerial decrees, PKBM-PKPPS synergy will only become a discourse at the surface level. This commitment must be accompanied by a *shared understanding* that the ultimate goal of this integration is not to formalize the pesantren, but to strengthen the competitiveness of students through the recognition of competencies that are equivalent to global standards.

Finally, the success of this model is measured through concrete intermediate outcomes. In this context, achievements such as the interoperability of EMIS-Dapodik data and the synchronization of learning schedules between the yellow book and equality materials are vital early indicators. Success at this stage will provide *small wins* that strengthen the legitimacy of collaboration, so that IRE's service innovation is no longer trapped in regulatory

dualism, but moves towards a *one-roof system* that is inclusive, accountable, and in line with the mandate of quality education in SDG 4 [41].

## CONCLUSION

This study concludes that the transformation of IRE services in traditional Islamic boarding schools through a *collaborative governance* model requires strengthening five main pillars. Policy contestation has occurred so far due to the weak *Face-to-Face Dialogue* and *Shared Understanding* between the relevant authorities. The reconstruction offers entrusts the existence of *Trust Building* through the integration of information systems and *Commitment to Process*, which is legalized in the form of cross-ministerial decrees. The achievement of Intermediate Outcomes in the form of data and curriculum synchronization is a crucial indicator that the PKBM-PKPPS synergy not only meets SDG 4 standards, but also ensures the global recognition of students without reducing the value of *tafaquh fiddin*. In terms of policy, it is recommended that the Ministry of Education and the Ministry of Religion immediately issue a Joint Decree (SKB) to legitimize data interoperability between EMIS and Dapodik and develop an equality curriculum standard that recognizes the content of the yellow book as a core competency. At the local level, the establishment of an education integration task force is urgent to cut through the bureaucratic labyrinth. For pesantren managers, proactivity is needed in digitizing management and curriculum hybridization. The researcher is then advised to conduct a longitudinal study on the absorption of graduates of this collaboration model in the formal job market to test the sustainability of the impact of the innovations that have been formulated.

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## Author Contribution

Ani Maghfiroh conceived the study, collected and analyzed the data, and drafted the manuscript. Waliya Purnama Sari contributed to the theoretical framework and research design. Firiyanto and Ruslaini participated in data interpretation and manuscript revision. Muhammad Sirozi supervised the research process, strengthened the conceptual analysis, and critically reviewed the manuscript. Mardiah Astuti coordinated the final editing and validation. All authors read, approved, and agreed to the published version.

## Conflicts of Interest

The authors declare that there are no financial, institutional, professional, or personal conflicts of interest that could have influenced the design, implementation, interpretation, or publication of this research. The study was conducted independently, and all findings, analyses, and conclusions are presented objectively based on the available evidence. All authors have reviewed the final manuscript, approved its submission for publication, and accept full responsibility for its academic integrity and scholarly content.

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