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Jurnal Agama dan Kebudayaan

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DAFTAR ISI

NAHDLATUL ULAMA UNIVERSITY IN INDONESIA: ITS ROLE AND CONCRETE CONTRIBUTION TOWARD CURRENT EDUCATION

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Abstract

This research seeks to describe in depth the role and concrete contribution of NU University (PTNU) to contemporary education in Indonesia. This research method uses a historical approach that examines and critically analyzes records and legacies regarding the role and concrete contribution of NU University to contemporary education in Indonesia. The sources of this research are in the form of written and oral (unwritten) sources. The stages of implementation of this research are divided into four stages: the heuristic stage, the criticism stage, the interpretation stage, and the historiography stage. This research concludes that NU has made a real contribution to the advancement of education in Indonesia, including the development of NU University. The original concept of NU education was *Pesantren*, which has now been developed into NU University's realm, prioritizing collaboration, cooperation, and participation. NU University in Indonesia has collaborated in further developing the world of universities at the national and international levels. NU's significant contribution to development in the university field is evident in that NU has earnest attention to the development of education in Indonesia. That is why, until now, NU has assets of thousands of educational institutions, from the most basic to the tertiary level. In the context of this research objective, NU, as part of civil society, has been proven to have contributed to the success of the growth and development of the climate for primary education at universities in Indonesia.

Keywords: *NU, university, PTNU, role, and contribution.*

INTRODUCTION

The role of education is significant in human life and cannot be separated from the whole processes of human life (Musthofiyah et al., 2021). In other words, the human need for education is absolute in personal, family, community, and national life (L. R. P. Lestari et al., 2021). If the education system functions optimally, the progress it aspires to achieve will be achieved. On the other hand, if the educational process does not run smoothly, it will not achieve the desired progress. Various groups of educational practices have leveled many criticisms, but almost all agree that a nation's future fate is highly dependent on its contribution to education (Nugroho et al., 2020).

The era of disruption is a new era that has truly begun, where changes occur quickly and skyrocket without a divider. The anomaly seems unpredictable if the dynamics ran in a linear and orderly manner in the past, but now the dynamics are so complex (Khairul Ahmad et al., 2019). Digitalization occurs in all aspects that occur around us; there is even a shift in basic human needs today, from physical needs to communication needs, so batteries and internet quota become a new basic need in the era of technological disruption or industrial revolution 4.0 as is happening today (Albukhitan, 2020).

Such changing times significantly impact all aspects of life, including at Nahdlatul Ulama University (PTNU). Drucker (1970) once predicted that universities would experience a deep crisis and could no longer survive because they

could not meet their users' expectations. This a prediction that can be said to be too exaggerated, but if you think about it clearly and deeply, the prediction is undoubtedly accurate if people see the current condition of higher education institutions, especially PTNU in Indonesia (Isnaini, 2021). Currently, PTNU in Indonesia numbers more than 200 universities. However, of the many PTNUs, not a single PTNU has "An accreditation" or "excellent" from the National Accreditation Board for Higher Education (BAN-PT). Some are still in the B and C accreditation categories, and many are still unaccredited. This accreditation achievement is a general parameter that describes the quality of PTNU. To get this "excellent accreditation", it requires well-planned programs and serious endeavors as well as hard works and high consistency in implementing management systems that meet the standards set by the applicable laws, and of course also has to distance oneself from a pragmatic mindset that is directly one night straight away (Ghafur, 2021). Implementing an internal quality assurance system is truly the price that each tertiary institution must pay to get recognition from an external quality assurance system or superior accreditation (Mursidi, 2022).

The quality assurance system at PTNU is a prerequisite for achieving quality education that can answer the needs of the times by producing graduates with superior quality in the era of the industrial revolution 4.0 (Junaedi & Rahminawati, 2022). PTNU, as a higher education institution that has an Ahlusunnah wal *Jama'ah an-Nahdliyah* platform has been challenged to produce graduates who have excelled in aspects of science and religious knowledge, enabling them to contribute to creating and promoting better life in the current situation and conditions.

Based on the assumptions developed above, it becomes necessary for PTNU to improve in several aspects as soon as possible. First is institutional strengthening because it is fundamental to making institutions institutionally sound (Yang, 2022). Developing a university management system that follows its characteristics, has fast acceleration, and can adapt to the times. The implementation of a good and relevant quality assurance system is a necessity for building PTNU in the future (Rusmanah et al., 2021). Second, curriculum reorientation, the educational curriculum must be designed to develop, be flexible, and open up the broadest possible opportunities for changes to be carried out at any time according to the times according to each individual's uniqueness. PTNU in this case is also obliged to maintain these characteristics. The government has established a national qualification framework that must be used as a guideline in compiling the curriculum so that PTNU graduates can compete and be accepted in society. In addition, the digitalization of learning as a translation of the PTNU curriculum must also be carried out consistently and continuously. Third, literacy, facing the industrial revolution 4.0 so that graduates can be competitive, preparation is needed so that graduates are not only literate with old literacy related to reading, writing, and arithmetic (Vakhriyah & Masita, 2018). However, new literacy is needed regarding the ability to read, analyze and use information or big data in the digital world, then the ability to understand how machines work, technological applications such as coding, artificial intelligence, and engineering principles or technology literacy and finally an understanding of humanities, communication, and design values or human literacy (Subandi, 2020).

This research seeks to explain the current conditions and situation regarding the role and concrete contribution of PTNU to contemporary education to realize the ideal PTNU. PTNU has an optimal role and can penetrate the boundaries in the era of the industrial revolution 4.0. Fighting backwardness in education is a priority in welcoming the second century of Nahdlatul

Ulama (P. Lestari, 2018). This is because the number of Nahdlatul Ulama tertiary institutions is significant throughout the country, but there is still a quality gap. If NU challenged the colonialists a century ago, today, the largest Islamic organization in the world has to fight a much bigger but invisible enemy. The enemy is Indonesia's uneven education quality (Musaropah et al., 2020).

There is a lot of tertiary institutions in Indonesia, even in remote areas. However, there is still a gap in quality. For example, conditions in Java and Papua are still far away and many campuses are currently focusing on pursuing rankings, not improving the quality of the university. In 2021, there are 274 Nahdlatul Ulama tertiary institutions. Of these, 84 PTs are under the guidance of the Ministry of Education, Culture, Research, and Technology, including 15 Islamic Boarding School-Based Community Academies, and 190 PTs under the Ministry of Religion. The total number of students reached 242,314 people (Fauziah et al., 2020).

Therefore, in the framework of yesterday's NU One Centenary Commemoration series, PTNU has formulated a philosophy of university at the age of entering its second century. NU's philosophy for the university will focus on three things: the supporting platform, the policy base, and the use of information technology (Efendi et al., 2021). This aims to ensure that Nahdlatul Ulama tertiary institutions are relevant to society, while at the same time fighting for philosophy, ethics, and justice.

Various groups have used the momentum of a century of Nahdlatul Ulama on 7 February 2023 to take advantage of information technology to equip students at NU universities to face a swift industrial revolution. This was done by pioneering learning and management of a digital-based university, up to NU's plan to make university-based online. The goal is for PTNU not to fall behind the others without saying they have to catch up, so PTNU ideally has a platform and policy base and uses technology.

One of its characteristics is that later Nahdlatul Ulama tertiary students will have good religious knowledge but not lose in terms of technology (Djauhari et al., 2017). To strengthen social mobility, students, upon graduation, can enter companies and the government and even fly internationally because they can master technology. Because the challenges of education and the world today are increasingly complex (Karya, 2016). NU University stakeholders gathered together to contribute ideas and strategies to face the second century of NU (Kato, 2021).

As part of the effort to respond to the increasingly complex challenges of the times, modern NU human resources need to be worked on more seriously in the second century of NU (Rochmat, 2006). Efforts to empower *Pesantren*, *madrasah*, and tertiary institutions are non-negotiable. The focus of education in all lines of institutions owned by NU, which so far has been considered less relevant to the challenges of the times, must be adapted to the bills and demands of the times (Pribadi, 2014). Technological disruption can be optimized for the nation's progress, including by NU educational institutions (Hubi et al., 2021). For this reason, it is necessary to have the will to become lifelong learners to continue to be relevant to the times. Next is the ability to think critically and creatively to present solutions to various challenges and problems.

Based on the background described above, this study seeks to describe in depth the role and concrete contribution of NU University to contemporary education in Indonesia.

METHOD

The method used in this research is the historical research method (de Cruz & Ong, 2022). The historical research method examines and critically analyzes records and legacies regarding the role and concrete contribution of NU University to

contemporary education in Indonesia. This research is an academic attempt to study the incidences that have affected the current situation of PTNU. Some of those incidences could be among problems that should be solved as a necessary task for those who have the responsibility to go through while some others could bring benefits for the efforts of strengthening the existence of PTNU, which in turn could enrich the process of defining systematic and objective reconstruction for the shake of making PTNU as a leading university that could play a significant role as well as a concrete contribution to contemporary education in Indonesia. The narration of the past cannot be done without sources relating to the past. The source in question is similar to data which, through an analysis process, becomes an authentic fact or statement relating to the role and concrete contribution of NU University to contemporary education in Indonesia.

The source of this research is in the form of written and oral sources. In the historical approach, the sources are known, written and unwritten. The process of writing the results of this research requires creativity, strong imagination, and multi-ratio. So that the results of this study are written in a reasonable and objective writing style (McKenna, 2020).

In the stages of historical research methods, there are four stages: the heuristic stage, the criticism stage, the interpretation stage, and the historiography or writing stage (Knowles & Cole, 2012).

RESULTS AND DISCUSSION
The Momentum of NU University Improvement in the 2nd Century

Nahdlatul Ulama (NU) recently commemorated the 100th Anniversary or One Century of NU in Sidoarjo, East Java. NU as one of the largest Islamic community organizations in Indonesia is preparing to increase its capacity in various fields, including higher education. The number of universities affiliated with

NU is currently around 250 units (Hidayat, 2022). However, he continued, these universities are still scattered, not yet under one umbrella.

Only 30 NU universities are under the auspices of the Nahdhatul Ulama Higher Education Institute (LPTNU). This means there are number of institutions of higher education affiliated with NU administered by individuals or foundations regardless of the formal control by the management of NU as a body system of organization. Based on this fact, there have been ideas and actions to bring all the universities under the control of one system that adheres to NU. Thus, they collaborated in further developing NU's world of university. Now there is an awareness to gather Nahdlatul Ulama University in Indonesia. Now, universities are under the foundation of Islamic boarding schools. Some are under foundations set up by NU people (Dewi & Abadi, 2021).

All elements of NU, especially those from education stakeholders, must prepare technology and information. Many NU universities have collaborated in information technology, including making the subject compulsory. Not learning basic information technology anymore, but the application has kept pace with the times. Nahdlatul Ulama University has prepared the future for such young people (Isnaini et al., 2021). Otherwise, they could be out of date.

A century of Nahdlatul Ulama has become a momentum to reform hundreds of NU universities. NU has excellent potential, with 27 universities under PBNU, 274 registered with NU University Institutions, and 500 NU affiliated. The university will modernize by increasing the quality and quantity (Mardhotillah et al., 2021).

The LPTNU or NU University institution still faces limitations in quantity and quality. LPTNU manages the great potential of hundreds of universities. Behind this great potential, there is also

great homework. The improvement of NU's tertiary institution was carried out during NU's progress which is known as one of the main pillars in building a modern religious mind that is the guardian of the national consensus on national diversity within the framework of the Unitary State of the Republic of Indonesia (Triwahyuningsih & Absori, 2019).

Management of NU University Institutions must be carried out professionally regarding curriculum improvement, quality of lecturers, educational facilities and infrastructure, educational administration, and financing. At present, NU is required to have self-capacity not only to present solutions to the nation's current problems but also to be adaptive and ready to face the dynamics of the challenges of the times (Mu'min & Mufid, 2018).

Regarding the big agenda in the modernization of Nahdlatul Ulama tertiary institutions, NU has encouraged the development of Islamic religious knowledge to create religious experts who understand religious teachings not only textually but also contextually and dynamically and who can respond to problems and challenges that arise (Muhammedi, 2016). The development of religious knowledge in tertiary institutions must also be based on modern, reformative, dynamic, and methodological characteristics. NU's position is to care for the thoughts inherited from past scholars and provide new thoughts and innovations by the rules that we hold at NU.

The development of science and innovation is the key to campus modernization. NU encourages Nahdlatul Ulama tertiary institutions to be responsive and able to solve problems that arise in various fields (As'ad, 2014). Thus, NU's position is not only caring for the thoughts inherited from past scholars but also providing new thoughts and innovations by the norms held by NU.

Nahdlatul Ulama tertiary institutions still face fundamental problems such as the lack of welfare for lecturers and limited campus buildings (AS, 2013). Because of this, the government helped, among other things, by building a nine-story building for the new Nahdlatul Ulama University lecture hall. NU has been running for a century and experienced many developments. A significant contribution to the community must follow this development by providing something noble for the people of Indonesia.

NU has been able to transform to build a civilization. NU is not only required to be sophisticated because then only the elite will receive benefits, while people from the grassroots community will not feel the benefits of NU. NU must not only dwell on political maturity alone (Kahar, 2019). Because of this, the construction of Nahdlatul Ulama University became important in the 2nd century of NU. The task of the LPTNU to develop NU universities in the future must be carried out in collaboration with various parties, both the government and the industrial world. Collaboration with the Ministry of Education and Culture's program is an opportunity to improve the quality of Nahdlatul Ulama tertiary institutions. The Ministry of Education and Culture has programs such as the independent campus, teaching practitioners, and the matching fund.

NU University Development: Potential and Opportunities

NU in developing education has been more on the side of the lower classes of society, such as village farmers, traders, laborers, fishermen, and people with a lower-middle-class economy (Muspawi, 2018). NU's educational institutions, whether in the form of *Pesantren*, *madrasah*, or schools, generally accommodate them (Makhrus, 2021). But it has more value. Thus, NU consistently serves and elevates the dignity of the lower middle class (Maulana & Adinugraha, 2020).

In developing educational institutions, NU should in the future need to think about broader and more comprehensive alternatives, so that the good deeds carried out by this cultural religious organization movement have more value and are in line with the challenges of the times (S. Anam et al., 2019). Of course, whatever is offered must not reduce, let alone change the basic beliefs outlined or used as guidelines.

One of the characteristics of education among NU is that much is taken care of and developed personally or individually. Islamic boarding schools, for example, are established, managed, and developed by individuals or families (Rozaidin & Adinugraha, 2020). Likewise, *madrasahs* or schools. If NU members establish a foundation, it is usually only meant to comply with government bureaucratic requirements. If the government does not make a requirement, maybe the foundation as the supervisor of the educational institution in question may not be formed immediately (Hilyatin, 2017).

NU is already a legal entity so it can overshadow all educational institutions in that organization. However, when NU members founded educational institutions, they still formed their foundations. However, due to strong ideological ties to the understanding of *Ahlussunah wal Jama'ah* as the religious view of NU members, educational institutions established using separate foundations are still considered to belong to NU, or at least continue to use the identity of NU (Afif & Dwijayanto, 2021).

Indeed, organizationally, such a situation, in certain respects, is considered by some people to be less than ideal. Following organizational rules, educational institutions under NU should be coordinated clearly and neatly (Saefudin & Al Fatihah, 2020). But in such circumstances, it turns out there are advantages. For example, suppose in one of this organization's educational

institutions, conflict is a characteristic of social life. In that case, the conflict can be localized and the echoes of the conflict do not spread everywhere.

There are many educational institutions within NU, both in terms of types and numbers. NU has thousands of Islamic boarding schools, *madrasahs*, and schools—educational institutions ranging from kindergarten to tertiary level. Islamic boarding schools are no exception, ranging in size from the smallest, simplest, and personally managed to the largest and hundreds of years old, all of which are owned by NU.

The number of NU educational institutions is more in the form of *madrasahs*, starting from the basic level, namely *ibtidaiyah*, *tsanawiyah*, and *'aliyah*. Somewhat different from Muhammadiyah, NU has more *Pesantren* and *madrasahs*. Meanwhile, Muhammadiyah prefers establishing public schools (Adinugraha et al., 2021). Therefore, NU has more *Pesantren* and *madrasah* everywhere. Recently, however, NU has begun to develop schools and university institutions, while Muhammadiyah has taken longer to develop these educational institutions.

Considering the many types and numbers of NU educational institutions, then of course, when looking at the potential for the development of education in the future, it should include all types of educational institutions, both Islamic boarding schools, madrasah, schools, and tertiary institutions. The findings of this study provide insight into how NU University institutions should be developed in the future. This view is based on an understanding of educational orientation, organization, and institutions, as well as opportunities that may have the potential to be developed. Based on this study's observations, the original concept of NU education is *Pesantren*. Then at this time, it has developed into the realm of NU University, prioritizing noble character.

In its development, NU has placed its educational institutions in a strategic position, namely as alternative, participatory, and complementary educational institutions. Therefore, NU's roles in education are very rich and strategic. It's just that, qualitatively, the three roles have not stood out much due to various kinds of internal and external obstacles that all of them have to face.

The alternative role of NU education is *Pesantren* education as stated earlier. Education initiated, managed, and developed individually by NU scholars and figures has made a major contribution to society, government, and this nation. This position makes NU University not a problem for NU. This organization may find it difficult when it has to coordinate it. This situation makes NU University often compared to a small kingdom, each of which has its autonomy and authority. NU thinks it owns it, but it also has no authority to regulate it. The relationship between NU and NU University is limited to emotional ties or state of mind, namely the founders of NU University have very strong ideological ties, even though formal organizational structures do not bind them. However, this does not mean that there is no relationship between NU University and NU. The relationship is very solid (Handayani, 2021). For example, NU will organize local, regional, and even national activities, so NU University will fully support them.

Another role of NU in education development is participatory (Ridwan, 2020). This role is manifested by establishing formal schools, such as *madrasah*, schools, public schools, and universities. With this role, NU University uses the name or at least NU symbols everywhere. So far, the problems faced by NU educational institutions have been related to the limited provision of facilities and financial support (Windayanti et al., 2020). The costs for developing these educational institutions are sought or obtained independently. Even though they

do not receive budgetary support from the organization that oversees them, educational institutions founded by NU members have such strong loyalty. They are eager to fight and sacrifice at the same time. It is not uncommon for NU members when setting up educational institutions to use their assets. NU people never get anything from their organization, but on the contrary, they give something or always contribute to their organization.

Other NU educational institutions' strategic position is complementary (Ul Haqq, 2021). The intended type of education is in the form of Islamic boarding school-based NU University. This strategic position has not been developed much, but it has started appearing in several places lately. The existence of a *Ma'had 'Aly* institution in tertiary institutions is very strategic to be used as a basis for developing NU ideology or preaching. But apart from all that, the birth of *ma'had* in tertiary institutions, such as at UIN Maulana Malik Ibrahim Malang, is a victory for the ideology of the *Pesantren*. Therefore, if NU members do not immediately respond to the boarding school concept, the strategic momentum will be wasted and other parties may exploit it. NU, throughout its history has been a pioneer in the management of boarding education, so this opportunity should not be missed.

The roles and strategic steps that need to be developed by other NUs are, for example, the role of the mediator Ma'arif NU Institute, which may be considered small, but it is very much needed. For example, when an innovation appears in tertiary institutions through the construction of Rusunawa (simple flats for students), the Ma'arif Institute can become a mediator and even offer concepts for its development. It appears that until now Rusunawa has only functioned as a student residence. So NU, with its long experience in developing Islamic boarding schools, has the opportunity to offer the concept of

utilizing these facilities. NU is very rich in experience in managing Rusunawa to function as *ma'had*.

In addition, advancing NU University requires publicity and imaging roles (Farih, 2016). NU through the leaders of NU universities, can explain the educational institutions developed so far. Through their role, a positive image of NU universities will be built which has been maximally developed. Finally, a belief was built that the NU universities under NU's tutelage were progressing. Building anything, including educational institutions in today's competitive era, publication activities are significant. All NU University leaders must participate in publicizing and building a positive image together. In this way, the Nahdlatul Ulama tertiary institutions managed by NU will be the first choice for their citizens, and thankfully also for other people based on rational reasons, namely developed philosophy, quality, and or other advantages.

The success of the development of Nahdlatul Ulama tertiary institutions will be determined by their ability to synergize with the economic dynamics in the surrounding environment. Nahdlatul Ulama tertiary institutions must equip their students to access better economic opportunities. Because in general, people will seek or enter higher education based on aspirations to access better economic opportunities. Something fundamentally changing in Indonesia's current economic dynamics cannot be avoided. This was disclosed because the economy is the sector closest to globalization. For example, there are changes in the industry models. Initially, the industrial model was based on adding value to natural resources. However, now, industrial movements tend to be more technology-based. If the trend of changing economic opportunities increasingly shifts to a technological basis (United Nations, 2016), then economic opportunities will become more specific and specialized. NU universities must consider this.

There are a lot of human resources at NU, this is an opportunity for NU universities to have campuses on behalf of NU. So far it has only been owned by NU members. No less than 200 campuses have been established, spread throughout Indonesia. Meanwhile, there are only 33 UNU campuses throughout Indonesia.

Human resources is the main key. A Nahdlatul Ulama tertiary institution's progress is highly dependent on human resources. Therefore increasing human resources is a priority for NU universities. In this case, they are improving the quality of lecturers because producing quality university graduates is highly dependent on the quality of the lecturers. Because of this, various programs are carried out by NU universities. Primarily to provide opportunities for Nahdlatul Ulama tertiary lecturers to pursue doctoral degrees at local and abroad campuses. Improving the quality of lecturers at Nahdlatul Ulama tertiary institutions, one with a high level of education, the target to make tertiary institutions a center of science and technology can be realized. Because higher education is the key to research and research can emerge, the key is in human resources.

The future challenge for NU universities is to compete with existing universities. Nahdlatul Ulama University is a newcomer. Therefore, you have to run and jump to catch up quickly. The screen has spread, never receding backward. That is the proverb we must hold on. Whatever happens, we must continue to promote NU universities because people have started to believe in them and entrust their children to study at NU universities.

NU universities carry out foreign cooperation. With Malaysia. NU University alumni are allowed to work in Malaysian-owned companies. To respond to these various collaborations, a new curriculum redesign is being carried out, balancing spirituality and digitalization. Currently, foreign universities are allowed to operate in Indonesia, but foreign rectors

are also busy being ignored, such as campuses in Bali that have recruited rectors from Korea. All of this is in the context of mutual learning and acceleration of progress.

NU universities have prepared scholarships for NU members in the form of foster parents. Alternatively, a recommendation from a branch or branch so that the person concerned is exempt from tuition fees or gets a 50 percent discount. The lesson system or lecture using online has also been developed by NU universities. Some courses that could be delivered online were selected. However, subjects that require monitoring of changes in attitude and behavior must still be face-to-face. Now 40 percent-50 percent are online. Most of NU's university lecturers are young and very adaptable. So going online in the future will significantly facilitate the learning process because the digital era cannot be resisted (Crittenden, 2019).

The second challenge is quality. NU universities are also committed to developing themselves within a quality assurance framework. All aspects of the seven standards (now nine criteria) of Nahdlatul Ulama tertiary quality are always carried out to manage a tertiary institution. In addition, the third challenge is the development of infrastructure for Nahdlatul Ulama tertiary institutions. Currently, NU universities have made many physical changes to the campus. NU universities hope to be able to go hand in hand with human resource development, quality, and infrastructure (2023). So that the NU A tertiary institution can move on until the targets set can be achieved.

NU universities also carry out the internship program. Now there is cooperation with several related departments, with IT or computer companies (Lambert Snodgrass et al., 2023). As for the real work lectures, NU universities have started to conduct and collaborate with the Regional Government, central government, and

foreign governments. Based on the results of field observations, it was found that through the internship program, Nahdlatul Ulama tertiary students could provide space for Islamic tertiary institutions to build a developed Indonesia, especially for PTNU.

Another opportunity that NU universities see is the flagship program of the Provincial Governments in Indonesia, One Islamic Boarding School One Product (OPOP). Several Nahdlatul Ulama tertiary institutions have been appointed to become OPOP Training Centers, for example, the Nahdlatul Ulama tertiary institutions, continue to develop themselves, because the *Pesantren* has a close relationship with the Nahdlatul Ulama tertiary institutions. Not only opportunities but some challenges must be passed by Nahdlatul Ulama tertiary institutions to achieve all targets. The challenge to a campus that is recognized nationally and internationally starts now (Liu et al., 2018). Human resources, quality, and infrastructure have begun to be improved.

The conditions described above can be understood as potentials and opportunities for NU universities to focus on developing the quality of the universities they manage. The character that has already been formed and attached is no longer considered a weakness to be able to compete in the national or global arena. Not to mention, the uniqueness of NU's educational pattern is also recognized within the nahdiyin itself. NU has an outline of the independence program in entering the second century. The different and unique pattern of NU's education could be a strategy to build self-reliance, especially in determining the quality indicators of Nahdlatul Ulama tertiary institutions. NU is an Islamic organization owned by many people. More precisely, it belongs to the *Kiai*. Therefore it can be interpreted haphazardly like a franchise alias franchise system. The dynamic options for

managing NU's assets make the opportunity for independence even wider open. The spirit of independence is even more firmly held in each Nahdlatul Ulama tertiary institution. Nahdlatul Ulama tertiary institutions must strengthen their confidence to participate in the competition for the quality of higher education in Indonesia.

The Role of NU University in Advancing Education in Indonesia

In building a developed, large, and civilized nation, religion has a very big role in making this happen. Building national character is an essential thing for every country to do. With the formation of the national character, it will become the primary capital for developing the country. With the development of its national character, the Indonesian nation will become a respected nation, because it has a strong national personality so that it can stand on an equal footing with other civilized nations in the world (Ansori, 2019). However, the magnitude of the current wave of globalization destroys the foundations of this nation in all sectors of life, resulting in a decline in morals, character, morals and the fading of character. Therefore, it is important to continue efforts to strengthen national character so that it can revive a sense of love for the motherland and not be easily undermined by the cultures of other nations which can damage the integrity of the Unitary State of the Republic of Indonesia. One organization that seeks to make the nation's character stand firm is the NU.

The Nahdlatul Ulama religious social organization has several tasks including building mental-spiritual and forming the personality or character of society which is very important so that cadres of people or society are born who have attitudes, firmness, principles and have a responsibility both to God and fellow human beings and to nation and state (Mubarok, 2020).

The role of strengthening NU's character in building the character of the people and nation can be seen from the various institutions and spaces it uses in educating its people. NU universities do not only play the role of building the nation's character through formal education. NU also maximizes informal education channels, mosques, prayer rooms, and the homes of its members or sympathizers. NU, one of Indonesia's largest organizations will always be committed to maintaining the integrity of the Unitary State of the Republic of Indonesia (Fahmi & Firmansyah, 2021).

The challenge for universities in facing the era of the industrial revolution 4.0 is how to design graduates to be sensitive and ready for changing times, tough in all fields, skilled, and of course, with the Pancasila character foundation (Matt & Schaeffer, 2018; Cassibba et al., 2021; Ekpoh et al., 2020; Bacon & Williams, 2022). One century is an age that has been established as a religious organization. NU has proven itself as a strong and consistent organization in helping Muslims within the unitary state of the Republic of Indonesia based on Pancasila.

NU universities always invite all elements to love the Unitary State of the Republic of Indonesia, and how to make the Unitary State of the Republic of Indonesia a place to carry out real works that can elevate the ummah, elevate the degree of society. Even though there have been differences of opinion in the course of the Indonesian nation, these differences of opinion are natural. Therefore, with differences of opinion, he invites us always to uphold the Unitary State of the Republic of Indonesia. In this nation, there are various tribes, religions, and races, which Bhinneka Tunggal Ika embraces. Therefore, NU universities invite them to practice worship in different ways according to their respective beliefs. However, it must be realized that in implementing all of that within the

Unitary State of the Republic of Indonesia.

Nahdlatul Ulama is an organization with experience and a long history of providing services to the people of Indonesia. NU participates in designing human resources development in society through education, health services, and economic and religious empowerment in traditional or rural communities (Adinugraha & Ulama'i, 2020). So actually, it can be said that judging from the shape of the empowered community base, NU has a heavier burden. This is inseparable from the majority of Indonesia's population living in rural areas whose livelihoods as farmers, fishermen, and laborers are middle to lower-class people.

Nahdlatul Ulama interprets education as a right and a key to entering a new life (Fadlilah, 2021). Education is a harmonious responsibility between the government, society, and family. All three are components of implementing education that is interactive and has the potential to carry out responsibility and harmonization. The function of education for NU is one, to educate people and the nation so that they become respectable in the association of nations in the world, and two, to provide plural insight to support national development.

The Nahdlatul Ulama educational movement started before Nahdlatul Ulama as an organization was officially established (Arrovia & Yuliati, 2021). The forerunner of Nahdlatul Ulama education began with the founding of Nahdlatul Wathan (Herlina, 2022). This education organization was born as a product of thought produced by a discussion forum called *Tashwirul Afkar* (Farih, 2016), led by KH. Abdul Wahab Hasbullah. This organization aims to expand and enhance the quality of regular school or *madrasah* education. In seeking to create good education, NU views the need for a planned, regular, and measurable educational process. Schools or *madrasah* are one of the permanent programs of

Nahdlatul Ulama, in addition to non-formal pathways such as *Pesantren*.

Schools or *madrasah* owned by NU have a unique character: the community's character. Recognized as belonging to the community and always united with the community, by the community, and for the community. Since the beginning, people have built schools or *madrasah* based on mentality, believing in themselves and not waiting for outside help. During the colonial period, NU emphatically refused colonial government assistance for schools or *madrasah* and all areas of their activities.

The Ma'arif Educational Institution (LP Ma'arif), which was established on September 19, 1929 M. or coinciding with 14 Rabiul Tsani 1347 H. is an institution that assists Nahdlatul Ulama in the field of education which always tries to improve and develop schools or *madrasah* for the better. As an institution authorized to manage education within the Nahdlatul Ulama environment, LP Ma'rif has a vision and mission that is always fought for to improve the quality of education within the Nahdlatul Ulama environment (F. Anam et al., 2019).

The vision in question is the creation of superior human beings who can compete in science and technology and have the *Ahlussunnah wal Jama'ah* perspective, the availability of capable, skilled, and responsible national cadres in the life of the nation and state who have good morals, the realization of NU cadres who are independent, creative and innovative in enlightening the community. Furthermore, the mission in question is to make educational institutions of superior quality, become idols of the community, and make educational institutions independent and as glue for the nation's components (Ibda, 2019).

Another education managed by NU is Islamic boarding schools. With all its dynamics, Islamic boarding schools have made a major contribution that is invaluable in educating the nation's

children, fostering strong religious traditions, and creating generations of good morals. *Pesantren* education is designed and managed by the community so that *Pesantren* have extraordinary independence in meeting their own needs, developing knowledge (religion), and producing scholars (Wicaksono, 2022).

Apart from schools and Islamic boarding schools, other education managed by NU is the Nahdlatul Ulama tertiary institution. One of the big tasks that NU is responsible for developing Nahdlatul Ulama tertiary institutions is exploring the traditional values that are characteristic of them with Islamic teachings to welcome a better future (Syafiq Humaisi et al., 2019). Only then can Nahdlatul Ulama tertiary institutions be able to give meaning to their existence and significance in society, the nation, and humanity.

Currently, NU universities are ready to be involved in accelerating the distribution of Islamic education. Equal distribution of Islamic education is a concern for Nahdlatul Ulama tertiary institutions currently spread across various regions in Indonesia. Currently, there are 258 NU universities throughout Indonesia. Some are in the form of universities, institutes, and high schools. NU University also has 52 postgraduate programs.

Nahdlatul Ulama tertiary institutions are expected to become tertiary institutions that are skilled and knowledgeable, and the morals and character imprinted in the education system at NU will be a meaningful combination for the future of Indonesian education. This proves that NU has a big role in the world of education. Even long before formal education existed, NU had developed *Pesantren* by prioritizing character education. It can be seen how the students at the NU Islamic boarding school highly uphold good morals and are proud of their religion, nation, and country. So if the Indonesian people want to make education that is advanced and has character, then it is necessary to adopt the education system built by NU (Fadli & Dwiningrum, 2021).

Real Contribution of NU University

NU's real contribution to education is evidenced by many Islamic boarding schools, schools, and tertiary institutions, both under the full auspices of the NU organization and those with close ties to the NU organization. Since its inception, the Nahdlatul Ulama organization has had a foundation for economic, scientific, cultural, political, and educational movements. This is an important pillar for NU: the people's economic perspective; scientific and socio-cultural insights; national insight. under one of the ideals of the Indonesian nation, namely the intellectual life of the nation (Farih, 2016).

Nahdlatul Ulama, a religious and social organization, pays great attention to education. Since the beginning, NU was founded on January 31, 1926, as evidenced by the many Islamic boarding schools under its auspices. This is to educate human resources to develop Islamic boarding schools in general and especially for Indonesia (Asroor, 2019). The NU organization, which has direct synergy with the government in implementing national education, has a very broad opportunity to develop educational management by dividing the levels of each element of students up to the tertiary level. In this regard, NU established a division engaged explicitly in the field of education, namely the LP Ma'arif. There are a lot of educational institutions within NU, both in terms of type and number. NU has thousands of Islamic boarding schools, *madrasah*, and schools. These educational institutions ranging from kindergarten to tertiary level. Including boarding school education.

The many NU educational institutions such as Islamic boarding schools and *madrasah* that have been

established are the participation of the Nahdliyin community to help provide educational facilities for students, especially those from the lower middle class. From a social perspective, the many *madrasah* in rural areas can help people access education without having to go far to the city. One of NU's efforts to create systematic consistency in its education sector is to define the direction and develop educational programs within NU. The character of independence in NU's blood can be applied in one of its educational systems to produce output that is independent and sincere in its role in society, not always dependent on other individuals or circumstances, it is even expected to be able to become a driving force.

NU also introduces the ideology of *Ahlusunnah wal Jama'ah*, by studying the heritage of *aswaja* teachings, culture, and the arts. NU's contribution also did not stop at Ma'arif NU LP with PAUD institutions, kindergartens, *madrasah*, and Islamic boarding schools, the influence of education within the NU environment was increasingly felt with the establishment of a vocational school (SMK Ma'arif NU) in 1991 which was able to produce output ready to work in society NU's steps in terms of channeling or transferring knowledge within Islamic boarding schools have its strengths that other institutions do not have. With the Pesantren's habits, uniqueness, and personality, *Pesantren* can continue to survive in a dynamic and plural society.

Based on evidence of the many educational institutions established and fostered by NU through its LP Ma'arif, NU has fostered around 12,092 starting at the level of Islamic boarding schools, *madrasah*, schools, and universities spread throughout the archipelago. NU is committed to further improving the quality of management of educational institutions and human resources for teaching and educational staff at Ma'arif NU Prison.

Nahdlatul Ulama needs to prioritize education to strengthen national character. It is hoped that the community will also support NU and take an active role in efforts to educate the nation's life. Nahdliyyin, with all the knowledge and strength of hospitality today, really needs his role as the front guard for national harmony, especially to overcome the Covid-19 Pandemic by providing socialization on prevention and other matters.

NU has contributed greatly to the development of democracy and carried out initiatives and real peace actions that are national in Indonesia and international. NU's contribution to the education field is a civil organization with a religious (Islamic) pattern that has no direct structural relationship with the state or government institutions (Hambali, 2018). However, NU existed before this nation became a sovereign state in 1945. NU was founded in 1926. Since its inception, NU has paid earnest attention to education development in Indonesia. That is why, until now NU has assets of thousands of educational institutions, from the most basic level to tertiary institutions. NU is known to have an extensive network of Islamic boarding school educational institutions and a large number of formal educational institution assets. Thus, NU's concrete contribution has undoubtedly helped and lightened the state's task, which if the government fully bore the education sector, would have been overwhelmed and would not have been able to carry it out optimally. In this context, NU, as part of civil society, contributes to the growth and development of a climate of democracy and peace in Indonesia.

NU's empirical contribution to education can at least be observed from the following three facts (Rohmawati & Barizi, 2021): *First*, NU implements an inclusive paradigm. Within Islamic boarding schools or NU educational institutions, cross-ethnic and religious

encounters take the form of student exchanges; visits from/to other religious communities to study Islam at Islamic boarding schools become common. NU has internalized the dictum that the difference is love (*rahmah*), in line with the principle of Unity in Diversity. NU has also gone beyond the discourse of religious pluralism, namely providing opportunities for non-Muslim students to study at NU educational institutions. *Second*, the educational orientation developed by NU has synergy with the government's national education mission. Concerning ideology, for example, Islamic boarding schools and educational institutions within NU do not teach treason/criminal acts that are 'enemies' of the state, such as terrorism. The implementation of educational praxis for NU is very complementary to the vision and mission of the nation's national education, such as strengthening students' character by holding ceremonies every certain day, synergizing the national curriculum with local NU, and so on. *Third*, NU education had produced figures for change in the nation, from before the Indonesian nation became independent until now, such as KH Hasyim Asy'ari's contribution to the history of the struggle for independence, KH Wahid Hasyim, Ki Bagoes Hadikusumo as The Investigative Agency for the Preparatory Work for Indonesian Independence (BPUPKI) members who took part in formulating the state ideology (Pancasila), to Abdurrahman Wahid (Gus Dur) who is widely known not only by the people of Indonesia but also internationally as a driver of the pace of social change and was elected as the 4th President of the Republic of Indonesia. Other figures, from NU education graduates, continue to emerge and become the driving force along with changing times in politics, economics, culture, and education. Therefore, by looking at NU's contribution, it is very appropriate if NU, as the world's largest Islamic mass organization, has proven its contribution to advancing education affairs in Indonesia.

CONCLUSION

Based on the results of an in-depth and systematic study and analysis of the role and concrete contribution of NU University to contemporary education in Indonesia, this research concludes that NU has made a real contribution to the advancement of education in Indonesia, including the development of NU Universities. The original concept of NU education was *Pesantren*, which has now been developed into NU University's realm, prioritizing collaboration, cooperation, and participation. NU Universities in Indonesia have collaborated in further developing the world of higher education at the national and international levels. NU's significant contribution to development in the university field is evident that NU has profound attention to education development in Indonesia. That is why, until now, NU has assets of thousands of educational institutions, from the most basic to the tertiary level. In the context of this research objective, NU, as part of civil society, has been proven to have contributed to the success of the growth and development of the climate for elementary to university in Indonesia.

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PEDOMAN PENULISAN
JURNAL MIMIKRI

- Artikel ditulis dengan bahasa Indonesia dalam bidang kajian yang meliputi; Sosial, Agama dan Kebudayaan;
- Artikel ditulis dengan kaidah tata bahasa dan kosa kata bahasa Indonesia yang baku, baik, dan benar. Hindari penggunaan ungkapan lisan yang tidak sesuai dengan jalur bahasa ilmiah. Agar memfasilitasi para editor penulis diharapkan menggunakan *spelling check*.
- Artikel minimal 3500 kata dan tidak boleh melebihi 8000 kata.

A. Sistematika Penulisan

1. Judul
2. Nama penulis, lembaga penulis, alamat lembaga, dan email
3. Abstrak
4. Kata kunci
5. Pendahuluan (latar belakang, rumusan masalah, tujuan penelitian, kajian pustaka, literatur review (tulisan terkait)
6. Metodologi
7. Pembahasan (temuan dan analisis)
8. Penutup
9. Ucapan terima kasih
10. Daftar Pustaka menggunakan aplikasi Mendeley atau Zatero
11. Lampiran (jika ada)

B. Ketentuan Penulisan

1. Judul
   - Judul ditulis dengan huruf kapital semua dibagian tengah atas pada halaman pertama
   - Judul harus ringkas (6-9 kata). Hindari menggunakan kata seperti analisis, studi, kajian, penelitian, pengaruh, dan lain sebagainya.

- Judul mencerminkan isi artikel. Jangan menggunakan judul yang sulit dipahami;
- Judul menggunakan (Bahasa Indonesia)

2. Nama penulis, lembaga penulis, alamat lembaga, dan email
   - Nama lengkap penulis (tanpa gelar akademik), alamat lembaga,dan alamat email penulis yang tertulis di bawah judul.
   - Penulis yang lebih dari satu orang, menggunakan kata penghubung "dan" bukan "&".

3. Abstrak
   - Abstrak ditulis satu paragraf sebelum isi naskah.
   - Abstrak ditulias dalam bahasa Indonesia.
   - Abstrak mencakup esensi utuh penelitian, metode dan pentingnya temuan, dan saran atau kontribusi tulisan;
   - Abstrak Bahasa Indonesia maksimal 250 kata

4. Kata kunci
   - Kata kunci Bahasa Indonesia (4-5 kata)
   - Kata kunci (keywords) ditulis dengan huruf tebal (*bold* dan *italic*)

5. Pendahuluan
   - Memuat latar belakang, urgensi penelitian, rumusan masalah, tujuan dan manfaat penelitian, kajian pustaka (tulisan terkait).
   - Hindari menggunakan singkatan seperti dll, dst. krn. dsb. dan lain sebagainya.
   - Singkatan institusi dan lain sebagainya hendaknya ditulis lengkap pada pertama munculnya.
   - Jangan menggunakan huruf tebal, huruf yang digarisbawahi, atau huruf dengan tanda yang lain.
   - Kata dalam bahasa lain daripada bahasa yang digunakan dalam artikel dimiringkan.
   - Jangan miringkan kata yang ingin dititikberatkan. Kata yang dititikberatkan ditandai dengan tanda kutipan (") sebelum dan setelah kata atau ungkapan yang ingin dititikberatkan.
   - Kutipan harus jelas di mana awal dan akhirnya. Kutipan diawali dan diakhiri dengan tanda kutipan tunggal („). Kutipan dalam kutipan diawali dan diakhiri dengan tanda kutipan rangkap (").
   - Penulisan acuan menggunakan *innote,* contoh Arifuddin Ismail (2014:88) atau (Arifuddin Ismail, 2014: 99).

6. Metodologi
   ` Memuat berbagai teknik dan strategi yang digunakan dalam penulisan artikel

7. Pembahasan
   - Merupakan inti dari pembahasan yang berusaha menjawab rumusan masalah penelitian yang diangkat dan dianalisis secara deskripsi dan intrepretasi data-data. Pembahasan dilakukan secara mendalam yang didasarkan pada teori-teori yang digunakan.

   - Untuk tabel dan gambar (grafik) sebagai lampiran dicantumkan pada halaman sesudah teks. Sedangkan tabel atau gambar, baik di dalam naskah maupun bukan harus diberi nomor urut.
   - Tabel atau gambar harus disertai judul. Judul tabel diletakkan di atas tabel sedangkan judul gambar diletakkan di bawah gambar.
   - Sumber acuan tabel atau gambar dicantumkan di bawah tabel atau gambar.
   - Garis tabel yang dimunculkan hanya pada bagian *header* dan garis bagian paling bawah tabel sedangkan untuk garis vertikal pemisah kolom tidak dimunculkan.
   - Tabel atau gambar bisa diedit dan dalam tampilan berwarna yang representatif.
   - Ukuran resolusi gambar minimal 300 dpi.
     Contoh Penyajian Tabel:

Tabel 1. Jumlah Penduduk Menurut Agama di Kota Balikpapan

No	Kecamatan	Total	Pemeluk Agama				
			Islam	Kristen	Katholik	Hindu	Budha
1	Balikpapan Barat	88,288	83,030	2,549	777	96	1,836
2	Balikpapan Utara	120,265	109,710	7,376	2,046	350	783
3	Balikpapan Timur	63,653	59,419	3,423	669	61	81
4	Balikpapan Tengah	108,513	93,942	11,164	1,716	243	1,448
5	Balikpapan Selatan	215,265	186,212	20,417	5,070	923	2,634
	Jumlah	595,975	532,313	44,929	10,278	1,673	6,782

Sumber: BPS Kota Balikpapan, 2011

Contoh Penyajian Gambar:

Gambar 1. Masjid Shital Mustaqiem

Sumber: Dokumen Masjid Shital Muataqiem Samarinda, 2012

8. Penutup
   Memuat kesimpulan dari pembahasan penelitian yang telah dilakukan

9. Ucapan terima kasih
   Ucapan terima kasih berisi wujud penghargaan terhadap pihak-pihak yang terlibat dalam penelitian dan penyusunan artikel yang ditujukan kepada siapa saja yang patut diberikan ucapan terima kasih, baik secara lembaga/institusi, pemberi donor ataupun individu.

10. Daftar Pustaka
    Daftar rujukan yang digunakan dalam penulisan artikel minimal 15 (buku, jurnal nasional dan International). Hindari rujukan dari internet yang tidak dapat dipertanggungjawabkan secara ilmiah. Daftar rujukan ditulis sebagai berikut:
    - Nama penulis: nama keluarga dahulu disusul dengan nama pribadi. Kalau tidak ada nama keluarga, nama ditulis seadanya.
    - Tahun terbitan
    - Judul: judul buku ditulis dengan huruf miring. Judul artikel ditulis di antara tanda kutip („) disusul dengan koma dan tidak memakai huruf miring. Jurnal atau majalah atau buku dari mana artikel dirujuk ditulis dengan huruf miring.
    - Informasi tentang tempat dan nama penerbit.
    - Setiap rujukan berakhir dengan titik (.).
    - Menggunakan aplikasi Mendeley atau Zatero

    Contoh buku:
    Wahid, Abdurrahman. 2006. I*slamku Islam Anda Islam Kita. Agama Masyarakat Negara Demokrasi*. Jakarta: The Wahid Institute.

    Contoh artikel:
    Budiman, Manneke. 2011. „Ethnicity and the performance of identity‟, Wacana 13/2.
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C. Pengiriman Artikel

- Artikel dikirimkan sebanyak 2 rangkap dan *softcopy* berupa file. File bisadikirim melalui link OJS **;Mimikri.**
- Artikel yang dikirim **wajib** dilampiri biodata ringkas dan surat peryataan keaslian tulisan.
- Penulis yang menyerahkan artikelnya harus menjamin bahwa naskah yang diajukan tidak melanggar hak cipta, belum dipublikasikan atau telah diterima untuk dipublikasi oleh jurnal lainnya.
- Kepastian naskah dimuat atau tidak, akan diberitahukan secara tertulis. Artikel yang tidak dimuat   tidak   akan dikembalikan.

Makassar, 17 Januari 2022
Pemimpin Redaksi

Nasrun Karami Alboneh