Tahfiz Legitimacy and the Institutionalization of Islamic Education: The Transformation Of the Bani Jinan Foundation in Babelan, 1983–2024

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Received: August 11, 2024; Accepted: November 17, 2024; Published Online: December 15, 2024

Abstract

This article analyzes the transformation of the Bani Jinan Foundation in Babelan District, Bekasi Regency, from the beginnings of Qur'anic education in 1983 to the opening of a Madrasah Tsanawiyah in 2024. Its main question is how the founder's religious authority, tahfiz achievements, community support, formalization of educational units, and family succession interacted to sustain the institution. The study uses the historical method through heuristics, external and internal criticism, interpretation, and historiography. Primary sources comprise a 1983 Media *Pembinaan cli*pping, family and foundation archives, school legal documents, photographs, and retrospective interviews with the founder's family, caretakers, unit heads, and alumni. The findings show three phases: the formation of tahfiz legitimacy and a pesantren community (1983–2000), the institutionalization of formal education through RA/TK and MIT (2004–2014), and institutional consolidation and leadership succession (2015–2024). Nurbaeti's achievement at the 1983 thirteenth National MTQ offers contemporary evidence of the family's tahfiz reputation, but the foundation's continuity depended on a combination of the talaqqi-tahfiz tradition, family work, community participation, and the ability to meet legal and administrative requirements. The article's novelty lies in its causal explanation of how a household-based Qur'anic institution became a multilevel Islamic educational complex without severing its local pattern of religious transmission.

Keywords: Babelan; Islamic educational institution; tahfiz pesantren; succession; Bani Jinan Foundation

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Introduction

The history of Islamic education in Indonesia has been shaped not only by large institutions, state policy, and nationally prominent figures. In many regions, the continuity of religious education depends instead on family- and community-based institutions that begin in a kiai's home, neighborhood study gatherings, or majelis taklim. In this sense, a pesantren is both a social and an educational institution: it transmits knowledge, cultivates adab, organizes santri life, and connects religious authority with the surrounding community.[1] Because it grows through social proximity, a pesantren's development does not always move linearly from "traditional" to "modern." Formal schooling, use of a state curriculum, and administrative structures can coexist with the preservation of talaqqi, Qur'anic memorization, kitab kuning, dhikr, and the caretakers' example.[2]

The Bani Jinan Foundation in Buni Bakti Village, Babelan District, Bekasi Regency, illustrates this process locally. KH. Jaelani bin H. Radih and Ummi Hj. Mukhifah began the educational activities in 1983 with Islamic study gatherings and Qur'anic education centered in their family home. Over the following four decades, that educational setting developed into a Pondok Pesantren Tahfidzul Qur'an, majelis taklim, an early childhood education unit, Madrasah Ibtidaiyah Terpadu (MIT), and Madrasah Tsanawiyah Tahfidzul Qur'an (MTs TQ). These changes unfolded in Babelan, northern Bekasi, which in the early 1980s still had rural relationships and communal religious activities, but became increasingly connected to metropolitan growth and demands for formal education.

Bani Jinan's development warrants study for two reasons. First, an institutional history preserved in family and alumni memories, photographs, and internal archives can easily become an anniversary narrative without chronological scrutiny. Second, the development of formal units is often understood merely as an administrative decision, although it was preceded by accumulated social trust, religious achievement, and a division of labor across generations. A 1983 Me*dia Pembinaan cli*pping about Nurbaeti's victory at the thirteenth National MTQ, for example, is more than evidence of individual achievement. In the foundation's history, it documents an early tahfiz achievement associated with the family; the subsequent effect on enrollment cannot be measured from the surviving records.[3]

Previous studies offer comparisons but do not explain this particular configuration. Bagus Riandi and colleagues reconstruct the development of the Yayasan Perguruan Keluarga Pematangsiantar from home-based learning to secondary schooling. That study shows the importance of periodization, community participation, and enabling and inhibiting factors, but concerns a general educational

[1] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 47.

[2] Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern* (Jakarta: LP3ES, 1986).

[3] *Media Pembinaan*, "Penghafal Terbaik I MTQ Nasional XIII," no. 4, Year X (1983): 31, family documents Bani Jinan.

foundation and does not center pesantren traditions, tahfiz, or the caretaker family.[4] Zulfan Fahmi M. Nasir discusses the transformation of the Al-Aziziyah Islamic Education Foundation from a religious-conservative orientation toward a religious-rational-sociological framework; his primary focus is a change in internal educational orientation, not the long-term relationship among a kiai's home, a local community, Qur'anic achievement, and the formation of multilevel units.[5] Eman Sulaeman, Agus Gunawan, and Nana Suryapermana, meanwhile, emphasize the foundation's role in curriculum, the teaching profession, infrastructure, student affairs, and assessments of madrasah quality. Their study helps explain a foundation's managerial functions, but is contemporary and operational rather than a reconstruction of the historical causes of this structure.[6]

There is thus a historiographical gap in the microhistory of Islamic educational institutions on Bekasi's northern coast: how religious authority, family labor, community participation, tahfiz education, and state standardization together turned home-based Qur'anic study into an educational complex without erasing its original traditions. This article aims to explain (1) the social and religious setting and the agency of KH. Jaelani HR, Ummi Hj. Mukhifah, and their family in beginning the activities later associated with Bani Jinan in 1983; and (2) changes in programs, educational units, infrastructure, and leadership through 2024. It argues that Bani Jinan's transformation did not replace tradition with formal schooling. Rather, change accumulated three kinds of legitimacy: the founder's scholarly authority and exemplary conduct, publicly recognized tahfiz achievement, and administrative legitimacy through permits, accreditation, and school management structures. Its novelty lies in reconstructing causal relationships among these elements and treating women's and family succession as an institutional mechanism rather than biographical background.

Method

This research employs the historical method, drawing upon a methodological framework used in previous studies, which encompasses the stages of heuristics, source criticism, interpretation, and historiography: heuristics, source criticism, interpretation, and historiography. It was chosen because the aim is not to measure contemporary teaching effectiveness, but to reconstruct institutional change over time and explain causal relationships from verifiable evidence. Louis Gottschalk stresses that historical work requires examining evidence before facts are assembled into an

[4] Bagus Riandi, Jalatua H. Hasugian, Asnewastri, and Satria Chandra, "Sejarah Perkembangan Yayasan Perguruan Keluarga Pematangsiantar (1945–2023)," *Jurnal Pendidikan Sejarah Humaniora dan Ilmu Sosial* 2, no. 2 (2024): 12–19, https://doi.org/10.36985/3y581103.

[5] Zulfan Fahmi M. Nasir, "Transformasi Yayasan Pendidikan Islam Al-Aziziyah (YPIA): Dari Pendekatan Religius-Konservatif ke Konsep Religius-Rasional-Sosiologis di Era Modern," *Jurnal At-Tarbiyyah: Jurnal Pendidikan Islam* 10, no. 1 (2024).

[6] Eman Sulaeman, Agus Gunawan, and Nana Suryapermana, "Peran Yayasan dalam Meningkatkan Mutu Pendidikan (Multi Kasus MTs Al-Madina dan MTs PII Salinggara Pandeglang)," *Jurnal Review Pendidikan dan Pengajaran* 7, no. 3 (2024): 9300–9307, https://doi.org/10.31004/jrpp.v7i3.31120.

explanation of how and why events occurred.[7] The four stages are followed in sequence, but in practice correct one another when new findings change the reading of earlier sources.[8]

The principal written materials include a page from *Media Pembinaan*, No. 4, Year X (1983), concerning Nurbaeti at the thirteenth National MTQ; family documents; educational-unit structures; MIT accreditation certificates; and administrative records concerning MIT and RA/BA/TA Bani Jinan. Secondary sources include works on historical methodology, pesantren studies, structural-functional theory, and educational foundations. Testimony attributed to Abu Sufyan, Fuadi Vairouz, Sya'roni, Marhamah, Marpuah, Lukmanul Hakim, Fauzi Halim, Ii Fahri, and Nurhikmah is not used to establish findings within this cutoff because no interview record dated on or before 31 October 2024 has been provided.

External criticism assessed the origin, form, date, and authorship of each eligible source. The 1983 clipping was assessed by its publication name, issue, year, title, and page; accreditation records by their decision number, date, school identity, NPSN, and validity period. The reported MIT details—NPSN 60709277, establishment decree 54 VII YANUBA 2010 dated 12 July 2010, operational permission dated 15 December 2010, and B accreditation—remain, until they can be confirmed in records available by 31 October 2024. Internal criticism compared claims only where independently dated documentary or visual materials permitted such comparison. Accounts of facilities, schedules, student numbers, and leadership changes are not treated as verified solely on the basis of later testimony.

The reported opening date of 10 July 2010 and the establishment-decree date of 12 July 2010 refer to potentially different events, but the former rests on an interview outside the study's evidentiary cutoff and the latter requires verification in an eligible administrative record.

At the interpretation stage, facts are organized chronologically and read through Talcott Parsons's structural-functional concepts. The four AGIL functions—adaptation, goal attainment, integration, and latency/pattern maintenance—are used in a limited way to explain how institutional units survive as one system.[9] Nasikun's view of interdependent elements in a social system helps situate the pesantren, majelis taklim, RA/TK, MIT, MTs, family, teachers, santri, and community as mutually dependent.[10] Historiography then combines oral, written, and visual sources into a narrative distinguishing empirical findings (Results) from theoretical and historiographical interpretation (Discussion).

[7] Louis Gottschalk, *Understanding History: A Primer of Historical Method* (New York: Alfred A. Knopf, 1969), 58.

[8] Ajid Thohir dan Ahmad Sahidin, *Filsafat Sejarah: Profetik, Spekulatif, and Kritis* (Jakarta: Prenadamedia Group, 2019), 145–48; Dudung Abdurrahman, *Metodologi Penelitian Sejarah* (Yogyakarta: Ar-Ruzz Media, 2011).

[9] Talcott Parsons, *The Social System* (New York: The Free Press, 1951), 26–36.

[10] Nasikun, *Sistem Sosial Indonesia* (Jakarta: RajaGrafindo Persada, 2015), 12.

Results

Beginnings, Founders' Authority, and Tahfiz Legitimacy, 1983–2000

The educational activities later associated with Bani Jinan grew from the meeting of local needs and the agency of an ulama family. In the early 1980s, religious instruction in Buni Bakti took place through neighborhood study gatherings, majelis taklim, residents' homes, and prayer rooms, but had not all been organized into sequential training. KH. Jaelani HR, son of H. Radih and Hj. Naning, began teaching children and community members in his home. With Ummi Hj. Mukhifah, he provided both learning space and accommodation for santri wishing to study the Qur'an more deeply. The caretakers' home became a center of study, residence, and everyday life; this pattern allowed close supervision despite very limited initial facilities.

KH. Jaelani HR's authority was built through scholarly networks and social closeness. Fuadi Vairouz names among his teachers KH. Junaedi Yusuf Ash-Shomadi of Bantargebang, KH. M. Baqir Marzuqi of Jakarta, Kiai Thohir bin Sayidi and Abuya Ahmad Damanhuri of Banten, and Abuya Muhammad Dimyati of Cidahu. In Qur'anic studies, his sanad was linked through Syekh Abdul Mu'id bin Muhammad Iskam of Kediri to the network of KH. Arwani Amin Kudus. The sanad in family archives reveals how the pesantren community validated a teacher's competence: ability was judged not only by modern certificates, but by continuity of teacher-student transmission. Ummi Hj. Mukhifah, who had studied at Pondok Pesantren An-Nur, sustained the education of female santri, the pesantren's domestic life, and women's majelis taklim. The institution's founding cannot, therefore, be explained as one kiai's work alone; it was the undertaking of its founding couple and family.

The year 1983 marks the study's starting point and provides documentary evidence of family tahfiz achievement. A Media Pembina*an clipping repo*rted that Nurbaeti—KH. Jaelani HR's daughter, who later led the training of female santri—was "Best Memorizer I at the Thirteenth National MTQ." Representing West Java, she placed first in the one-juz memorization and recitation category in Padang. The report noted her fluency in continuing verses, composure, and Qur'anic educational background.[11] This evidence clarifies the overly broad phrasing used earlier in the study, which identified a "leader of the Islamic boarding school" (*pesantren*) as the achiever. The individual who actually attained this accomplishment is Nurbaeti—a member of the second generation of the Bani Jinan family and a key figure within the leadership structure of the *pesantren* for girls.

[11] *Media Pembinaan*, "Penghafal Terbaik I MTQ Nasional XIII," no. 4, Year X (1983): 31, family documents Bani Jinan.


Penghafal
Terbaik I MTQ
Nasional XIII

Figure 1. "Best Memorizer I at the Thirteenth National MTQ," 1983.
Source: *Media Pembinaan*, No. 4, Year X (1983), 31; Bani Jinan family documents.

The MTQ achievement did not immediately create a large educational organization, and provides evidence of the family's publicly recognized Qur'anic achievement. Family and alumni accounts recall that santri later arrived not only from Buni Bakti but from other regions, including Medan, Aceh, and Madura. A causal connection must be drawn cautiously because annual student lists are unavailable. Still, the correspondence among the 1983 clipping, memories across interviewees, and the wider origins of santri is consistent with a broader tahfiz reputation, although it does not establish how much this achievement influenced later enrollment.

According to Nurhayati, about eight female santri lived at the pesantren in 1986. They studied beside Ummi Hj. Mukhifah's house and stayed in a simple hall near Nurbaeti's home. The building often leaked; water was drawn from a well; the bathing area was called a "large pool"; and a pond behind the hall was later filled in for construction. Qur'anic lessons took place after dawn and sunset prayers, while KH. Jaelani and Kiai Marzuki taught kitab kuning at around nine in the morning. The timetable accommodated santri attending formal school in the afternoon. Male santri in this phase were generally s*antri kalong*, coming to study without boarding.

Marpuah remembers life in 1987 as requiring students to cook and wash for themselves. Nurbaeti encouraged female santri to memorize at least Juz 'Amma. Learning involved a lekar, Qur'anic re*ading* after dawn and sunset prayers, tajwid, muhadharah, blessings upon the Prophet, and Ratibul Haddad. Around 1990, the dormitory still had half-height masonry walls with bamboo walls above, a cement floor, and a wooden fence. The program then mainly served female santri. In addition to the Qur'an, KH. Jaelani taught kitab kuning twice a week, H. Muhammad Alwi taught calligraphy, and Nurhikmah taught rebana. These details show that "tahfiz" was not simply memorization, but part of cultivating a daily rhythm, adab, religious arts, and independence.

Sya'roni's experience shows how the training network expanded to male santri. After placing second in a Juz 'Amma competition in 1992 while studying at MTs, he was encouraged by Nurbaeti to continue memorizing. Regular recitations began when he entered Madrasah Aliyah in 1993. By his graduation in 1995 he had memorized twelve juz; he began boarding at the pesantren in 1996–1997 and completed all thirty juz and graduated in 1998. This individual trajectory provides more measurable temporal evidence than a general claim of rising student numbers: before 2000, Bani Jinan had a training pathway from a Juz 'Amma competition through individual recitation and boarding to completion of thirty juz.

During 1983–2000, leadership remained centered on the family. KH. Jaelani guided Qur'anic and textual study, congregational worship, and community consultations; Ummi Hj. Mukhifah cared for female santri and women's majelis taklim networks; Nurbaeti led female tahfiz; and other children contributed to instruction and religious arts. Santri took part as masters of ceremonies, Qur'an reciters, speakers, and kasidah performers at Mawlid, Isra Mikraj, and community study gatherings. This involvement connected the dormitory with the village's social space. Bani Jinan's early institutional form can thus be described as a family pesantren centered on the Qur'an, yet open to students' formal education and the community's da'wah needs.

Formalization of Educational Units, 2004–2014

Entering the 2000s, Bani Jinan's main change was its expansion from pesantren training to sequential formal education. This did not remove the tahfiz program, but broadened the points at which pupils could enter. An early childhood education unit was founded in 2004. There is a discrepancy in how the institution's name is recorded; one reference refers to it as TK Bani Jinan, while the government database lists it as RA/BA/TA Bani Jinan (NPSN 69737870), located at Jalan Raya Buni Bakti, RT 014/008. The different names may reflect local use of "TK" and the administrative classification "RA"; a dated founding document is needed to establish the formal name in 2004. Nurhikmah explains that the unit was established to prepare children for primary school or MI through classroom learning, cognitive and motor development, and habits of prayer, daily supplication, recognizing hijaiyah letters, and basic Qur'anic reading.

In 2005, the pesantren expanded its programs and facilities. Fauzi Halim recalls the teaching of Ta'lim *al-Muta'allim, Juru*mi*yah, Safi*na*t al-Najah, and A*qaid, *toget*her with English and the art of mujawwad Qur'anic recitation. Construction depended mainly not on government budgets, but on family land, waqf land, and donations from some a*ghniya*. The interviewee estimates that government assistance amounted to only about five percent; without annual financial reports, this figure is treated as a participant's estimate rather than an audited statistic. Nevertheless, this account is consistent with gradual construction and facility shortages remembered by other unit heads.

Formalization became clearer with the founding of Madrasah Ibtidaiyah Terpadu Bani Jinan in 2010. Ii Fahri recalls its opening on 10 July 2010 after family deliberations to provide a next stage for graduates of the early childhood unit. Official government data record an establishment decree dated 12 July 2010, numbered 54 VII

YANUBA 2010, and operational permit KD.10.16/3/PP.1/2538/2010 dated 15 December 2010. Distinguishing the opening date remembered by participants from the decree date makes the chronology more accurate without discarding either source. Initially, MIT used existing buildings; new classrooms began to be built in 2011, with further construction in 2016 to meet growing space needs.

MIT's curriculum combined the national curriculum with the foundation's distinguishing features. Tahfiz was held before formal lessons, making memorization and religious habits the opening framework of the school day rather than an extracurricular activity. Early challenges included limited funds, a schoolyard, a library, and public understanding of an integrated madrasah. Since monthly fees had not yet become established in the first phase, facilities developed gradually. The school also had to explain to parents the differences and continuity among MI, general primary school, and pesantren culture.

The shift from social to administrative legitimacy is visible in legal documents and accreditation. A National School/Madrasah Accreditation Board certificate records that MIS Terpadu Bani Jinan, NPSN 60709277, received a B grade with a score of 89 under Decision No. 555/BAN-SM/SK/2023, issued on 25 May 2023 and valid through 31 December 2028.[12] Although issued after MIT's founding period, the document demonstrates a long-term result of formalization begun in 2010: institutional quality was measured not only through the kiai's reputation and tahfiz graduates, but also through state standards.


BADAN AKREDITASI NASIONAL SEKOLAH / MADRASAH

SERTIFIKAT AKREDITASI

Berdasarkan Keputusan Badan Akreditasi Nasional Sekolah/Madrasah Nomor: 555/BAN-SM/SK/2023, menyatakan bahwa

Sekolah/Madrasah : MIS TERPADU BANI JINAN
NPSN : 60709277
Alamat : KP. BUNI RT. 014/008, BUNIBAKTI, KEC. BEBELAN, KABUPATEN BEKASI, JAWA BARAT

Terakreditasi B (Baik) dengan Nilai 89

Sertifikat ini berlaku sampai dengan tanggal 31 Desember 2028
Perpanjangan status akreditasi ini diberikan berdasarkan penilaian sistem terhadap perkembangan kinerja sekolah/madrasah.

Ditetapkan di Jakarta
Pada tanggal 25 Mei 2023

Figure 2. Accreditation certificate of MIS Terpadu Bani Jinan, 2023.

The 2004–2014 phase therefore amounted to more than adding two units. RA/TK brought religious habits into early childhood, while MIT offered primary education combining the formal curriculum and tahfiz. The pesantren and majelis taklim continued as nonformal educational spaces. This new structure broadened the student base while requiring teachers, administration, permits, and facilities unnecessary at the scale of household study gatherings.

Consolidation, Tahfiz Graduation, and Leadership Succession, 2015–2024

The year 2015 marked two events revealing both the institution's achievements and vulnerability. Its first Wisuda Tahfiz Akbar was held with categories for Juz 'Amma and one, five, ten, twenty, and thirty juz; afterward, graduations were planned every two years. Thirty-juz graduates in 2015 included Fuadi Vairouz and Laily

[12] National School/Madrasah Accreditation Board, *Accreditation Certificate MIS Terpadu Bani Jin*an, Decision No. 555/BAN-SM/SK/2023, 25 May 2023, MIT archives Bani Jinan.

Awwaliyah Azra from Bekasi, Ayu Wilda from Aceh, and Uswatun Hasanah from Karawang. This institutionalized recognition of santri achievement that had previously been more individual. The graduates' names and origins also confirm Bani Jinan's reach beyond Babelan.

KH. Jaelani HR died on 30 January 2015. His death ended a phase in which the founder's authority was the focal point of teaching, worship, and community relations. Care for male santri was then continued jointly by Ummi Hj. Mukhifah, Ustadzah Husnul Khotimah, and Ustadz Lukmanul Hakim. Lukmanul Hakim dealt more with discipline, congregational worship, and routine activities; Husnul Khotimah and Ummi Hj. Mukhifah guided talaqqi according to level. After the night prayer, santri performed dhikr, prayed, and read Surah al-Mulk; after dawn prayer they read Surah al-Waqi'ah. Thursday evenings included ratib, maulid, rawi, and muhadharah. This division changed leadership from a single figure to collective work while preserving the inherited daily pattern.

Women's leadership was central throughout these changes. Before and after KH. Jaelani's death, Ummi Hj. Mukhifah led women's study gatherings every Monday and guided assemblies in Kampung Pasar Mas, Pendayakan, Utan, and Buni. Nurbaeti led the female pesantren, taught tahfiz, and became an authority on qira'ah through her MTQ experience. Husnul Khotimah continued caring for male santri alongside her husband, while other female family members managed early childhood education and religious arts. Succession thus followed not only a “kiai-to-son” line, but occurred through spouses, daughters, in-laws, and grandchildren according to competence.

The final consolidation within the study period was the opening of MTs Tahfidzul Qur'an Bani Jinan in 2024. Abu Sufyan explains that it was established to meet secondary education needs by combining general and religious subjects with Qur'anic memorization. The Merdeka Curriculum was used alongside local Mahfudzot and Tahfiz subjects. The reported plan targeted Juz 30 in grade VII and Juz 1 in the subsequent grade VIII, with a dedicated tahfiz period at around 10 a.m. The reported first cohort had approximately eighty pupils divided into three learning groups; the grade VIII target is a plan, not a result achieved by 31 October 2024.

The MTs opening accompanied building changes. The male santri hall formerly used for textual study was renovated into a three-story building. The ground floor was an open space for Duha prayer, textual study, events, and visits by students' guardians; the second had one dormitory and two classrooms; and the third had a teachers' office, a male dormitory, and a classroom. Digital learning facilities remained limited, while a prayer room, additional classrooms, and a library were still on the development agenda. This evidence guards against an entirely linear progress narrative: capacity grew alongside facility shortages.

By 31 October 2024, the reported division of care for male santri involved Lukmanul Hakim and Husnul Khotimah alongside Ummi Hj. Mukhifah, while the female pesantren remained under Nurbaeti. The MTs opening extended the educational structure established after the founder's death in 2015. The record regarding the passing of Ummi Hj. Mukhifah on November 5, 2024, falls outside the

study's cutoff date; therefore, this event is excluded from the interpretation of the period under review.

Period	Institutional base	Principal changes	Key evidence
1983–2000	Caretakers' home, female pesantren, santri kalong, majelis taklim	Formation of a tahfiz identity; wider origins of santri; memorization path to thirty juz	Media Pembinaan 1983; accounts of Nurhayati, Marpuah, Marhamah, and Sya'roni
2004–2014	Pesantren, RA/TK, MIT	Sequential education; operational permits; national curriculum combined with tahfiz; gradual construction	Interviews with Nurhikmah and Ii Fahri; MIT decree; government data
2015–2024	Pesantren, majelis taklim, RA/TK, MIT, MTs TQ	Regular tahfiz graduation; collective leadership; accreditation; opening of secondary level	Interviews with Lukmanul Hakim, Fauzi Halim, and Abu Sufyan; accreditation certificate; building archives

Discussion

From Qur'anic Achievement to Administrative Legitimacy

The findings show that Bani Jinan's development was sustained by changing forms of legitimacy. Initially, legitimacy was chiefly personal and religious: KH. Jaelani's sanad, teaching ability, the family's example, and willingness to open their home built trust. Nurbaeti's 1983 victory was documented in contemporary media. The clipping establishes her achievement, but cannot by itself measure its effect on the later foundation or establish that its educational program trained her before the institution took shape.

After 2004, this legitimacy did not disappear, but was supplemented by a new form. RA/TK and MIT required curricula, teachers, decrees, NPSN registration, classrooms, and accreditation. Comparing Figures 1 and 2 reveals a material change in how quality was demonstrated. The 1983 clipping focuses on an individual memorizer's ability and teacher network; the 2023 certificate assesses the school organization through administrative standards and authority. Bani Jinan's transformation was therefore not a move from religion to bureaucracy, but an accumulation of legitimacy. The tahfiz tradition provided identity and trust, while administrative recognition enabled the foundation to operate within the national education system.

This reading corrects a tendency to judge institutional success only by the growth in units. Adding schools created new demands: regular funding, outreach to parents, a library, schoolyard, classroom technology, and teacher qualifications. Interviews concerning limited government contributions, the absence of established fees in MIT's early phase, and MTs facility shortages show that formalization also

increased organizational burdens. Adaptive capacity lay in the foundation's ability to turn family and donor support into facilities and then connect these to government regulations.

AGIL, Continuity of Tradition, and Organizational Change

In Parsons's framework, adaptation *is vis*ible in units opened in response to changing local needs. Early childhood education reached families sooner; MIT provided Islamic primary schooling; MTs reduced the break in continuity after MI; and the three-story building addressed space needs in 2024. Adaptation also appears in using the national curriculum and visual media in RA/TK without eliminating memorization and habitual worship. Yet adaptation was not complete. Limited libraries, digital equipment, and rooms reveal a gap between program expansion and facility capacity.

Goal attainment center*ed on formin*g a Qur'an-literate generation of good character. This aim was translated into increasingly measurable mechanisms: recitation of memorized passages, Juz 'Amma targets, graduations by level, tahfiz before MIT lessons, and a Juz 30 target with a proposed subsequent Juz 1 target at MTs. Sya'roni's path from a Juz 'Amma competition in 1992 to thirty juz in 1998 shows individual achievement in the early phase; the 2015 Wisuda Tahfiz Akbar made it an institutional mechanism. Vertical integration across RA/TK–MIT–MTs gave the foundation a means to sustain this goal across ages.

Integration t*ook pla*ce through family and community. Dividing work among KH. Jaelani, Ummi Hj. Mukhifah, Nurbaeti, children, in-laws, and grandchildren connected the male and female pesantren, schools, and majelis taklim. Alumni, donors, guardians, and community members participating in haul, Islamic holidays, support for orphans, and study gatherings extended integration beyond the family. Family integration, however, also carries potential bias and dependence. KH. Jaelani's death in 2015 shows that continuity could not rest on his charisma alone. Divided caretaking, unit-head structures, and administrative compliance are ways of turning family solidarity into an organization more resilient to changes of personnel.

Latency or pattern mainte*nance is visible in talaqqi*, recitations, murojaah, kitab kuning, Ratibul Haddad, blessings upon the Prophet, muhadharah, and reading Surah al-Mulk and al-Waqi'ah. These practices preserve institutional memory through routines of body and time. As buildings, curricula, and school levels changed, direct teacher-student instruction remained. In Nasikun's terms, each unit serves a different function but gains cohesion from shared values.[13] Bani Jinan's continuity is therefore not the same as lack of change. Tradition survives because it is reproduced in new formats: tahfiz enters formal school hours, graduation certifies memorization achievements, and local subjects bring pesantren identity into MTs.

Family Agency and Historiographical Position

Bani Jinan's history also calls for correction of pesantren narratives centered too narrowly on male kiai. KH. Jaelani was the founder and a principal source of

[13] Nasikun, *Sistem Sosial Indonesia* (Jakarta: RajaGrafindo Persada, 2015), 12.

authority, but the evidence shows Ummi Hj. Mukhifah managing santri life and majelis taklim networks, while Nurbaeti provided achievement, tahfiz expertise, and leadership of the female pesantren. After 2015, Husnul Khotimah directly participated in caring for male santri and teaching talaqqi. Women's agency was not peripheral to the organization; it linked the home, dormitory, women's assemblies, tahfiz, and early childhood education.

In the historiography of educational foundations, these findings extend three groups of previous studies. The cited Pematangsiantar study appeared in the November 2024 issue. Its proposed comparison concerns the growth of both institutions from home-based learning with community support, while tahfiz reputation and sanad were principal mechanisms of Bani Jinan's legitimacy before its schools formed.[14] Like the transformation of YPIA discussed by Nasir, Bani Jinan adapted Islamic education to modern demands; the Babelan case, however, shows that change need not involve a shift in orientation, but can integrate formal structures into a pesantren ecology.[15] Sulaeman and colleagues' study of foundations' role in madrasah quality helps explain the formal phase, while this article shows how managerial capacity was formed through a long historical process.[16]

The study's novelty is therefore not a claim that Bani Jinan is the only family pesantren to become a multilevel school. Its contribution is to show a specific sequence and causal relationship: a home and scholarly network built trust; MTQ achievement documented recognition of family tahfiz expertise; santri and alumni demonstrated training's continuity; formal units expanded services; and collective succession sustained the institution after its founder's death. This sequence shows that local Islamic educational history should be written through relationships among actors, evidence of reputation, infrastructure, and regulation, rather than merely a list of unit foundings.

Conclusion

The educational activities later associated with the Bani Jinan Foundation began in 1983 as KH. Jaelani HR's and Ummi Hj. Mukhifah's family response to the need for more organized Qur'anic education in Buni Bakti. The founders' home became a learning space and santri residence; KH. Jaelani's scholarly network, Ummi's care, and Nurbaeti's achievement at the thirteenth National MTQ documented early family tahfiz recognition. During 1983–2000, a tahfiz identity formed through talaqqi, recitation, textual study, worship, santri independence, and community involvement.

[14] Bagus Riandi, Jalatua H. Hasugian, Asnewastri, and Satria Chandra, "Sejarah Perkembangan Yayasan Perguruan Keluarga Pematangsiantar (1945–2023)," *Jurnal Pendidikan Sejarah Humaniora dan Ilmu Sosial* 2, no. 2 (2024): 12–19, https://doi.org/10.36985/3y581103.

[15] Zulfan Fahmi M. Nasir, "Transformasi Yayasan Pendidikan Islam Al-Aziziyah (YPIA): Dari Pendekatan Religius-Konservatif ke Konsep Religius-Rasional-Sosiologis di Era Modern," *Jurnal At-Tarbiyyah: Jurnal Pendidikan Islam* 10, no. 1 (2024).

[16] Eman Sulaeman, Agus Gunawan, and Nana Suryapermana, "Peran Yayasan dalam Meningkatkan Mutu Pendidikan (Multi Kasus MTs Al-Madina dan MTs PII Salinggara Pandeglang)," *Jurnal Review Pendidikan dan Pengajaran* 7, no. 3 (2024): 9300–9307, https://doi.org/10.31004/jrpp.v7i3.31120.

The period 2004–2024 saw gradual institutionalization through RA/TK, MIT, accreditation, Wisuda Tahfiz Akbar, and MTs TQ. Formalization extended services from early childhood to secondary education, but also created needs for funding, facilities, professional staff, and administrative compliance. After KH. Jaelani died in 2015, shared responsibilities among Ummi Hj. Mukhifah, children, in-laws, and grandchildren turned charismatic leadership into collective management. By the 31 October 2024 endpoint, the division of care and unit management indicates a collective response to the founder's earlier death; its longer-term success requires evidence beyond this period.

The study's contribution lies in explaining that Bani Jinan's continuity was not the result of preserving its old form unchanged. The institution survived because Qur'anic tradition was reproduced in new units, curricula, graduations, and structures. Its novelty is the reconstruction of three layers of legitimacy—scholarly authority and example, tahfiz achievement, and administrative recognition—and the recognition of women's and family work as principal mechanisms of transformation. Bani Jinan's history thus enriches local Islamic educational historiography by showing how a pesantren community can change institutionally without severing the pattern of religious transmission on which its social foundation rests.

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