

Modernization of Indonesian Islamic Education: The Experience of Nahdatul Ulama

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ABSTRACT

Through this article, I will explain the role and contribution of Nahdlatul Ulama which is not small towards the need to educate the nation's life. This contribution seems even greater, if you look at how Nahdlatul Ulama educational institutions such as Islamic boarding schools, madrasas, schools and Nahdlatul Ulama colleges which were founded traditionally on the initiative and participation of the community through the spirit of Lillahi Ta'ala can now develop rapidly and even become the choice of the people. . The Nahdlatul Ulama educational institution is able to serve the educational needs of the community and reach all regions of Indonesia that other public schools have not managed to reach through the conventional school system or Presidential Instruction schools. Overall, the modernization of Nahdlatul Ulama education is carried out in all aspects of education, such as: objectives, curriculum, methods, human resources and institutions. The fact that can be seen is the increasing development of Nahdlatul Ulama's educational institutions, from kindergartens to quality universities.

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1. INTRODUCTION

Discussing Indonesia through a study of Nahdlatul Ulama is a positive way, considering that Indonesia is majority Muslim, in fact it is a country with Muslim populations spread across the face of the earth. Apart from that, Nahdlatul Ulama is a large Islamic mass organization in the country which includes at least one hundred million Indonesians, which then becomes a consequence for it including

the role, progress, contributions and responsibilities of Nahdlatul Ulama. This is a very real participation for Indonesia. It is proven that almost every social dynamic in Indonesia can always be read through the positioning taken in Nahdlatul Ulama's policies. Talking about Nahdlatul Ulama is indeed interesting to study considering that Nahdlatul Ulama is a mass organization that is almost a century old. a rare phenomenon in the Muslim world that marks the tenacity of maintaining ideals and stamina. The willingness of most Indonesian Muslims to remain within the main mainstream umbrella as well as the fact that Nahdlatul Ulama is not as interested in exporting itself abroad as the Muslim Brotherhood and Hizbuth Tahrir (Luthfi Hadi Aminuddin, "Reconstruction of Modernist-Traditionalist Discourse: Study of the Post-Reformation Islamic Thought of Muhammadiyah and Nahdlatul Ulama", in *Kodifikasia Journal*, vol. 1, no. 1 (2018), p. 94). This shows that there is a close relationship between Nahdlatul Ulama and Indonesia.

As one of the largest Islamic organizations in Indonesia, Nahdlatul Ulama has a very significant role in the process of modernizing education in Indonesia, especially in the field of Islamic education. This is of course because those who initiated the Nahdlatul Ulama movement were ulama, as well as an educational movement that was held throughout Indonesia. (Endang Turmudi (Ed), *Nahdlatul Ulama; Ideology, Politics and The Formulation of Khaira Ummah* (Jakarta: PP Ma'arif NU Education Institute, 2004), p. 125). This can be seen from its existence as a Nahdlatul Ulama educational institution, such as the existence of various Islamic boarding schools which are the forerunners of the Islamic education system in Indonesia.

In this paper we will discuss the modernization of Indonesian Islamic education; Nahdlatul Ulama's experience, with sub-discussions related to the philosophy and typology of reform, aspects of educational modernization, and the contribution and influence of Nahdlatul Ulama education on national education.

2. RESEARCH METHODS

The research method should be included in the Introduction. The method contains an explanation of the research approach, subjects of the study, the conduct of the

research procedure, the use of materials and instruments, data collection, and analysis techniques.

3. FINDINGS AND DISCUSSION

Discussing Indonesia through a study of Nahdlatul Ulama is a positive way, considering that Indonesia is majority Muslim, in fact it is a country with Muslim populations spread across the face of the earth. Apart from that, Nahdlatul Ulama is a large Islamic mass organization in the country which includes at least one hundred million Indonesians, which then becomes a consequence for it including the role, progress, contributions and responsibilities of Nahdlatul Ulama. This is a very real participation for Indonesia. It is proven that almost every social dynamic in Indonesia can always be read through the positioning taken in Nahdlatul Ulama's policies. Talking about Nahdlatul Ulama is indeed interesting to study considering that Nahdlatul Ulama is a mass organization that is almost a century old. a rare phenomenon in the Muslim world that marks the tenacity of maintaining ideals and stamina. The willingness of the majority of Indonesian Muslims to remain within the main mainstream umbrella as well as the fact that Nahdlatul Ulama is not as interested in exporting itself abroad as the Muslim Brotherhood and Hizbuth Tahrir(Luthfi Hadi Aminuddin, "Reconstruction of Modernist-Traditionalist Discourse: Study of the Post-Reformation Islamic Thought of Muhammadiyah and Nahdlatul Ulama", in *Kodifikasia Journal*, vol. 1, no. 1 (2018), p. 94). This shows that there is a close relationship between Nahdlatul Ulama and Indonesia.

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In this paper we will discuss the modernization of Indonesian Islamic education; Nahdlatul Ulama's experience, with sub-discussions related to the philosophy and typology of reform, aspects of educational modernization, and the contribution and influence of Nahdlatul Ulama education to national education.

DISCUSSION

A. Philosophy and Typology of Reform

Nahdlatul Ulama in its field of education has two very essential philosophical characteristics, including al-I'timad 'ala al-Nafsi (self-reliance), and fi al-Ijtima'iyah (community). These two essentials have the purpose of being lived by the community. An educational institution in the form of a madrasa or Islamic boarding school in Nahdlatul Ulama was founded by the community and funded by them themselves. When these people want to study or send their children to a madrasa or Islamic boarding school, they simply need to be shown the location by the kiai, then they build their own rooms. And if the santri guardian entrusts his child to an Islamic boarding school, then the Islamic boarding school building becomes the responsibility of the santri guardian (Mahmud Arif, *Transformative Islamic Education* (Yogyakarta: LkiS, 2008), p. 166). Therefore, Nahdlatul Ulama's philosophy is a driving force in educational reform among the nahdliyyin so that their enthusiasm triggers educational reform in all aspects, be it aspects of educational institutions, curriculum, methodology or in terms of institutional functions. The reforms carried out are aimed at making madrasah and Islamic

boarding school education an Indonesian Islamic educational institution that is able to respond to the challenges of changing times.

In *Bahtsul Masa'il* we can clearly see the epistemological construction of organizational legal determination, but in terms of religious thought, Nahdlatul Ulama has not laid down a firm and standard methodological framework for its religious thought, so that the existing religious thoughts are still colored by the thoughts of certain individuals or groups. which can be categorized as "the face of Nahdlatul Ulama's religious thought". This of course gives rise to various styles of thinking. The epistemological framework of *Bahtsul Masa'il*, which mostly refers to the authority of the Salaf, and is therefore conservative, has also penetrated into Nahdlatul Ulama's area of thought (intellectualism), which is also characterized as conservative. The main characteristic is the understanding of *Ahlussunnah wa al-Jama'ah* as doctrinal content as an effort to confirm the identity of the past, both in scientific traditions and behavior in life. Supporters of this system of thought focus more on the principles of *al-muhâfazhah 'ala al-qadîm al-shâlih* rather than *alakhdzubi al-jadîd al-ashlah*. Another characteristic is the lack of diversification of religious understanding, namely that the understanding of religion that developed at that time still had a single face, there was no enrichment of discourse. The early generations of Nahdlatul Ulama such as KH. Hasyim Asy'ari, KH. Wahab Hasbullah, and KH. Bisri Syansuri can at some level be categorized in this group. In the second half of the 1980s, there was a new phenomenon in the Nahdlatul Ulama thought tradition, namely, with the emergence of figures such as Kiai Achmad Siddiq, who since 1984 has been Rais 'Am PBNU, and KH Abdurrahman Wahid, who has been General Chairperson of Tanfizhiyah PBNU for three periods since 1984. These two figures can be called the "locomotive" of Nahdlatul Ulama intellectualism even though both have different styles of thinking. During this period, a new trend of thought emerged

which could be called neo-traditionalism. Its characteristic is the ability to always affirm traditional identity, but at the same time the courage to be open to modernization. They are not resistant in maintaining their old traditions, but have dared to open themselves to developments and the emergence of new discourses. In this case, KH Achmad Siddiq is a representative figure to represent this trend of thought (Rumadi, "NU Intellectualism Discourse: A Portrait of Thought", in *Tashwirul Afkar Journal*, Edition No. 6, (1999) p. 30).

Apart from that, there is also a pattern of thought by Nahdlatul Ulama which can be categorized as neo-modernism-liberalism. This movement of thought began to develop in the 80s, trying to reconcile the vitality of tradition with modernity. This movement has serious attention to the desire to revive the liberal ideals of Islam as demonstrated by its traditional treasures in relation to efforts to answer modern challenges, so that this movement of thought tends to be progressive in nature. The emergence of this thought pattern cannot be separated from the figure of Abdurrahman Wahid. He is not only a figure who is able to give a new nuance to Nahdlatul Ulama, but also a figure who is able to reverse the orientation of the Nahdlatul Ulama movement, from a political movement to a cultural movement. With this cultural movement, civil society is getting stronger and Nahdlatul Ulama's intellectualism is becoming more passionate, giving birth to a "new generation of NU" which has a different Islamic style from its predecessors (Ibid., p. 31). The emergence of a liberal style of thinking is further strengthened by the existence of Nahdlatul Ulama youth study groups which develop liberal progressive ideas, such as P3M (Jakarta), LKiS (Yogyakarta), eLSAD (Surabaya), and LAKPESDAM NU (Jakarta) (Rumadi , "Traces of NU Liberalism", in *Tashwirul Afkar Journal*, Edition No. 9 (2000), pp. 19-20).

Apart from the several typologies of Nahdlatul Ulama thought above, there are also those who map the "modernist-liberal" Nahdlatul Ulama thought into five

types of thought typologies, namely anticipatory, eclectic, divergent, integralistic and responsive which are reflected by Nahdlatul Ulama figures such as Abdurrahman Wahid, Said Aqiel Siradj, Sjechul Hadi Permono (Mujamil Qomar, *NU Liberal: From Ahlussunah Traditionalism to an Islamic University* (Bandung: Mizan, 2002), p. 272), Muhammad Tholchah Hasan, Masdar Farid Mas'udi, Muhammad Ahmad Sahal Mahfudh, Ali Yafie (Ibid., p. 273), Achmad Siddiq, and Abdul Muchith Muzadi. Because of its very liberal style, these thoughts often cross the boundaries of the Nahdlatul Ulama thought tradition itself, whether measured by the Islamic boarding school (NU ulama) thought tradition, the standard books that are the reference for NU ulama, the Decree of the NU Ulama Alim Deliberation, Decisions of the Grand Conference of the NU Syariah Executive Board, and the results of the Congress.

B. Aspects of Educational Modernization (Objectives, Curriculum, Methods, Human Resources, Institutions)

As a religious organization, since its inception, Nahdlatul Ulama has never explicitly declared itself oriented towards reform, like Muhammadiyah and al-Irsyad. According to its Articles of Association, Nahdlatul Ulama actually claims to be a religious organization that firmly defends religious conservatism by upholding the teachings of one of the Four Schools (Mahrus As'ad, "Renewal of Nahdlatul Ulama Islamic Education", in *Nizham Journal*, vol. 3, no. 2 (2014), p. 64). Basically, Nahdlatul Ulama agrees with the view of the reformists who want to purify religious teachings, but Nahdlatul Ulama carries it out based on a system and methodology (madzhaban) that has been agreed upon by the ulama, especially the Fourth School, so that the purity of religious teachings can be more guaranteed. According to Nahdlatul Ulama also,

1. Objective

Every institution has goals that it wants to achieve, as did Nahdlatul Ulama, which at its inception had several goals, among which Nahdlatul Ulama's educational goals were as follows:

- a. Building and developing people and society who are devoted to Allah SWT.
- b. Building and developing intelligent, skilled, noble, peaceful, just and prosperous people and society.
- c. Realizing ideals through a series of endeavors based on the basics of religious understanding that form the unique personality of Nahdlatul Ulama
- d. Making religious education a place and forum for struggle for ulama to educate their followers (Abdul Muchith Muzadi, *NU in Historical and Teaching Perspective* (Surabaya: Khalista, 2007), p. 24).

In continuation, as time went by and existing patterns of thought developed, in the results of Ma'arif's working meeting held in 1978, changes in Nahdlatul Ulama's educational goals resulted in the following conclusions:

- a. Developing a spirit of thought and ideas that can form a lifestyle for students in accordance with the teachings of Ahlussunnah wa al-Jam'ah.
- b. Instilling an open attitude, an independent character, the ability to collaborate with various parties for the better, skills in using science and technology, all of which are forms of manifestation of self-devotion to the Creator.
- c. Bringing up an attitude of life that is oriented towards worldly and ukhrawi life as a unity.
- d. Instill appreciation for the values of Islamic teachings as dynamic teachings (Ibid., pp. 110-112).

In implementing education, Nahdlatul Ulama has high hopes of being able to anticipate changes in society's orientation. For Nahdlatul Ulama, education aims to develop a wider range of insights, which are not only religiously oriented, but there needs to be additional market orientation (marketing oriented) so that education in Nahdlatul Ulama is not abandoned by society in a way opening various ready-to-use vocational schools. For example in the fields of nursing, civil engineering, mechanical engineering, agriculture, technology, economics, law, and so on.

2. Curriculum

The Nahdlatul Ulama educational curriculum paradigm, if traced back some distance, can be said to be trapped in an "educational dichotomy". This is caused by the institutionalization of a structural format of educational bureaucracy so that in the end it influences the maintenance of various perceptions and traditions of religious-science dichotomous education in Indonesia. This fact also has a big contribution to the opportunity to create a Nahdlatul Ulama educational setting, so that at the beginning of its emergence the Nahdlatul Ulama curriculum tended to concentrate on the religious curriculum, namely by only studying various yellow books or classical books in Arabic.

Along with modernization in the Islamic world, Nahdlatul Ulama issued a scathing criticism of the dualism of knowledge by implementing a mixed curriculum and then providing various scientific teachings, in addition to various existing religious knowledge. The sciences include Indonesian (Malay), arithmetic and earth science. These sciences were then all written using Latin letters (Umiarso and Asnawan, "KH. Abdul Wahid Hasyim, the Reformer of Islamic Boarding Schools from Curriculum Reform, Teaching to Progressive Islamic Education", in *Journal of Education*, vol. 13, no. 2 (2018) , p. 440). A similar thing

also happened in 1926 with the addition of Dutch language and history teaching, following the entry of Kiai Ilyas, a santri and nephew of KH. Hasyim Asy'ari himself,

Nahdlatul Ulama makes contributions such as by including science books as well as various newspapers and magazines from various publications into educational institutions. In this way, students and parents as well as other educators who come to this educational institution can obtain as much information as possible about various scientific knowledge from within and outside the country. This is a form of renewal in the field of Islamic education, which cannot be done only unilaterally or by the institution concerned, but rather there is an important role for the user community and various related parties who are directly stakeholders. Various transformations of ideas must involve the audience intensely. This kind of process occurred in 1934 at the Tebuireng Islamic boarding school,

Nahdlatul Ulama's willingness to overhaul the educational curriculum by incorporating scientific knowledge into it, was not due to following a trend that at that time the world of Islamic education in the country was indeed witnessing a surge of renewal. Without needing to beat the drums of reform loudly, Nahdlatul Ulama is truly aware of the importance of curriculum reform by returning scientific knowledge which has so far been considered not part of religious knowledge into a single container, complementing the existing religious sciences, because Islam actually does not recognize the concept of a dichotomy of knowledge like that (Fazlur Rahman, *Islam and Modernity regarding Intellectual Transformation*, trans. Ahsin Muhammad (Bandung: Pustaka, 1995), pp. 57-79).

The idea of the educational curriculum at the Nahdlatul Ulama educational institution was carried out by KH Wahid Hasyim in 1934 with a composition of

70:30, or 70% religion and 30% science, which at that time was diametrically opposed to the academic culture of the Nahdlatul Ulama Islamic boarding school at that time. , because the Nahdlatul Ulama Islamic boarding school curriculum at that time was a comprehensive 'ulum al-diniyyah curriculum, it could be said that it was 100% religious. This curriculum requires fundamental changes in facilities and infrastructure, teaching methodology and classical learning groups. As time went by and in its development, namely in 1962, LP Ma'arif held a Regional Level Conference in Bandung. From the results of these deliberations, a new idea was finally born in the form of the inauguration of a mixed curriculum with a composition of 70% religion and 30% science. In its development, the composition of the curriculum became an inspiration for the government in its efforts to improve the quality of madrasa education, namely with the issuance of SKB 3 Ministers - namely: Minister of Religion No. 6/1975, Minister of P and K No. 037/U/1975, and Minister of Home Affairs No. 36/1975 concerning the national madrasa curriculum. Because the madrasa curriculum is national in nature, it is very responsive and anticipatory to various changes and developments, therefore the madrasa curriculum is always dynamic and open to criticism, revision and innovation. However, in principle, the madrasa curriculum is oriented towards global/regional standards, has a national perspective, and is implemented locally. Through this curriculum update, while reminding Islamic education circles in general, especially Islamic boarding schools, about the importance of reassembling these knowledges in one unified curriculum within Islamic boarding school institutions to stem the influence of the dichotomy of knowledge that is being promoted by the colonial government with the schools they are developing. If the content is then expanded, the consequence, as has been done, is that adjustments will need to be made to the institutional aspects.

In principle, Nahdlatul Ulama has a curriculum that is oriented towards global/regional standards, has a national perspective, and is implemented locally. The curriculum used by Ma'arif is the national curriculum issued by the government with additional subjects that suit the needs of educational institutions; both schools, madrasas and Islamic boarding schools.

3. Method

Some of the methods previously used in Nahdlatul Ulama education in Islamic boarding schools are:

a. Sorogan or Bandongan method

This method is called sorogan because the students/students face their teaching kyai or mursyid one by one and hand them books to be read and/or studied together with the kyai or murshid (Karel A. Steenbrink, *Islamic Boarding School Madrasah School* (Jakarta: Bulan Bintang, 1992), p . 63). This sorogan or bandongan method is a teaching method that was widely used by previous ulama to teach religious knowledge to santri (M. Ikhwan Sam et.al., *Dynamics of Santri Students Tracing Traces and Internal Upheavals of NU* (Jakarta: Rajawali, 1983), p 73).

b. Wetonan Method

Wetonan is a learning activity in order to train to think critically, carefully and accurately for the sake of joint decisions with a quality of truth that can be accounted for. This method is effective in producing students who think forward and are able to participate in society (Karel A. Steenbrink, *Pesantren Madrasah School.*, p. 63).

The modernization of learning methods carried out by Nahdlatul Ulama is by introducing active methods in its madrasas. The learning patterns carried out

by Nahdlatul Ulama in Islamic boarding schools can generally be grouped into two models, namely the *'ām* and models *nidham*. Model learning *'ām* in the form of an Islamic boarding school and held without any restrictions in terms of time or type of knowledge, usually taking place in the mosque pavilion. Meanwhile, model learning *nidham* organized in the form of formal educational institutions in the form of schools or madrasas by following a number of certain rules, both those of the government and the Islamic boarding school itself. Regarding time limits and the type of science carried out in the model *nidham* requirements for participating in and completing the learning program, usually held in the building. Model *'ām* and models *nidham*, both remain in the same educational system which is based on the Tebuireng Islamic Boarding School (Umiarso and Asnawan, KH. Abdul Wahid Hasyim Pembaru Pesantren., p. 444).

The Islamic education model of Nahdlatul Ulama and Islamic boarding schools are two different institutions, but they can hardly be separated. Nahdlatul Ulama is a socio-religious organization, and in subsequent developments it even entered the political arena. Meanwhile, Islamic boarding schools are educational institutions that use Islam as a source of values and material in their teaching and learning process. Even though these two religious institutions are different, they cannot be separated, because each supports the other. Islamic boarding schools have non-classical teaching models, namely the *wetonan* and *sorogan* methods, even at that time in Islamic boarding schools general sciences were not or were not taught. From the description above, it can be understood that the Nahdlatul Ulama education model is traditionalist, namely in the form of developing an Islamic boarding school education system. Although in subsequent developments Nahdlatul Ulama also provides modern education, such as schools or madrasas where the teaching and learning pattern is carried out using a classical system.

Improving the quality of Islamic boarding school and madrasah education owned by Nahdlatul Ulama carried out by Nahdlatul Ulama educational figures, among others, can be felt from various educational model and method updates within Nahdlatul Ulama which were initiated by KH Abdul Wahid Hasyim when he served as Minister of Religion and chairman of the Islamic Education Institute. 'arif Nahdlatul Ulama has made several efforts to reform Islamic boarding school and madrasah education through several development methods, including:

- a. The method of transformation from theocentric to anthropocentric is by reconstructing the objectives of learning in Islamic boarding schools, which were originally aimed at producing religious experts (ulama) for students, by suggesting that not all students become scholars, but still understand religious teachings as learned in Islamic boarding schools. Students must strengthen themselves with various kinds of skills which in the world of education are now known as life skills education.
- b. Dichotomous to non-dichotomous transformation method between religious and non-religious knowledge. According to Wahid Hasyim, the material taught in Islamic boarding schools and madrasas must be comprehensive sciences that do not only study religious sciences that come from classical books.
- c. Theoretical to practical transformation method. In this concept, Wahid Hasyim emphasizes the importance of applying the knowledge learned in Islamic boarding schools. The orientation of this paradigm is the creation of people with moral character and the aim of education is not merely the transfer of knowledge but also the transfer of values (Ruchman Bashori, *The Founding of Modern Indonesian Islamic Boarding Schools, Footsteps of KH Abdul Wahid Hasyim* (Banten: iNCEis, 2006), p 111-143).

4. Human Resources

In order to increase human resources, an institution called Lakpesdam was formed which was an effort to implement the idea of returning to Khittah which was mandated by the 27th head of Nahdlatul Ulama in Situbondo. The emergence of Lakpesdam was an effort to minimize Nahdlatul Ulama being too political so that Nahdlatul Ulama's own socio-religious agenda was neglected.

At the Situbondo Alim Ulama National Conference, it gave a message to restore the role of Nahdlatul Ulama in the 1926 Khittah, namely directing the organization's role and programs towards community development efforts, especially the Nahdlatul Ulama residents themselves.

At the Nahdlatul Ulama conference in Situbondo, KH Abdurahman Wahid (Gus Dur) was elected as General Chair of PBNU. He immediately prepared a team to formulate the concept of human resource development (PSDM). The PSDM concept is an extension of the concepts or teachings of Ahlusunnah wal Jamaah, Khittah NU and Mabadi Khaira Ummah. These three teachings are the pillars of Nahdlatul Ulama and it is hoped that the PSDM concept will be a continuation pillar, or the 4th pillar, which includes references to actualization efforts for the contents contained in the three previous pillars in relation to the Nahdlatul Ulama PSDM program.

The overhaul of human resources had been anticipated previously with the inclusion of young teachers, such as Kiai Ma'shum who had a Mecca educational background and Kiai Ilyas who had an HIS background, to become teachers and administrative leaders. Actions like this can be interpreted as internal criticism of educational practices in Islamic boarding schools and madrasas which so far have only dealt with religious sciences, continuing the traditions of madrasas in the past, which of course are no longer in accordance with the conditions and needs

of modern education (Samsul Munir Amin , NU and the National Struggle (Jakarta: Teen Rosdakarya, 1991), pp. 72-76).

The educational renewal approach developed by Hasyim Asy'ari actually wants to bring traditional Islamic educational institutions, in this case the Tebuireng Islamic boarding school, which is always able to adapt to environmental needs in a broad sense, in order to carry out its main role of providing equal educational opportunities to all its participants, without must provide formal boundaries. All of this in turn is able to deliver alumni without feeling awkward in entering real life in society. In fact, quite a few of them succeeded in carrying out various important roles in government, and took part in the struggle to determine the style of life of our nation and state as it is today. In this case, Nahdlatul Ulama was able to produce various figures who contributed to the field of education, including: KH. Hasyim Asy'ari, KH. Wahid Hasyim (former Minister of Religion), KH. Zainul Arising (former chairman of the DPR-GR), KH. Zainal Mustafa (a fighter figure against the Dutch in Tasikmalaya), KH. Saifuddin Zuhri, KH. Dr. Idham Chalid (former chairman of the DPR/MPR RI) and even KH. Abdurrahman Wahid (former 4th President of the Republic of Indonesia) was recognized by the Indonesian government as a national hero (Muhammedi, "Modernization of Indonesian Islamic Education", in *Tarbiyah Journal*, vol. 23, no. 2 (2016), p. 220).

Thus, in addition to preparing cadres in the field of religion, the educational format carried out by Nahdlatul Ulama is also sustainable in preparing various personnel who are ready to use in various fields to respond to the demands and developments of the times that society needs. This will certainly have an impact so that Nahdlatul Ulama education is not abandoned by society but is instead sought after by society because of its great contribution to society.

5. Institutional

Educational institutions within Nahdlatul Ulama were initially still relatively weak, this was due to a lack of professional management, both in terms of personnel and existing management. The lack of a clear equality of vision between one educational institution and another is the main cause. Most of the educational institutions in Nahdlatul Ulama are carrying out their development without clear direction, there is no standard system and curriculum, and there is no common orientation and vision. Because education management within Nahdlatul Ulama is usually managed from below. Therefore, it is time for Nahdlatul Ulama's education management to be managed professionally, and quality and adequate facilities should be improved.

The establishment of this institution, apart from developing human resources, is also an effort to develop and strengthen commitment to the religious principles of Ahlussunnah wa al-Jama'ah (Achmad Siddiq, Khittah Nahdiyyah (Surabaya: Khalista, 2006), p. 87). This is normal because in the context of education, educational institutions have a large role in conveying political and ideological missions. Education is often used as a medium and forum for instilling ideology and mission of preaching (Muhammad Sirozi, *Politics of Education* (Jakarta: Raja Grafindo Persada, 2005), p. 4).

C. **Contribution and Influence (Nahdlatul Ulama Education Statistics on National Education)**

As an effort to modernize Nahdlatul Ulama education, the Nahdlatul Ulama Ma'arif Education Institute was formed, abbreviated as LP Ma'arif NU. The Ma'arif Nahdlatul Ulama Educational Institution (LP Ma'arif NU) is a departmental apparatus of the Nahdlatul Ulama (NU) which functions as the implementer of Nahdlatul Ulama's educational policies, at the level of General

Manager, Regional Manager, Branch Manager and Representative Council Management. Branch. LP Ma'arif NU in its journey is actively involved in the processes of educational development in Indonesia. Institutionally, LP Ma'arif NU also established educational units starting from the elementary level, middle to college; schools under the auspices of the Indonesian National Department (formerly the Indonesian Ministry of Education and Culture) and madrasas; and the Ministry of Religion of the Republic of Indonesia) spread across all corners of the country under its auspices, starting from Kindergarten, Elementary School, Middle School, High School/Vocational School, MI, MTs, MA, and several tertiary institutions (A. Gafar Karim, *Metamorphosis of NU and the Politicization of Islam in Indonesia* (Yogyakarta: LkiS, 1995), p. 84). In detail, the efforts to modernize Nahdlatul Ulama education carried out by LP Ma'arif NU (Muhammedi, *Modernization of Islamic Education...*, p. 222-224) are as follows:

1. Education Data Collection

The data collection program has been going on for almost three years, from 2000 to the end of 2003. There were technical problems with the data collection itself and communication or relationship problems between the center and the regions which caused the results to be delayed. Nationally, up to now only 11 areas have been worked on, and these are in the finishing stage of the work. Most of the other regions are still in raw data. It is hoped that complete data can help Ma'arif educational institutions to obtain funds by socializing them.

2. Strengthening English and Collaboration with various Universities Abroad

Foreign language reinforcement for the first time choosing a language. For wave I, the program ended in 2003, for 6 months. The program implementation plan has been completed, and we are currently socializing this program throughout Indonesia. Aims to support the program for sending students abroad. It is planned

that the costs will be borne by Ma'arif and the consumption costs will be borne by the participants. The selection and learning process will be centralized at the Islamic University of Malang.

3. Writing Books or Teaching Materials for Ahlussunnah wal Jama'ah and NU, as well as Revision of the Ma'arif Curriculum in 1983

Based on the 1983 curriculum, Ahlussunnah wal Jama'ah learning materials or abbreviated as Aswaja and NU-ness have been written in several regions, including East Java, Central Java, Yogyakarta and Lampung. It is time for the substance of the material to be updated, and it is hoped that there will be books or teaching materials of national standard. Now it has been prepared by the work team. Apart from Aswaja and NU, it is also time to carry out curriculum revisions (all subjects) for schools and schools within the Nahdlatul Ulama environment.

4. Implementation of School-Based Management (MBS) and Improving the Quality of Education

One of the organizational guidelines produced by the National Working Meeting in Malang in 2002 was the SBM and Education Quality Improvement guidelines. These guidelines have not been implemented at all. This is due to the existence of large financing constraints, namely regarding financing for SBM training and financing to help complete school and madrasah facilities and infrastructure.

5. Organizational Consolidation through Silaturahmi, Print and Online Journals

The pattern of organizational relations within Ma'arif - and NU in general - is felt to be ineffective. Only cultural forces "make" the nahdliyyin's relationship with their organization effective. For this reason, existing organizational systems (and tools that are actually quite good) need to be empowered. In other words, there needs to be "coaching". In 2016, Ma'arif carried out a working visit program to

consolidate regional administrators and all education providing institutions. Apart from that, organizational consolidation has also been achieved through print and digital media publishing. At that time, Ma'arif already had at least a 6-monthly journal and a website which would function as a "portal" for educational information within the Nahdlatul Ulama environment.

6. Improving Education Management

The focus of improving Ma'arif Education management can be done on at least two important activities. First, structuring the management of the Ma'arif office - meaning the Ma'arif management office which should ideally be the educational management center for Nahdlatul Ulama schools/madrasas and tertiary institutions, along with all related operational technical matters. Second, improving the quality of education management at the school/madrasah or tertiary level which is currently being adjusted to policy changes both at the central and regional levels.

7. Teacher and Student Quality Olympiad

Apart from improving the quality of teachers and students which is carried out regularly through classroom learning processes, skills education and training, Ma'arif also holds competitive Olympiads between teachers and students nationally to determine the level of success of the ongoing educational process.

8. Structuring Educational Assets

As an educational organization that has been operating for more than 40 years, the Ma'arif Educational Institution has many assets in various forms, especially land and buildings. Along with the organization's restructuring at every level, the organization's assets are now being recorded properly. This step is a manifestation of the organization's trustful attitude towards the waqf that has been received,

and is an effort to optimize the maximum use of these assets for the benefit of Muslims (nahdliyyîn).

9. Active in Formulating Education Policy

Ma'arif Educational Institutions at various levels have been appealed to by PBNU through PP LP Ma'arif NU to be proactive in the process of drafting forms of regulations at the center (UU or PP, and their derivatives) and in the regions (Perda and the like) in particular relating to the field of education.

10. Higher Education Development

A higher education association called 'APTINU' (Nahdlatul Ulama Higher Education Association) - as a Ma'arif organizational tool in the field of higher education - has been empowered. The center is at the Islamic University of Malang, East Java, with members from various regions divided into 6 regional coordinators. This university can help in providing educated personnel for Ma'arif schools/madrasahs, as well as for the empowerment of Nahdlatul Ulama in general. Nahdlatul Ulama's efforts in the field of education have seen results where many Nahdlatul Ulama schools were established, even in 2004 LP.

Table. 01

Data from the Nahdlatul Ulama Educational Institution by Province in 2013

No	Province	MI	MTs	M. A	PT	elementary school	JUNIOR HIGH SCHOOL	SENIOR HIGH SCHOOL	vocational school	Amount
1.	Aceh	127	87	49	-	-	-	-	-	263
2.	North Sumatra	313	489	-	1	1	1	-	-	805
3.	Riau	-	-	17	-	-	-	-	-	17

4.	Jambi	10	27	3	-	1	1	-	-	42
5.	South Sumatra	30	8	3	1	5	5	3	-	55
6.	Bangka Belitung	2	5	2	-	1	1	-	-	11
7.	Bengkulu	7	9	6	-	2	2	-	-	26
8.	Lampung	65	115	39	1	1	37	20	22	300
9.	DKI Jakarta	374	103	33	1	1	59	-	-	571
10.	Banten	-	22	3	-	-	-	-	-	25
11.	West Java	351	235	67	14	4	69	12	11	763
12.	Central Java	1445	458	142	15	5	14	1	46	2126
13.	Yogyakarta	105	12	6	-	-	17	5	18	163
14.	East Java	4412	1228	530	35	58	67	30	39	6399
15.	Bali	41	15	10	3	-	-	-	-	69
16.	NTB	31	60	27	1	-	-	-	-	119
17.	NTT	14	9	2	1	-	-	-	-	26
18.	South Kalimantan	69	27	22	1	-	-	-	-	119
19.	Central Kalimantan	4	3	1	1	1	3	-	1	14
20.	East Kalimantan	19	40	17	1	-	-	-	-	77
21.	North Sulawesi	2	8	4	1	-	-	-	-	15
22.	South Sulawesi	30	24	17	4	-	2	-	-	77
23.	Papua	1	7	2	-	-	-	-	-	10
	TOTAL	7452	2991	1002	81	80	278	71	137	12092

Source: NU Profile and Directory, 2009 (Ali Rahim, "Nahdlatul Ulama (Role and Educational System)", in *Al Hikmah Journal*, vol. 14, no. 2 (2013), p. 181-182).

From the data above, it can be seen that in terms of quantity, the largest Nahdlatul Ulama educational institution is Madrasah Ibtidaiyah (MI), namely 7452. Meanwhile, the smallest number is SMA, namely 71 schools. Furthermore, the province with the largest number of Nahdlatul Ulama educational institutions is East Java Province, with a total of 6399 and the lowest number is Papua Province, namely only 10 Madrasahs. The educational institutions owned by Nahdlatul Ulama are predominantly located on the island of Java.

In terms of quality, among the schools in Nahdlatul Ulama educational institutions that stand out as having achieved the NU ISO 9001-2000 Quality Management System (SMM) Certificate, namely SMK Ma'arif Nahdlatul Ulama Kebumen on January 31 2007 and SMK NU Ma'arif Kudus on 31 July 2007. Furthermore, advocacy and strengthening of NU universities, which in 2009 numbered 81 universities as per the data in the table above, is the responsibility of the NU Higher Education Association (APTINU) under LP. Ma'arif. Nahdlatul Ulama universities that are of great interest to the public include the Islamic University of Malang (UNIMA), Bandung Islamic University (UNISBA), Jember Islamic University (UIJ), Madura Islamic University (UIM), Darul Ulum University (UNDAR) Jombang, Sumatra Islamic University Utara (UISU), Jakarta Islamic University (UNISJA),

Based on what has been described previously, it appears that Nahdlatul Ulama with LP. His ma'arif has really had a huge contribution value in making the life of the Indonesian nation smarter to fill this realm of independence by establishing educational institutions that are in line with the progress of the times starting from the basic education level to higher education. This can be seen from the management of Islamic boarding school institutions, that Nahdlatul Ulama has its own institution called Rabithah Ma'ahid al-Islamiyah (RMI) which is tasked with implementing Nahdlatul Ulama policies in the field of developing Islamic boarding schools and religious education (Martin Van Bruinessen, *NU Tradition, Relations -Power Relations, Search for New Discourse* (Yogyakarta: LkiS, 1994), p. 105).

1. Cultivate and encourage kiai and students to be creative in the field of written work. By holding writing competitions between Islamic boarding schools, Arabic language writing competitions, providing media space for students, and providing madding assistance to Islamic boarding schools. Helping kiai who are

creative and have selected works. By becoming a mediator to bring kiai together with book publishers so that their work can be printed, distributed and make money. Of course, after scientific selection.

2. Socialize the need for Islamic Boarding School Education Materials which are based on three basic materials: Passive Material: tatsqif/insight development (needs elaboration). Active material: more of a vocational/vocational deepening. (needs explanation). Productive material: focuses more on skills and character formation. (needs explanation). By explaining, explaining and socializing it either through bulletins, media, discussion meetings, or other means. This is certainly not intended to patronize Islamic boarding schools, but rather to provide as much information as possible.
3. Assist Islamic boarding schools in conducting comparative studies with other Islamic boarding schools in the field of curriculum. Bridging Islamic boarding schools in establishing cooperation in the field of curriculum with Islamic boarding schools or other institutions and making efforts to equalize Islamic boarding school diplomas for the introduction and dissemination of science and technology, also grounding the Nahdlatul Ulama motto, namely: *al-Muhafadzoh 'ala Qadimi as-Sholih wal Akhdzu bil Jadidi al -Ashlah* (Ibid., p. 117).

Apart from using the teaching system that has been in place so far (sorogan wetonan), several Islamic boarding schools have opened formal educational institutions in the field of religion, for example MI, MTs, MA. Also opens formal education in non-religious fields, such as: elementary school, middle school, high school, vocational school. Even to universities with various disciplines, such as: Tarbiyah, Da'wah, Sharia, Ushuluddin, Economics, Law, Agriculture, Engineering, and so on. Throughout its journey, Nahdlatul Ulama has also

provided various influences and contributions to Indonesia, especially in the field of education. This can be seen in two forms, namely:

1. The education system developed by NU has an independent character, for example in its management, so that this spirit of independence becomes a positive contribution to the development of national education.
2. The combination of the spirit of movement and the need to organize oneself (Abdul Muchith Muzadi, *NU in Historical Perspective..*, pp. 47-49).

In this way, Nahdlatul Ulama creates a unified step in its struggle in the field of education by emphasizing the direction and basic foundation of the policy for developing educational programs in their environment. Nahdlatul Ulama has educational capital that can be developed so that it can play a special role and contribute to efforts to reorganize the national education system by providing various educational institutions.

4. CONCLUSION

The description above proves that the role and contribution of Nahdlatul Ulama is not small towards the need to educate the nation's life. This contribution seems even greater, if you look at how Nahdlatul Ulama educational institutions such as Islamic boarding schools, madrasas, schools and Nahdlatul Ulama colleges which were founded traditionally on the initiative and participation of the community through the spirit of Lillahi Ta'ala can now develop rapidly and even become the choice of the people. . The Nahdlatul Ulama educational institution is able to serve the educational needs of the community and reach all regions of Indonesia that other public schools have not managed to reach through the conventional school system or Presidential Instruction schools. Overall, the modernization of Nahdlatul Ulama education is carried out in all aspects of education, such as: objectives, curriculum, methods, human resources and institutions. The fact that can be seen is the increasing development of Nahdlatul Ulama's educational institutions, from kindergartens to quality universities.

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