Institutional Development and Educational Continuity at YAMISA in Soreang from 1968 to 2024

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Abstract

How does an Islamic boarding school (*pesantren*) expand its institutional activities without losing the continuity of its religious educational traditions? This article examines the Miftahussalam Foundation (YAMISA) in Soreang, Bandung Regency, situating its prior educational development as part of the context that shaped the institution. The study employs a historical method comprising source collection, external and internal criticism, interpretation, and historiography. Research sources include research notes, testimonies found within the source corpus, institutional histories, previous studies, and reproductions of accreditation documents. The findings reveal three interconnected processes: the strengthening of the *pesantren* as a residential educational institution; the continuation of classical Islamic instruction alongside formal education; and the expansion of religious services to the community beyond the resident student body. This development reflects a process of institutional layering rather than a complete transition from tradition to modernity. Documentary evidence more strongly supports the diversification of education than it does claims regarding wholesale community acceptance, uninterrupted student population growth, or improved managerial performance. Discrepancies in dates and limited documentation also mean that the institution's year-by-year development cannot be fully reconstructed. This article offers a measured institutional analysis of YAMISA by linking educational continuity with organizational differentiation, while distinguishing between goals transmitted through memory, documented institutional arrangements, and verifiable outcomes.

Keywords: YAMISA; pesantren; Soreang; institutional history; Islamic education; continuity and change

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Introduction

The history of an Islamic educational institution cannot be reduced to its founding date or to the biography of its leading scholar. A school may operate before a foundation takes legal form, a residential pesantren may be added to an existing educational initiative, and a religious network may continue beyond the founder's lifetime. These processes create different historical beginnings within what later appears to be a single organization. YAMISA in Soreang, Bandung Regency, offers a case in which identifying those beginnings is essential to understanding institutional development. Its history brings together the authority of KH. Uyeh Balukia Syakir Syuja'i, classroom education, residential religious learning, and activities directed toward a wider congregation.[1]

The principal period examined here is 1968–2024. The first year marks the establishment of the pesantren in the institutional chronology, whereas earlier teaching and school initiatives provide its background. The terminal year preserves the historical scope of the research rather than extending it to the date of writing. Within that frame, the central problem is how expansion related to continuity: did new educational and service functions displace the pesantren's inherited practices, or did they develop alongside them? Answering this question requires attention to the organization of teaching, the differentiation of institutional functions, and the kinds of evidence through which continuity is claimed.

Dhofier's account of pesantren identifies the kiai, students, mosque, residential accommodation, and classical Islamic texts as interconnected institutional elements. This perspective is useful because it directs attention beyond the presence of school buildings. A pesantren is also constituted through relationships of teaching, religious authority, residence, and participation. The question for YAMISA is therefore not simply whether it acquired additional educational units. It is whether those units altered the relationship between the elements through which the pesantren reproduced its identity. This use of Dhofier is analytical rather than classificatory: it does not require every activity under the foundation to be treated as residential pesantren education.[2]

Scholarship on Indonesian Islamic education also provides reasons to resist a simple opposition between tradition and modernity. Lukens-Bull frames their relationship as something negotiated within educational institutions, including at the interface between pesantren and higher education. His argument supplies a comparative question rather than evidence about YAMISA itself: how can institutional change be made compatible with inherited educational commitments? The answer must emerge from the Soreang sources, not from importing the findings

[1] Alimuddin Ali, "Islamic Education Thoughts of KH. Ahmad Dahlan at the Yamisa Islamic Boarding School in 1968," *Indonesian Journal of Islamic History and Culture* 4, no. 1 (2023): 143–45, https://doi.org/10.22373/ijihc.v4i1.1449.

[2] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kiai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 79,

of a different field site. Likewise, retaining a traditional teaching method should not automatically be interpreted as resistance to every other kind of change.[3]

Existing work already addresses several components of YAMISA's history. Ridwan Sahid Hambali studies the Qadiriyah-Naqsyabandiyah order under Uyeh Balukia Syakir Syuja'i between 1972 and 2002. Rina Hanifah examines the foundation's pilgrimage guidance activities during 1989–2019. Shaniyah Siti Nurazizah investigates the founder's writings, in a deposited in May 2025. These studies establish that YAMISA is not an unresearched institution. Their different objects nevertheless invite a further question about the relationships among spiritual instruction, educational provision, and differentiated organizational functions.[4]

The institutional approach also intersects with earlier work by Mamat Abdurachman on YAMISA's changing educational functions and students' independence, catalogued in the UPI repository in 2013. The repository record establishes the existence and subject of that study; its findings are not assumed here from its title. Yani and Hakam's 2021 journal article, meanwhile, places YAMISA within a comparative inventory of scholarly writing in six Bandung-area pesantren. These different scales of inquiry make an institution-wide claim of novelty inappropriate. They instead provide a basis for examining connections between organizational history and the educational practices through which an institution remained identifiable.[5]

Alimuddin Ali's 2023 article considers similarities between YAMISA's educational orientation and the thought of KH. Ahmad Dahlan. That comparison raises a useful issue of openness to general knowledge, but resemblance is not sufficient evidence of direct intellectual transmission. The present inquiry instead asks how educational practices and institutional arrangements coexisted within YAMISA. Its contribution lies in relating these dimensions while separating documented changes from retrospective claims about their effects.[6]

The argument developed below is that YAMISA's trajectory is best understood as institutional layering. Here, the term means the addition or differentiation of organizational activities without evidence that an earlier educational core was wholly abandoned. It is a description to be tested against the chronology, not a claim that all units developed harmoniously or at the same pace. The surviving record supports an account of diversification and continued religious orientation. It does not sustain an uninterrupted series of enrollment increases, an

[3] Ronald A. Lukens-Bull, "Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia," *Anthropology & Education Quarterly* 32, no. 3 (2001): 350–72, https://doi.org/10.1525/aeq.2001.32.3.350.

[4] Ridwan Sahid Hambali, "Perkembangan Tarekat Qadiriyah-Naqsyabandiyah di Pesantren YAMISA Soreang Bandung pada Masa Kepemimpinan K.H. Uyeh Balukia Syakir Syuja'i Tahun 1972–2002/.

[5] Mamat Abdurachman, "Latar Belakang Berkembangnya Fungsi Lembaga Pendidikan Pondok Pesantren YAMISA Soreang Kabupaten Bandung dalam Proses Membentuk Kemandirian Para Santri".

[6] Alimuddin Ali, "Islamic Education Thoughts of KH. Ahmad Dahlan at the Yamisa Islamic Boarding School in 1968," *Indonesian Journal of Islamic History and Culture* 4, no. 1 (2023): 136–46, https://doi.org/10.22373/ijihc.v4i1.1449.

institution-wide measure of professional management, or a general judgment about the attitudes of all surrounding residents. Establishing those limits makes it possible to state a historical contribution without converting institutional self-description into an assessment of universal success.

Method

The study follows the historical sequence of heuristics, source criticism, interpretation, and historiography used in the original research. Heuristics brings together written materials, recorded recollections, and visual documents connected with YAMISA. External criticism asks when a source was produced, what kind of object survives, and whether its bibliographical or documentary identity is sufficiently clear. Internal criticism assesses the relationship of the author or informant to the institution, the claim being made, and possible dependence on another account. Interpretation then connects the supported claims into a chronological and thematic explanation. Historiography presents that explanation without concealing the unevenness of the evidence.[7]

The research record includes references to institutional archives designated by the years 1954 and 1980, biographical writing, a family-authored account of Mama Uyeh, interviews, descriptions of teaching, and reproduced images. These materials differ in evidentiary status. An archival reference in research notes is not equivalent to an inspectable original deed. A photograph of a certificate preserves readable documentary content, but its reproduction date may remain unknown. A family narrative can be valuable for reconstructing remembered educational priorities while remaining a situated account of the institution. The unpublished research compilation serves as a locator for these materials, not as proof that every statement it contains was established before the evidentiary cutoff.

The historical analysis in this study is limited to the period up to 2024, with the identification of primary sources based on their date of creation or publication. This distinction allows for the use of sources published before this cutoff to explain earlier events without extending the scope of the analysis. Interview testimonies that do not meet verification criteria are not used as a basis for establishing findings. Meanwhile, evidence already present within the corpus of sources is retained with its original attribution and used only to support statements that can be directly substantiated. Such testimonies are not interpreted to explain developments in registration, public opinion, or institutional performance in subsequent periods.

Digital verification of sources was conducted as part of the data examination and tracing process. The time of access to a source differs from the time of the original source's creation or publication and is not used to determine when a document first became available or was consulted by previous researchers. Publications bearing a publication date and repository record are distinguished from institutional webpages that lack a publication date. Undated webpages are used as a point of comparison to verify an established chronology, rather than as evidence that

[7] Aam Abdillah, *Pengantar Ilmu Sejarah* (Bandung: Pustaka Setia, 2012), 29–30, and Sulasman, *Metodologi Penelitian Sejarah* (Bandung: Pustaka Setia, 2014), 93,

the digital text in its current form existed prior to the specified source cutoff date. Consequently, this cutoff date should not be interpreted as an indication that the entire process of researching and verifying sources was completed by that time.

One publication within the source corpus includes testimony from Mawardi, with the interview date specified within the publication itself. This testimony is utilized based on its attribution and publication context, without conflating it with other interview records listed separately in the research archives.

Comparison operates at the level of particular claims. Agreement among accounts supports a chronology only to the extent that the accounts are not simply reproducing the same source. Disagreement is retained when no decisive document is available. Thus, the date of an educational reorganization is not inferred from the year assigned to an archive bundle, and a later law is not treated as the original legal basis for an earlier school opening. The same principle applies to reported administrative changes: a naming decision, a notarial instrument, and the opening of teaching activities are separate events unless the evidence explicitly connects them.

The interpretation examines three dimensions: institutional formation, educational practice, and organizational differentiation. It asks what changed, what was represented as continuing, and which source supports each proposition. It does not add an enrollment survey, a measurement of learning outcomes, or a systematic observation programme to the historical research design. Descriptions of sorogan and collective religious practice are read as qualitative evidence of educational arrangements, not as tests of their effectiveness. Similarly, the existence of a pilgrimage guidance unit indicates a distinct service function; it cannot by itself demonstrate the economic condition of the foundation or the satisfaction of its users.

Two limitations are particularly consequential. First, records are not sufficiently continuous to produce an annual institutional history through 2024. The endpoint is an analytical boundary, not an assertion that equally detailed evidence survives for every year. Second, family and institutional perspectives are prominent, whereas independent administrative series and a representative range of residents' views are absent. The article therefore privileges demonstrable institutional arrangements over claims of comprehensive social transformation. This approach preserves the historical usefulness of an uneven collection while keeping its conclusions proportionate to what can be traced and checked.

Results

Educational antecedents and the meaning of 1968

The institutional narrative places the origins of YAMISA within the educational work of KH. Uyeh Balukia Syakir Syuja'i, known as Mama Uyeh. The biographical source cited in the research identifies his birth in Nenon, Ciwidey, in 1926 and locates his early formation within a family connected to pesantren education. For the institutional history, the relevant point is the transmission of religious learning and teaching authority. Genealogical prestige should not be treated as independent proof of the quality or reach of a later institution. Nor does

the founder's biography establish the exact chronology of every school that subsequently operated under YAMISA's name.[8]

The account of early schooling identifies a Sekolah Menengah Islam in 1952. It subsequently describes a reorganization into religious teacher education, or Pendidikan Guru Agama. The dates are not consistent across the record: the research compilation gives 1954, while the published 2023 article gives 1964. The archive reference attached to the earlier educational narrative is identified only as an institutional archive for 1954; no document title or reproduction permits a decisive resolution. The supported conclusion is therefore a sequence of school provision followed by teacher education, with the precise transition year unresolved.[9]

This uncertainty does not erase the distinction between school antecedents and the pesantren's establishment. The research places residential accommodation and a mosque at the center of the 1968 development. Those facilities gave a spatial basis to sustained religious learning and communal life. Their significance was different from that of the earlier school: the residential setting could organize students' activities beyond a classroom timetable, while the mosque connected instruction with worship. The available evidence supports treating 1968 as an institutional consolidation in the history of the pesantren, rather than as the beginning of all the founder's educational activity.

The foundation profile supplies 22 August 1968 as its establishment date and associates it with a notarial instrument. That precise administrative identification remains a reported datum because the original instrument is not reproduced in the available file. The year 1968 is also supported by earlier historical writing. These levels of support should remain distinct. A broadly corroborated establishment year cannot authenticate every legal detail attached to it, just as a commemorative anniversary cannot substitute for the deed itself. The article consequently uses 1968 for periodization while avoiding an unqualified claim that the legal instrument has been independently reauthenticated.

Accounts of motivation require a similar distinction. Mawardi's testimony of 20 December 2024 presents the educational project against concerns about religious life and perceived Christian missionary activity in Soreang. It is evidence of an institutional explanation of purpose. Without independent contemporary records of the alleged activity, it does not establish its scale, organization, or effects. The educational demand described in the account can be discussed without endorsing a collective characterization of Soreang residents as irreligious or treating a perceived threat as a verified social condition.[10]

Organizational identity and differentiated services

The recorded naming sequence indicates that the institutional identity was expressed through more than one formal designation while YAMISA remained the recognizable abbreviation. A meeting dated 17 September 1980 is associated with a

[8] Heri Haris Mawardi, *Biografi KH. Uyeh Balukia Syakir* (Soreang: YAMISA, 2002), 1.
[9] Arsip Pesantren YAMISA, archive designated 1954,
[10] Haris Mawardi, interview, December 20, 2024,

change from Yayasan Misi Islam Ahli Sunnah Waljamaah to Yayasan Misi Islam. The research links this account to the archive designated 1980. Later passages report further changes in 1990 and 2008, and the profile lists notarial and ministerial actions in 2011. These references suggest successive administrative formulations, but the corresponding instruments are not available for direct comparison. They should therefore be read as a reported chronology, not as a complete legal history.[11]

An organizational name can preserve continuity while the activities attached to it become more differentiated. In YAMISA's case, the educational narrative combines pesantren instruction with schools and a college, while other activities concern pilgrimage guidance and congregational religious service. The existence of different functions matters more historically than a retrospective list of all units described as operating at an unspecified present. Such lists do not reveal when each unit began, whether it operated continuously, or how its finances and personnel were related to the foundation. The record allows a selective reconstruction of differentiation, not a uniformly dated inventory.

Pilgrimage guidance provides one relatively clear example. Hanifah's 2022 research identifies its beginnings in 1989 and distinguishes an early period with limited organizational records from a more structured phase during 2009–2019. Her accessible first chapter also separates those beginnings from an operating permit reported for 2003. The distinction is important: the start of an activity and its subsequent administrative recognition are not necessarily simultaneous. The study can corroborate the chronology of a service function, but its findings should not be extended automatically to the governance of every YAMISA unit.[12]

The expansion into higher education is documented differently. An institutional history reports the proclamation of Sekolah Tinggi Ilmu Syariah on 5 May 1987, followed by registration and subsequent administrative developments. Because the webpage is undated, these details serve as retrospective contextual checks. A stronger dated object within the supplied record is the 2018 accreditation certificate reproduced in Figure 1. It identifies the undergraduate Islamic Religious Education programme at STAI YAMISA Soreang and records a B accreditation. Its stated validity runs from 7 August 2018 to 7 August 2023.[13]

[11] Arsip Pesantren YAMISA, archive designated 1980.

[12] Rina Hanifah, "Sejarah dan Perkembangan Kelompok Bimbingan Ibadah Haji (KBIH) Miftahussalam Yamisa Soreang Kabupaten Bandung Tahun 1989–2019".

[13] STAI YAMISA Soreang, "Sejarah," n.d., accessed July 1, 2025, https://stai-yamisa.ac.id/sejarah/; Badan Akreditasi Nasional Perguruan Tinggi, accreditation certificate for the undergraduate Pendidikan Agama Islam programme, STAI YAMISA Soreang, decision 2161/SK/BAN-PT/Akred/S/VIII/2018, August 7, 2018.


BAN-PT

Sertifikat Akreditasi

Badan Akreditasi Nasional Perguruan Tinggi

berdasarkan Keputusan BAN-PT No. 2161/SK/BAN-PT/Akred/S/VIII/2018, menyatakan bahwa

Program Studi **Pendidikan Agama Islam**, Pada Program Sarjana **STAI YAMISA Soreang, Kabupaten Bandung**

Terakreditasi dengan peringkat

Terakreditasi B

Sertifikat akreditasi ini berlaku 5 (lima) tahun
sejak tanggal 7 - Agustus - 2018 sampai dengan 7 - Agustus - 2023

Jakarta, 7 - Agustus - 2018

Prof. T. Basaruddin
Direktur Dewan Eksekutif

Figure 1 Accreditation certificate for the undergraduate Islamic Religious Education programme at STAI YAMISA Soreang

The certificate establishes a bounded administrative fact. It demonstrates that one specified programme had undergone an external accreditation process at the date recorded. It does not show the accreditation of the entire foundation, prove the quality of every programme, or establish an uninterrupted status after the printed expiration date. Nevertheless, it is significant for this institutional history because it documents a formal educational function that cannot be reduced to the founder's personal instruction. A named programme, degree level, accreditation decision, and validity period belong to an administrative register different from the remembered authority of the kiai.

This distinction permits a limited but substantive account of diversification. Religious authority remained important to the foundation's identity, while some activities were described and recognized through programme-specific structures. The evidence does not support a claim that bureaucratic procedures replaced that authority. It instead shows that the institution could be represented through both registers. Whether these registers created tensions in staffing, resource allocation, or educational priorities cannot be settled without internal decisions and records that are not available here.

Classical learning and the organization of educational continuity

Evidence of YAMISA's textual teaching tradition is available in a study published by Zulkarnain Yani and Ahmad Hakam in December 2021. Their survey inventories sixteen works associated with YAMISA and identifies materials used in teaching and communal recitation, including Arabic grammar, morphology, and

Qur'anic interpretation. This documented repertoire supplies a firmer chronological basis than an undated list of textbooks. It connects religious education with the production and circulation of texts while leaving open the sequence in which individual works entered the curriculum. A catalogue establishes neither a continuous syllabus from 1968 to 2024 nor identical reading requirements for all students.[14]

The original institutional account describes individualized study through sorogan and collective instruction through bandongan, although the date of this particular description is unspecified. These methods should not be collapsed into a single student-led classroom procedure. The comparative pedagogical literature distinguishes the individual encounter of sorogan from collective attention to a teacher's reading and explanation in bandungan. This distinction clarifies the educational arrangements reported for YAMISA, without establishing their uninterrupted use throughout the period. The dated evidence for a textual teaching tradition is stronger than the evidence for the precise conduct of individual lessons.

The pedagogical arrangement gives the classical text an institutional role beyond its content. Reading requires linguistic competence; correction makes that competence accountable to a teacher; repeated encounters organize the student's progress. Within the reported curriculum, mastery of Arabic language tools and engagement with religious works therefore belong to a connected educational process. This is an interpretation of the arrangement described in the source, rather than a measured account of students' attainment. No comparative test results or successive cohorts are available to establish whether proficiency increased over the period studied.

The same research describes general knowledge and practical subjects alongside religious instruction. These descriptions indicate an educational aspiration to combine wider competencies with a religious foundation. They do not establish the introduction year or implementation intensity of each subject. A published interview reported in 2023 provides a dated pre-cutoff expression of openness to knowledge beyond specifically religious disciplines. Its value is to establish an articulated orientation at a known point of documentation. It does not prove that the same combination existed at the institution's opening or that it resulted from a direct borrowing from another reformer's educational programme.[15]

The coexistence of different descriptions explains why calling the institution either salaf or modern is insufficient on its own. The textual and pedagogical core can be described as traditional while the wider foundation includes formal schooling. Those descriptions refer to different dimensions and need not be mutually exclusive. A claim of contradiction would require evidence that the relevant practices could not coexist. Conversely, coexistence should not be romanticized as a

[14] Zulkarnain Yani and Ahmad Hakam, "The Ulama's Classical Works in Six Pesantren in Bandung, West Java, Indonesia," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 6, no. 2 (2021): 169, 176–80, https://doi.org/10.15575/jw.v6i2.8066.

[15] Alimuddin Ali, "Islamic Education Thoughts of KH. Ahmad Dahlan at the Yamisa Islamic Boarding School in 1968," *Indonesian Journal of Islamic History and Culture* 4, no. 1 (2023): 145, https://doi.org/10.22373/ijihc.v4i1.1449.

fully integrated curriculum. Timetables, progression rules, and syllabus documents would be needed to show how the different educational activities were coordinated in daily practice.

Devotional practice and the reproduction of authority

Religious continuity was also organized outside formal classroom instruction. The research describes recurring congregational remembrance, teaching, and commemorative activities associated with the Qadiriyah-Naqsyabandiyah tradition. Hambali's earlier study places its teaching at YAMISA in the early 1970s and discusses daily, weekly, monthly, and annual practices. This provides a pre-cutoff scholarly basis for recognizing a devotional dimension to the institution. It does not justify assigning every later ritual detail to 1968, nor does it imply that every student and participant occupied the same position within the order.[16]

The distinction between learning a practice and documenting its local institutionalization matters here. A founder's earlier contact with a religious teacher may precede organized instruction to students. Similarly, a recurring gathering can be established before the earliest record that survives to describe it. Chronology should therefore follow the event actually identified by a source. The presence of a devotional tradition is more securely supported than a single uninterrupted origin story linking every feature of that tradition to the founding day. This approach retains the role of spiritual authority without treating retrospective narrative as a fully dated administrative register.

Repeated gatherings created occasions on which instruction, remembrance, and institutional affiliation could meet. Their recurrence supplied a means of returning to the institution that differed from attendance in a formal school programme. This helps explain why a history centered only on classrooms would miss part of YAMISA's educational organization. Yet a schedule of gatherings records an institutional arrangement, not the total number of participants or their private judgments. It is possible to identify a structure for continued contact without claiming that all alumni participated or that the surrounding population endorsed it uniformly.

The textual legacy attributed to Mama Uyeh forms a related part of the record. The research lists works in jurisprudence, devotion, Arabic language, and Islamic history. Nurazizah's pre-cutoff study documents a research corpus devoted to these writings, including a 1999 work on the order and a 2000 text on the pesantren's commitments. Such bibliographical evidence helps locate instructional authority in written materials as well as personal recollection. It does not permit the contents of every listed work to be reconstructed from its title, and a later edition should not be mistaken for the original date of composition.[17]

[16] Ridwan Sahid Hambali, "Perkembangan Tarekat Qadiriyah-Naqsyabandiyah di Pesantren YAMISA Soreang Bandung pada Masa Kepemimpinan K.H. Uyeh Balukia Syakir Syuja'i Tahun 1972–2002".

[17] Shaniyah Siti Nurazizah, "Kiprah Ulama Lokal: Deskripsi Karya-Karya KH Uyeh Balukia Syakir Syuja'i (1968–2002)".

The reproduced cover of Nadom Syu'abul Iman makes the distinction between authorship and institutional circulation particularly clear. It names Syekh Zaenuddin Al-Kusyini and identifies Ponpes YAMISA Soreang as the issuing institution. The imprint reads "2005 M / 1425 H," a pairing retained as printed rather than silently reconciled. Figure 2 therefore supports the presence of an institutional publishing identity on a dated object, but it does not support assigning authorship to Mama Uyeh. The reproduction supplies the cover, not a complete text from which classroom use or the author's precise edition history could be established.[18]

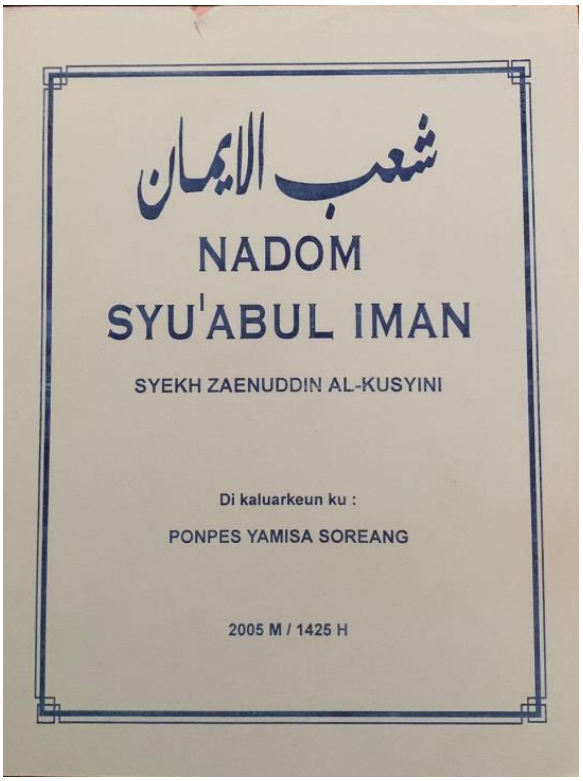


Figure 2 . Cover of Nadom Syu'abul Iman, attributed on the cover to Syekh Zaenuddin Al-Kusyini and issued by Ponpes YAMISA Soreang.

Read alongside the listed writings, the cover indicates that a pesantren's textual environment could include both works attributed to its founder and texts issued under the institution's name by other authors. This distinction broadens the account of educational continuity. Preserving a religious orientation need not mean reproducing only a founder's personal compositions. It may also involve maintaining access to a wider repertoire of Islamic learning. In this case, that interpretation rests on the visible division between author and issuer, rather than on an assumption that every item in an institutional collection has a single intellectual origin.

[18] Syekh Zaenuddin Al-Kusyini, *Nadom Syu'abul Iman* (Soreang: Ponpes YAMISA, "2005 M / 1425 H").

Continuity after the founder and the limits of the endpoint

The research places the founder's death in 2002. The subsequent history cannot be understood simply as the continuation of his personal actions. Yani and Hakam identify a grammar text recopied by students in August 2004. This instance gives students a visible role in the transmission of the textual legacy after the founder's lifetime. The 2018 certificate supplies evidence of persistence in another domain, formal higher education. Together, these sources direct attention toward different forms of institutional reproduction. They do not constitute a complete succession history or explain internal negotiations among successors, but they show why continuity must be examined through practices as well as remembered personal authority.

The research's descriptions of a larger complex, additional units, and differentiated responsibilities point toward expansion, but several lack dates sufficiently precise for a year-by-year reconstruction. The undated enrollment figure of approximately 900 cannot be converted into a 2024 statistic. Likewise, an organizational chart without a term of office cannot be assigned retrospectively to each earlier phase. At the 2024 boundary, the supported conclusion is consequently selective: the institution's history contains identifiable forms of educational and organizational differentiation, while the size, consistency, and effectiveness of that development remain unevenly documented.

Discussion

Institutional layering rather than linear replacement

The findings complicate a familiar developmental narrative in which a religious institution begins as traditional and becomes modern by successively discarding earlier forms. At YAMISA, the chronology describes a school antecedent before the residential pesantren, while the later educational repertoire continues to include classical religious study. The sequence therefore cannot be adequately represented as a single movement from informal religious instruction to formal schooling. Different forms were present at different points and acquired different institutional meanings. The central historical question is how they were assembled and maintained under a recognizable institutional identity.

Institutional layering explains this pattern more precisely than a declaration of complete modernization. A new function may extend the institution's activities while relying on inherited authority for its legitimacy. At the same time, it can introduce a different organizational form and a different relationship with external administrative bodies. The accreditation certificate makes this difference especially visible: the programme is identified through an external decision whose categories are not those of a teacher's remembered religious standing. The two forms of authority can coexist, but their coexistence does not establish that one caused the other or that they were always mutually reinforcing.

This interpretation also avoids treating every new unit as equivalent evidence of growth. A school, an undergraduate programme, a religious gathering, and a pilgrimage guidance service organize participation differently. They may share a

name and a religious environment without having identical governance or resources. The historical significance of diversification lies in that differentiation. Its consequences must be established separately for each function. A foundation-wide account of increasing professionalism would require evidence such as changes in appointment procedures, financial reporting, evaluation, and decision-making, rather than the presence of a longer organizational chart alone.

The analytical value of the case is thus not a universal model of pesantren development. It is the demonstration that continuity can be studied through the relationship among several institutional forms. Religious learning, formal qualifications, and services to an external constituency belong within the same historical inquiry without being treated as interchangeable activities. This approach leaves room for discontinuity and uneven development. It also permits future archival work to revise the sequence of particular changes without requiring the entire history to collapse into a choice between tradition and modernity.

The founder as an agent and as a remembered authority

The founder remains central to the surviving narratives, but historical agency and commemorative centrality are not identical. A biography can show how a community remembers an educational figure without demonstrating that every later institutional decision originated in his instructions. The title and framing of Rotan Sang Kiai place Mama Uyeh's life and educational persona at the center of remembrance. This source is valuable for understanding an inherited image of authority. Its family and institutional proximity, however, requires the historian to distinguish remembered exemplarity from independently documented administrative action.[19]

The distinction changes how continuity after 2002 can be explained. Once educational and religious activity survives its founder, those who teach, manage programmes, maintain documents, and convene gatherings become part of the historical process. The available sources do not provide enough detail to reconstruct all their negotiations. Nevertheless, the existence of later institutional documentation prevents the history from ending with a personal biography. What continues is an organization and a repertoire of practices, even when the founder's name remains a principal source of legitimacy. This is a shift in the level of explanation rather than a denial of his importance.

The same caution applies to political connections mentioned in the research. A founder's participation in public institutions may have provided access, recognition, or opportunities, but those effects require evidence connecting a relationship to a particular decision. The material does not establish a documentary chain from political affiliation to permits, funding, or enrollment. It would therefore be excessive to identify political patronage as the demonstrated cause of YAMISA's survival. Equally, excluding that causal assertion does not show that political

[19] Yayan Hausna Hudaya and Heri Haris Mawardi, *Rotan Sang Kiai: Kisah Hidup Mama Uyeh* (Bandung: Buku Langka Indonesia, 2020), described and listed in Alimuddin, "Perkembangan Pesantren Yayasan Miftahussalam (YAMISA) Tahun 1968–2024".

relationships were irrelevant. It identifies a question that remains open because the available record does not settle it.

Educational continuity as an active arrangement

The persistence of classical texts is sometimes described as if it were merely the absence of change. The reported pedagogical arrangements suggest a more active process. Teachers must continue to make texts intelligible, students must acquire linguistic tools, and an institution must sustain occasions for reading and correction. Continuity depends on these activities being reproduced. It is therefore historically meaningful even where the names of the books remain stable. A list of unchanged titles is only the beginning of an explanation; the relationships through which those titles are taught are also part of institutional life.

Faridah's discussion of pesantren teaching emphasizes the relationship between inherited values and changing educational circumstances. That general perspective is compatible with asking how YAMISA maintained recognizable practices while incorporating additional subjects and institutions. It cannot, however, establish the local quality of that combination. The Soreang evidence supports a relationship of coexistence more securely than a finding of successful curricular integration. This distinction matters because aspirations toward moral, intellectual, and practical development are not equivalent to measured outcomes for students.[20]

It is also necessary to distinguish institutional vocabulary from analytical categories. Calling an activity nonformal does not show that it lacks an ordered curriculum, while the presence of formal schooling does not prove that residential religious instruction follows the same assessment system. The research's language sometimes moves between the pesantren and the wider foundation. Reading those levels separately clarifies what a particular claim concerns. A textbook repertoire can characterize the pesantren's religious teaching without describing an accredited undergraduate programme; a certificate can identify a programme without describing the whole residential experience.

This separation strengthens rather than weakens the claim of educational continuity. It specifies what is being preserved and where. Continuity resides in reported commitments to religious learning, the authority of teachers, the use of classical texts, and recurring devotional practice. Organizational change is visible in differentiated educational and service functions. The relationship between them is historically significant, but it does not require an assumption that every new programme reproduced the same pedagogy. Such precision makes it possible to compare YAMISA with other institutions without reducing differences to a single label.

[20] Anik Faridah, "Pesantren, Sejarah dan Metode Pembelajarannya di Indonesia," *Al-Mabsut: Jurnal Studi Islam dan Sosial* 13, no. 2 (2019): 78–90, https://doi.org/10.56997/almabsut.v13i2.361.

Uneven documentation and the scale of historical claims

The contrast between a dated certificate and an undated enrollment total illustrates why the survival of evidence shapes historical interpretation. The certificate supports a narrow proposition with identifiable limits. The enrollment statement appears to offer a broader measure of institutional size, but without a reference year, counting method, or distinction between pupils and resident students, its meaning is uncertain. Giving priority to the certificate does not imply that administrative recognition matters more than students. It means that different kinds of evidence permit different kinds of inference.

The same principle governs community response. The presence of congregational activities and services establishes occasions for interaction. It does not measure approval across a village or district. A few favorable recollections can demonstrate particular experiences if their dates and contexts are suitable; they cannot establish universal acceptance. Once the later interviews are excluded from the principal corpus, the remaining record still supports an institutional history. It supports a more limited account of social effects. That limitation is part of the result, not an empty space to be filled with the language of success.

Source dependence further constrains corroboration. A family narrative, an institutional history, and a later study may repeat a shared account rather than offer three independent observations. Historical criticism must therefore examine transmission as well as agreement. The conflict over the PGA transition provides a useful example: repeated publication does not resolve the difference between 1954 and 1964. The appropriate response is to preserve the sequence where it is supported and withhold precision where it is not. This produces a less seamless chronology, but one that can be corrected when the relevant administrative record becomes available.

The bounded contribution of this article is to connect institutional differentiation with the maintenance of a religious educational core while resisting claims that exceed the record. It brings the founding chronology, teaching arrangements, devotional activity, and formal recognition into one interpretation. Its novelty is relational and evidentiary, rather than the discovery of an institution previously unknown to scholarship. More complete school registers, dated curricula, appointment records, and authenticated foundation instruments could deepen or revise that interpretation. Until then, the strongest historical account is one that explains the relationships demonstrated by the sources and makes the limits of that demonstration clear.

Conclusion

YAMISA's history during 1968–2024 is most persuasively read as a process of institutional differentiation alongside educational continuity. Earlier school initiatives belong to the background of its formation, while 1968 marks the establishment of the pesantren in the corroborated institutional narrative. Later educational and service activities expanded the forms through which the institution operated. At the same time, the research continued to describe classical religious

learning, teacher authority, and devotional practice as central elements of its identity.

The evidence supports this pattern more securely than it supports a uniformly progressive history of growth. A reproduced accreditation certificate documents one formal programme within a defined period; it does not establish the performance of the entire foundation. Descriptions of teaching identify an educational repertoire but do not provide a continuous curriculum series. Recurring religious activities reveal organized forms of contact without proving comprehensive community approval. The distinction between these claims is necessary to explain development without turning institutional memory into an unrestricted narrative of success.

The article contributes an institutional interpretation that places several educational and religious forms in relation to one another. It shows why the labels traditional and modern are insufficient when applied to the whole organization without qualification. The unresolved chronology of teacher education and the incomplete administrative record remain material limits. Within those limits, the available evidence suggests that organizational diversification did not require the wholesale abandonment of YAMISA's pesantren orientation. This conclusion concerns a historically bounded case and does not assert that every activity continued unchanged, every innovation succeeded, or every part of the institution followed the same trajectory.

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