

Madrasah Maarif NU : Maintaining Ideology and Managing Modernization through Independence

Abdul Malik Karim Amrullah¹, Abdul Haris²

^{1,2}Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang, Indonesia

e-mail: zainababdulmalik@pai.uin-malang.ac.id ^{*}, abd.haris@uin-malang.ac.id

^{*}) Correspondent

Abstract. NU education was actually established from an independence and the desire of the community to maintain the noble values of teachers and masyayikh. Definetely, the teachers and masyayikh themselves also start from their desire to maintain noble values, and it is believed that these values are directly connected from the teachings of the Prophet Muhammad SAW, which then efforts to maintain and maintain this value are known as the sanad system which must have a blessing value, so, the NU education system actually has a sacred theological value that wants to be accommodated and codified so that it can become a value transformation system that is more relevant to the conditions of the times and can be useful for the community, therefore in order to be independent, useful there must be synergy between the Educational Institution itself.

Keywords: NU Education, Development Institution, Management Maarif NU

INTRODUCTION

A few years after the establishment of Nahdlatul Ulama (NU), namely in 1926, several institutions and Autonomous Bodies (Banom) were born. One of the earliest born (*as-sabiqun al-awwalun*) is the Ma'arif Nahdlatul Ulama Educational Institution (LP Ma'arif NU) whose forerunner began in 1929. This was followed by the Ansor Youth Movement (GP) in 1934 in the 9th NU Congress in Banyuwangi, and the NU Muslimat in 1938 in the 13th NU Congress in Banten.

The birth of LP Ma'arif NU began with a meeting of KH. A. Wahid Hasyim, KH. Mahfudz Shiddiq and KH. Abdullah Ubaid in September 1929 at the office of *Hoof Bestur* Nahdlatul Oelama (HBNO) which is located in the Bubutan Kawatan area of Surabaya. This meeting was held on the order of Rais Akbar KH. M. Hasyim Asy'ari ahead of the 4th NU Congress in Semarang. The agenda includes responding to proposals from KH. A. Wahab Hasbullah so that NU has a specialized body that accommodates and handles education.

The importance of this specialized body in the field of education, later named LP Ma'arif NU, practically has the same duties and functions as Islamic boarding schools. Namely, carrying out the mandate as an educational institution that maintains the values of

Ahlussunnah wal Jamaah (Aswaja) (Ifendi, 2021). It's just that with a different format because it is packaged in formal education in schools and madrasas.

LP Ma'arif NU is one of the divisions in the field of education under the auspices of the NU organization. The purpose of the establishment of this institution is to support the ideals or vision and mission of NU in the field of education. Considering that *nahdliyin* itself views education as the main pillar that must be upheld to create an intelligent and independent society. Therefore, since NU was established, various strategic efforts have begun to be carried out by NU figures. One of them is the start of several movements that will be the forerunner of three important pillars for NU. One of the first movements started from the people's economic movement through Nadlatut (1918), followed by Tashwirul Afkar (1922) as a scientific and cultural movement, to Nahdlatul Wathan (1924) as a political movement in the field of education. The three movements coincided with the establishment of NU on January 31, 1926 AD/16 Rajab 1334 H. It was the beginning of the discovery of three important pillars for NU, including: 1) people's economic insight, 2) scientific, social and cultural insight, 3) national insight (Fathih & Amrullah, 2022).

METHOD

The method used is descriptive qualitative case study type. Data were obtained from phenomena originating from social, especially community organizations in Indonesia Nahdlatul Ulama (NU) and related research results and then analyzed. Reporting is presented qualitatively.

RESULTS AND DISCUSSION

Historical Dynamics of the Ma'arif Nahdlatul Ulama Educational Institution

Before the establishment of LP Ma'arif NU, there were dynamics of the growth and development of madrasas in the archipelago (before the birth of the Republic of Indonesia) at the beginning of the struggle such as the establishment of a madrasah in Padang in 1907 (Masykur, 2018), as well as the establishment of a madrasah established by the Tebuireng Jombang Islamic Boarding School in 1916, namely the Salafiyah Madrasah (Steenbrink, 1986). This madrasah introduces a learning system centered on the Qur'an. However, there is a new spirit of this Salafiyah madrasah, namely the spirit of modernization where at that time a classical system was introduced which so far may still be very rare or even among NU itself. Because, so far, what has been introduced in the NU learning system is sorogan and bandongan.

In 1920, several Islamic boarding schools (including the Tebuireng Jombang Islamic Boarding School and the Singosari Islamic Boarding School) began to introduce general subjects such as Indonesian, Netherlands language, earth counting and history. The introduction of the madrasah system, educational opportunities for women, and the teaching of general knowledge in the pesantren environment were the positive responses of the kyai to the changes as a result of Netherlands politics in Indonesia since the end of the 19th century (Dhofier, 1980).

At the NU Congress in 1927, NU people agreed to raise funds to establish madrasas and schools. At the next Congress in 1928, the NU elites led by KH. A. Wahab Hasbullah held a movement to care for education by visiting well-known Islamic boarding schools in Jombang and Nganjuk, East Java. It is important to note that pesantren with various educational activities in it, including those using the classical-modern system, at that time had developed ahead of the idea of educational development developed by the organization.

In 1929, KH. Hasyim Asyari also founded the traditional Muslim education movement "Maarif NU Education Institute". As a temporary implementing organization, this institution has more than 22,000 educational places (Ziemek, 1986). In that year, there was also a plan to accommodate educational units in a legal entity, perhaps at the 1929 Congress which decided that there was a specialized body in the HBNO body that handled the field of education, which at that time was chaired by KH. Abdullah Ubaid.

The establishment of Ma'arif NU was also initiated by KH. A. Wahid Hasyim, the eldest son of KH. Hasyim Asyari, by holding a special conference in the field of NU Education in Singosari Malang precisely on February 12, 1938. The results of the conference were then brought to the 13th NU Congress in Menes, Banten in 1938. The congress determined the formation of the NU Autonomous Body (Banom) which was named Ma'arif NU, in 1940 he was also elected as a member of the PBNU in Ma'arif section. In 1941, Suluh NU was published, and it was led by himself specifically to channel new ideas in Islamic Education. On the front page of the magazine, it can be seen that the purpose is "Monthly to talk about matters of madrasah", and this magazine is published by "Hoofbestuur NU Section Ma'arif" with the administrative editor of Tebuireng, Jombang (Aceh, 2011). However, the status of Banom or the Ma'arif Section only found its organizational form when it changed to the Ma'arif Nahdlatul Ulama Educational Institution (LP Ma'arif NU) on February 7, 1961 (Syarif, 2015).

Since its inception, both when it became Banom and turned into an institution under the auspices of NU, there have been several changes of leadership. The following are the chairmen of the LP Ma'arif Central Board from time to time (Fadeli & Subhan, 2010):

1. Abdullah Ubaid (1929-1938)
2. Mahfudz Shiddiq (1938-1940)
3. A. Wachid Hasyim (1940-1946)
4. Fathurrahman (1946-1949)
5. Anwar Masdad (1949-1951)
6. Moh Ansor Suryohadibroto (1951-1954)
7. - Sukri Ghazali (1954-1959)
8. Abdul Aziz Diyar (1959-1977)
9. Zaini Miftah (1977-1981)
10. Aziz Dizar (1981-1985)
11. Musa Abdillah (1985-1989)
12. Achmad Sanusi (1990-1994)
13. Gofar Rahman (1994-1999)

14. M. Nadjid Muchtar (1999-2007)
15. M. Thoyib IM (2007-2010)
16. Manshoor Ramli (2010-2013)
17. Arifin Junaidi (2013-2015 & 2015, 2021)
18. Ali Randani (2022-2027)

Until now, there have been so many educational units inside and outside the pesantren developed by NU people. They develop education as a form of commitment to what NU has aspired to. In this context, the actual task of the organization is more about organizing, coordinating and improving the quality of education that has been developed. Certainly, NU has a concern in establishing, organizing, and managing several educational units that are legally the assets of the organization. These educational units ideally function as pioneers and models for other educational units in the NU environment (Zamzami, 2012).

Entering the era of independence, the existence of madrasas is getting stronger and even accommodated as part of the national education system. A document states that the education section of the Ministry of Religion regulates religious teaching in public and partial schools, provides general knowledge in madrasas and holds Religious Teacher Education (PGA) and State Islamic Judge Education (PHIN).

The development of madrassas quantitatively from 1957 to 1960s was recorded at 13,057 with a total of around 1,927,777 students. The number of first-level madrasas reached 776 with a total of 87,932 students. Meanwhile, the upper advanced level reached 16 with the number of students around 1,881. Qualitatively, the development of madrasas began to exist after the start of MWB (Compulsory Learning Madrasah) in 1958/1959.

Organizationally, MWB is regulated as follows: (a) MWB is the responsibility of the government, (b) MWB accommodates students between the ages of 6-14 years, (c) the duration of MWB learning is 8 years, (d) the lessons given to MWB consist of religious study groups, general knowledge, and handicrafts lessons.

The role of LP Ma'arif in the development and dynamics of NU is very significant, one of which was in 1954, when PB Ma'arif became a reference for the establishment of the NU educational organization. PB Ma'arif included the issue of the future of NU students in one of the agenda for the discussion of the Grand Conference (Konbes). Exactly on February 24, 1954 AD, coinciding with the 20th Jumadil Akhir 1373 H., the Ma'arif NU Grand Conference in Semarang finally approved the establishment of a new vehicle with the name IPNU, an abbreviation for the Nahdlatul Ulama Student Association (IPNU) (Sholeh & Fatoni, 2003).

In 1975 the government issued a Decree (Joint Decree) of 3 Ministers; Minister of Religion, Minister of Education and Culture, Minister of Home Affairs (Aristiyanto, 2023). The background of the emergence of this Decree as stated in the dictum of its consideration, namely that in order to achieve national goals in general and educate the life of the nation in particular, as well as provide equal opportunities for every citizen of Indonesia to obtain a decent job and livelihood for humanity, and provide opportunities

to get the same teaching for every citizen, It is necessary to take steps to improve the quality of education in madrasas, so that madrasah graduates can continue or move to public schools from the elementary school level to higher education (Khozin, 2006).

The characteristic of NU is instilled evenly and uniformly in all madrasas/schools managed by the Ma'arif Education Institution so that it animates its alumni in their daily lives. In this case, the Central Executive of the Ma'arif NU Educational Institution established a curriculum called "Ma'arif Nahdlatul Ulama Curriculum in 1980", which was the result of a Limited Discussion of the Ma'arif Curriculum on May 18 to 20, 1979 (Syarif, 2015)

Year	Institutional Status
1926	3 Pillars of the establishment of NU; 1) people's economic insight, 2) scientific, social and cultural insight, 3) national insight
1927	The first NU Congress initiated a fundraiser to establish an educational institution
1929	KH Hasyim Asyari co-founded the traditional Muslim education movement "Lembaga Pendidikan Maarif NU"
1938	The NU Congress determined the formation of the NU Autonomous Body named Ma'arif NU
1941	Islamic Education Reform Movement by Hoofbestuur NU Ma'arif Section
1954	PB Maarif included the issue of the future of NU students in one of the agenda of the discussion of the Conference, the Ma'arif NU Conference in Semarang finally authorized the establishment of a new facility named as IPNU
1961	February 7, 1961 Banom or Ma'arif Section became an Educational Institution
1980	The idea of the 1980 Maarif NU curriculum for schools and madrasas under the auspices of LP Maarif
2001	The Maarif National Meeting mapped the existence of 3 groups of NU Education units; (1) Educational Units established by LP Maarif, (2) Educational Units established by Jama'ah or other Institutions within NU in collaboration with LP Ma'arif NU in its management, (3) Educational Units established and managed independently by Jama'ah or other Institutions within NU

The 30th Congress in 1999 in Lirboyo Kediri made important policies in the field of education. It was emphasized that education is one of the mainstreams in NU's work program considering that this organization itself was born from a series of historical processes in which there was a struggle of religious and community thought. LP Ma'arif NU itself at the 2001 National Meeting then mapped the existence of 3 (three) groups of educational units within NU, namely: (1) Educational units established by LP Ma'arif NU, (2) Educational units established by congregations or other institutions within NU in collaboration with LP Ma'arif NU in its management, and (3) Educational units established and managed independently by congregations or other institutions within NU.

The three groups are considered educational units under the auspices of LP Ma'arif NU (Zamzami, 2012).

Development of Governance of Ma'arif Educational Institutions

According to A. Muhtadi Ridwan quoted by Abdul Malik, there are at least five amulets in managing Islamic Educational Institutions, namely (1) arranging the heart, (2) having a clear direction, (3) having a clear grand design, (4) must be able to build human resource competence, (5) building leadership competence (Amrullah, 2021).

According to Muhaimin, if viewed from its history, there are at least two important factors behind the emergence of madrasas, namely: *First*, there is a view that the traditional education system is felt to be less able to meet the pragmatic needs of the community; *second*, there are concerns about the rapid development of Netherlands schooling which will cause secular thinking in society. To balance the development of secularism, the Muslim community - especially the reformers - tried to reform through efforts to develop education and empower madrasas (Muhaimin, 2005).

So, historically, schools or madrasas, especially madrasas in the LP Maarif NU environment, are actually institutions that are used as a tool for NU modernization. In addition, as a forum for jama'ah (NU people) to participate in thinking about education and as a *jam'iyah*. Madrasah NU also functions as a forum to preserve the tradition of local values. As the rule that is often referred to by NU people, *al-muhaafazhah 'ala al-qadiimi ash-shaalih wa al-akhdzu bi al-jadiidi al-ashlah*. Maintaining or preserving good old things and implementing new and better things. Modernization referred to here means organizational management and curriculum that is developed because from the beginning madrasas have tried to add general subjects or are oriented to official government schools.

The long journey of the madrasah gives its own meaning that the madrasah must carry the mission of modernizing institutional management. Likewise, madrasas in the Maarif NU environment which are directly mandated by KH. Hasyim Asyari as its founder. In addition to modern management, it must also be instilled with science and technology development insight. The stakeholders of Maarif madrasah so far may still think that "only" the sharia sciences must be sought. Now, this paradigm must be changed so that "seeking knowledge – both religious and general knowledge – is obligatory for Muslims", as long as the purpose is "ma'rifatullah" or knowing Allah either through religious science or general science. Muslims are obliged to develop these two sciences. As the name of Madrasah Maarif implies, Madrasah Maarif should be the center of development and integration between religious and general sciences. That means that the madrasah is a facility for development between the worldly and after-life dimensions. The world is oriented to physical needs, while after-life is oriented to spiritual needs.

Therefore, making Madrasah Maarif a facility to foster the spirit and Islamic lifestyle of NU, especially in anticipation of global civilization, is an offer that is always actual. The coaching is not only symbolic but in substance it is hoped that Madrasah Maarif can produce graduates who understand and even master science and technology, are skilled

and at the same time ready to live and work in society in the radiance and control of Islamic teachings and values with NU nuances.

LP Ma'arif NU has launched the Aswaja license through the NU Final Exam (UAMNU) so that students who carry out their education at LP Ma'arif NU get a Ma'arif diploma as one of the graduation requirements for students who study at schools or madrasas under LP Ma'arif NU. Aswaja is a core value developed by schools and madrasas under the auspices of LP Ma'arif NU through the vision and mission of schools and madrasas, the learning outcomes of the graduates (CPL), subjects, learning processes, and evaluations. In fact, it is not only developed in the teaching and learning process, but also to the development of school and madrasah traditions. That means that Aswaja has become a graduate who distinguishes between schools and madrasas under the auspices of LP Ma'arif NU and schools and madrasas outside LP Ma'arif NU.

The role of LP Ma'arif NU, which is so important, was formulated by the NU system whose purpose is to maintain tradition so that the existence of NU can continue through the forum of its educational institutions. Perhaps LP Ma'arif NU can also develop a kind of "standardization" of Aswaja teachers so that they can also enter nationally recognized teachers like other state teachers. Because Aswaja is also a value that is in line with the religious moderation movement that has been implemented by the government. Aswaja is one of the pillars of NU so that this organization can love its homeland, be very obedient to the Republic of Indonesia, and it is appropriate for the government to recognize this Aswaja teacher (Amrullah, 2023).

Looking at the history of the establishment of Madrasah Ma'arif, there are at least three main things that underlie the establishment of Madrasah Ma'arif, namely (1) Independence, (2) maintaining the Aswaja Ideology of National values, (3) modernization and integration of science, so that the management of LP Ma'arif NU must pay attention to the three things above.

Ma'arif Management		
Aswaja Ideology and Nationality	Independence	Moderenization and Integration of Science

The Aswaja ideology must be maintained by the Ma'arif Education Institute, therefore the aswaja material and the NU Ma'arif Final Exam (UAMNU) must be maintained and developed in accordance with the development of the times, Aswaja teachers must be standardized. This is because the fading of Aswaja will have an impact on the weak identity of the madrasah under LP Ma'arif NU. The weak identity of NU madrasas will

weaken the level of trust of the NU people to send their children to NU-style educational institutions that have long been "certified" by scholars. National values must be part of the values of Aswaja, because the Aswaja promoted by NU essentially maintains one of the four fiqh madzhabs, theology based on Ash'ariyah and Maturidiyyah, as well as Sufism that refers to Imam Junaid al-Baghdadi and Imam al-Ghazali. Maintaining the fiqh of the four madhhabs is also in essence tolerance (*tasamuh*) on the differences of madzhabs. While the differences between the four madhhabs are in line with the condition of nationality inhabited by various ethnicities, religions and beliefs, the value of Aswaja *tasamuh* is in line with national values.

Independence for madrasas under LP Ma'arif NU is a fitrah, because it does arise from the initiation of the community. To achieve independence, it is very impossible for madrasah Ma'arif to stand alone, it must synergize with other Ma'arif madrasas, therefore it must be managed in an integrated and data-centralized manner by institutional management, in this case LP Ma'arif as a foundation and must provide independence for the madrasah itself to innovate so that the existence of the institution remains strong in the perception of the community. The intervention of LP Ma'arif as a foundation may also have to be done by cross-subsidizing schools and madrasas under it.

According to the author, there are several things that must be improved in the management of LP Maarif NU, namely: (1) the management of the Maarif foundation as the top management of Madrasah Maarif may soon have intervention from the Central Maarif to focus more on institutional development. Interventions can be carried out with an audit model or assessment of the institutional success of the foundation; (2) Madrasah Maarif must immediately form a quality assurance institution that serves as a control tool as well as carry out the mission of developing and internalizing NU values which are now felt to have begun to fade; (3) Madrasah Maarif must immediately develop a distinctive curriculum, moreover it has been given "assistance" from the direction of the national curriculum which is currently oriented towards integration in science and religion, and it can be done through the Aswaja curriculum; (4) LP Ma'arif must have a database management system for Ma'arif NU madrasas in this archipelago. The data base is in the form of information about the state of accreditation of Ma'arif NU madrasah, of course, including information about the number of educators, the number of students, and even alumni who have received education at this Ma'arif madrasah and many more data bases that must be managed for the sake of the development of Ma'arif in the future; (5) reviving and coordinating educational organizations that have been established by LP Ma'arif NU such as IPNU etc.

CONCLUSION

LP Ma'arif NU is one of the education divisions under the auspices of the NU organization which aims to support the ideals or vision and mission of NU in the field of education, namely realizing a smart and independent society. in implementing education management, LP Maarif NU sets three principles, namely the principle of independence,

maintaining aswaja and national ideology, and modernizing and integrating science. Aswaja ideology and nationality are realized by the Maarif NU Final Examination for students. the independence of LP Maarif NU is marked by synergy between educational institutions under Nahdlatul Ulama. while modernization and integration of science are implemented by madrasas by including general subjects that are relevant to the needs of the times.

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