



DEVELOPMENT OF SPATIAL PATTERN OF DARUL 'ULUM ISLAMIC BOARDING SCHOOL JOMBANG, EAST JAVA

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ABSTRACT

The first Islamic education since antiquity was carried out in the corners of mosques, commonly called *Ashabussuffah*. They are students who study with murshid or teachers to explore the lessons of religious science in life in the world and life after. *Pesantren* is an institution whose initial formation involved the active role of the surrounding community in developing local wisdom based on character education. The spatial pattern of *Salafiyah* Islamic Boarding Schools is unique in Nusantara Islamic Architecture because it has developed in interpreting space without fulfilling the legally applicable rules of the State's basic rules. The oldest and largest Islamic boarding school in Java is in Jombang Regency. This study aims to determine the characteristic pattern of spatial owned by the Darul 'Ulum Jombang Islamic boarding school. It can be a unique characteristic from the beginning of its formation. Until now, this research has used qualitative research methods, preceded by book references and combined with empiricists in the field and interviews with informants. Informants are community leaders, community members, students, alums, and Kiai. The results of this study divide the spatial zoning in the Darul 'Ulum Jombang Islamic boarding school: the Education Combination zone, settlement zone, *pesantren* zone, and free zone.

Keywords:

Islamic Boarding School; Space; Zone

1. INTRODUCTION

Indonesia has the largest Muslim population in the world. Its Muslim population accounts for 87.2% of its 267 million inhabitants [1]. The population density and the number of occupancies are increasing, which forms a lot of space and settlements. As time progresses, the population increases. The world's population continues to experience growth and development every year. In some regions, it can suppress the number of people born so that population density decreases [2]. According to Harris, Chauncy D (1982), a more complete city is the existence of a university and education city. Education is one of the things that affect the development of cities, especially in cities that are included in the classification of education cities. One of these infrastructures is education, which must be developed in residential areas [3].

In terms of supporting its activities in society and activities, it is also regulated in Islam that "Al-Jaar Qobla Ad-Daar," where Islam teaches to choose the environment first before determining the room or house as a place of activity [4]. According to Yasmadi [5], *pesantren* is the beginning of the oldest Islamic education in the country and since the Islamic era of Walisongo. Both style, culture, and architecture are used in social society so that *pesantren* can show the meaning of indigenous authenticity of Nusantara Education [5][6][7]. *Pesantren*, in its existence, can inspire the models and systems found today [8]. According to a government regulation issued by the Ministry of Religious Affairs of the Republic of Indonesia, the types of *pesantren* in education and teaching are *Salafiyah* (Traditional) and *Khalafiyah* (Modern).

Mansur's opinion [9] The first Islamic education that existed since antiquity was carried out in mosques' corners, commonly called *Ashabussuffah*. They were students or students who studied with a Murshid or Guru to get lessons and material about religious knowledge and habits in life in the world and the end. This is also reinforced by A. Malik [10], who said that teaching with the bandongan and sorogan system became the only salaf (traditional) *pesantren* Islamic educational institution that inherited the tradition of the Islamic teaching system practiced long ago by the Muslim Prophet Muhammad such as daru al-Arqam, and Suffah.

Thus, *Salafi pesantren* is an option because it is still relatively unique and original in terms of education and spatiality. Apart from the learning method, *Salafiyah pesantren* has organic spatial formation, where macro-scale development is more open to settlements. This is the initial concept built in the world of *pesantren* whose initial involved the active role of the community[7][11][12].

According to Christopher Alexander's [13] explanation, a high-complexity building must have a good identity at the entrance gate, open and easy-to-understand space circulation, and wider connecting doors in more complex spaces. In line with Alexander's opinion, Yi-Fu Tuan [14] believes that recognizing a region with its main characteristics is better than simply trying the territory and making mistakes in its recognition.

The social construction of spatial *pesantren* involves ideological meaning and economic meaning in its achievement, considering spatial *pesantren* as reality does not come from space but from the results of construction. Spatial *pesantren*, whatever their material form, have meanings and values that individuals consider through spatial patterns to influence social relations in *pesantren* [15]. Related to this, in research conducted by Suprapti, there are three types of social space in the spatial area in Kauman village Semarang, namely 1. Permanent Social Space, 2. Temporary Social Space, 3. Dynamic Social Space [16].

So, an architectural work within a region must be strongly influenced by the original architectural traditions of the State and fund this specialized lot to understand the generative concepts underlying and representing in broader use in architecture influenced by the socio-cultural values of the State, local styles, more unique environmental environments to be developed [17]. In Triyoga and Sudrajat's research, *pesantren* are also influenced by gender segregation. Namely, gender relations between male and female students change occasionally, especially in the formal activity zone of the *pesantren* [16]. So, two categorizations of gender segregation group divisions from the study's results are full and partial segregation. Complete segregation is common in *Salafi* pattern *pesantren*, while partial gender segregation is usually done in *Khalafi* pattern *pesantren*.

Syamsuddin has its characteristics regarding the art of spatial planning of *pesantren* with each other. Buildings will have spaces in the interior and exterior scope starting from building users' needs. [18]. Kusuma discusses the pattern of *pesantren* and architecture that develops based on the materials used in the building. The study also discusses the spatial integration of one space with another in the spatial arrangement of Islamic boarding schools, describing conceptual limitations in spatial value. The relationship between the use of these materials and the integrated space formed is directly related to the spatial value formed [19].

According to Cholili [20][21], Jombang Regency is one of the regions with superior Sharia tourism and regional spatial planning as a particular socio-cultural area. Hence, the research locus is appropriately selected in the Jombang Regency area, where four Islamic boarding schools use *Salafiyah* or traditional methods. In Mubarak's research, the Heyday in the residential area of the Jombang Islamic boarding school was implicated by the great figure who raised the Islamic boarding school [22].

This research was conducted at the Darul 'Ulum Islamic boarding school in Jombang because Jombang is a tourist attraction regarding religious tourism. This research was also carried out at the Darul 'Ulum Islamic boarding school because there is still a need to develop research discussions that Mubarak has carried out, and this Islamic boarding school has a *Salafi pesantren* method with the hope that the spatial pattern in the Islamic boarding school from the beginning of its formation to the present day perfectly sees the pattern of the area that forms the Islamic boarding school. The existing architectural aspect then tries to play a role in education development, which exists in its shade. Architecture starts with all activities to meet space needs, and then a space is formed by houses and activities. So, the bridge between the Islamic boarding school and its supporting activities must be given meaning and value so that space is well-spent on its fulfillment. Islamic boarding schools that develop significantly will be kept from the active role of the surrounding community.

After the Islamic boarding school emerged, the community's active role became crucial in the subsequent development. Both societies sometimes support and do not support it. However, *Salafi pesantren's* development maintains its cultural values, character, simplicity, independence, and devotion. Islamic boarding schools also remember the continuing need for space, so the community's active role is also essential. In addition, the active role of Kyai or caregivers is also the basis for the future.

Several studies discuss the Islamic boarding school type, gender zoning, and material-related developments with discussion and assessment based on qualitative methods and the current period. For further research, researchers see the importance of developing the Islamic boarding school area from the beginning of its formation

to the present by paying attention to more specific spatial patterns in development and digging deeper into information on the spaces formed and underlying the formation process.

This study examines the development of spatial patterns in Islamic settlements between the space that developed from the formation of settlements until the specified time to see the space formed. Then, we will discuss whether there is a relationship between the elements forming *Pesantren* and the developing space. This research also discusses the sustainability of several articles related to the development of Islamic settlement space, in this case, Islamic boarding schools, which are the hallmark of Nusantara Islamic Education, as something that can represent the development of architectural space science.

2. METHODS

The research method then describes the concept of the research design to be carried out, including the research steps to be carried out. The discussion will be more detailed and operationally related to the research subject, problem, and objectives. Research methods are then highly dependent and identified by the paradigm followed. A paradigm is a fundamental way of perceiving, thinking, judging, and doing something related to something specifically about reality [23]. Meanwhile, according to Bungin, the paradigm is a scientist's perspective on the side of strategy that most determines the value of a scientific discipline itself. Paradigms are closely related to several streams within a scientific discipline [24]. Creswell divides the stages of a study into the research process, memoing research development, data collection, and data analysis [25]. By collecting primary data, namely reference books, combined with interviews with various informants and processing data from interviews with regional mapping to form a spatial pattern of Islamic boarding schools, the interview data is processed and analyzed spatially to facilitate the reading of more macro spatial patterns.

The research method used to discuss and achieve the objectives of this research is qualitative methods. Qualitative methods with research operations are as follows: data collection through interviews with informants, data analysis, data presentation, and conclusions. Interviews are conducted to extract information related to phenomena in the field research [26]. Then, this information is extracted and combined with existing theories to develop the results of interview studies in the field of research. Then, the findings will be analyzed and reduced to obtain concepts and units of observation, which are then discussed, and conclusions are drawn to obtain the expected research results in achieving research objectives.

3. RESULT AND DISCUSSION

A. LOCATION OF RESEARCH

Jombang Regency is one of the regencies in the East Java region. This region is included in the main trade routes from the eastern region of Java Island and the Central and Western regions of Java Island, as shown in Figure 1, so it has good advantages and potential in developing a settlement, civilization, science, and so on. The geographical location of the city of Jombang, which has an area of 1,159.09 km² with a total population density in 2014 of 1,236,184 people. Jombang has 23 sub-districts covering all districts in Jombang.



Figure 1. Location of Research

Based on village government administrative data in 2016, the population of Peterongan village is 1,831 households, with a total population of 6,043 people, with details of 3,003 men and 3,040 women. While the hamlet of *Pesantren* Peterongan District, located in the Central Jombang region, has an area of about 29.47 km² and is divided into 14 districts, this area is very strategic because it is traversed by 2 trade lines from the National line, also from the railway crossing, there is a station which can support the economy of the people

of this region to develop faster than other Jombang regions. This potential is widely utilized optimally by residents of the Peterongan area in general and the *Pesantren* area in particular because the train station and shadow terminal are relatively close to this *Pesantren*.

According to documents in Peterongan village, in the past, the history was that there were two people there. They were one martial school from Tebuireng Jombang named "KEBO KICAK and SURANTANU." The two people always differ in opinions and arguments, which results in fights and hostilities every time to prove who is the greatest, but after fighting for so long, in the end, they lose strength with each other due to frequent fights. Their energy became depleted and helpless again.

Once, Surontanu was injured and fainted in a forest in the eastern part of Jombang. Then, after waking up, he realized that this dense forest had no inhabitants and that there was a very crowded sound in the deepest forest. So, he named the area WONOKERTO. Wono means pedestal/forest, and Kerto means crowded. Then he walked towards the forest and found a musholla, and many people chanted the holy verses of the Qur'an. Surontanu was not a Muslim, so the area was named Dusun *Pesantren*.

The area of Peterongan village was given the names of the regions, namely, Wonokerto hamlet, Peterongan hamlet, Pajaran, and *Pesantren* hamlet. So, it was gathered into one, namely Peterongan village, and at that time, the first general election was held in 1947, and the first official was H. Umar. He served as the head of Peterongan village from 1947 to 1957.

In the form of regional regulations, RTRW Jombang Regency No. 21 of 2009. As mentioned in article 69, paragraph 2, the Peterongan sub-district area is one of the special interests of cultural tourism or Pondok *Pesantren*. This area is also explained in more detail in article 75, paragraph 8. This Islamic boarding school area is Darul Ulum in Peterongan District.

The settlement, located in the hamlet of the Peterongan Jombang Islamic Boarding School, is one of the settlements in an area with slow development conditions. Also seen from the economy tends to be minimal, at some time, the occurrence of many disease outbreaks that attack [6].

Since the Dutch colonial era, it is said that this area is included in a well-known area because this settlement is more developed than the area used for headquarters from robbery, theft, and so on. It is also mentioned in history that this area was often used in the process of prostitution transactions by its citizens. So, in the Jombang area, this settlement has been famous for a long time. In its current development, this region is included in a developing area that is improving because it is famous in Jombang and the East Java region.

According to Sukamto, the history of Islamic boarding schools illustrates how strong the influence of a kyai's charisma is at a certain time. According to Zaimuddin As'ad in Sukamto, the Darul 'Ulum Islamic boarding school was established in 1885. Several parties intended and agreed upon this from the journey of a great cleric named Tamim, which ended in placement and residence in the hamlet of *Pesantren* Peterongan Jombang.

Before the existence of *pesantren* in this *Pesantren* hamlet, according to Sukamto, it is known that there used to be a banyan tree that was considered haunted, and the location was used as a crime headquarters and used as an activity to plan crimes, a place to collect and share the proceeds of crime. Not far from the location, there is also a prostitution localization. So commonly known by the people of Jombang, this *Pesantren* hamlet is included in an area with a high crime rate, which people call abangan [6].

This *pesantren* was not immediately planned and suddenly existed. In the chronology of the story, this *pesantren* was established and developed on a settlement land where this settlement is an abangan settlement in Javanese terms, which means about people who tend to work and work improperly and can be called not by religion or are not educated in *pesantren* at all, in contrast to mutihan where people who have education in *pesantren*. According to Greetz in Sukamto, Javanese tradition has a classification of its society, consisting of abangan, santri, and priyai groups.

According to an explanation from one of the respondents, Mr. Choirul Anam, a senior student (he was in *pesantren* from the 1980s until now), Darul 'Ulum was early settled in the area where there were several houses with most of the area of the hamlet being rice fields, and some were plantations. The road or access to the residential area of the population, which is not too much or about 15 houses, is still in the form of a path, and there is still land that is not hard, so that during the rainy season, often the road is increasingly damaged. Because there were no vehicles then, road conditions like this were not too significant in daily life because the surrounding residents only moved on foot.

Gradually, in the development of settlements, a cleric who had studied religion in Madura soon came. He began to build and occupy houses in the hamlet of the Islamic boarding school. Then, residents offered him the opportunity to work in rice fields without one to manage. Then he worked on it until sometimes he also worked on and developed his family's economy. He also built a prayer room beside his house, and some students from several regions arrived. There were 11 people. All of them were still studying religion and helping his Kyai to work in the fields, help the economy, and build housing. They initially only occupied rooms made of

sober and straightforward conditions. They initially only occupied rooms made of sober and simple conditions. This is a characteristic of the development of *pesantren* that do not follow standard rules and stick to their stance, including the traditional system, the spirit of democracy, simplicity, idealism, and brotherhood [27].

Then, after some time, Tamim worked in the fields. His in-laws gave him rice fields also to work on, feeling less optimal and needed enough energy. In the end, Kyai Tamim asked for help from the surrounding community to work on it with the relatively few students. Until now, the surrounding residents are happy about his arrival because their economy has improved, and they have finally met and slowly left the profession that was not right and good before. He also began to open religious study assemblies in the musholla he built next to his house.

Researchers processed the mapping and depiction of the settlements and *pesantren* situation into three parts. First, the formation period involved *pesantren* until the Heyday. It is between 1880 and 1975 (Figure 2). Second, the Heyday until the development of formal *pesantren* education, from 1975 to 2005 (Figure 3). Third, the development period of formal *pesantren* education until now, from 2005 to 2018 (Figure 4).

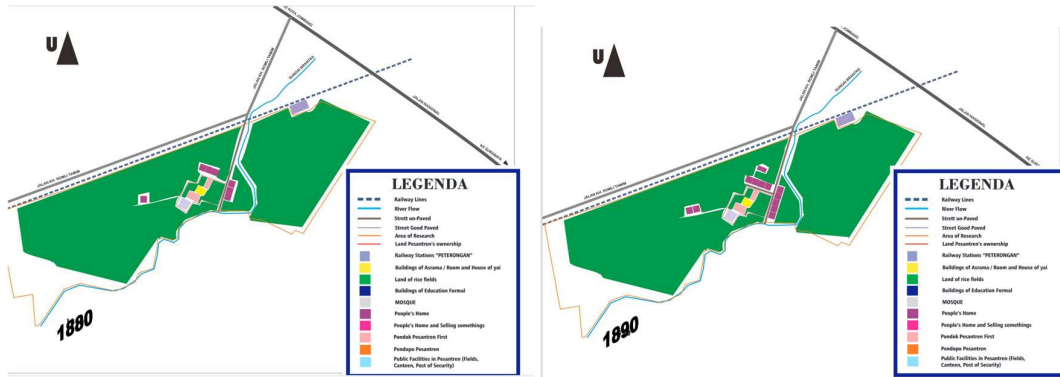


Figure 2. Darul 'Ulum 1880 and 1890

Subsequent development was the Darul Ulum Islamic boarding school in 1880 and 1890. Population growth is still not significant at this time, but road development has been better. The road is already closed by several stones so that it can be passed and is no longer difficult to pass when it rains.

After Kyai Tamim's death, he was blessed with four children, one of whom was named Mohammad Romli. He then became a charismatic scholar. He also studied religion at Kyai Kholil Bangkalan Madura, East Java. After that, he performed Hajj. After that, he immediately continued his education in the holy city. After finishing studying religion, he returned to his in-laws in Tebuireng Jombang. However, he felt enough to be in Tebuireng, so he returned to the *Pesantren*, where his brother-in-law took care of the cottage at the time of abandonment.

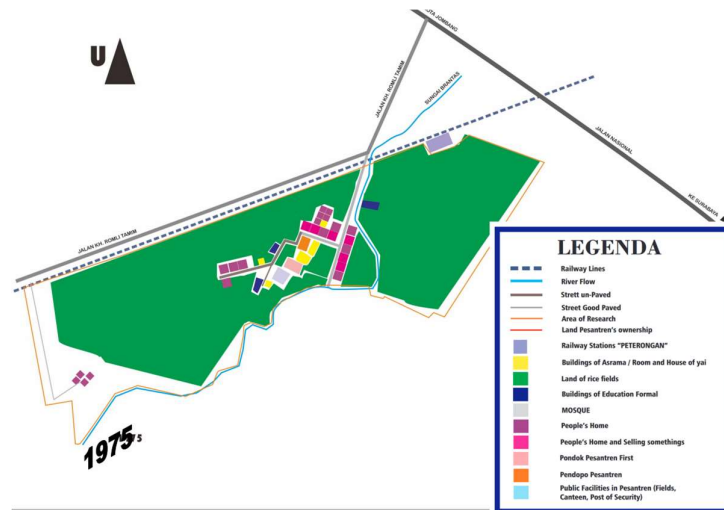


Figure 3. Darul 'Ulum 1975 (Heyday)

It can be seen in the picture above that the period of development of *pesantren* and settlements in 1975 was when *pesantren* experienced a heyday this year. Then Kyai Romli began to develop and build the cottage even better by building a new musholla near the musholla his father had made. The old Musholla, which then developed several student rooms, is now a cottage pavilion to hold routine activities for many worshippers, such as the recitation of kemisan, then thoriqohan, and so on. Then, he began to build several lodges, such as the lodge next to his house and adjacent to the new musholla established after his return from Tebuireng Jombang. As in an article by Mubarak [22], the region's development began to show its significance during this Heyday.

The development of cottages and dormitories began to develop with the development of several areas, such as the construction of several dormitories/cottages by several previous sons/daughters of Kyai. The quantity of settlements has also begun to develop. Some of them have developed into homeland and business fields, such as the daily needs of Islamic boarding schools, the needs of residents, to food stalls. This year, the lodge also began to develop a sound education system. Establish an educational format at the elementary level. There are many enthusiasts in terms of public schools.

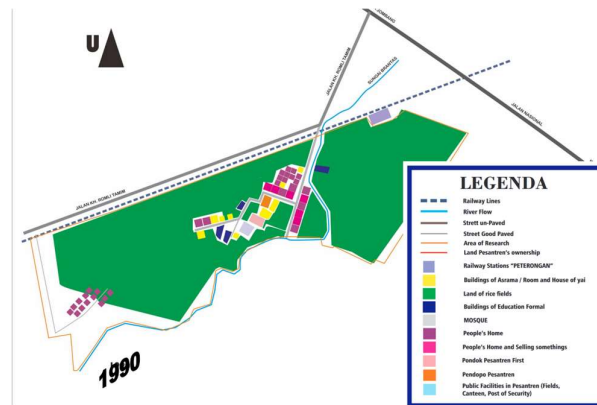


Figure 4. Darul 'Ulum 1990

As seen in the mapping above, formal education began to develop in 1990. It was built with the basic education level and teacher schools, which are more specifically for female students. Santri putri began to arrive in relatively increasing numbers around that year.

The development of formal education began as implementation and participation so as not to be forgotten due to the increasing number of formal education so that Islamic boarding schools continue to face their existence, the development of formal education began to enter and develop little gradually [28].

In 1964, formal education began to develop with the construction of schools at the same level as Senior High Schools. Education – education equivalent to primary to upper secondary education officially affiliated with the Ministry of Religious Affairs on April 11, 1968, and then developed rapidly, schools such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA) to universities. General equivalent education also developed but in a different year, 1984.



Figure 5. Darul 'Ulum 2000

In the 2000s (Figure 5), residents also began to develop and build several houses on existing rice fields. Also, in several other developments, *pesantren* began to make roads and several facilities to reach and access the *pesantren* and surrounding settlements. Then, it is needed to support some of the needs of *pesantren*, such as developments in the field of education. In developing a residential area, it should also pay attention to the road network so that its development is more optimal in terms of the space formed [29]. Part of the settlement on earth inhabited by humans includes all infrastructure and facilities that support the lives of residents who unite with the place of residence concerned [30].

Then, to support some of the needs of *pesantren* such as developments in the field of education, *Pesantren* prioritizes education taught by educators who come from alumni. So, some alumni who teach in existing formal education make houses and permanently form settlement patterns organically, which leads to the central environment of Islamic boarding schools, and some concentrate on formal education. Unplanned or spontaneous settlements are built gradually from units or each owner with poorly planned environmental conditions, such as roads and drainage. Initially, there needed to be better roads. Since the existence of *pesantren*, all road network systems, utilities, garbage, public facilities, and other infrastructure are getting better and more organized [30].

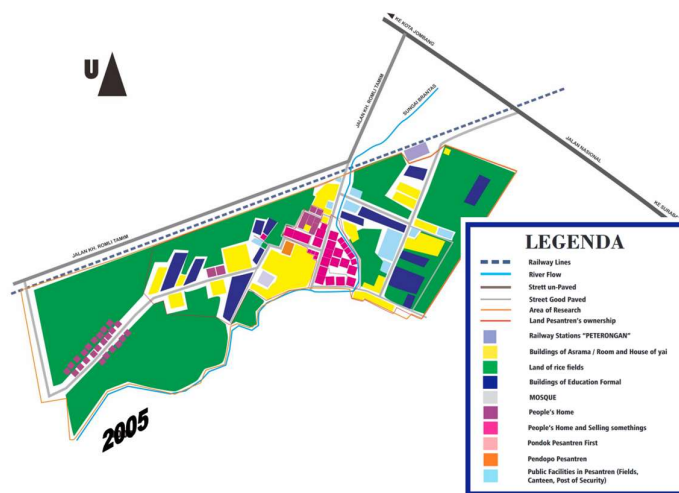


Figure 6. Research Location

In this period, the development of *pesantren* is increasing rapidly by the holding care of Kyai Musta'in. the rapid development includes religious education, general to higher education. To maximize the development of the scientific treasures of the students, a form of *pesantren*-based higher education emerged [31]. Two years before Kyai Musta'in's death. The lodge received assistance of around 500 million rupiah for the construction and renovation of the pavilion, which from the beginning had yet to receive assistance and was indeed considered inadequate to be the location of activities.



Figure 7. Darul 'Ulum 2005

The development of settlements is increasingly rapid with the existence of a *pesantren* that is growing rapidly in the following year, namely in 2005 (Figure 7), so that this settlement becomes an organic pattern and makes them more able to develop in the area where they have long lived and developed there. The

development of *pesantren* was increasingly rapid, with the development of education increasingly advanced at that time, where the development was from the leadership of *pesantren* by Kyai As'ad Umar. He preferred to develop a *pesantren* with a luxurious, large concept, and so at that time, this *pesantren* was known as a modern *pesantren* that was proliferating and large.

In this case, the development of settlements is directly proportional to the increasingly rapid development of education by *pesantren*, starting from the many land conversions into educational land, *pesantren*. Also, the development of their homes has become a business and residential field. Some of them are used to develop business fields to meet the daily needs of settlement residents and the needs of students and visitors to the *pesantren*.

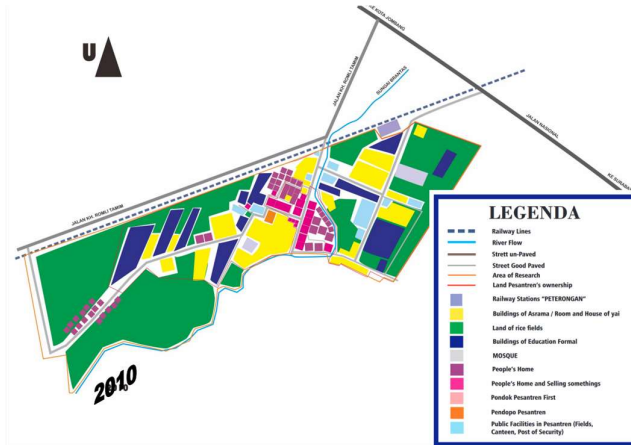


Figure 8. Darul 'Ulum 2010

The next development of *pesantren* and settlements was in 2010 (Figure 8). This year, settlement development is getting denser and proliferating. Some of their residences are on roads or main access to settlements and *pesantren*, which makes them more developed for the business field. At the same time, settlements on the other side of the area prefer to live functionally.

After his death, Kyai As'ad took care of the cottage. He began to develop the cottage by building a better dormitory or student accommodation. Judging from its development, he established a tall and magnificent dormitory. At that time, Darul Ulum became one of the cottages with the grandest buildings in the East Java region. In the past, dozens of students inhabited rooms with a size of 3 x 2 meters. However, at that time, Kyai As'ad built a dormitory that was 7 x 6 meters in size and had a capacity of only 10 students. Then, Kyai As'ad also carried out development in the field of education, concentrating on health, namely the Academy of Nursing (AKPER).

The development of education and *pesantren* this year is so developed optimally, and makes some of the needs of public facilities and student facilities more and more, on some land that has become the property of *pesantren* is used to meet the needs of these public facilities. The community can also use these public facilities for their needs if needed. So, people who accept the existence of *pesantren* are getting better, and the relationship between *pesantren* leaders and settlements is good because there is no negative reciprocity.

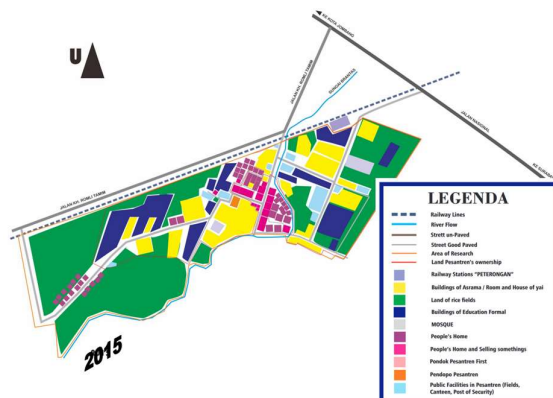


Figure 9. Darul 'Ulum 2015

In the next development in 2015, *pesantren* grew significantly, accompanied by the addition of public facilities. In this development, road access has also begun to be improved and has begun to be needed a lot. So, they prioritize accessing *pesantren* and settlement areas. This development is that those who will visit, or residents of residential communities, become more optimal in their daily activities. More and more road access, and not one-way make those who access it easier and more affordable. Islamic boarding schools have an impact on the physical growth of the region. This can be seen through urban and rural elements, including land use, mass forms of buildings, open spaces, and circulation to activities [32].

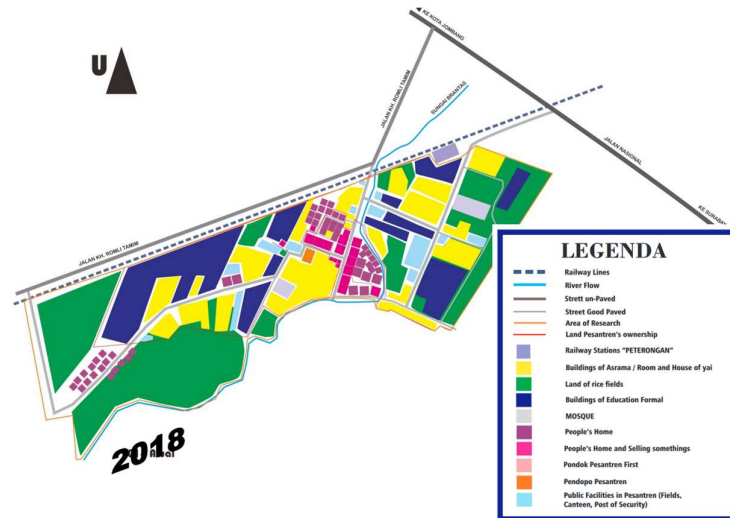


Figure 10. Darul 'Ulum 2018

Current developments in 2018. *Pesantren* increasingly prioritizes formal education so that the development of formal education is maximized on this immense land. As another form, settlements are becoming numerous and dense in the surrounding environment. The increasing number of students, *pesantren* also prioritizes the needs of the students' residences and pilgrims who will follow the process of public activities. Thus, some residents of settlements changed the use of land and buildings significantly, so many of their dwelling houses were used more for business. Some gave or gave gifts for their homes to be used periodically or for dormitories/cottages for student life and visitors to routine recitation events on a larger visitor scale, and they needed much housing.

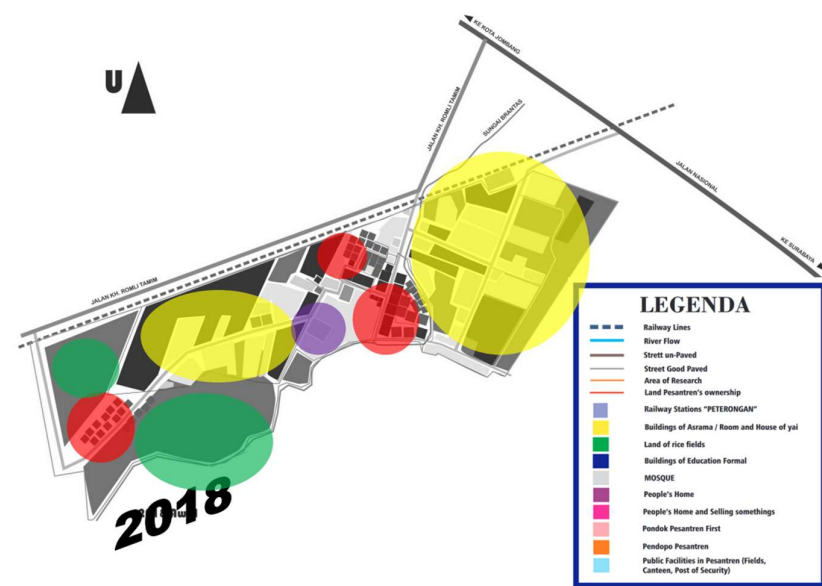


Figure 11. Spasial Zone Darul 'Ulum Jombang

Several elements are characteristic of spatial patterns in the Darul 'Ulum Jombang *pesantren* until now. In (Figure 11) is divided into 4 zones, they are: 1. Education Combination Zone: Student Dormitory Area, Quran Place, and Formal School, which is yellow. 2. Settlement Zone: a community residential area with relatively few dormitory buildings in red. 3. *Pesantren* Zone: The student dormitory area is where the green color is recited. 4. Free zone: areas not included in functions and activities are still relatively vacant land.

So, several themes are needed in the spatial process to develop the existing space in the Darul 'Ulum Islamic boarding school. Along with previous research, space is formed and developed based on the needs of the space that will be used next. So, this research is also helpful in developing previous research.

4. CONCLUSION

External factors strongly influence the spatial development of Islamic boarding schools in Darul 'Ulum Peterongan, which of these external parties also actively supports the development of Islamic boarding Schools. So, Islamic boarding schools in the middle of settlements can develop spatially without interference and obstacles from previously existing areas. The development of the *pesantren* area was also rapid, especially after the Heyday, namely in 1975, which became the focal point of the development of Islamic boarding schools and made them more flexible. The following developments subsequently developed a wider space area due to developmental factors and the need for the required space.

The active role of the community in its development supports it. The Darul 'Ulum Jombang Islamic boarding school has several spatial zonings: the Education Combination zone, settlement zone, *pesantren* zone, and free zone. This research needs to be deepened based on the results of interviews, theoretical studies, and related references.

Further research is needed. It is necessary to develop the meaning of the changes and developments in space that occur to be able to identify spaces that continue to move sporadically and, in their meaning, to be able to be more detailed in the identity of Islamic boarding schools related to the scientific development of Islamic architecture. Further research was also carried out to see the meaning of spatial development in Islamic boarding schools with characteristics in space, not only in one research locus but also in other Islamic boarding schools. It can be with the morphology and typology of each *pesantren*, either in mindset or unique characteristics, or because the largest Islamic boarding school is related to the same type.

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This research paper is still imperfect, so input from various parties is expected. In the future, this paper can be a reference for academics, practitioners, and the public in seeing legal cases that arise in the community, to Lembaga Pengelola Dana Pendidikan (LPDP) and Pusat Layanan Pembiayaan Pendidikan (PUSLAPDIK), who have provided enthusiasm and support regarding funding.

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