Scientific Framework of Nahdlatul Ulama Education and Its Contribution to the Development of National Education

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Abstract

The existence of Nahdlatul Ulama (NU) is inseparable from education. The birth of NU itself is also driven by the kyai who leaders in pesantren (Islamic boarding schools) are also. The growth of NU can be said to be in line with the growth and the development of pesantren educational institutions, madrasah educational institutions, and schools under the auspices of the Ma’arif institution. From year to year, the number of pesantren, madrasas, and schools managed by NU and also nahdliyin (communities who affiliate with NU organization) is increasing. This shows that NU, in terms of education, has made many scientific contributions to the Indonesian nation. This article is intended to explain the contribution of NU in education in Indonesia. This research is based on a literature
The data were obtained from primary sources of documents related to the Nahdlatul Ulama organization and the thoughts of its main figures, data related to the Maarif educational institution (LP Maarif). The study focuses on the educational institutions under the auspices of NU, it’s a scientific and ideological framework that is used as the basis for thinking and behaving, as well as the development of NU educational institutions in the context of realizing the goals of national education.

**Keywords:** NU, Education, Scientific Framework, Contribution

**INTRODUCTION**

Nahdlatul Ulama (NU) as one of the largest Islamic religious organizations in Indonesia has a very significant role in the process of developing education in Indonesia, especially in the field of Islamic education. That role is in line with the movement of NU which is initiated by the ulamas (clerics) and kyais who have taken part in the world of education in Indonesia, and it is implemented in a variety of NU educational institutions such as pesantren and madrasa which is the forerunner of the Islamic educational system in Indonesia (Muhammedi, 2017: 212).

Since its inception, NU has been heavily involved in handling education. Hadratus Sheikh KH. Hasyim Asy'ari, the founding figure of NU, is known as the founder of pesantren Tebuireng Jombang, who managed education with a large number of students and at that time served as the center of Islamic boarding schools in Indonesia. KH. Wahab Hasbullah, another NU founder, is also known as the caretaker of pesantren Tambakberas Jombang who ran a pesantren education institution. Similarly, other NU figures, almost all of whom manage educational institutions through pesantren or madrasas. Several NU clerics are also recognized by the government as national figures (Samsul Munir Amin, 1991: 72-76).

NU as one of the largest organizations in Indonesia is also responsible for contributing to building the ideals of the nation's civilization. This is due to the contribution of NU which is not only addressed to the NU community but also greater than that it is intended to the people of Indonesia through its works in education.

Nahdlatul Ulama education has often been an object of study of the academics whose studies are still descriptive. From the aspect of the education system, Ali Rahim explained that after NU was officially established as a religious organization in 1926, the organization formed an educational institution called the Ma'arif NU Education Institution. The institution functions as an implementer of NU policies in the
field of education and teaching, both formal and non-formal, together with pesantren who are in charge of implementing NU policies in the field of developing the education system and Islamic boarding schools. The contribution of NU educational institutions in the development of education in Indonesia can be seen in the many types of educational institutions that have been established and fostered by NU through the Ma'arif institution ranging from basic education to higher education. Until 2013, NU has fostered around 12,092 educational institutions in the form of pesantren, madrasah, and schools by the education system spread across the archipelago (Ali Rahim, 2013: 183-184).

In another study conducted by Maulana Ridwan, it was explained that the role of the Ma'arif institution in improving the quality of education of the institution includes improving input, process, and output as well as optimizing all existing resources on an ongoing basis, namely through increasing the professionalism of educators and education staff, providing services for students, improving educational facilities and infrastructure, improving curriculum resources and implementing a quality culture. In responding to the influence of globalization, the Ma'arif institution also plays a role by providing skills, mastery of language and ICT (Information, Communication, Technology), networking, and character development as well to the students (Maulana Ridwan, 2020: 62).

In a study related to the modernization of education, Muhammedi explained that the modernization of NU education was carried out in various aspects of education, such as aspects of objectives, curriculum, methods, human resources, and institutional aspects. This is evidenced by the growing development of NU educational institutions from kindergarten to qualified tertiary. The modernization of NU education is driven by the Ma'arif NU Educational Institution which functions as the implementer of NU policies in the field of education and teaching both formal and non-formal and by RMI (Rabitha Ma'ahid Al-Islamiyah) which is in charge of implementing NU policies in the field of developing pesantren education system. These two institutions make the implementation of NU education well-coordinated and run systematically both in terms of planning, implementation, and evaluation. This can be done because of the foundation of NU's educational philosophy, namely being independent and social, which encourages NU communities to work together in all things, including the modernization of education (Muhammedi, 2016: 230-231).
In addition to modernization, there is a study related to NU education that focuses on the concept of educational renewal as carried out by Ahmad Ainun Najib. The results of his research show that the renewal of NU education is a reflection of the modernity of pesantren educators who are trying to bring their communities to a new perspective in the field of education to maximize educational and learning activities in the modern era by complementing the existing traditional educational institutional system or pesantren (Ahmad Ainun Najib, 2020: 76). The renewal of NU education is carried out through the concept of re-actualization and repositioning. Re-actualization is an effort to revive and reactivate the positive values that have been possessed since ancient times in Islamic educational institutions and by modern conditions, while fixing the weaknesses in them by optimally involving community participation in its implementation. Meanwhile, repositioning is an effort to regulate or reformulate the position of Islamic educational institutions not only as teaching institutions for religious sciences but at the same time also teaching general knowledge, skills, and technology and attaching importance to the upholding of democratic values, tolerance, pluralism, morals, character, strengthening faith and piety, fostering cooperation and helping among fellow components of the nation in an atmosphere of competition to face the demands of modern life (Ahmad Ainun Najib, 2020: 75-76).

Regarding the role of NU in the field of character education, in a study, it was explained that character education had been implemented by NU before the Indonesian government rolled out the idea of character education through the Ministry of Education and Culture. Before the nation became independent, character education had been carried out within the NU educational institution. This is because NU was born before the Republic of Indonesia became independent. Character education implemented by NU is cross-model and level, which includes formal and non-formal educational institutions, such as pesantren, madrasas, schools, colleges, mosques, prayer rooms, taklim assemblies, tarekat, and events for Muslim holidays both commemorating Maulid Nabi SAW and Isra’ Mi’raj, as well as through tahlilan activities, manakiban, haul, and the like. Therefore, NU-style character education can be called moral education that has been practiced by the Prophet Muhammad PBUH because NU-style character education does not only have a human dimension but also includes a divine dimension. In contrast
to the West which only emphasizes its humanist dimension and is free from divine values (Imroatul Fatiyah, 2018: 17).

In a more specific study in the Bengkulu area through qualitative descriptive research, it was stated that the contributions of Nahdlatul Ulama (NU) to the development of Islamic educational institutions in the South Bengkulu Regency are: 1). Nahdlatul Ulama (NU) contributes to Islamic educational institutions in South Bengkulu, not on behalf of the organization. 2). Nahdlatul Ulama (NU) contributes through NU people, including by establishing several Islamic institutions, and through these educational institutions, NU cadres are seconded in state schools. Administratively, there was no recommendation from the NU Organization, but verbally it was NU who sent its cadres. 3). Nahdlatul Ulama (NU) contributes by providing self-help materials to certain schools. The majority of NU figures in South Bengkulu owns pesantrens based on Ahl al-Sunnah al Jama'ah NU. Formal Islamic Education Institutions have their curriculum, but this does not become an obstacle for NU to contribute to the form of NU academic material and the concept of NU's education. 4). Nahdlatul Ulama (NU) through its cadres established educational institutions by not giving the NU label (Ani Jayanti, 2017: 11).

In contrast to the studies above, this study that the author describes here wants to explain more deeply the existence of NU education by revealing the scientific basis and the NU rationale which has also colored the development of NU education in Indonesia. This research is based on a literature study. The data were obtained from primary sources of documents related to the Nahdlatul Ulama organization and the thoughts of its main figures, data related to the Maarif educational institution (LP Maarif) as the implementer of the NU educational policies, and from secondary sources namely the writings of Muslim thinkers in Indonesia. The data collected is analyzed using a philosophical analysis that is related to the scientific framework and thought of NU. In addition, historical analysis is also used to analyze the dynamics of the development of educational institutions managed by NU and their contribution to the development of national education.
History of The NU Educational Institutions and The Role of LL Maarif in The Educational Development

History of The NU Educational Institutions

The history of the NU movement is the history of education. The NU organization includes educational institutions such as pesantren, majelis ta'lim, sekolah diniyah (religious schools), madrasas/schools, and universities which are supported very strongly by the many nahdliyyin as the stakeholders (Muttaqin, 2017: 6).

NU is one of the locomotives of educational reform in Indonesia. A year after its establishment, to be exact at the second Nahdlatul Ulama Congress (1927), the muktamirin had a national agenda for raising funds to establish and build madrasas and pesantren. At the Third Nahdlatul Ulama Conference (1928), the NU elite initiated a movement to care about education by inviting muktamirin to visit major pesantren. At that time, a visit was made to Tambak Beras led by KH. A. Wahab Hasbullah, to Denanyar led by KH. Bisri Syansuri and to Nganjuk which was led by K. Pathudin Seror Putih (Muttaqin, 2017: 7).

The basis of NU is pesantren, which is an educational institution managed to develop and pass on the teachings of Ahusunnah Wal Jama’ah (Aswaja) with an emphasis on the traditional educational methods in the form of repetition and memorizing the sources of religious teachings that become the standard. One of the sources is the "Turats" (Kitab Kuning) which are the Arabic books, the works of the Muslim in the middle period, which concern had jurisprudence (Fiqh), Tauhid, Hadith, Sufism, and Arabic Language (La Ode Ida, 2004: 1).

The existence of pesantren is a cultural representation of Nahdlatul Ulama. Therefore, NU is a large pesantren and pesantren is a small NU (Wasisto Raharjo Jati, 2012: 104). The existence of NU until now always been supported by pesantren. It was from the pesantren that NU’s power base was built by giving birth to many ulama and kyai, who later formed the NU Jami’yyah and fought within it. Quantitatively, the pesantren in Indonesia is growing and developing very rapidly. Based on the report of the Dutch colonial government in 1831 in Java there were no less than 1,853 pesantren with a total of 16,500 students. Then a survey conducted pesantren by the Shumubu office (Religious Affairs Office) during the Japanese period in 1942 the number of pesantren increased to 1,871 units, this number has not been added to pesantrens outside
Java. During the independence period, the number of pesantren continued to grow, based on a report from the Ministry of Religion of the Republic of Indonesia in 2001, the number of pesantren in Indonesia reached 12,817 (Muttaqin, 2017: 11).

Pesantren have different characteristics from the institutions in general. This characteristic makes it impossible for pesantren to apply the same rules as schools. The implementation of education in the Salaf pesantren in age, in general, uses the sorogan, bandungan, and wetonan methods. The sorogan system is an individual learning process in the world of pesantren or traditional education, and it is the basic and most difficult learning system for students because students are required to have patience, diligence, obedience, and self-discipline in studying. Meanwhile, in the Khalaf pesantren, the management and curriculum are all modern systems. Kyai no longer takes care of the finances of the pesantren but is left entirely to the treasurer of the pesantren. Likewise, the existing curriculum is using a modern curriculum pattern with a classical learning system (Imam Syafe'i, 2017: 89).

Several elements of pesantren distinguish it from other educational institutions, namely, (1) a boarding school where students stay, (2) santri: students, (3) mosque: a place of worship and a center for pesantren activities, (4) kyai: a figure or designation for someone who has advantages in terms of religion, and the charisma he has, (5) Turats (Kitab Kuning): as the main reference in Islamic studies (Imam Syafe'i, 2017: 88).

There are several divisions of the typology of pesantren, namely: 1). Salafi pesantren that still maintain lessons with classical books and without being given general knowledge. The teaching model is also as commonly applied in salaf pesantren, namely the sorogan and wetonan methods. 2). The Khalafi pesantren is a pesantren that applies the classical teaching system (madrasa) providing general knowledge and religious knowledge as well as providing skills education. 3). Pesantren Kilat is a pesantren that takes the form of training in a relatively short time and is usually carried out during school holidays. This pesantren focuses on worship and leadership skills. Meanwhile, the santri consist of school students who are deemed necessary to participate in religious activities at the pesantren kilat. 4). Integrated pesantren that is more emphasis on vocational education which is similar with a to job training centers at the Ministry of Manpower with integrated programs. In addition, the majority of students come from school dropouts or job seekers (Khosin, 2006: 101).
The four typologies of the *pesantren* above, at this time still exist in the territory of Indonesia. The *Salafi pesantren* can be found in the *pesantren* which still maintain an ancient system that does not provide any space for general knowledge so that the material and system tend to be stable. On the other hand, the *Khalafi pesantren* brings together religious knowledge through recitation in *pesantren* and general knowledge through teaching in madrasas. This model is now relatively common because it is considered to meet the needs of society in the future of children. *Pesantren kilat* is often found during the month of Ramadan in which the teachings are related to fasting and other forms of worship. Meanwhile, integrated *pesantren* is also developing by offering several skills such as sewing, gardening, engineering, and other skills. *Pesantren* maintains the purity of the original identity as a place to explore the religious sciences (*tafaqquh fi ad-din*) for its students. All the material taught in *pesantren* is entirely religious, originating from *Turots* (*Kitab Kuning*) written by medieval scholars. We still encounter this model of *pesantren* today, such as NU *pesantren* namely Lirboyo *pesantren* in Kediri, East Java, some *pesantren* in the Sarang, Rembang Regency, Central Java, and others (Mas'ud, et.al, 2002: 149-150).

Regarding the NU madrasas, this was discussed at the second NU Congress which was held in Surabaya on October 21, 1927 AD coinciding with 12 Rabiul Tsani 1346 H in which madrasas received great attention. In this second congress, the development of madrasas, the cost of the development as well as the funding sources were discussed. The cost was fully charged to the *Ahlussunnah wal Jama'ah* congregation and the fees of the students. The impact after this second congress is that the development of madrasas increased rapidly, and the number continues to increase (Muttaqin, 2017: 14).

In 1935, NU pioneered madrasas outside *pesantren* which were carried out classically. The class system arranged includes General Madrasah and Madrasah *Ikhtishashiyyah* (vocational). The general madrasah consists of 13-grade levels from *Awwaliyah* (2 years), *Ibtida'iyah* (3 years), *Tsanawiyah* (3 years), *Mu'allimin Wustha* (2 years), and *Mu'allimin Ulya* (3 years). While the vocational fields include *Qudlat* (law), *Tijarah* (trade), *Nijarah* (carpentry), *Zira'ah* (agriculture), *Fuqara* ' (a special school for the poor), and special vocational. In 1937, NU pioneered the establishment of *al Majlis al Islami al A'la* Indonesia (MIAI) to unify the steps of Islamic organizations in Indonesia.
The chairman was Wahid Hasyim and Faqih Usman from Muhammadiyah as the secretary (Z. Arifin Junaidi, 2016).

The curriculum used by madrasas and schools under the auspices of NU (LP Ma’arif) is a national curriculum issued by the government with additional subjects that are by the needs of the school/madrasa, especially the subjects of NU studies and Ahlussunnah wal Jama'ah (Aswaja). For general schools (elementary, junior high, senior high school, vocational and similar general education institutions), the LP Ma’arif NU uses a nationally enforced curriculum sourced from the Ministry of National Education, namely the Competency-Based Curriculum which was implemented in 2004 (Muttaqin, 2017: 25).

Related to the development of higher education, NU formed a higher education association called 'APTINU' (Nahdlatul Ulama Higher Education Association) as the LP Ma’arif organizational tool in the field of higher education. The NU Higher Education Association is based in Unisma Malang, East Java, with members from various regions divided into 6 regional coordinators. With the formation of this association, it is hoped that universities can assist in providing educated personnel for LP Ma’arif schools/madrasas, as well as for the empowerment of NU in general. It has also been thought that NU universities will be able to develop schools/madrasas in the LP Ma'arif environment, so that massive efforts to create good and quality human resources can be realized immediately (Muttaqin, 2017: 22).

**The Role of LP Maarif in the Development of NU Education**

One of the goals of the establishment of NU is to improve the quality of its human resources. Therefore, NU education is the main pillar that must be upheld to create an independent society. This educational idea and movement have been started since the pioneering of the establishment of NU in Indonesia. Starting from the people's economic movement through Nadlatut Tuijar (1918), followed by Tashwirul Afkar (1922) as a scientific and cultural movement, to Nahdlatul Wathan (1924) which is a political movement in the field of education, three important pillars were found for Nadhlatul Ulama on January 31, 1926 AD/16 Rajab 1334 H, namely: (1) people's economy; (2) education; and (3) nationality (Z. Arifin Junaidi, 2016).
To realize these pillars, NU actively carries out socio-religious movements to empower the people by creating more effective organizational lines that can represent NU's ideals. To implement this, several institutions were developed such as Ma'arif Educational Institutions (LP Maarif), Da'wah Institutions, Mabarrot Social Institutions, Agricultural Development Institution, and so on. LP Ma'arif NU was formed to carry out a movement to empower the people in the field of education which from the beginning has been the concern of the founding fathers of NU (Z. Arifin Junaidi, 2016).

LP Ma'arif NU is a departmental apparatus of Nahdlatul Ulama (NU) that functions as the implementer of NU’s educational policies, which exist at the levels of the Executive Board, Regional Management, Branch Management, and the Board of Representatives of the Branch Council. Based on the results of the 33rd NU Congress in 2015 in Jombang, the position and function of the LP Ma'arif NU are regulated in NU's Articles of Association (AD) CHAPTER VI concerning the Organizational Structure and Instruments Articles 12 and 13, as well as ART CHAPTER V Article 16 concerning the Organizational Instruments. In Article 17 paragraph (6) b of CHAPTER V, it is stated that the Maarif Educational Institution of Nahdlatul Ulama, which is abbreviated as LP Maarif NU, is in charge of implementing Nahdlatul Ulama policies in the field of formal education and teaching (Z. Arifin Junaidi, 2016).

Along the way, all educational matters were handed over to LP Ma'arif NU, which indeed plays an active role in the processes of developing education in Indonesia. Institutionally, LP Ma'arif NU also established educational units ranging from pre-school, elementary, secondary to tertiary levels; schools which structurally are under the Ministry of Education and Culture (Kemendikbud) RI and madrasas under the Ministry of Religion (Kemenag) RI. However, since the 32nd NU Congress in 2010 in Makassar, LP Ma'arif NU has only been entrusted with the affairs of primary and secondary education according to the mandate of NU’s AD/ART as described above. There are currently 12,780 schools/madrasas under the LP Ma'arif NU which spread throughout Indonesia, consisting of 7,092 SD/MI education units, 3,929 SMP/MTs education units, and SMA/SMK/MA 1,759 education units (Z. Arifin Junaidi, 2016).

LP Ma'arif NU has the main and first task which is to produce educated cadres who will and can defend the teachings of Ahlusunnah wal Jama'ah, then in its development, this task continues to bloom according to the demands of the times. The LP
Ma'arif is also the institution in charge of implementing the educational policies of Nahdlatul Ulama and has the authority to determine work procedures that contain general provisions and operational instructions that must be realized together with the organizing and managing institutions (Maulana Ridwan, 2020: 57).

LP Ma'arif played a role in creating consistency and integrity of the steps of its struggle in the field of education by the teachings of Ahlusunnah wal Jama'ah as the basis of its philosophy. The teachings of Ahlusunnah wal Jama'ah have become mandatory for every educational unit of LP Ma'arif spreading throughout Indonesia. Substantially, this learning is carried out within the framework of the internalization of Ahlusunnah wal Jamaah as a doctrine (Maulana Ridwan, 2020: 58).

From congress to congress, to the thirtieth Nahdlatul Ulama Congress (1999) in Lirboyo-Kediri East Java, NU continues to make the education sector the mainstream. The National Conference of Alim Ulama and the Nahdlatul Ulama Congress on July 25-28, 2002 in Pondok Gede Jakarta produced the "Taushiyah Pondok Gede in 2002" which tried to reaffirm the position of the education sector as a priority of NU programs. To interpret in more detail, not long after that -- on August 22-25, 2002 in the Puncak Batu area, Malang, East Java -- a Meeting of the LP Ma'arif NU and NU Colleges Meeting was held. At the forum, NU again finalized the format, strategy, and guidelines for the development of education within the NU organization. (Muttaqin, 2017: 8). The urgency of education at NU was reaffirmed in the Donohudan Congress, Boyolali, 2004. One of the decisions of the congress was related to education, namely seeking to realize the implementation of education and teaching as well as cultural development by Islamic teachings to foster people to become devout, virtuous Muslims, knowledgeable and skilled, and useful for religion, nation, and state.

The urgency of the role of LP Maarif in the development of NU education was also conveyed by NU figures. When the chairman of PBNU was held by KH. Hasyim Muzadi suggested the need to make the environment and organizational climate conducive, as well as create a good communication system within NU. Therefore, it is necessary to think about how to coordinate all educational units within NU from Kindergarten, primary education, secondary education, and higher education. Through this coordination, LP Ma'arif NU and other institutions will be able to map the potential
that exists in the NU student community and develop it into a better form (Muttaqin, 2017: 9).

The central board chairman of the LP Ma'arif NU Period 1999-2004, HM Nadjid Muchtar, MA. affirmed that in many ways educational practice is more about imparting knowledge which is generally less functional and irrelevant for the public interest. Therefore, LP Ma'arif wants the learning process to be developed in a democratic climate, realizing, and acknowledging the existence of plurality and multi-culturalism and eliminating the dichotomy between religious education and general education. Then, students are in a central position and become subjects of knowledge seekers and self-formers. The teacher functions as a facilitator and educator who has professional authority and is responsible for the development of the child's personality (Muttaqin, 2017: 15).

NU Education has two essential characteristics: 1). Al-'I'timad alannafsi (self-reliant), and 2). Fil Ijtimaâiyah (community), meaning to be lived by the community. The madrasa or pesantren was founded by the community and financed by the community (Ahmad Ainun Najib, 2020: 74). To the NU community, the education sector is believed to be the main road to the creation of reliable human resources. Through education, NU can participate in optimally developing the human potential to have spiritual-religious strength, self-control, personality, intelligence, noble character, and skills (Muttaqin, 2017: 9).

NU Scientific Framework

To find out the scientific framework built by NU can be traced from scientific methods and logic that are used as references in determining legal issues. In the NU tradition, this legal process is called bahtsul masa'il. Institutionally, bahtsul masa'il is a forum held by NU the duties are to collect, discuss, and solve problems of mauqif and wâqi'iyyah that should immediately obtain legal certainty (NU Statutes / Bylaws NU, 1994).

Within the organizational structure of NU, syuriah is a competent institution in the field of legal decisions in the context of issuing fatwas. Through the bahtsul masa'il forum, the scholars who are members of this syuriah institution conduct ijtiham as a congregation to establish a new law. Syuriah, in this case, has the highest authority, apart
from giving fatwas but also in supervising and guiding other elements within the NU organization. Article 16 of the NU Articles of Association states that Syuriah is the highest leader of Nahdlatul Ulama (PBNU, Guidelines for the Organization of NU Organizations).

In bahtsul masa’il, the law-making process is carried out in a congregational manner. The process begins with an inventory of the problems to be discussed, then disseminated to all members of the syuriah. Problems that arise in society are usually categorized into two groups. The first is a matter that concerns the individual, and the second concerns a lot of people. After that, the members of the syuriah clergy held consultations on the books of the schools of thought (Syafii) which were considered mu’tabar. If in the discussion there is a bottleneck (mauqûf) then the discussion will be repeated and then carried out to a higher organizational level; from sub-branch to branch, from branch to region, from region to executive board, and from the executive board to national conference and finally to the congress (KH. Sahal Mahfudh, in M. Imdadun Rahmat, 2002).

The decisions made by the syuriah institutions in the religious field are not meant to be strictly binding on their society. If there are people who obey it, that is more likely because of a moral attachment. Likewise, these decisions do not automatically bind the clerical institution at a lower level or an individual Ulama. This is a reflection of the solidarity of the NU scholars. Even a lower-level Islamic institution or an individual ulama can postpone a discussion to conduct a further in-depth study if no agreement is found (KH Sahal Mahfudz, 1985: 41).

The epistemological framework in taking the law is arranged in the following order: First, in the case when the answer can be fulfilled by ‘ibarat Kitab and there is one qaul, then the qaul is used as described in ‘ibarat kitab’. Second, in the case when the answer can be sufficed with ‘ibarat kitab’ and there is more than one qaul, then taqrir jama’i is done to choose one qaul. Third, in the case that there is no qaul at all that provides a solution, then il hâq al-masâ’il bi nazhâ’irihâ is carried out in a congregational manner. Fourth, in case there is no qaul and no il hâq al-masâ’il, then the law istinbathjama’i is conducted with mazhab procedure asmanhaji (NU, Decision of the General Assembly of Ulama and Konbes NU in London in 1992: 5 - 6).
Taking *madhab* procedure as *manhaji* means taking the method of thinking of a certain school of thought, while taking *madhab* as *qauli* means taking the opinions that already exist in that school. *Qaul* is the opinion of the priest of the school, and *wajh* is the opinion of the scholars of the school. Meanwhile, *il hâq al-masâ`il bi nazhâ`irihâ* is to equal the law of a problem that is not discussed by certain books with similar cases that have been discussed by other books. This reasoning model is nothing but a form of legal *qiyyas*, but this legal *qiyyas* is based on the laws that already exist in the texts (al-Qur'an and hadith). Then *istinbâth jama'i* is to decide the problem together with methods that have been standardized in ushul fiqh or fiqh (principles of Islamic Jurisprudence) rules according to existing schools, especially the Shafi'i school (Rifyal Ka'bah, 2002: 40).

Taking *qaul* is the most widely used and prioritized method, especially when dealing with *khilafah* problems and when facing new cases. In this case, the books of the Shafi'i school are highly prioritized (PBNU, *Masā`il al-Dîniyah al-Wâqi`iyyah*, and *Masā`il al-Dîniyah al-Maudlû`iyyah*, *Results of the XXX Nahdlatul Ulama Congress, 21-26 November Lirboyo Kediri*). Then, when facing a new problem that cannot be returned to the opinion of the ulama (the book of fiqh of the Shafi'i school of thought), the *Syuriah raju il hâq al-masâ`il bi nazhâ`irihâ* which in principle is another term to refer to *qiyyas*. Based on research conducted by decisions of NU's *bahtsul masa'il*, especially the decisions of the NU Mu'tamar from the first to the fifteenth, it was found that most of the decisions (80%) were returned to the opinion of the scholars of the Shafi'i school, a small portion namely 1.48% returned to direct texts, 1.48% *qiyyas*, 2.49% *qawa'id kulliyah*, and 7% others (Zul Asyri, 1990: 93).

As an illustration, an example can be given here when asked about the limits of inter-religious cooperation allowed by Islamic law. The answer is that the limits of inter-religious cooperation permitted by Islamic law are as long as the cooperation involves worldly affairs that have benefits for Muslims such as trade and positive association. This conclusion is based on the reference to the book *Tafsir al-Munîr* by al-Nawawi al-Banteni Juz I page 64, namely: *al-mubâsyarah ( al-mukhâlathah ) bi al-jamîl fî al-dunyâ bihasbi al-zhâhir was dzâlika ghairu mammâ'in*. Then based on the book *al-Bujairimi 'alâ al-Khatîb*, Juz IV, page 245, namely: *qauluhu ( tu h ramu mawaddah al-kâfir ) ai al-ma habbah wa al-mail bi al-qalb wa ammâ al- mukhâlathah al -zhâhiriyyah famakrûhah... ammâ mu`ásayahun liddal fî lilarin yu h shalu minhum au jalbi na`fin*
falâ h urmata fîhi (PBN, Results of the XXX Nahdla tul Ulama Congress, November 21-26 2000 : 9 - 10).

There are times when there are two opposing qaul or wajh. In this case, it is necessary to hold taqrîr (tarjîh) which is based on one of the following grounds: First, based on the respective arguments. For example, which one is better to pray in the mosque with a small congregation and pray outside the mosque with a larger congregation. In this matter there are two ways, according to Qâdli Abu al-Tayyib, it is more important to pray outside the mosque with a large congregation, while according to al-Mâwardi, it is more important to pray in the mosque even though there are fewer congregations. The former is based on the hadith of Ibn Hibban, while the latter is based on the history of shahihain. This second hadith denies the generality of the first hadith, thus meaning that the second opinion is more râjih (KH Afifuddin Muhajir, Imam Nahe'i, 2001: 151-152).

Secondly, based on the Shahîh qaul or wajh, take an example the opinion held by Nawawi takes precedence over the opinion held by Râfi'i. For example, in the case that there is a person who swears that he will not have a wife even though he has a wife, or that he will not purify himself even though he is pure while he defends his wife or her chastity. Has he broken his oath or not? According to Râfi'i in the book Muharram, the person is deemed to violate the oath, while by Nawawi in the book of al-Minhaj, the person is deemed not to violate the oath. By using the above procedure, Nawawi’s opinion is favored (KH Afifuddin Muhajir, Imam Nahe'i, 2001: 152).

Third, based on where the qaul or wajh is loaded. Nawawi’s opinion in the book of Tahgîq takes precedence over Nawawi’s opinion contained in the book al-Majmu’ then al-Tankîh, al-Raudlah, and al-Minhaj. For example, can the ma’mum masbûk replace the canceled imam, even though he does not know the arrangement? In this matter, there are two Imam Nawawi’s qaul. First, it is permissible as explained in the book of Tahgîq (the argument is superior). Second, it should not be as in the book of al-Raudlah (KH Afifuddin Muhajir, Imam Nahe'i, 2001: 153).

Fourth, based on the affirmation and assessment of the author of the book which is considered mu'tabar. For example, is it permissible for a wife to fasakh herself directly once she finds out that her husband is unable to provide for her?. In this case, there are two opinions. First, no, this is a râjiho pinion. Second, it is okay, this is a marjâh or dla’if
opinion. The dla'ifs knew from the term "tsumma fi qaul", as contained in the book of Minhaj (KH Afifuddin Muhajir, Imam Nahe'i, 2001: 153).

Then in the case that there is no wajh at all that provides a solution, the il hâq procedure is carried out. For example, setting up a company that pollutes the environment should be prohibited, based on the rules of "the loss of an individual nature may be sacrificed to avoid a greater hazard" (KH Afifuddin Muhajir, Imam Nahe'i, 2001: 153).

The latter, in case of no qaul and wajh at all and ilhaq, is impossible to be applied, it can be done with istinbath jama'i by taking the madhab procedure of manhaji. The problem of life insurance is one of the problems that has not been addressed directly in the mu'tabararah books. Therefore, a manhaji study is needed to determine the law. In this regard, three issues need attention. First, insurance is a mu'âwadlah contract. Second, insurance contains gharar (speculation or uncertainty), and third, buying and selling and other mu'âwadlah contracts if they contain gharar are invalid. This is based on the hadith that the Messenger of Allah forbade buying and selling containing gharar. So even in insurance, there should be no element of gharar. This is an example of a manhaji mazhab procedure (KH Afifuddin Muhajir, Imam Nahe'i, 2001: 154).

Apart from being a NU scientific tradition, Bahtsul Masa’il is also integrated with the scientific tradition of NU educational institutions such as pesantren, madrasah/school, and higher education. In pesantren, bahtsul masa’il is usually used as a learning system that aims to make students have broad insights because in bahtsul masa’il students are allowed to use arguments from scholars of various schools and quote statements put forward by classical and contemporary scholars (Habib Maulana Maslahul Adi, 2021).

Bahtsul masa’il is a dynamic, democratic, and broad insights scientific forum. It has constructivism learning characteristics that represent active learning, and it emerges a feeling of responsibility and it plays an active role in solving social problems through the learning contents in the real situation (Siti Lathifatul Sun’iyah, 2018).

Bahtsul masa’il is also used as a learning method at NU schools and madrasas to teach fiqh and other subjects as well as increase critical thinking. A research result shows that bahtsul masa’il is effective enough to increase critical thinking and students’ participation in fiqh learning in madrasah Aliyah (Islamic senior high school) (Cucu
Hayati, Sukiman, 2020). The other research shows that *bahtsul masa’il* influences the students ‘ability to think critically and to analyze physics learning at senior high school (Jauharotul Insyiyah, et.al, 2020:50).

**Religious Framework of NU**

While in *bahtsul masa’il* the epistemological construction of organizational law-making can be seen, in terms of religious thought, NU has not laid down the methodological framework of its religious thought firmly and standardly. The existing religious ideas are still colored by the thoughts of certain individuals or groups, which can be categorized as "the face of NU’s religious thought". This, of course, gave rise to various patterns of thought.

The epistemological framework of *bahtsul masa’il*, which mostly refers to the authority of the salaf, and is therefore conservative, also extends to the area of NU’s thought (intellectualism), which is also characterized as conservative. The main characteristic is the understanding of *Ahlusunnah wal Jama’ah* (Aswaja) as doctrinal content as an effort to confirm the identity of the past, both in the scientific tradition and in behavior in life. Supporters of this system of thought focus more on the principle of *al-muhâfazah ‘ala al-qadîm al-shâlih* than *al-akhdzu bi al-jadîd al-ashlah*. Another characteristic is that there is no diversification of religious understanding, in another word, the religious understanding that developed at that time was still single-faced, and there was no enrichment of discourse. Early generations of NU such as KH Hasyim Asy'ari, KH Wahab Hasbullah, and KH Bisri Syansuri to some extent can be categorized in this group (Rumadi, 1999: 30).

However, in the second half of the 1980s, there was a new phenomenon in the tradition of NU thought, together with the emergence of figures such as Kyai Achmad Siddiq who had been the Rais 'Am of PBNU since 1984, and KH Abdurrahman Wahid who became the General Chair of the PBNU Tanfizhiyah for three periods since 1984. These two figures can be called the “locomotive” of NU intellectualism even though both of them had different styles of thinking. During this period, a new trend of thought emerged which could be called neo-traditionalism. Its characteristic is the ability to always affirm traditional identity, but at the same time, it is accompanied by the courage to be open to modernization. They are not resistant in maintaining their old traditions but
have dared to open themselves up to the development and emergence of new discourses. In this case, KH Achmad Siddiq is a representative figure to represent this tendency of thinking (Rumadi, 1999: 30).

In addition, there is also a pattern of NU thought that can be categorized as neo-modernism-liberalism. This thought movement began to develop in the 1980s which tried to reconcile the vitality of tradition with modernity. This movement has serious attention to the desire to revive the liberal ideals of Islam shown by its traditional treasures about efforts to answer modern challenges, so this thought movement tends to be progressive. The emergence of this thought pattern cannot be separated from the figure of Abdurrahman Wahid. He was not only a figure who was able to give a new nuance to NU but also a figure who was able to reverse the orientation of the NU movement, from a political movement to a cultural movement. With this cultural movement, civil society is getting stronger, and NU intellectualism is getting more passionate, thus giving birth to a "new generation of NU" which has an Islamic style that is different from its predecessors (Rumadi, 1999: 30-31). The emergence of this liberal style of thinking is further strengthened by the existence of NU youth study groups that develop liberal progressive ideas, such as P3M (Jakarta), LKiS (Yogyakarta), eLSAD (Surabaya), and LAKPESDAM NU, Jakarta (Rumadi, 2000: 19-20).

In addition to the three typologies of NU thought above, some opinions also categorize this NU's "modernist-liberal" thinking into five kinds of typologies of thought, namely anticipatory, eclectic, divergent, integralists, and responsive as reflected by NU figures such as Abdurrahman Wahid, Said Aqiel Siradj, Sjechul Hadi Permono, Muhammad Tholchah Hasan, Masdar Farid Mas'udi, Muhammad Ahmad Sahal Mahfudh, Ali Yafie, Achmad Siddiq, and Abdul Muchith Muzadi (Mujamil Qomar, 2002: 272-273). Because of its liberal nature, these ideas often cross the boundaries of the tradition of NU thought itself, whether it is measured by the tradition of pesantren thought (NU clerics), standard books that are referenced by NU scholars, Decisions of the NU Alim Ulama Deliberation, Conference Decisions of the NU Syuriah Executive Board, and the results of the congress.
The Existence and Contribution of NU Education for The Indonesian Nation

NU’s most prominent role is in the field of education. Islamic boarding schools or pesantren are the main basis of NU education. In addition to pesantren, NU has also established many madrasas in each branch to enhance the value of intelligence and the character of Muslims. Since the occupation of the Dutch and Japanese Governments, NU has continued to promote pesantren and madrasas and held Islamic teachings to communities (tabligh) and recitations in addition to social affairs and even political affairs that could be played out at that time. The number of madrasas established by NU has increased since its inception. Many large branches of NU have established madrasas and increased the number of pesantren. Teaching methods and curriculum are quite diverse but must apply a combination of religious and general lessons designed as an addition to the traditional “bandongan” method in pesantren.

Several types of pesantren are managed by nahdliyin communities. Some are still traditional (Salafi) and some are modern, they have integrated the school/madrasa education system or general curriculum. According to Abdurrahman Wahid, the main characteristic of traditional pesantren is the way of teaching which emphasizes the literal capture of a particular book. The orientation is to complete the reading of the book and then continue with the reading of other books. Traditional teaching in pesantren is still non-classical, not based on subject units. Another characteristic of traditional education is that it provides a lot of teaching outside the formal curriculum, additional teaching whose format changes from year to year. Therefore, there is no educational mechanism that can be said to run permanently, except for an awareness that recitation and teaching must be given in stages, as well as an awareness that the literature (books) used in teaching are already available, so it is only a matter of choosing which book to use (Abdurrahman Wahid, 2001: 55-58).

Several pesantren managed by nahdliyin has also developed into the form of non-religious schools (such as general junior and senior high schools) in addition to traditional religious schools that already exist in pesantren, as happened in Pesantren Tebuireng and Rejoso, Jombang (Abdurrahman Wahid, 2001: 128). Some pesantren also blend their system with madrasa system (MTs. (Islamic Junior High School) and MA (Islamic Senior High School) as happened in Pesantren Krapyak Yogyakarta.
To deal with the education sector, NU formed a special section to coordinate and manage NU education, namely the Ma'arif Educational Institution. The Ma'arif (Al Ma'arif) is in charge of compiling educational regulations and programs in educational institutions under the NU. In 1954, at the Al-Ma'arif NU Conference, the structure of NU schools/madrasas was determined as follows:

1. Raudlatul Athfal (Kindergarten School) is for 3 years.
2. SR (Elementary School) is for 6 years.
3. NU Junior High School is for 3 years.
4. NU Senior High School is for 3 years.
5. SGB NU is for 4 years.
6. SGA NU (SPG) is for 3 years.
7. MMP NU (Junior High School Madrasa) for 3 years.
8. MMA NU (Senior High School Madrasa) for 3 years.

In the history of the development of the Al Ma'arif Institution formulated several educational philosophies, namely:

1. Continuously developing pesantren with their characteristics (kyai, santri, mosques, dormitories, and turats).
2. In the 40s, NU offered a new paradigm that changed the attitude of pesantren to be more open to the development of education and science.
3. In the 60s, NU experimented with formal education and adopted the national curriculum which taught 30% general curriculum and 70% religion.
4. In the 80s and beyond, NU followed the direction of religious learning development education starting from early childhood education, elementary level education, middle level to high level (A. Basith, 2004).

Pesantren can be said to be the NU's most important educational base before developing other types of educational institutions. Even before NU as an organization was born, pesantren already existed. In other words, educational institutions managed by nahdliyin had emerged before NU formed the Ma'arif Educational Institution to regulate the system and management of education established by nahdliyin. However, until now,
it is difficult for Ma'arif's management, to make all of these educational institutions fall under Ma'arif's, especially pesantren. Many kyai of NU prefer to manage their own pesantren independently rather than hand over the administration of its management and development to the Ma'arif. Apart from the problems of the pesantren management system, one of the interesting things about pesantren education is the teaching of the turats. In almost all pesantrens managed by nahdliyin, the turats becomes the core curriculum to shape the Islamic character of students in aspects of faith (aqidah), law, morals, and daily behavior. Now, most pesantren have included teaching general sciences, the teaching of classical Islamic books is still given as an effort to reach the main goal of pesantren namely educating prospective ulama (clerics), who are loyal to the traditional Islamic understanding (Zamakhshyari Dhofier, 1983: 50). In this case, the books that are used as references in bahtsul masa'il are taught in various pesantren. Even Pesantren Tebuireng has taught its students how to do bahtsul masa'il by utilizing sources from these classic books.

The books taught from one pesantren to another are different. The reason is because pesantrens have various variations and their own characteristics (PM. Dawam Rahardjo, 1985: 75), for instance, Pesantren specializing in the teaching of monotheism, while others are prominent in the field of interpretation of hadith. The pesantrens give weight to Islamic jurisprudence or sharia, nahwu-sharf, tasawuf (mysticism), even astronomy, and in recent years, pesantren with new specializations have emerged, such as agriculture, carpentry, skills, cooperatives, and environmental conservation movements.

Meanwhile, to teach books to students of low or medium level, it is usually handed to the clerics or assistant clerics, while those belonging to high levels will be taught by their kyai. Their famous teaching methods and often mentioned in the literature of pesantren are sorogan and weton (Masdar F. Mas'udi, 1986).

In terms of madrasa development, Nahdlatul Ulama has gone through a long road in searching for its form, establishment, and development. The oldest madrasas that existed at that time were 'Madrasah Tashwirul Afkar' and 'Madrasah Nahdlatul Wathon' which were founded by KH. A. Wahab Hasbullah and KH. Mr. Mansour. In 1931 the leadership of this madrasa was then held by KH. Alvi. Madrasa Nahdlatul Wathan
developed rapidly after the entry of a smart young man, Abdullah Ubaid who joined and taught at this madrasa.

At that time, education in madrasas had used the classical system and had taught general subjects even though they were relatively rare or almost non-existent. The only schools teaching general subjects at that time were Dutch colonial government schools such as HIS, class I schools, class II schools, and others. NU at that time did not have schools of this model. They only focused on organizing and fostering madrasas and pesantren which only prioritize religious education and studies.

It was only at the NU II Congress which was held in Surabaya on October 21, 1927, coinciding with 12 Rabiul Tsani 1346 H, madrasas received great attention. In this second congress, madrasas were discussed including the cost for the development and the funding source. The costs are fully borne by the Ahlussunnah wal Jama'ah congregation and fees are collected from the students. Things that became a concern in the congress at that time, also related to the education budget and the educational methods in NU or Ma'arif. The impact after this second congress, the development of madrasas is increasing rapidly and the number continues to increase.

Until 2003, the head office of the Ma'arif NU Educational Institution had recorded some of the schools and madrasas under its coordination. Of the 11 provinces that have been verified, NU's educational institutions for primary and secondary levels have reached 12,000,000 institutions. In addition, there are also 78 universities, thousands of peasants whose organization is held by Rabithah Ma'had Islamiyah (RMI), and as many as 6,000 kindergarten schools/RA managed by PP Muslimat NU.

NU efforts in the field of education have been seen to work in which many schools of NU were founded, even in 2004, the Ma'arif in collaboration with the Nahdatul Ulama Student Association (IPNU) received an award from the Indonesian Record Museum (MURI) as an educational institution in Indonesia with the highest number of educational institutions ranging from elementary to upper secondary levels (Ali Rahim, 2013: 183).

Based on data in the NU Profile and Directory, in 2009, the number of educational institutions under the Ma'arif institution is 12,094 with the following details:

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Source: NU Profile and Directory, 2009

Based on the above data, it can be seen that in terms of quantity, the largest number of NU educational institutions is Madrasah Ibtidaiyah (Islamic Elementary School) which is 7452, while the lowest number is SMA (senior high school), which is 71 schools. Furthermore, the province with the highest number of NU educational institutions is East Java Province, which is 6,399 and the least is Papua Province, which is only 10 Madrasas. The dominant NU educational institutions are located on the island of Java.

In terms of quality, some NU educational institutions that won the NU ISO 9001-2000 Quality Management System (SMM) Certificate, are SMK Ma'arif NU Kebumen on January 31, 2007, and SMK NU Ma'arif Kudus on July 31, 2007.
Furthermore, for the development of higher education, NU until 2017 has established more than 81 universities that have been in great demand by the public, including the University of Al-Quran Science Wonosobo, Malang Islamic University (UNISMA), Bandung Islamic University (UNISBA), Jember University (UIJ), Madura Islamic University (UIM), Darul Ulum University (UNDAR) Jombang, Sumatra Islamic University (UISU), Jakarta Islamic University (UNISJA), NU Jogjakarta University, Madura Islamic University, and various Religious Colleges that exist in almost all districts in Indonesia (Web. NU Online).

Based on what has been described previously, it appears that NU under the Ma'arif institution has had an enormous contribution in educating the life of the Indonesian people to fill this world of independence by establishing educational institutions that are by the progress of the times starting from the level of basic education to higher education (Ali Rahim, 2013: 182-183).

_Madrasas_ in the last decade have become educational institutions that can be relied upon in preparing positive quality generations of Indonesians. The positive values that exist in _madrasas_ are by the reform movement and have also been accommodated in the formulation of the vision and mission of national development (HAR. Tilaar, 2000: 165) which aims to educate the nation's life and develop Indonesian people as a whole, namely human beings who believe and dedicated to God Almighty, noble character, knowledgeable and skilled, physically and mentally healthy, a solid and independent personality, and a sense of social and national responsibility.

In the context of education in Indonesia today where the Indonesian people and nation are treading a manifestation of the new Indonesian society, the existence of _Madrasas_ has a major role and contribution in contributing to the intellectualization of the Indonesian nation both in the general and religious fields. As already exists, _Madrasas_ are educational institutions that make Islamic religious subjects as basic subjects, which are given at least 30% (Hasbullah, 1995: 181) in addition to general subjects, both at the level of Madrasah Ibtidaiyah (elementary school), Madrasah Tsanawiyah (junior high school), and Madrasah Aliyah (senior high school).
CONCLUSION

From the above description, it can be reaffirmed that the existence of NU cannot be separated from education. The birth of NU itself is also driven by kyai’s who are also leaders in pesantren. The growth of NU can be said to be in line with the growth and development of pesantren educational institutions, even in the course of its history it is also accompanied by the development of madrasa educational institutions and schools under the auspices of the Ma'arif institution. From year to year, the number of pesantren, madrasas, and schools managed by NU and also members of Nahdliyin is increasing. This shows that NU, in terms of education, has made many scientific contributions to the Indonesian nation.

The basic philosophical-ideological principles embodied in the teachings of Ahlusunnah wal Jama'ah which are also taught in educational institutions run by NU serve as inspiration for nahdliyin communities, in particular, to carry out their daily lives as Indonesian people and citizens which is full of values of tolerance (tasaamuh), moderation (tawaasuth), justice (i‘tidaal), and balance (tawaazun). With these principles, Nahdliyin communities try to avoid all forms of extremism that could threaten the harmonious life of religious communities in Indonesia. NU, in its moral education teachings, prioritizes the values of tolerance, including tolerance for followers of religions other than Islam. In addition, the teachings of Sufism which are also practiced by some nahdliyin also become the basis for polite, religious, and non-violent behavior.

Therefore, NU and its educational institutions have contributed a lot to the nahdliyin in particular, and the Indonesian nation in general, in developing science, technology, moral and religious values that can encourage the Indonesian people to live in harmony, and peace.

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