

DYNAMICS OF NAHDLATUL WATHAN ISLAMIC EDUCATION

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Abstract

This study aims to examine the struggle of Nahdlatul Wathan to participate in and make a major contribution to the Indonesian nation's progress. The research is written based on literary studies and in-depth understanding and accumulated understanding from various trusted primary book sources. This type of research is qualitative with a library research approach. Data collection techniques are carried out by data collection. Sources of data come from books and journals. Data analysis technique using Content Analysis. Results of this study show that Nahdlatul Wathan Diniyah Islamiyah Islamic education's existence in terms of education meaning has undergone evolution/development as a continuum of meaning when history first occurred, present, and future. The historical phenomenon shows that apart from establishing a men's Islamic education (Nahdlatul Wathan), figures (founders) also founded a women's Islamic education (Nahdlatul Banat). Nahdlatul Wathan is a social organization engaged in fields of education, social, and Islamic da'wah and adheres to Islam ahlusunnah wal jama'ah. The Imam Syafi'i school continues to exist in this Pancasila. This shows that Nahdlatul Wathan, as an Islamic organization, has always fought for ahlusunnah wal jama'ah to uphold the creed so that it can be accepted by Muslims in this country.

Keywords

Islamic Education, Nahdlatul Wathan, Sosial



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INTRODUCTION

Nahdlatul Wathan organization is an Islamic religious organization whose main activities are in education fields, social, and Islamic da'wah (Nahdi et al., 2020). Nahdlatul Wathan organization adheres to ahlussunnah waljamaa'ah ideology. This is emphasized in Nahdlatul Wathan Statutes, as well as in Nahdlatul Wathan Hizib, composition founders of Nahdlatul Wathan Tuan Guru KH. Muhammad Zainuddin Abdul Madjid. This teaching can basically be divided into three areas, namely aqidah, shari'ah, and tasawuf. Aqidah concerns matters of faith, discussed in monotheism science. The field of shari'ah concerns related fields of Islamic law to human actions, including worship, muamalah, munakahat, and jinayat; this is discussed in fiqh science. Meanwhile, problems in the field of Sufism, which are related to morals and character, related to heart, namely ways of sincerity, khusyu, tawadhu, muraqabah, mujahadah, patience, ridha, resignation, and others, are discussed in the science of tasawuf.

Community organizations whose activities are centered in education fields, social and da'wah are partners of the government in efforts to develop the whole human being and develop all Indonesian people who are predominantly Muslim in order to realize the national goals as stated in the 1945 Constitution preamble. Nahdlatul Wathan, as an Islamic social organization, has contributed to religion, homeland, and nation. Under this, the growing needs and aspirations of society in the education field seem to be one of the driving forces for Nahdlatul Wathan to strive to improve and develop itself in managing education. Islamic boarding schools growth and development, Islamic education, and schools in Nahdlatul Wathan environment continue to increase, both the number and type of schools and Islamic education, education levels, as well as the curriculum used.

Nahdlatul Wathan is an educational institution established to build awareness of its members through upholding Islamic values and teachings, so the curriculum developed, especially at the elementary to secondary levels in various types of education, is dominated by religious (Islamic) materials. In Islamic education, continued religious studies vary in proportion. In Mu'allimin and Mu'allimat, 50% religious studies and 50% general studies in Tsanawiyah 6 years, 70% religious studies and 30% general studies in MMA, 90% religious studies and 10% general studies. Complete Religion Teacher Education follows the State PGAL curriculum. Public school education in Nahdlatul Wathan environment, according to Tuan Guru KH. Muhammad Zainuddin Abdul Madjid is to fortify Islamic education (ummah), which is protected from

deception.

From one year to another, educational institution development within Nahdlatul Wathan shows progress, not only at the secondary level but also at the tertiary level. This is a sign that people's desire for education is getting bigger. One thing that needs to be known is education characteristics in the Nahdlatul Wathan environment today. Besides using the government curriculum (Ministry of Religion and Ministry of Education and Culture), it is also coupled with religious knowledge originating from books written by Ulama Ahlul-sunnah wal Jama'ah to actualize the Budget. Nahdlatul Wathan basis, which states that Nahdlatul Wathan adheres to Ahlul-sunnah waljamaah aqeedah of the Shafi'i school of thought. Likewise, Nahdlatul Wathan subjects and courses are given as compulsory courses or courses in all Nahdlatul Wathan educational institutions. Apart from that, there are still several Nahdlatul Wathan movements in Indonesia, including in social, religious, and da'wah fields (Khaidir, 2012).

The educational theory, which views education as a process that is integrated with human life and within a certain period of time, appears through the growth and development of an individual's soul, character, and physical abilities (Dewey, 2022). This view will give birth to ideas, meanings, principles, functions, and educational goals, along with their implementation. This theory core is a relational pattern between educational thinking and educational action (Kneller, 1963). about Islamic education theory as a system (internally) that concerns the history, culture, traditions, and development of Islamic boarding schools. Two reviews of Islamic boarding school history, namely native Indonesian civilization artifacts that were born in pre-Islamic and Hindu-Buddhist periods (Ach, 2021). Another view is that Islamic boarding schools are the result of a process of seeking Islamic religious knowledge in the Arabian Peninsula, especially Mecca (Bruinessen, 1999), about the theory of social dynamics, which requires the existence of various capitals (spiritual and socio-cultural). Islamic boarding school is an organization within a social system that has a relationship with other systems outside it, where the intended relationship will have an impact on its existence. The existence of Islamic boarding schools in this relationship will be influenced by a number of assets that are managed and interpreted in the dynamics that occur (Ziemek et al., 1986). Spiritual capital is understood as the individual basis and group commitment that always asks for what, why, and where is the purpose of his life (Zohar & Marshal, 2022).

According to research results conducted by (Laili, 2020), Nahdlatul Wathan Islamic Boarding School is a social system in which there is a triadic relationship between the structural

aspects (non-ideological aspects) that carry out various educational actions in shaping Islamic boarding school culture (ideological aspects). Through this research, three findings were obtained: 1) The Dynamics of Nahdlatul Wathan Islamic boarding school were dominated by external sources, namely politics and the economy; 2) There is a shift in the aspect of thinking, namely thinking for function and Islamic education purpose. Then research (Wandi, M. Arif Musthofa, 2019) states that Integration, Interconnection "Islam, Nationality and Nahdlatul Wathan." It was very impactful for the community, especially Nahdlatul Wathan members, and Indonesian society in general. While research (Fathurrahman, 2022) Establishment of Islamic education Nadhlatul Wathan Diniyah Islamiyah (NWDI) and Islamic education, Nadhlatul Banat Diniyah Islamiyah (NBDI) has become a milestone in Islamic education renewal on the island which took place since the Dutch and Japanese colonialism, independence period in the Old Order and New Order eras until the reform. Likewise, research conducted by (Nahdi et al., 2020) shows that education through Nahdlatul Wathan Islamic boarding school does not merely become a tool for homeland movement, purification of Islam, and offers of modern educational institutions in Islamic education form, but rather, it becomes education as a goal. The relation between ideological and non-ideological factors that influence the dynamics of Nahdlatul Wathan Islamic boarding school can also be seen in the relational pattern between educational thought and action. Creating thought Nahdlatul Wathan Islamic Boarding School as an instrument for changing civilization cannot be separated from movement substance for change in civilization itself, namely discriminatory and pressured conditions towards independence and justice in all aspects of life and purification of Islamic teachings as part of the main functions of Islamic boarding school. (Raihanun, 2022) The results showed that the political communication strategy that Nahdlatul Wathan used in achieving victory had to do with its interactions with the community, especially Nahdlatul Wathan community, namely through the use of the education sector and figures of Tuan Guru Nahdlatul Wathan who spread their da'wah to various places by incorporating political messages in their preaching. And relied on his authority as a religious figure who was respected by the community. In contrast to this research, which discusses the dynamics of Nahdlatul Wathan Islamic education where his research focus is on the role of Nahdlatul Wathan in Islamic education in Indonesia, the dynamics of Nahdlatul Wathan Islamic education and Nahdlatul Wathan consistency for education in Indonesia. This research is expected to contribute to research related to the description of the dynamics of Nahdlatul Wathan Islamic education.

This paper aims to discuss the role of Nahdlatul Wathan in Islamic education in Indonesia, the dynamics of Nahdlatul Wathan Islamic education, and the consistency of Nahdlatul Wathan for education in Indonesia. It is hoped that this paper can develop a discourse on the dynamics of Nahdlatul Wathan Islamic education in Indonesia and become an introductory contribution to the dynamics of Nahdlatul Wathan Islamic education institutions in Indonesia.

METHOD

This research type is qualitative with a library research approach. This researcher explains the Dynamics of Nahdlatul Wathan Islamic Education. This research data is in data form on the Dynamics of Nahdlatul Wathan Islamic Education from primary sources in relevant books and journals form. Data collection techniques are carried out by data collection. Sources of data come from books and journals about the Dynamics of Nahdlatul Wathan Islamic Education. Then, data is analyzed using Content Analysis. The researcher conducted a critical analysis of data on the Dynamics of Nahdlatul Wathan Islamic Education with relevant management/discourse theories. Furthermore, the researchers also compared it with several related studies.

FINDINGS AND DISCUSSION

Findings

“Nahdlah” means movement revival, development, and “al-Wathan” means homeland or country, so Nahdlatul Wathan is homeland revival, country development, or build a country terminologically Nahdlatul Wathan is Islamic organization Ahlussunnah waljama'ah (Umam, 2020). The founding background of the Nahdlatul Wathan organization is needed for a body that can function as coordinator, guide, and protector of Nahdlatul Wathan's Islamic education activities.

Nahdlatul Wathan Islamic Boarding School is an awareness of human responsibility as a leader on earth, as taught in Islam. This thought is a link between Islamic theology and empirical phenomena that developed in the Sasak community at that time. This thought arose because T.G. Hamzanwadi was a thought agent who had sufficient knowledge about Islamic teachings and values. This process is understood as the process of idealization, namely the ability of a person to generate ideas gradually in the arena of idealism about God, nature, and fellow human beings. (Ma'shum Ahmad Abdul Madjid, n.d.). For T.G. Hamzanwadi, as a leader on earth, humans are theologically and socially responsible. For these two responsibilities, every human being must lead

himself and others for whom he is responsible. There is a concern in T.G. Hamzanwadi if these ideas cannot be appreciated by the majority who are being surrounded by an unfavorable socio-cultural and economic environment. That is, not all oppressed people are aware of their oppression. Sometimes, even crying is something that is considered normal. One important thing to note about T.G. Hamzanwadi is his social responsibility, where the idea of assisting NW educational institutions is because it is part of his humanity. The sense in question is a feeling of love and affection for the people with the socio-cultural and economic conditions that surround them (Nahdi, 2013).

Table 1. Dynamics of Nahdlatul Wathan Islamic Education

No.	The Role of Nahdlatul Wathan Islamic Education in Indonesia	Dynamics of Nahdlatul Wathan Islamic Education	Nahdlatul Wathan Consistency for Education in Indonesia
1.	<i>Nahdlatul Wathan Diniyah Islamiyah</i>	(Phase I: 1937-1953)	Community Organization
2.	<i>Islamic Education Nahdlatul Banat Diniyyah Islamiyah</i>	1965-1973, 1973-1975 (Phase II and III, for ten years)	Legal Foundation
3.	<i>Islamic Education Mu'allimin Wal Muallimat 6 Tahun</i>	1986-1994 (Phase IV)	Vision
4.	<i>Ma'had Lil Banat</i>	1995-2000 (Phase V)	Mission

Nahdlatul Wathan Diniyah Islamiyah was born when society was still under the influence of the Dutch colonial regime pressure. General characteristics of education offered by the Dutch colonial government were neutrality towards religious attitudes, centered on increasing efforts to improve human life, not harmony, aimed at maintaining the class system in society and forming new elites in society to strengthen Dutch colonial power. Structure. Nahdlatul Wathan's Islamic boarding school birth was intended to provide enlightenment through religion-based education (Islam), eliminate social inequality, and create an egalitarian attitude among the people. (Mubarokah, 2019). Nahdlatul Wathan Islamic boarding School presence is expected to be a facilitator for the celebration

Islamic education h Nahdlatul Banat Diniyyah Islamiyah, Islamic education was established during the Japanese colonial era, 'Rabi' al-Akhir 1362 H/April 21 1943. This Islamic education, the first Islamic education, sparked education for women, which had never been initiated by masters who had other. So Nahdlatul Wathan can be said to be an emancipatory pioneer for women who

equalizes men in obtaining rights aspect and obligations to get a proper education.

Islamic education h Muallimin wal Muallimat 6 Years, which was founded in 1957, Islamic education was oriented towards becoming religious teachers in Islamic education, which was established by Nahdlatul Wathan and the government. The real contribution of Islamic education to Muallimat is the birth of Nahdlatul Wathan heroines who are ready to fight against weaknesses and social interests in society, not least from Nahdlatul Wathan Muslim cadres who are active in all fields and expertise.

Ma'had lil Banat, Higher Education specifically for women, was founded by TGH. Muhammad Zainuddin in 1974 M. This institution is an institution that in terms of curriculum refers to the Islamic education curriculum has as-Salatiyyah Makkah where TGH.M.Zainuddin AM used to study knowledge, so that Ma'had Lil Banat is an institution that specifically studies classic books in the Islamic education style of the Islamic h-Salatiyyah with a halaqah (sitting cross-legged) learning system, and this institution was formed in three levels (Dr. Saepudin Mashuri, 2021).

Types and units of education in that period (Phase I: 1937-1953) were relatively uniform, namely Islamic education at Islamic education Ibtida'iyah (MI), both for men and women, with various names, but still wearing Nahdlatul Wathan label in back name, such as Nahdlatul Wathan's al-Falah Islamic Education. Haqqulyakin Nahdlatul Wathan Islamic Education. This naming is intended as historical evidence and a network of students so that one can exchange students and ustadz/teachers. Types of uniformity and education levels (MI) in these brackets are also related to students' scientific capacity who initiate Islamic education and local conditions in their respective regions.

The following dynamics, in the period 1965-1973, 1973-1975 (Phases II and III, for ten years), Nahdlatul Wathan Islamic boarding school developed into 360 pieces of Islamic education. Furthermore, in the period 1982-1986, there were 407 Islamic education. In the period 1986-1994 (Phase IV), there were 675 Islamic education, and in the period 1995-2000 (Phase V), there were 565 Islamic education (in Phase V This decline occurred students due to a shortage of family planning success, or elementary school establishment as implementation of the 1974 SD Instruction.

Social organizations that grow and develop in Indonesia are recognized by the constitution. This recognition must be maintained by every social organization by following the constitutional provisions, laws, and regulations in force in the Unitary State Republic of Indonesia. Nahdlatul Wathan in carrying out organizational activities based on:

1. Deed Number 48 of 1957, drawn up and ratified by Assistant Notary Hendrik Alexander Malada in Mataram.
2. Deed Number: 50, dated July 25, 1960, which was ratified by Notary Substitute Sie Ik Tiong in Jakarta, with approval and acknowledgment by Minister Justice dated October 17, 1960, Number: J.A 5/105/5 and announced in the State Gazette Republic of Indonesia Court Number: 90 of November 8, 1960.
3. Deed Number 31, dated February 15, 1897, and Deed Number 32, dated February 15, 1987, were drawn up and legalized by a deputy notary while Abdurahman SH. These deeds became the legal basis for Nahdlatul Wathan organization in carrying out its activities throughout the Unitary territory State of Republic Indonesia, and if we look at Nahdlatul Wathan legality, we should recognize that these principles of Islam, Nation, and Nahdlatul Wathan are integrated and connected to one another. The goal towards a Better Indonesia.

Discussion

The Role of Nahdlatul Wathan in Islamic Education in Indonesia

Education in the educational history context of Nahdlatul Wathan is a process of modernizing people. Modernization indicator, according to the author, is that humans will realize their essence as individual creatures, social beings, and creatures as gods (Apri, 2016). Education concept is a process of making a person more obedient to God, obedient to prevailing norms, and able to adapt to developments that cannot be separated from his cultural roots (Saifulbahri, 2023). This concept is in accordance with one of the hadiths, which says, "*man 'arafa nafsahu 'arafa rabbahu*," "who knows himself, then he will know his Lord" (al-Hadith)

Nahdlatul Wathan is an Islamic educational institution for men that was founded on August 17, 1936, in Pancor, East, West Nusa Tenggara. Islamic Education Nahdlatul Wathan was inaugurated on August 22, 1937, to coincide with 15 Jumaddil Akhir 1356 Hijriah. Meanwhile, Nahdlatul Banat Diniyah Islamiyah is a religious education institution for women that was founded on April 21, 1943, to coincide with 15 Rabiul Akhir 1362 Hijriah.

Nahdlatul Wathan's struggle, which began at the birth of Nahdlatul Wathan's Islamic education, can be said to be mature. From year to year, it continues to experience dynamics and change. Important changes have also been experienced by the Nahdlatul Wathan organization, namely the role development and function of Nahdlatul Wathan as a social organization that carries out activities in the civil field, strengthening society, public, and society. Therefore, Nahdlatul

Wathan is now known as a religious and social organization. Nahdlatul Wathan's contribution to the Indonesian people has a very large role (Hamdi, 2018).

Nahdlatul Wathan's awareness of education's importance for the community at that time should be appreciated by both the organization and its founder, Tuan Guru KH. Muhammad Zainuddin Abdul Madjid, through his services, the Nahdlatul Wathan organization was born, and through this moment, we commemorate the 2nd anniversary of Majlis Da'wah Hamzawadi II so that blessings are always bestowed upon these auliya's. It should also be noted that the Nahdlatul Wathan organization has a very important role in the development of Islamic education in the West Archipelago. Besides that, this organization also focuses on the social field and Islamic da'wah.

The vision and mission carried out by Nahdlatul Wathan, as the authors mentioned above, not only focused on education but also carried out social activities and Islamic da'wah, which at that time were carried out in simple places and now. Facilities little by little, can meet the needs of students with the construction of Islamic boarding schools and various facilities therein. This organization was presented as a solution for Muslims at that time, with a clear vision and mission of having AD/ART so that Nahdlatu Wathan could participate and contribute to the development of a better Indonesia.

Based on data the author obtained from Nahdlatul Wathan Organization, both from book references and articles from the internet. On Saturday, June 22, 1957, Mua'limin and mu'alimat four years were made six years, namely Nahdlatul Wathan and Nahdlatul Banat Diniyah Islamiyah 6 years by using active Arabic in religious lessons from class II. In 1959, the College (MMA) was inaugurated, as a continuation of Tsanawiyah and Mu'allimin, and four years later on 15 Jumaddil Akhir 1380 H (December 3, 1960) the status of Nahdlatul Wathan and Nahdlatul Banat Diniyah Islamiyah 6 years was changed to Mua'limin and your scholar' 6 years. On 6 Shawwal 1383 H (February 20, 1964), PGAP became PGAL (Complete Religious Teacher Education), Tsanawiyah 4 years became six years and MMA became three years SMA. In 1974, SMP, SMA, and SMK were established, namely SPG. In this advanced Islamic education, the proportion of religious lessons varies. At Mu'allimin and Mu'allimat, 50% religious studies and 50% general studies at Tsanawiyah 6 years, 70% religious studies and 30% general studies at MMA, 90% religious studies and 10% general studies. PGAL follows the curriculum of the State PGAL (Nizar, 2013). Public school education in Nahdlatul Wathan environment, according to Tuan Guru KH. Muhammad Zainudin Abdul Madjid fortified Islamic education, which was protected from fraud. Educational institutions'

development within the Nahdlatul Wathan environment shows progress from year to year, not only at the secondary level but also at the tertiary level (Muharir, 2022).

This is a sign that people's desire for education is getting bigger. In 1964, the Nahdlatul Wathan Paedagogical Academy was founded. This academy ran for several years in Pancor, then not long after, was moved to Mataram. The Academy is no longer holding activities. In 1965, the Ma'had Darul Qur'an Wal Hadith Al-Majidiyyah As-Syafi'iyah Nahdaltul Wathan school was opened with male students, and Ma'had lil Banat was opened for women in 1974. This university used a 100% curriculum religion in 1977 when Hamzanwadi University was established (Dr. Saepudin Mashuri, 2021). Hamzanwadi stands for Haji Muhammad Zainudinh Abdul Madjid Nahdlatul Wathan Diniyaah Islamiyah. Hamzanwadi University initially opened two faculties, namely Tarbiyah Faculty and Education Sciences, and until now, this University has grown quite rapidly (Khaidir, 2012).

Dynamics of Nahdlatul Wathan Islamic Education

The dynamics experienced in the educational structure of Nahdlatul Wathan Islamic boarding school educational institutions are gradual and simultaneous. The gradual pattern can be understood through educational institutions' existence, starting from the preparation level for one year, three years, and up to 4 years, likewise, with the establishment of Mu'allimin and Mu'allimat at Tsanawiyah and Aliyah levels, up to Islamic Boarding Schools. This pattern implies an institutional level. Each graduate has the opportunity to continue their education at a higher level. The simultaneous pattern appears through curriculum pattern and subject development. The curriculum and subjects developed are stratified at class level and educational level (institution). Each is a continuation of the previous curriculum continuation and subjects (Muharir, 2022).

Institutional dynamics of Nahdlatul Wathan Islamic boarding school in this analysis are understood from taxonomy, time components, distribution area (ideographic), types and units of education, UUSPN time frame (parallelism), patterns and sources of change, graduate status, and capital accumulation. For a period of 16 years (1937-1953), the educational institutions of Nahdlatul Wathan Islamic boarding school developed into 68 pieces of Islamic education and were spread all over the island: East, Central, and West. So, on average, every year, there are four Islamic schools in different places.

After a change in Islamic education organization and still with the *Ilzamiyah* pattern (1 year), *Tahdiriyyah* (3 years), and *Ibtidaiyyah* (4 years), students complete the educational process in an average of 3-4 years. Islamic education duration for students increased with Islamic education opening *Mu'allimin* and Islamic education *Mu'allimat* for six years. In the period 1937-1953, *Nahdlatul Wathan* Islamic boarding school through Islamic education NWDI, NBDI, *Mu'allimin*, and *Mu'allimat* 6 years graduated students four times. Areas distribution where Islamic education was founded and affiliated with *Nahdlatul Wathan* Islamic boarding school is directly related to the origin areas of students, and these areas became the basis for *Ta'lim Assembly*, which was led directly by T.G. Hamzanwadi. Usually, after graduation, the students are ordered to continue and apply their knowledge in middle-class society. Therefore, the students should at least become religious leaders in their respective areas besides planning to plan Islamic education (Yusuf, 1976).

Based on the curriculum developed in *Nahdlatul Wathan* Islamic Boarding School, the scientific (Islamic) capacity of students is only able to teach at the MI level. Furthermore, in each area, there is no Islamic school/education of the same type and level, so the only option is MI. Even though it looks uniform in terms of institutions, *Nahdlatul Wathan* Islamic boarding school development in the form of Islamic education can be interpreted as a process of alignment with the dynamics of society, especially regarding the need for education. In the early stages, this phenomenon illustrates positive dynamics in terms of institutions (quantity), with the hope that, normatively, these institutional developments can meet vertical mobility standards and horizontal mobility. (Wahid & Rahardjo, 1974).

The education unit in Phase II is still the same as the education unit in Phase I, namely the MI unit, plus a number of PBA and general lectures which are managed informally. This condition is due to the same considerations as institutional dynamics in phase I, namely, students' scientific capacity who initiated Islamic education establishment. Another development occurred in phase III, with various educational units, namely MI, MTs, and MA. This development occurred in connection with educational unit development at Islamic Boarding School NW. with the opening of *Mu'allimin* and *Mu'llimat* for six years, and in this phase, they have already graduated. It was these graduates who initiated the establishment of Islamic education above MI (Wahid & Rahardjo, 1974).

Parallelism with UUSPN, *Nahdlatul Wathan* Islamic boarding schools exist in two generations of UUPPSPN, namely UUSPN No.19/1965 (phase I to III) and UUSPN No.2/1989 (phase IV to V). Two important things can be explained related to this parallelism, namely cost recognition

and cost convenience. In UUPPSPN No. 19/1965, as a continuation of UUSPN No. 4/1950 and No. 12/1954, government policies have not been in favor of empowering Islamic education, and Islamic education has not been recognized as part of the national education program. Government policy in empowering Islamic education is limited to strengthening the Islamic education structure. This condition affects the curriculum and subjects developed through Islamic education, where the majority are dominated by religious curricula and subjects. Regardless of its form, this event is very important in efforts to strengthen Islamic boarding schools' existence, especially those that manage Islamic education within the national education system, even though at this stage, Islamic boarding schools position has not been explicitly integrated as part of national education (Mansyur, 2018).

The second generation, namely UUSPN No. 2 of 1989 (phase IV to V), stated Islamic education existence as part of the national education system. Through this UUSPN, Islamic education was recognized as a public school with Islamic characteristics and was recognized as a national education subsystem in 1990. This policy had implications for efforts to accommodate the national curriculum and local subjects (religion) developed in Islamic education. Islamic education curriculum, which is fully MI, MTs, and MA, refers to the 1994 curriculum for SD, SMP, and SMA units. As a result, the curriculum and subjects of religion (Islam), which previously dominated the curriculum and subjects of Islamic education, have become only five subjects, including Qur'an-Hadith, Fiqh, Aqidah Akhlaq, History of Islamic Culture, and Arabic.

In developing higher education institutions context within Nahdlatul Wathan environment during College academic development within Nahdlatul Wathan school year 1987/1988, Nahdlatul Wathan University was founded which is based in Mataram, the capital city of West Java Province. Nusa Tenggara Province. For the first stage, four faculties were opened, namely the Agricultural Technology Faculty, Plantation Faculty, State Administration Faculty, and Administrative Sciences (FKK) Faculty, as well as Arabic Literature Faculty (Arabic, English, Indonesian). In the next stage, these faculties changed to become the Agriculture Faculty, Mathematics and Natural Sciences Faculty (FMIPA), Administrative Sciences Faculty (FIA), and Letters Faculty (Dr. H. Moch. Tolchah, 2015). Then (Nurdin et al., 2020) argue that one thing that needs to be known is education characteristics in the current Nahdlatul Wathan environment. Besides using the government curriculum (Ministry of Religion and Ministry of Education and Culture), it is also accompanied by religious knowledge originating from books written by Ulama Ahlulssunnah Wal. Jama'ah to realize Budget. Nahdlatul Wathan basis, which states that Nahdlatul Wathan adheres to the Ahlulssunnah

waljamaah Shafi'i school of thought. Likewise, NW subjects and courses are given as compulsory courses or courses in all Nahdlatul Wathan educational institutions. In addition, there are still several Nahdlatul Wathan movements for Indonesia, including in social, religious, and da'wah fields.

Nahdlatul Wathan Consistency for Education in Indonesia

Nahdlatul Wathan is a social organization engaged in education fields, social and Islamic da'wah and adheres to Islam *ahlusunnah wal jama'ah*, and Imam Syafi'i school continues to exist in this Pancasila. This shows that Nahdlatul Wathan, as an Islamic organization, has always fought for *ahlusunnah wal jama'ah* to uphold creed so that it can be accepted by the Islamic community in this country, the majority consists of the Shafi'i school of thought (Raihanun, 2022).

Nadlatul Wathan organization, in accordance with its mission, namely education, social, and Islamic da'wah, has brought Indonesia to the gates fore of independence in the sense of being independent in thinking, socializing, and free to convey Islamic da'wah based on teachings of Ahlul sunnah waljamaah and not contradicting the Constitution and Pancasila. In the past, since the colonial period, we all know that the Indonesian nation's movement towards independence was strongly opposed by Colonials. However, after independence, Nahdlatul Wathan and the Indonesian nation united to complement each other for a better Indonesia (Umam, 2020).

CONCLUSION

Results of this study show that Nahdlatul Wathan Diniyah Islamiyah Islamic education's existence in terms of education meaning has undergone evolution/development as a continuum of meaning when history first occurred, present, and future. The historical phenomenon shows that apart from establishing a men's Islamic education (Nahdlatul Wathan), figures (founders) also founded a women's Islamic education (Nahdlatul Banat). Nahdlatul Wathan is a social organization engaged in fields of education, social, and Islamic da'wah and adheres to Islam *ahlusunnah wal jama'ah*. The Imam Syafi'i school continues to exist in this Pancasila. This shows that Nahdlatul Wathan, as an Islamic organization, has always fought for *ahlusunnah wal jama'ah* to uphold the creed so that it can be accepted by Muslims in this country.

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