BUKTI KORESPONDENSI

SUSTAINABILITY RELATION ANALYSIS OF STATE AND PESANTREN IN **INDONESIAN**

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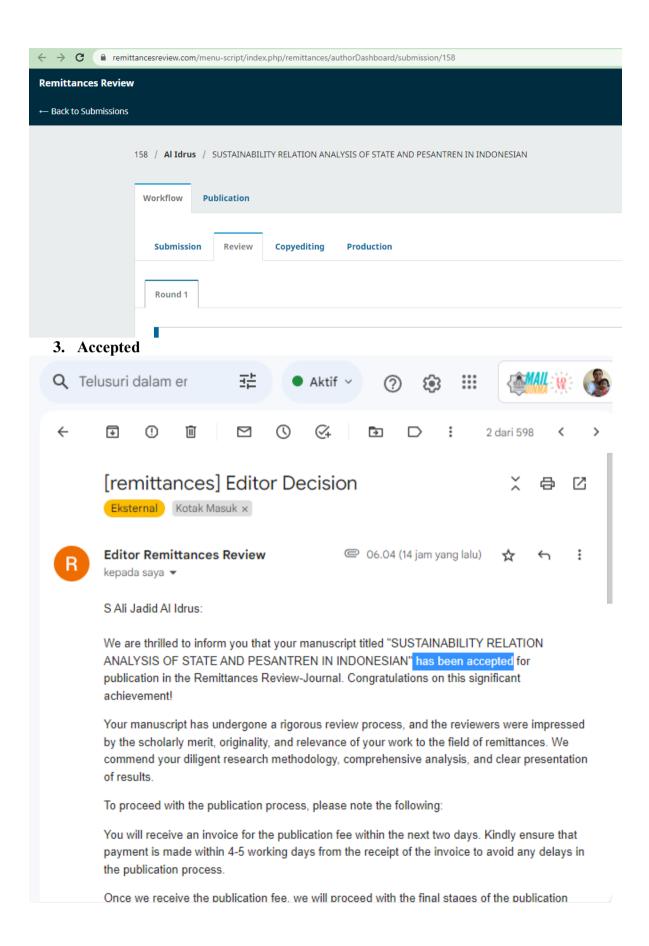
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1. Submission

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Reviewer 1	Author answers
Review of the literature on the variables	In line: 113-120 :
and concepts need to be more exhaustive	Previous research has studied the topic
and Add more literature and Literature	of this research, State and Pesantren.
review must be updated	The author only discovered a few
	empirical studies focusing on the State's
	engagement, recognition, and
	relationship with Pesantren. Current
	literature focuses on Pesantren's
	leadership (Arifin et al., 2018; Hanafi et
	al., 2021; Hasim et al., 2020) political
	interactions on the national political
	stage (Yani et al., 2022), and how
	Pesantren, as a private educational
	institution, reduces radicalism through
	learning activities (Tambak, 2021). The
	attachment pattern of the relationship
	between Islamic boarding schools and
	radicalism is a fruitful study among
	researchers (Breidlid, 2021; Suradi,
	2021; Angus, 2016; Nwafor et al., 2015).
Some unnecessary information should	In line 127-138 :
discard methodology section	This research employs a qualitative
	approach. According to Merriam (2009),
	qualitative research is synonymous with
	how researchers prefer to propose an
	understanding of an experience or
	phenomenon, involves the interpretation
	of an event, and is natural. Qualitative
	research is better understood as an
	approach by looking at non-numerical
	data, leaving aside causation but rather
	how the meaning of a condition is
	constructed to make conclusions.
	This study involved seven informants
	using purposive random sampling to
	answer how Pesantren recognition is
	implemented. The informants' selection
	is based upon the representation of the
	research focus selected. Such

	considerations lead to the accuracy and data validity being accounted for. Two former legislative commission III informants for law and legislation confirmed data related to legal norms, especially law No. 19, 2019, regulating state relations with <i>Pesantren</i> . Three people are the <i>Pesantren</i> stakeholders of the three biggest civil organizations; Nahdlatul Ulama, Muhammadiyah, and Nahdlatul Wathan providing information on <i>Pesantren</i> life after the <i>Pesantren</i> law was issued
Add discussion section in the study	In line 321-329: During debating the Islamic Boarding School Law, the House of Representatives of the Republic of Indonesia gave heed to the opinions of Islamic organizations. Islamic mass organizations have the same goals as <i>Pesantren</i> . The majority of Indonesia's Islamic boarding schools are connected to Islamic institutions. Some belong to Muhammadiyah and NU, the two biggest mass groups involved in politics, social issues, and education (Hamami, 2021). Moreover, DDII, Persis, Al Washliyah, and others took this action. The inputs of the Islamic organizations above agree on one point: what is intended by <i>Pesantren</i> must fulfill the five pillars/elements. The bill formulation must insert this requirement since many educational institutions are creating boarding school- style education patterns. This feature distinguishes <i>Pesantren</i> from other educational institutes.
The conclusion section is not appropriate justified. More clear justification required.	In line : 388-399 Research limitations are confined to the issue of State and <i>Pesantren</i> relations, and government recognition of Islamic boarding schools' existence in Indonesia

	produces important findings. The
	government must present specific results
	in future regulations supporting the
	expansion of education and the demand
	for better Islamic boarding schools in a
	vigorous, constructive engagement with
	Islamic boarding school administrators.
	The government's attention to school
	management balanced between non-state
	schools (Pesantren) and public schools
	must be a priority considering that
	Islamic Boarding Schools have been
	active in producing national figures
	before and after independence. Hence,
	the public will no longer attach
	radicalism stigma to Islamic boarding
	schools or be synonymous with that
	sense; the government must be present
	and participate in the campaign for
	0
	recognized as fundamental educational
	institutions that produce high-quality
	graduates who value peace. The
	government proposes recognition that is
	easier to put into practice, such as
	elevating prestige, improving
	educational facilities, rewards, and equal
	participation in education.
Please check the missing references	Yes we have checked the references
Reviewer 2	Author answers
The main aim of the study requires more	In line 120-124 :
elaboration.	However, the phenomenon and context
	are related to Indonesia as a Muslim-
	majority country. As a gap reference
	from prior studies, this research
	formulates two research questions: (1)
	what is the theoretical foundation for the
	connection between the State and
	Pesantren regarding the theory of the
	relationship between the State and
	Religion? (2) How does the Pesantren
	Act manage the assignment of state
	recognition on Islamic boarding schools?

Discussion on the variables should be justified based on more logical assumptions and relate to the problem statement.	In line 206-210: Indonesia, as a democratic country, gives freedom to its people to embrace religion based on their respective beliefs. However, the spread of radical teachings and the issue of religious tolerance also grew at dawn. The inability of the State to reduce radical teachings can lead to social disharmony resulting in friction that creates disparities between security values and human rights. This indicator places weak establishment as a form of relations between the State and religion in Indonesia.
Purpose of the study should be elaborated extensively and logically.	392-399: The government's attention to school management balanced between non-state schools (Pesantren) and public schools must be a priority considering that Islamic Boarding Schools have been active in producing national figures before and after independence. Hence, the public will no longer attach radicalism stigma to Islamic boarding schools or be synonymous with that sense; the government must be present and participate in the campaign for Islamic boarding schools to be recognized as fundamental educational institutions that produce high-quality graduates who value peace. The government proposes recognition that is easier to put into practice, such as elevating prestige, improving educational facilities, rewards, and equal participation in education.
Please check the missing references.	Yes, we have checked the references