

## DYNAMICS OF MA'ARIF NAHDLATUL ULAMA EDUCATION INSTITUTE

**Suryo Setio Purnomo<sup>1</sup>, M. Afif Ansori<sup>2</sup>, An An Andari<sup>3</sup>**

<sup>123</sup> Universitas Islam An Nur Lampung; Indonesia

Correspondence email; suryo.purnomo1987@gmail.com

Submitted: 15/01/2023

Revised: 25/05/2023

Accepted: 22/07/2023

Published: 22/09/2023

### Abstract

This research aims to examine how the dynamics of Ma'arif Nahdlatul Ulama Education Institute contribute and make a major contribution to the progress of the Indonesian nation. The research was written based on a literature review and in-depth understanding and accumulated understanding from various trusted primary book sources. This research type is qualitative with a Library Research approach. Data collection techniques are carried out using documentation. Data sources come from books and journals. The data analysis technique uses Content Analysis. The study results show that in developing education, NU has many Islamic boarding schools and madrasas spread across the country and also has public schools from kindergartens to universities. NU formed Rabithah Ma'ahid al-Islamiyah (RMI) to implement NU policies in the field of developing Islamic boarding schools and formed the Education and Ma'arif Institute to implement NU policies in the education field and teaching, both formal and nonformal, apart from Islamic boarding schools. The forms of education institutes at NU include Islamic boarding schools, madrasas, schools, and colleges. It is in this context that NU is making every effort to improve and develop its education while encouraging religious values, especially in the field of ahlu al-sunnah wa al-jama'ah, teaching optimally to obtain optimal results by improving the quality of teaching staff through training so that they are able to master various learning strategies, be empowered and able to be creative in the making/using literacy learning media by implementing technology in learning.

### Keywords

Dynamics, Education Institute, Nahdlatul Ulama



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

Nahdhatul Ulama (NU) is one of the largest Islamic organizations in Indonesia. Historically, the work of Nahdhatul Ulama (NU) has made a major contribution to education development in Indonesia. This can be seen from the establishment of several Islamic education institutes in Islamic boarding schools, most of which were founded by NU organization founders, such as the Lirboyo, Sidogiri, Salafiyah Safi'iyah, and Tebu Ireng Islamic boarding schools. This Islamic Education Institute can be said to be quite old compared to other education institutes in Indonesia. NU views education as an important thing in life to form quality humans. For Nahdlatul Ulama, education is the main pillar that must be upheld in order to create an independent society. This educational idea and movement has started since the founding of NU in Indonesia. Starting from the people's economic movement through Nadlatut Tujjar in 1918, followed by Tashwirul Afkar in 1922 as a science and culture movement, to Nahdlatul Wathan in 1924 which was a political movement in education field, three important pillars for Nahdlatul Ulama are on 31 January 1926 M/16 Rajab 1334 H, namely: (1) people's economy; (2) education; and (3) citizenship (NU., 2007).

Ma'arif Nahdlatul Ulama contributed to curriculum development and innovative learning methods. This development is balanced by improvements in the quality of teaching staff and facilities so that education can progress quickly. As an output of education, Ma'arif Nahdlatul Ulama provides community empowerment. Ma'arif Nahdlatul Ulama's flagship program is providing social assistance and health assistance. The focus of this program is to improve the quality of life of the surrounding community and expand access to education for underprivileged children. Nahdlatul Ulama is a component of society that participates in organizing socio-religious activities, including educational aspects. LP Ma'arif Nahdlatul Ulama is an NU departmental apparatus tasked with implementing formal elementary and secondary education and teaching programs and policies. To carry out this function, the Institute has prepared the Ma'arif Nahdlatul Ulama Education Standards (SPMNU) as guidelines for education development carried out through schools/madrasas within Nahdlatul Ulama's environment. Ma'arif Nahdlatul Ulama Education Standards (SPMNU) include basic and specific principles for increasing the excellence and distinctiveness of Ma'arif education. The implementation of SMPNU is expected to be able to make educational units in the NU environment produce graduates who believe in and are devoted to Allah SWT, uphold and practice the Islamic understanding of Ahlussunah Waljama'ah, have the knowledge, have life skills, and competitive.

Ma'arif school/madrasah is a center for cultural development that is able to provide exemplary physical, social and values and attitudes in practicing Islamic teachings with the Ahlussunah Waljama'ah orientation, both in madrasa/school environment and in social context, national and state life. With an identity like that, schools/madrasahs are under the auspices of LP. Ma'arif Nahdlatul Ulama has the following characteristics: Making Ahlussunah Waljama'ah understand uniqueness and excellence, Maintaining and maintaining the religious atmosphere in schools/madrasahs in terms of religious practices, relationships, and morals in daily behavior in accordance with the teachings Aswaja, Emphasizing the spirit of mastering science and technology which is beneficial for the nation development and state to achieve prosperity in this world and the hereafter, Making Mabadi Khaira Ummah a management foundation that reflects the values of truth/honesty, trust, justice, mutual cooperation, consistency of truth, hard work, and upholding the high value of charitable work and achievements as part of worshipping Allah SWT.

Ma'arif Education Institute is one of the institutions within the NU organization that was formed to handle educational problems, both formal and nonformal, apart from Islamic boarding schools. The existence of Ma'arif Education Institute is a tool of Ma'arif Education Institute as one of the institutions within the NU organization, which was formed to handle educational issues, both formal and nonformal, apart from Islamic boarding schools. The existence of Ma'arif Education Institute is an organizational device within NU whose existence is an integral part of NU, where the formation and dissolution of existing institutions are determined by the highest deliberation at each level of NU management (Aziz, 2015). Overall, the renewal of the Ma'arif Nahdlatul Ulama education system is carried out in all aspects of education, such as objectives, curriculum, learning methods and models, educators, education personnel, and management institutions from time to time, although there are several shortcomings. A fact that can be seen globally is the increasing development of Ma'arif Nahdlatul Ulama education institutes at the Elementary School/Madrasah Ibtidai'yah and Madrasah Aliyah (MA) levels, as well as Vocational High Schools (SMK) to tertiary institutions. The inhibiting factor is that they are not yet optimal as teaching and educational staff, so training needs to be held,

Relevant previous research was conducted by (Ridwan, 2020). The research results show that the Ma'arif NU Education Institute is able to create an educational atmosphere that not only carries out a religious mission but is able to develop potential human resources according to their talents and expertise. The research conducted by (Afif et al., 2022) shows that the Ma'arif NU Center has

three perspectives in viewing globalization and its challenges, namely: 1) globalization as a new challenge, 2) globalization as an opportunity for new discoveries, 3) globalization as a threat to cultural identity. Temporary (Pulungan & Fathurrahman, 2020) Stated that the breakthroughs that NU developed in the education sector spread widely to the establishment of high schools and universities. The efforts to establish high schools and universities are based on their (NU) response to current developments with a more competitive and fundamentally competitive quality of education. Likewise, research (Jumarim & Asyari, 2018) States that in whatever situation and condition, NU's true khittah is in the education field. (Hamdi, 2018) In conclusion, Nahdlatul Ulama prefers to preserve traditional culture by reading and writing the yellow book, bandongan, tahlilan, grave pilgrimages, and so on.

This is different from this research, which discusses the dynamics of Ma'arif NU Education Institute, where the research focus is on the dynamics of Ma'arif NU Education Institute in Islamic education in Indonesia. It is hoped that this research can contribute to the picture of research related to the dynamics of Ma'arif NU Education Institute.

This research aims to discuss the dynamics of Ma'arif NU Education Institute in realizing Islamic education institutes in Indonesia. It is hoped that this article can develop the discourse on the Dynamics of Ma'arif NU Education institutes in Indonesia and serve as an introductory contribution to the Dynamics of Ma'arif NU Education institutes in Indonesia.

## METHOD

This type of research is qualitative with a Library Research approach. The researcher explains that it is related to the "Ma'arif Nahdlatul Ulama Educational Institute." Research data consists of data related to the Ma'arif Nahdlatul Ulama Education Institute from primary sources in relevant books form and journals. Data collection techniques are carried out using documentation. Data sources come from books and journals about Ma'arif Nahdlatul Ulama Educational Institute. Then, analyze data using Content Analysis. Data analysis: Researchers carried out a critical analysis of data related to the Ma'arif Nahdlatul Ulama Education Institute with relevant management theories/discourses. Furthermore, researchers also compared it with several related studies.

## FINDINGS AND DISCUSSION

### Findings

Islamic education can be seen from at least two sides, namely the internal side, where humans are born with potential (nature) that can be developed in the future to support their lives, and the external side, where education is placed on how to do it. Provide a conducive atmosphere. For the human cultural ethos development, in real life, they can interact with their environment and be able to carry out broader social roles. The integration of the Islamic education system into the national education system has brought several consequences, including strict alignment, uniformity of curriculum, and the government's responsibility to improve the quality of learning submitted to the Religion Ministry. Among several other things, Islamic education institutes are actually increasingly burdensome.

**Table 1.** Dynamics of Ma'arif Nahdlatul Ulama Education Institute

Curriculum	Quality of Teaching Staff	Implementation of Technology in Learning	NU-Based Character Education
Aswaja & KeNUan Curriculum is a Subsystem of the National Education Curriculum. In the National Education Curriculum Structure, the Aswaja & KeNUan Curriculum becomes the Local Mutant Curriculum. Both the 2006 curriculum (KTSP) and 2013 curriculum. As a subsystem of the National Education Curriculum, the Aswaja & KeNUan Curriculum adapts/adapts the National Education Curriculum Framework	Teachers are able to master various learning strategies, are empowered, and able to be creative in making/using literacy learning media	In applying technology in the education sector, technology can be used as interactive multimedia to be presented to students. This interactive multimedia can be media that contains images, photos, and videos that are well prepared so that students can observe and think actively about the images or videos displayed. This Interactive Multimedia can increase student learning motivation so that student learning outcomes are also better	Islam, Ahlus sunnah wal jama'ah, Nationalism and Humanity

Based on the table above, it can be seen that the Aswaja & KeNUan Curriculum is a Subsystem of the National Education Curriculum. In the structure of the National Education Curriculum, on the one hand, he must be able to show success in learning according to general school standards. On the other hand, he must show success in learning according to the standards and parameters of schools with an Islamic mission. If the Islamic education system does not appreciate and anticipate the accelerated development of science and technology as well as social change, it will result in a crisis in the relevance of Islamic education itself, so that it will certainly be lost in providing provisions for life for people who use Islamic education. Talking about Islamic education also means talking about the atmosphere in the future. Success or failure is largely determined by the formation of attitudes and responsibilities in the present and is based on past social culture. It is in this context that NU is making every effort to improve and develop its education while encouraging religious values, especially in the field of *ahlu al-sunnah wa al-jama'ah*, teaching optimally to obtain optimal results by improving the quality of teaching staff through training so that they are able to master various learning strategies, be empowered and able to be creative in the making/using literacy learning media by implementing technology in learning.

Nahdlatul Ulama uses traditional learning methods, which tend to only be aimed at Islamic boarding schools and madrasas. Apart from that, the curriculum concept in a modern perspective is an educational program organized by a school that is not only limited to the learning conditioning field but also pays great attention to the development and special formation of students, which is expected to improve the quality of life. (Pulungan & Fathurrahman, 2020). Therefore, the curriculum is a learning design designed to be used as a guide in achieving certain educational goals with the subjects, duration, and methods used.

Meanwhile, learning is a process of interaction between students and educators and literacy in a learning environment. Learning is part of the learning process built by teachers to develop creative thinking, which can improve students' thinking abilities and increase their knowledge abilities. (Saleh et al., 2022). Thus, a learning curriculum is something that is built for teaching and learning purposes through planned interactions between educators and students. Learning, in the true sense, includes intracurricular, co-curricular, and extracurricular (Murtafiah, 2018). Extracurricular activities are directed at strengthening and deepening the material studied in intracurricular activities (Khuseini et al., 2023). Education institutes within the Nahdlatul Ulama environment represent the diversity and progress of Indonesian education. Differences in

understanding of a belief should not be a tool for conveying, separating social interactions, or separating harmony between religious communities. Therefore, education must be clean, and there must be no interests that cause divisions among people. Views regarding differences of opinion have become commonplace in society, which is something that is understandable. The hope is that fanaticism does not become excessive because it threatens humanity, especially in the education field.

Thus, when connected with the reality above, the existence of an Islamic education system requires forward-looking thoughts through continuous real efforts because the concept of drafting UUSPN No. 2 of 1989 and the accompanying government regulations opened up opportunities for the Islamic education system to develop itself. Therefore, if the Islamic education system in Indonesia is unable to carry out this, then its position as a sub-system of national education will little by little be marginalized. In educational development, NU, for example, has many Islamic boarding schools and madrasas spread across the country and also has public schools from kindergarten to college. NU formed Rabithah Ma'ahid al-Islamiyah (RMI) to implement NU policies in the field of developing Islamic boarding schools and formed the Education and Ma'arif Institute to implement NU policies in the field of education and teaching, both formal and nonformal, apart from Islamic boarding schools.

**Table 2.** Forms of Nahdlatul Ulama Ma'arif Education Institute

No.	Forms of Nahdlatul Ulama Ma'arif Education Institute	Function
1.	Boarding school	As the transmission and transfer of Islamic knowledge, maintenance of Islamic traditions, and reproduction of ulama
2.	Madrasah	Preparing students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious knowledge.
3.	School	School education is able to play an effective and efficient role as an educational institution that develops children's abilities as a whole.
4	College	Discusses science and technology, known as the Tridharma of College, and also to develop morals and culture

## 1. Boarding School

Islamic boarding schools are Islamic education institutes that have a tradition with a very long history. From its birth to modern times, it still exists as a moral, religious, social, political, and cultural force. In responding to the various challenges he faces, he remains resilient under any conditions, able to respond to various changes without changing his basic nature. There are several functions of traditional Islamic boarding schools that still survive, namely: 1) As a transmission and transfer of Islamic knowledge, 2) Maintenance of Islamic traditions, and 3) Reproduction of ulama. According to (2007), Islamic boarding schools tend to be more careful in responding to changes in their environment. He is not in a hurry to change the Islamic boarding school into a fully modern Islamic educational institution but keeps it on a very limited scale, limited to making adjustments that they think will support the sustainability of the Islamic boarding school itself, such as a tiered system, a clearer curriculum, and a classical system. Basically, the flow of modern Islamic education cannot damage the Islamic boarding school institutional system. That is why this Islamic boarding school still survives today. Apart from that, the position of Islamic boarding schools is not only as education institutes and scientific institutions but also as places for the creation and maintenance of traditions in social order. (Sarwadi, 2019).

## 2. Madrasah

The growth and development of madrasas in Indonesia cannot be separated from the growth and development of these reform ideas. This was marked by the emergence of social and religious organizations at that time, as mentioned above. One of the activities of each socio-religious organization is trying to advance the world of education in Indonesia, whether through Islamic boarding schools, madrasas, schools, or universities. (Fathih et al., 2022). Their businesses cannot be freed from direct or indirect government intervention as the managers of various areas of life in this country.

The journey of madrasas, which are literally synonymous with religious schools, has experienced changes accompanying the civilization of the Indonesian nation, although up to now, these changes have not released the original values and culture that bind them, namely Islamic culture. In this context, NU madrasas add subjects to NU and teach religious lessons with the breath of *ahlu al-sunnah wa al-jama'ah* (Zaedun Na'im, 2021).



### **3. School**

School is one of the education tricenters. The school focuses on formal education, namely educational procedures that have been arranged in such a way there are teachers, students, lesson schedules, curriculum, and equipped with other educational facilities and infrastructure. In UUSPN Chapter IV Article 10, it is stated that the school education route is education that is carried out in schools through gradual and continuous teaching and learning activities. Education levels consist of primary education, secondary education, and higher education. Apart from that, preschool education can also be provided (Hoddin, 2020). UUSPN No. 2 of 1989 explicitly stated that the role and function of the national education system are to develop children who are raised as a whole and began to develop educational schools that are able to play an effective and efficient role as education institutes that develop the abilities of children to be raised as a whole. This is a challenge that arises from UUSP demands, especially regarding national education.

### **4. College**

Leaders and managers of private universities are now thinking about continuous demands to improve the quality of the education system they provide because the government will determine these demands in the form of accreditation provisions and procedures through the National Accreditation Board for State Universities and Private Universities. On the other hand, they are hostile to the tendency of society to increasingly show critical symptoms in assessing the position of existing universities. Now, more and more prospective students no longer question whether higher education is prestigious or not. They also no longer care that the faculty or study program they are entering has been approved or is still registered.

Current trends in prospective students, what is important is which universities whose graduates can easily win the fierce competition in the job market in the future. Conditions like this force private universities to enter very tight competition. The more critical prospective students are, the more broad they will be in determining the college faculty or major they choose.

## **Discussion**

### **Dynamics of Ma'arif Nahdlatul Ulama Education Institute**

Initially, the orientation of Islamic education in Indonesia tended to concentrate on ukhrawi affairs and put as ide worldly affairs. According to Saifullah (2017), This results in Islamic education not providing the slightest opportunity to develop universal awareness and common sense, which

leads to the growth of human reason itself. As a dynamic system, Islamic education is continuously promoted by society. Audience opinions regarding the Islamic system are commonplace because the educational process itself will continue to be challenged by changes occurring in society and changes in the Islamic education concept in an effort to increase mastery of science and technology.

Currently, the Islamic education orientation system in Indonesia has undergone changes and developments. Orientation has developed, where science and technology, thinking, openness, and foresight have strengthened. The Islamic education system is not only limited to spiritual education, heart education, and moral education but also prepares the whole person by providing a balanced portion of the human body, mind, and skills. Along with the process of developing this orientation, Islamic education methods in Indonesia initially seemed classical. In delivering teachers' subjects, teachers tend not to give students the opportunity to convey the subject matter, and teachers tend not to give students the opportunity to treat the subject critically. Teaching and learning methods continue to rely on memorization and prioritize material enrichment. Even though the educational method, according to (Setyaningsih et al., 2021), is very closely related to the nature of humanity itself, where humans have a dynamic, creative, and innovative soul (Juliansyah, 2021). Thus, curbing students' creative thinking means curbing human slander itself. (Freire, 2014) perceives this educational model as a shackled educational model, where students are made passive objects of the teacher's actions. However, things are starting to change because discussion groups are growing everywhere, and students who were previously more passive are now starting to ask more critical questions. In other words, learning by solving problems becomes more ingrained. It is within this framework that support for the sustainability of the Islamic education system in Indonesia is, of course, the responsibility of all parties, including family, community, and government. The three institutions that carry out educational responsibilities have their own specificities in their functions and levels because they are closely related to the age development and maturity of students. Each of these education institutes has a strong relationship, helping and supporting each other in efforts to provide education. The third educational institution is called the "Education Tricenter."

Apart from that, there are also community education institutions that can be found in religious organizations, youth associations, youth mosques, majlis ta'lim, skills and training centers, and other social associations. All institutions like this can function as carriers of Islamic education mission. (Mustafida, Andi Warisno, An An Andari, 2022) States that "it has long been realized that education, apart from functioning as a tool for developing and disseminating knowledge, is also the

most effective tool (in spreading) a political ideology." The same thing was stated by (Tolhah, H. M., & Moderat, 2016) that "there is a connection between education institute and political, regime or sect interests. Sartika (Sartika, 2020) also stated that education is the most powerful tool for making change.

As stated above, it was within this framework that socio-religious organizations emerged in Indonesia, such as Jam'yah al-Khair in 1905, Persis in 1923, Nahdlatul Ulama NU in 1926, and Al-washliyah in 1930, each of which these socio-religious organizations seeks to advance underdeveloped communities, one of which is through education. Without intending to fight for other mass organizations in educational development, NU, for example, has many Islamic boarding schools and madrasas spread throughout the country and also has state schools ranging from kindergartens to universities. NU formed Rabithah Ma'ahid al-Islamiyah (RMI) to implement NU policies in Islamic boarding school field development and formed the Education and Ma'arif Institute to implement NU policies in education fields and teaching, both formal and nonformal, apart from Islamic boarding schools (Yanti, 2019).

The forms of education institutes at NU, including Islamic boarding schools, madrasas, schools, or universities, will be discussed below:

### **1. Boarding School**

The history of Islamic boarding school development in Indonesia, on the one hand, illustrates the unique cultural dynamics in responding to situations and responding to change. On the other hand, it still maintains the typical characteristics of Islamic boarding schools (Syarif, 2015). This term refers to the Islamic boarding school's struggle between "identity and openness," namely that the Islamic boarding school is required to find and represent its identity as an institution organized to educate its students to become people who practice their religion and have a noble character, as are religious, educational institutions. (tafaqquh fi al-diin), Social religion, and spreading religion with its ukhrawi orientation. Instead, he must be open to working with systems other than his own that are not always aligned with his own. Therefore, through Minister of Religion regulation no. 3 In 1950, K. H. A. Wahid Hasyim, who at that time served as Minister of Religion, reformed Islamic education by ordering the implementation of general lessons in madrasas and providing religious lessons in the state and private sector schools. Competition with modern madrasas and state schools has encouraged Islamic boarding schools, which are the basis of NU education, to adopt madrasas as Islamic boarding schools. More than that, Islamic boarding schools are increasingly developing their

education institute and systems for general education benefit. Islamic boarding schools not only adopted madrasas, but also built junior and senior high schools. In addition, educational skills are also developed, such as computers, photography, agriculture, carpentry, electronics, administration, and English. This development was carried out in order to adapt Islamic boarding school institutions to community needs (As'ad, 2014). Because if there is no connection with the needs of the community, it will lead to an attitude of frustration because what one has cannot be used in environmental life.

Therefore, Islamic boarding schools selected for the sake of hindsight have aligned themselves with the ideals of the national education system. Previously, Islamic boarding schools experienced disorientation within the national education framework. This means that Islamic boarding schools have lost the ability to define and position themselves in social reality, which is experiencing rapid social change. (Albani, n.d.) Seeing that from a socio-political perspective, Islamic boarding schools' dependence on the government is a factor in weakening the socio-political role of Islamic boarding schools world. However, the openness of Islamic boarding schools to the outside world is also considered to have experienced positive developments, both by NU administrators and the government, although with different advantages. In this case, the government does not force Islamic boarding schools to radically modernize but rather generates the Islamic boarding school's own initiatives to be responsive to developments in the surrounding community. Gradually, Islamic boarding schools were finally able to adapt and place themselves in an important position in the national education system. On the one hand, Islamic boarding schools are education institutes outside of school because Islamic boarding schools still adhere to their traditional characteristics. On the other hand, it can be said to be school education because Islamic boarding schools also organize madrasas and schools.

## **2. Madrasah**

In the history of madrasa development in Indonesia, it is recorded that the government introduced the Compulsory Madrasah Learning (MWB) model in 1958. After eight years, the subject matter consisted of religious subjects, general subjects, and skills in economics fields, industrialization, and transmigration. The aim is for students to be safe from madrasas, able to produce or emigrate independently and with the skills they have acquired during their eight years at MWB. The curriculum is a harmony of three developments, namely brain development and reason. Development of heart or feelings, and development of hands or dexterity/skills.

The government's next effort is to discredit private madrasas managed by the community, including NU madrasas, both private and organizational. Through these efforts, 123 Madrasah Ibtidaiyah with the name Madrasah Ibtidaiyah Negeri (MIN), 183 Madrasah Tsanawiyah with the name Madrasah Tsanawiyah Agama Islam Negeri (MTsAIN), and 42 Madrasah Aliyah with the name Madrasah Aliyah Agama Islam Negeri (MAAIN). By granting this state status, the responsibility for management is indeed the burden of government, but the regulation and control of these madrasas becomes more effective. The response of each madrasah to this government intervention varied. There are those who submit, and there are those who persist with teachings that are truly in line with the traditionalist group. In 1991, East Java NU management complained about the interference of several teachers appointed by the Religion Department, whereas in Jakarta, a transition period had begun, meaning that the teachers appointed had begun to adapt to NU teachings. (Kompas, 2010).

During independence, social and religious organizations continued to survive but did not receive full attention from the government. Islamic religious education institutes are allowed to live in a very simple situation and live as they are. It was only in 1975 that the government's attention began to be seen in the development of madrasas with the issuance of a Three Ministerial Decree. The recognition of Islamic education institutes with their unique characteristics can only be seen from the birth of UUSPN No. 2 in 1989. In this law, madrasa education is recognized as a subsystem of national education as stated in the Decree of the Minister of Religion of the Republic of Indonesia No. 368 of 1993 concerning Madrasah Ibtidaiyah, No. 369 of 1993 concerning Madrasah Tsanawiyah, and No. 370 of 1993 concerning Madrasah Aliyah. This Three Ministerial Decree was issued based on the desire to intensify general education in madrasas and intensify religious education in public schools. Approaching this, among other things, starts a training pattern that follows one standard that refers to state schools. Madrasas follow the national curriculum and various regulations set by the Ministry of Education and Culture. However, in the early 1990s, the NU Ma'arif Education Institute in Yogyakarta issued a circular asking madrasas not to accept government interference. However, because they are worried that state aid will be reduced or even stopped, many madrasas continue to follow the government's wishes. With the issuance of the Three Ministerial Decree, madrasas were recognized as equivalent to state schools of the same level. Thus, madrasa graduates can no longer only continue to IAIN but can also continue to various other higher general faculties. To realize the Three Ministerial Decree, the 1976 madrasa curriculum was issued and implemented in stages starting in 1978, then refined with the 1984 curriculum. 45 of 1987 (As'ad, 2014).

The reality above shows that madrasas have experienced significant changes. Various government assistance and policies towards madrasas (such as the teachers' placement and principals, curriculum formulation, and nationalization of madrasas) have more or less included NU's position in its education institute management. On the other hand, government assistance also strengthens NU's sustainability and makes its educational image more meaningful. Education experts are of the opinion that changes to the curriculum in schools absolutely must be made to adapt education to current developments, especially in the current era, globalization era, which is a historical inevitability that cannot be avoided, with all its advantages and disadvantages. Currently, society is required to provide superior human resources that can continue to be surveyed in a competitive society. Therefore, education must be relevant to the needs of the community using educational services. The relevance of education for students is related to interest in society (Ibrahim, 2015).

### **3. School**

Moving on from the problems above, NU is trying to develop its education to answer the needs of the times. Apart from organizing public schools in Islamic boarding schools, NU also organizes public schools outside Islamic boarding schools, ranging from primary education to secondary education to tertiary education. Even though the quantity of NU schools can be said to be quite large, in terms of quality, it can be said that it is still a big job to get there. Gus Dur himself admitted that in terms of numbers, NU education was the greatest, but the system was the most chaotic, and the quality was also the lowest (Bruinessen, 1999). It must be admitted that NU has actually been late in starting a qualitative tradition in providing education. This is different from Christian schools, for example, which have started a qualitative tradition since the Dutch colonial era, where politically, they received support from the colonial government. Even though NU schools are still striving to pursue quality, their existence needs to be appreciated because these efforts are made in order to advance society, which still has backwardness in science and technology, and are NU's response to the progress and demands of the times through its educational efforts.

### **4. College**

According to McGrath (1953), As an American Commissioner of Education, one of the functions of college is to equip students to acquire skills that can be applied in various jobs that require college as a prerequisite. Therefore, colleges must have high accountability so that they are not separated from the reach or needs of the people who have them. This accountability is closely



related to the educational programs' relevance to the needs of society. According to Tilaar (2003), the needs here are not only physical needs, in the sense of science and technology or skills and cultural activities in a society, but also moral, ethical, and religious needs that live in that society. Therefore, colleges not only direct and expand their mission to develop science and technology, known as the Tridharma of college but also to develop morals and culture.

Within NU circles, the world of college is still something new when compared with other education institutes such as Islamic boarding schools, madrasas, and schools. It was only after college alumni from NU lived in a society that the desire to open universities grew (Nurhidaya et al., 2022). Among the well-known NU universities are the Malang Islamic University (UNISMA), Sunan Giri University (UNSURI) Surabaya, Darul Ulum University (UNDAR) Jombang, Hasyim Asy'ari University Jombang, and Tribakti Kediri Islamic Institute.

Before positioning NU universities in Indonesia, (Tolhah, H. M., & 2016) stated that three approaches were used in planning the establishment of universities, namely: first, based on social demands, where universities were established to meet the needs of society in the future. Field of education. With this approach, broad opportunities are provided for prospective students to obtain an education. This approach is more accommodating and fair but pays less attention to issues of relevance and efficiency. Second, basic workforce planning (labor requirements) or supply demand. The priority is to meet workforce needs. Third, basic investment efficiency. Here, the establishment of universities (as well as primary and secondary education levels) is seen as an instrument of production, requiring large investments and, therefore, must be profitable. Moving on from this third approach (Tolhah, H. M., & Moderat, 2016) saw that the majority of NU universities still only use the first approach, namely social demands. Not many have paid attention to the second and third approaches. Therefore, in the short time that NU universities were established, they immediately made serious improvements.

## CONCLUSION

In developing education, NU has many Islamic boarding schools and madrasas spread across the country and also has public schools from kindergarten to college. NU formed Rabithah Ma'ahid al Islamiyah (RMI) to implement NU policies in the field of developing Islamic boarding schools and formed the Education and Ma'arif Institute to implement NU policies in the education field and teaching, both formal and nonformal, apart from Islamic boarding schools. Educational

institutions formed at NU include Islamic boarding schools, madrasas, schools, and colleges. It is in this context that NU is making every effort to improve and develop its education while encouraging religious values, especially in the field of *ahlu al sunnah wa al jama'ah*, teaching optimally to obtain optimal results by improving the quality of teaching staff through training so that they are able to master various learning strategies, be empowered and able to be creative in the making/using literacy learning media by implementing technology in learning.

## REFERENCES

- Afif, N., Zamzami, M. A., Mukhtarom, A., Qowim, A. N., & Muhammadiyah, U. (2022). Strategi Lembaga Pendidikan Ma'arif NU Pusat Dalam. 4(2), 120–132.
- Albani, M. A. (n.d.). Memahami Nahdlatul Ulama. Cipta Media Nusantara. <https://books.google.co.id/books?id=ck5NEAAAQBAJ>
- As'ad, M. (2014). Pembaruan Pendidikan Islam Nahdlatul Ulama. Nizham, 3(02), 51–87.
- Aziz, A. A. (2015). Islam ahlusunnah waljama'ah: sejarah, pemikiran, dan dinamika NU di Indonesia. Lembaga Pendidikan Ma'arif Nahdlatul Ulama.
- Azra, A. (2007). Pesantren And Madrasa: Muslim Schools and National Ideals In Indonesia (p. 172). Schooling Islam: The culture and politics of modern Muslim education Princeton University Press.
- Bruinessen, M. van. (1999). Konjungtur Sosial Politik di Jagat NU Pasca Khittah 26: Pergulatan NU dekade 90-an. Dalam Ellyasa KH Dharwis (Ed.), Gus Dur, NU, Dan Masyarakat Sipil. Yogyakarta: LKiS.
- Fathih, M. A., Amin Fathih, M., Malik, A., & Amrullah, K. (2022). Model Pengelolaan dan Problematika di Lembaga Madrasah Ma'arif NU. Jurnal.Maarifnumalang.Id, 1(2), 9–15. <https://jurnal.maarifnumalang.id/index.php/mjemias/article/view/13>
- Freire, P. (2014). Pedagogia da esperança: um reencontro com a pedagogia do oprimido. Editora Paz e Terra.
- Hamdi, S. (2018). Integrasi Budaya, Pendidikan, dan Politik dalam Dakwah Nahdlatul Wathan (NW) di Lombok: Kajian Biografi TGH. Zainuddin Abdul Madjid. JSW (Jurnal Sosiologi Walisongo), 2(2), 105–122. <https://doi.org/10.21580/jsw.2018.2.2.2964>
- Hodidin, M. S. (2020). Dinamika Politik Pendidikan Islam Di Indonesia; Studi Kebijakan Pendidikan Islam Pada Masa Pra-Kemerdekaan hingga Reformasi. Jurnal Ilmiah Iqra', 14(1), 15.



<https://doi.org/10.30984/jii.v14i1.1035>

- Ibrahim, R. (2015). Pendidikan Multikultural: Pengertian , Prinsip , dan Relevansinya dengan Tujuan Pendidikan Islam. *Addin*, 7(1), 1–26.
- Juliansyah, J. (2021). Jurnal Penelitian Pembaharuan Pendidikan Ma'arif Nahdlatul Ulama (NU) Dalam Era Digitalisasi di Provinsi Bengkulu. *Nuansa: Jurnal Studi Islam Dan Kemasyarakatan*, 14(2).
- Jumarim, J., & Asyari, A. (2018). Dilema Desentralisasi Pendidikan Ma'arif NU di Nusa Tenggara Barat. *El-Hikmah: Jurnal Kajian Dan Penelitian Pendidikan Islam*, 7(1), 89–111. <https://doi.org/10.20414/elhikmah.v7i1.61>
- Khuseini, A., Abidin, Z., Warisno, A., Andari, A., & Afif, M. (2023). Organizational Dynamics of Islamic Education Institutions. 8(1), 273–283.
- Kompas, P. B. (2010). Nahdlatul Ulama: dinamika ideologi dan politik kenegaraan. Penerbit Buku Kompas. <https://books.google.co.id/books?id=CujGD4oyJuIC>
- McGrath, E. J. (1953). The future of general education. *The Journal of Higher Education*, 24(3), 121–168.
- Murtafiah, N. H. (2018). Konsep Pendidikan Harun Nasution dan Quraish Shihab. *Mubtadiin*, 4(02), 189.
- Mustafida, Andi Warisno, An An Andari, M. A. A. (2022). Dinamika Organisasi Lembaga pendidikan islam Di Indonesia. 4(3), 496–508.
- NU., P. M. (2007). Islam ahlussunnah waljama'ah di Indonesia: sejarah, pemikiran, dan dinamika Nahdlatul Ulama. Pustaka Ma'arif NU.
- Nurhidaya, R., Akbar, A., Ashar, Prabu, I., & Ondeng, S. (2022). Perkembangan Perguruan Tinggi Islam Negeri di Indonesia. *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1), 24–35. <https://journal.unismuh.ac.id/index.php/alurwatul>
- Pulungan, S. H., & Fathurrahman, F. (2020). Kilas Balik Pendidikan Nu Di Balik Tabir Guru Para Kyai. *Ta'lim: Jurnal Studi Pendidikan Islam*, 3(2), 162–182. <https://doi.org/10.52166/talim.v3i2.2012>
- Ridwan, M. (2020). Peranan Lembaga Pendidikan Ma'arif Nadhlatul Ulama dalam Penyebaran Pendidikan Islam Di Indonesia of *Islamic Education*, 4(1), 53–63.
- Saifullah, I. (2017). Transnasional Islam Dan Pendidikan Islam Di Indonesia. *Jurnal Pendidikan UNIGA*, 9(1), 1–14. <http://journal.uniga.ac.id/index.php/JP/article/view/75>

- Saleh, K., Muhsim, & Murtafiah, N. H. (2022). Implementasi Pendidikan Multikultural Di Indonesia Antara Harapan dan Realita. *Journal of Islamic Education and Learning*, 2(2), 111–126. <https://ejournal.stisdulamtim.ac.id/index.php/JIEL/article/view/60>
- Sartika, D. (2020). Manajemen Pendidikan Tinggi Islam (Upaya Mereposisi dan Merekonstruksi Lembaga Pendidikan Tinggi Islam di Era Globalisasi). *Southeast Asian Journal of Islamic Education Management*, 1(2), 177–194.
- Sarwadi, S. (2019). Dinamika Kelembagaan Pendidikan Islam Di Indonesia. *At Turots: Jurnal Pendidikan Islam*, 1(2), 112–143. <https://doi.org/10.51468/jpi.v1i2.12>
- Setyaningsih, R., Khodijah, N., & Munir, M. (2021). The effect of single-parent parenting, peer conformity, and self-concept on adolescent religiosity. *Al-Ishlah: Jurnal Pendidikan*, 13(3), 2951–2964. <https://doi.org/10.35445/alishlah.v13i3.822>
- Syarif, J. (2015). Dinamika Lembaga Pendidikan Ma'arif NU Dalam Sistem Pendidikan Nasional. *Jurnal Syarif*, 1–86.
- Tilaar, H. A. R. (2003). *Kekuasaan dan pendidikan: Suatu tinjauan dari perspektif studi kultural*. IndonesiaTera.
- Tolhah, H. M., & Moderat, A. (2016). *Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme*. Universitas islam Malang (Unisma).
- Yanti, N. (2019). Novia Yanti: Sejarah dan Dinamika Lembaga Pendidikan Islam Di Nusantara. *Mau'izhah*, IX (1), 135–164.
- Zaedun Na'im, et.al. (2021). *Memahami Ahlus Sunnah wal Jama'ah*. Penerbit NEM. <https://books.google.co.id/books?id=qVJQEAAAQBAJ>