Dynamics Of The Role Of Nahdlatul Ulama (NU) In The Development Of Islamic Educational Institutions In Bengkulu Selatan District

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Abstract: Based on NU’s entry into the South Bengkulu region, there is no reason why NU education is not growing rapidly. Therefore, the author wants to study and further research NU education in South Bengkulu Regency so that it is easier for NU leaders and the government and society in general to evaluate existing NU organizations and NU education. The research method used is qualitative and this type of research is field research with a qualitative descriptive approach. The purpose of this method is to describe what it means in a critical analysis of NU's contribution to the development of Islamic educational institutions in the South Bengkulu region. It must be explained as it is in order to understand its meaning. The application of this research method requires supporting sciences such as sociology, education, history of Islamic culture, etc. The results of the study show that so far NU has not had a formal educational institution branded NU, because basically NU itself does not want a degree, the most important thing is for the good of the people. As for the existence of pesantren, there is no sign of NU because NU doesn't want to show it. Because with the existence of an ID NU educational institution, it creates divisions outside NU. Sometimes getting the NU label means that non-NU people can't enter, so with the general label, non-NU people can come and study, NU doesn't want symbols, so the individual amaliyah has a very important role as yasinan, in making taklim.

Keywords: NU, Islamic Education

Introduction
NU joined South Bengkulu Regency in the 1950s, namely as the NU party organization. Before NU entered South Bengkulu Regency, NU joined Kaur Regency, namely NU as a religious organization through the commercial route, so that early NU figures had many Bintuhan Kaur Regency figures in the South Bengkulu region, so South Bengkulu Regency NU figures automatically played a lot of roles by Regency NU figures. Kaur's Blessing. Regarding the formal education of NU, which was founded in the early days of NU, namely MI NU (Madrasah Ibtidaiyah Nahdlatul Ulama) in the village of Baru Panco, Kec. Hulu Manna Kab. South Bengkulu. Meanwhile, according to Nur Ali, M.Pd, NU came to South Bengkulu Regency precisely through the tembang arts route as the NU religious organization. Regarding the role of the NU organization in South Bengkulu Regency, one of them is the establishment of Majlis Ta'ilim in several mosques, including the Jam'i’ Manna Mosque in South Bengkulu Regency. (Nur ali, 2016)

At the same time, K.H. Abdul Munir, M.Pd (Chairman of Rais Syurya Bengkulu Province) that the community participated in the establishment of several schools, one of which was the Affan Al-Quraniyah Manna Foundation, including PAUD Al-Quraniyah, MI Al-Quraniyah, MTs Al-Quraniyah Foundation which also established a foundation ma'rifatul ilmi.
Not only active in educational institutions, NU community leaders are also active in political institutions. (Nur ali, 2016)

Based on the opinion above, it means that there were still differences when NU entered South Bengkulu Regency, and also based on the opinion of the source above, it means that NU in South Bengkulu Regency has existed for a long time. Although NU has long been part of the administrative area of South Bengkulu, there is not much evidence of the existence of this early NU in real terms. The arrival of NU can be seen in the Islamic educational institutions there, for example: the absence of pesantren and the lack of pure formal Islamic education sided with the existing NU institutions, such as Madrasah NU, Ma’arif School or Nahdatul Ulama University.

Presumably, as an old administrative area, it should be developed more in the field of Islamic education, such as:

a. Is a religious society.
b. There are many Da’īs
c. Has many Islamic educational institutions, both traditional Islamic educational institutions and modern educational institutions.
d. Has a thriving Muslim organization.

Based on NU’s entry into the South Bengkulu region, there is no reason why NU education is not growing rapidly. Therefore, the authors want to further research and study NU education in South Bengkulu Regency so that it is easier for NU leaders and the government and society in general to evaluate existing NU organizations and NU education.

In addition to the description above, the background of the authors of this study is that there have been no Indonesian historians who have included the history of NU in the South Bengkulu state and the history of Islamic organizations in Bengkulu in books on the history of Islamic development, such as the book by Dra. Hj Enung K Rukiati, Dra. Fenti Hikmawati: 2006 and the Book of Badri Orphans.

The growth and spread of Islamic culture in Indonesia is largely on the shoulders of the ulama. There are at least two ways to do this. First, form a group of ulama who will act as preachers to a wider area. This method is applied in Islamic educational institutions known as Javanese Islamic Boarding Schools, Aceh Dayah and Surau Minangkabau. Second, through the greatest works and read in various places. These works reflect the development of religious thought and studies in Indonesia at that time. In the 16th and 17th centuries, many Islamic scholarly writings appeared in Indonesia. Sheikh Muhammad Naquib Al-Attas argues that the writing of literature, philosophy, metaphysics and rational theology in those centuries was productive, unparalleled in any era in Southeast Asia.

One of the most well-known Indonesian Islamic scholars is Hamzah Fansuri, a prominent Sufi figure from Fansuri (Barus), North Sumatra. His famous work is entitled Asrarul-'Arifin fi Bayan ila Suluk Wa al-Tauhid, which is a brief description of the nature and nature of theology according to Islamic theology. His mystical work (Sufism) is Sair Perahu. His other works include Poems of the Pingai Bird, Poems of Trade, Syair Jawi, and Syarab al-Wujud Ibn ‘Arabi, as well as Al-Hallaj’s Mystical Thoughts. The concept of
Hamzah Fansur that developed in Aceh is known as Wudiyah or the seven dignity. This creates a bond between the Indonesian people and the entrepreneurs. (Tjandrasasmita, 1984)

Gradually a residential area was formed from where he lived. The village of Muslim traders who came from abroad is called Pekojan.

The development of Islam in the homeland is also inseparable from the development of Islamic organizations in the homeland. At the beginning of the 20th century, the Indonesian anti-colonial movement began to be channeled through social organizations with a religious and cultural pattern. Founded by modern Western-educated Indonesians, Budi Oetomo (BO) was the start of various efforts within the Dutch anti-colonial movement. Judging from its organizational roots, BO is actually characterized by Javanese culture.

In Indonesia, nationalist movements with Islamic characteristics emerged or reformist forms mixed with nationalist movements, one of which was NU. The development of NU organizations is not only developing in cities but also in remote areas, including South Bengkulu Regency in Bengkulu Province, one of which is the Nahdatul Ulama (NU) organization.

At the 1952 NU Congress in Palembang, it was decided that NU should leave Masyumi. This was due to the attitude of the party leaders who no longer considered the Syuro Council as the Supreme Council. Although formally the rules were still the same as before, most members of Masyumi did not receive this right because NU had held the position of Minister of Religion three times in a row. Finally the decision of the meeting rejected NU's wishes and caused NU to leave Masyumi.

Based on the description above, the researcher raised the title "The Dynamics of the Role of Nahdatul Ulama (NU) in the Development of Islamic Education Institutions in South Bengkulu Regency" to be deeper than NU and focused on NU education and Islamic education in South Bengkulu Regency.

Method

The research method used is qualitative and this type of research is field research with a qualitative descriptive approach. The purpose of this method is to describe NU's contribution to the development of Islamic educational institutions in the South Bengkulu region. It must be explained as it is in order to understand its meaning. The application of this research method requires supporting sciences such as sociology, education, and Islamic cultural history.

Location This research was conducted in South Bengkulu Regency. The reason the researcher chose this place was because the researcher found a research problem that attracted the attention of the researcher, South Bengkulu Regency was easy to reach, the researcher also knew the place well, and South Bengkulu Regency was close to the research area.

The subjects of this study were NU organizations, NU figures, Islamic religious leaders, community leaders, Al-Quraniyah PAUD school principals, RA Al-Quraniyah school principals, MI Al-Quraniyah school principals, MTs Al-Quraniyah Al-Quraniyah principals, STIT AL-Quraniyah, Director of PAUD Ma'rifatul Ilmi, Director of RA Ma'rifatul Ilmi,
Director of MI Ma'rifatul Ilmi, Director of MT Ma'rifatul Ilmi, MA Ma'rifatul Ilmi.

The research data collected in this study is information related to NU's contribution to the development of formal Islamic educational institutions in the South Bengkulu region. This information was obtained from the following sources:

a. Primary Data Source

The main informant was the South Bengkulu Office of the Ministry of Religion to collect information on the development of formal Islamic educational institutions, including the number, year of establishment, and status of formal Islamic education institutions and ownership of madrasah/Islamic boarding schools. Religious leaders to collect information about who played a very important role in the development of formal Islamic educational institutions and to gather information about NU's contribution in South Bengkulu district and confirm the information also collected by researchers. information on NU administrators and community leaders. because this source is close to the problem under investigation. Therefore, the main research data were obtained from informants from NU figures, religious leaders, community leaders and educational institutions under the auspices of Depak.

b. Secondary Data Sources

Secondary data is additional data that supports primary data obtained from the general public, ie. various activities that take place on the object of research related to the problem under study.

Data Collection Techniques, as follows:
1. Observation
2. Interview
3. Documentation

This was done to obtain physical evidence in the form of madrasah data, data showing the form of NU's contribution, such as letters of recommendation from NU cadre teachers, letters of statement that they would make a contribution in the form of material donations. In addition, the organizational structures of NU and madrasas were observed.

This study used field analysis, observation data analysis, interviews and documentation contained in field notes.

Results and Discussion
A. Research Results

The Dynamics of the Role of Nahdlatul Ulama (NU) in the Development of Formal Islamic Education Institutions in South Bengkulu Regency

According to Siti Marhamah, M.Pd.I., that the inhibiting factors of NU in the contribution of formal Islamic education institutions are:

1) The main source of funds that remains does not exist
2) The nature of social religion (togetherness). (Marhamah, 2016)

According to K.H. Mawardi, that NU's inhibiting factors in the contribution of formal Islamic education institutions are: Limitations, both the limitations of existing knowledge are passed on to children, because pesantren knowledge is the knowledge of the yellow book which is
difficult to apply to formal school children, NU also does not have the funds to establish formal institutions on behalf of NU organization, because NU only contributes in the field of thoughts (ideas).(Mawardi, 2016)

According to Ustadz Dede Samsudin, S.Kom.I, the inhibiting factor for NU in the contribution of formal Islamic education institutions is due to the lack of organized NU cadres, and there has been no progress report on contributions to formal Islamic education institutions in South Bengkulu.(Ustadz Dede, 2016)

According to Nur Ali, M.Pd., the inhibiting factor for NU in the contribution of formal Islamic education institutions was because NU cadres were busy taking care of Islamic boarding schools.(Ali, 2016)

Based on the interview above, the researcher concludes that NU's inhibiting factors in the contribution of formal Islamic education institutions include: Limitations, both the limited knowledge that is passed on to children, because Islamic boarding school knowledge is the science of yellow books which is difficult to apply to formal school children, NU also does not have funds to establish formal institutions on behalf of the NU organization, because NU only contributes in the field of ideas (ideas).

Apart from that, the inhibiting factor is that the NU cadres are not well organized, there is also no progress report on contributions to formal Islamic education institutions in South Bengkulu, and the NU cadres are busy taking care of Islamic boarding schools.

According to K.H. Munir, Until now there is no NU label for formal educational institutions because basically NU itself does not want a label, the important thing is for the benefit of the people. Like the pesantren, there is no NU label because NU doesn't want to show off. Because having the NU label for educational institutions will form a gap between those outside NU. Sometimes being labeled NU means those outside NU cannot enter so with a general label maybe people outside NU can also enter to study.(K.H. Abdul Munir, 2016)

The role of individual NU people, because NU does not want symbols, individually the amaliyahs play a very important role, such as the yasinan and taklim assembly. His role in society is indeed more individual and does not carry a name. The existing NU educational institution is the MDA

According to Nurali, the inhibiting factor for the absence of formal Nahdlatul Ulama (NU) education in South Bengkulu is being busy taking care of madrasas/Islamic boarding schools.(Nur Ali, 2016)

According to K.H. Mawardi, the causal factor is that there is no formal NU institution, namely, because the limited knowledge available is passed down to children, because Islamic boarding school knowledge is the science of the yellow book which is difficult to apply to children.(K.H.Mawardi, 2016)

According to Tahzan Usman, the role of the NU organization in educational institutions in South
Bengkulu does not want to be seen. Non-formal NU education consists of recitations, yasinan as a routine, and chanting marhaban.(Usman, 2016)

Based on the writer's opinion, the inhibiting factors described above were also influenced by the initial factor of NU's entry into South Bengkulu Regency not as a religious organization, but as a political party organization.

B. Discussion
The Dynamics of the Role of Nahdlatul Ulama (NU) in the Development of Formal Islamic Education Institutions in South Bengkulu Regency

According to the author's opinion, regarding the inhibiting factors for NU's contribution to the development of Islamic educational institutions in South Bengkulu Regency, NU is a religious organization with the concept of self-reliance, and NU organizations are also engaged in education, social and religious. This is in line with the results of Ma'arif's work meeting held in 1978, which stated that Ma'arif's work programs included:

1) Strengthening the Ma'arif education system
   a) Ma'arif educational goals
      1) Growing a soul of thought and ideas that can form a outlook on life for students in accordance with the teachings of Ahlussunah Waljama'ah.
      2) Instill openness, independent character, ability to work with other parties for the better, skills in using science and technology, all of which are manifestations of self-devotion to God.
   3) Creating an attitude of life that is oriented towards worldly and spiritual life as a whole.
   4) Instill appreciation of the values of Islamic religious teachings as dynamic teachings.
      a. Re-arrangement of Ma'arif's educational orientation, from the orientation of achieving scholastic knowledge ending with awarding a diploma to the orientation of the ability to do real work in the humanitarian and social fields.
      b. Linking religious lessons in Ma'arif schools with issues of law, the environment, social solidarity, entrepreneurship, and so on.
      c. Develop NU's cultural character.
      d. On a macro basis, provide a larger portion of non-formal education.
      e. Improvement of Ma'arif organization.
      f. Provision of data and information about Ma'arif schools.
      g. Publishing and Improving the quality of Ma'arif teachers.(Hikmawati, 2008)

   Institutions established by NU are institutions of the community and for the community, so it is only natural
that NU ulama have limited funding, but this is not in the opinion of the author an obstacle for NU cadres to contribute to the development of formal Islamic educational institutions, for example NU can provide concepts the concept of piety in schools, sending cadres in an organizational manner to serve in schools.

With regard to NU material, it is more identical to using the yellow book in conveying subject matter, but according to the writer, NU cadres can adapt the material by looking at the condition of students by teaching the material using printed books whose content is the same as the yellow book.

NU until now has no NU label for formal educational institutions because basically NU itself does not want a label, the important thing is for the benefit of the people. Like the pesantren, there is no NU label because NU doesn’t want to show off. Because having the NU label for educational institutions will form a gap between those outside NU. Sometimes being labeled NU means those outside NU cannot enter so with a general label maybe people outside NU can also enter to study. NU doesn’t want symbols, so individually the amaliyahs play a very important role like with yasinan, religious assembly.

The role of the NU organization in educational institutions in South Bengkulu does not want to be seen. Non-formal NU education is recitations, yasinan as a routine, and singing marhaban. Its role in society is indeed more individual and does not carry a name. The existing NU educational institution is MDA. NU in South Bengkulu is busy taking care of the madrasa/Islamic boarding school.

In addition, the causal factor is that there is no formal NU institution, namely, because the limited knowledge that is available is passed on to children, because pesantren knowledge is the science of the yellow book which is difficult to apply to children.

**Conclusion**

The role of individual NU people, because NU does not want symbols, individually the amaliyahs play a very important role, such as the yasinan and taklim assembly. His role in society is indeed more individual and does not carry a name. The existing NU educational institution is MDA. Institutions established by NU are institutions of the community and for the community, so it is only natural that NU ulama have limited funding, but this is not in the opinion of the author an obstacle for NU cadres to contribute to the development of formal Islamic educational institutions, for example NU can provide concepts the concept of piety in schools, sending cadres in an organizational manner to serve in schools.

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