

NAHDLATUL ULAMA AND IT'S ROLE IN THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION IN CENTRAL TAPANULI

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ABSTRACT

Branch Manager of Central Tapanuli Nahdlatul Ulama's Maarif Education Board (PC LP Ma'arif) develop professional skills-based life skills according to the needs, abilities, interests and talents of learners. Nahdlatul Ulama of Central Tapanuli generated an innovative finding in Islamic Religious Education learning management, namely the process management of interactive social learning which cover a dynamic system with community environment as a system of social environment as well as a laboratory of Islamic religious education. Based on the field findings was suggested in the development of Islamic religious education as follows: (1) Central Tapanuli Nahdlatul Ulama branch executive can improve public education about policies, programs, budgets, systems approach, and monitoring, (2) Ministry of Religious Affairs of the Republic of Indonesia, particularly the Directorate of Education On Madrassa can increase the procurement of facilities and infrastructure, textbooks, adequate library, equipment, and instructional media, (3) To improve the knowledge of the religious idea of Aswaja NU's education as a religious faith in the social struggle according better social conditions in Central Tapanuli.

Keywords: learning, development, Islam, organization.

INTRODUCTION:

History of Nahdlatul Ulama (NU) as a long history of movement of Muslims in Indonesia which involves the process of institutionalization of education as an important part of it. Education, for leaders and members of NU is the most strategic agency to embody the spirit of "*al-muḥāfaẓah al-Qadim al-Salih wa al-akhẓu bi al-Jadid al-aṣlah*" (preserve it past the good and implement new and better). Through education, the treasures, religious affinity and strengthening the people could be done continuously from generation to generation (Salim, 2003).

As a socio-religious organization that handles many fields, NU has several agencies that deal with various problems. One of them is Maarif Education Board which serving in education field. In 1936 (1356 H¹), NU's educational commission succeeded to arrange regulation about NU's Madrassas Structure that should be done after it had already been approved (Hasbullah, 1999).

The education units of Central Tapanuli NU are still not optimally managed according to the modern organizational perspectives. For that reason in today's competitive era, NU Central Tapanuli realized that the demand to develop a more organized education quality to be a certainty.

Among the problems faced by the Nahdlatul Ulama of Central Tapanuli in efforts to develop Islamic Religious Education (IRE) in formal education is still in its weak capacity of madrasa² / school management theory and practice from most NU's Madrasa / School Principals; and still lack the ability to formulate strategic policy to achieve the standard of content, process, educators and education personnel, and evaluation in the development of IRE.

The phenomenon of the problems of Islamic religious education above in accordance with what is described by (Daulay, 2004), that the implementation of religious education is very complex, involving various aspects, because of the success is also related to various aspects, such as students, teachers, curriculum, management, methods, evaluations and so forth. To enhance the effectivity of it's implementation needs any evaluations to these aspects.

Research on the development of Islamic Religious Education at the Central Tapanuli NU is very necessary because although NU in Central Tapanuli Regency as an isolated area, but Central Tapanuli Nahdlatul Ulama Branch Executive (PCNU) able to achieve the development of IRE and their educational institutions most nearly equal to Nahdlatul Ulama Branch Executive Padang Sidempuan as the biggest Nahdlatul Ulama Branch Executive in North Sumatra. Moreover, in the history of NU in North Sumatra, Sibolga-Central Tapanuli is the second NU spreading areas after the beginning from Padang Sidempuan.

RESEARCH FOCUS:

This study focused on the problem: (1) How Islamic education development policy is implemented by the Central Tapanuli Nahdlatul Ulama Branch Executive? (2) What is the role of Central Tapanuli Nahdlatul Ulama branch executive in the development of Islamic religious education which includes various components such as educators, students, curriculum, interest, and the learning management? (3) What is the role of Central Tapanuli NU Maarif Education Board (LP Maarif NU) in the development of Islamic religious education within the framework of organizational behavior?, which includes: consolidation of organizational and institutional patterns of education, increase religious awareness through formal education, development of Ahlussunnah wal Jama'ah educational institutions. (4) What are the factors supporting and inhibiting the Nahdlatul Ulama and its role in the development of Islamic religious education in Central Tapanuli regency?

STUDIES/LITERATURE:

NU movement history is actually a history of archipelago Islamic education. The NU organization tree is very lush by educational institutions such as schools, taklim majelis, diniyah, and madrasahs / schools and colleges; and supported strongly by many Nahdliyin³ roots in the community. Actually, rather than its *jamiyat* (organization), NU *jamaat* (pilgrim) was first born. Meanwhile, Nahdliyah Jamaat have *khidmat al-ummat* tradition through various channels. Therefore, the organization is a phase of formalization of archipelago Muslim cultural that was built on the basis of Ahlus-Sunnah wal-Jama'ah (Thoah, Arifin, Syukur, Arifin, & Mufti, 2006).

NU as one of the locomotives of educational reform in Indonesia. Its role is a set of expected behaviors in accordance with the person's social position given either formally or informally. NU ulama further develop aswaja understanding, not only compile the scientific frame as religious teachings, but also to formulate practical attitude from a religious perspective (Anoname, 2002). Based on this view, they formulate the

¹ H abbreviation from *Hijriyat* calendar = Islamic lunar system calendar

² madrasa = Islamic school in Indonesia

³ Nahdliyin = members of Nahdlatul Ulama

behavior of Muslims formed by four aswaja principles that characterize NU, both as a *jamiyat* and as a *jamaat*, as follows:

First, tawasuth and *i'tidal* (moderate and justice) with the core which upholds on the principle of life must be fair and straight in the middle of a life together.

Second, tasamuh (tolerant). This tasamuh attitude means providing place and equal opportunities to everyone regardless of any background.

Third, tawazun (balanced). Balancing attitude in social works / charity activities (*khidmad*). Harmonizing the dedication to Allah and the dedication to human beings and the environment. Harmonizing the interests of past, present, and future.

Fourth, commanding the good and forbidding the evil. Always have a sense of involvement and responsibility to encourage good deeds, useful, and beneficial to the common life and reject and prevent all the things that can plunge and lowered values of life.

Based on Chapter I of the General Provisions, Section 1 in (The Indonesian Government Regulation No. 55, 2007) on Religious Education and Religiousity Education, the religious education can be described as an education that provides knowledge, forming attitudes, personality, and skills of learners in practicing religion carried out at least through the subjects / courses in all lines, level and type of education.

Chapter II on religious education, article 2, paragraph (1) described religious education has a function to make realize the Indonesian as a human being who has faith and fear on God Almighty and noble and capable of maintaining peace and harmony and the inter relationship among religious believers; (2) Religious education aims to develop the capacity of students to understand, appreciate and practice the values that harmonize religion mastery in science, technology and art, Article 5, paragraph (1) Curriculum religious education conducted in accordance with the National Standards; (2) Religious education is taught according to the stage of psychological development of learners; (3) Religious education encourages students to obey the teachings of his religion in everyday life and make religion as the foundation of ethics and morality in private life, family, community, nation, and state; (4) Religious education embodying the harmony and respect one another among the religions followers from the different religions; (5) Religious education develops a mental attitude of learners to act and behave honest, trustworthy, disciplined, hard-working, independent, confident, competitive, cooperative, sincere and responsible; (6) Religious education fosters critical attitude, innovative, and dynamic, so that it becomes the driving factor behind learner's competence in the area of science, technology, art, and / or sports; (7) Religious education is held in an interactive, inspiring, fun, challenging, encouraging creativity and independence, as well as the motivation for a successful life.

RELEVANT RESEARCH ACCOMPLISHED:

The previous research conducted by (Sobandi, 2011) in research on *The Development of Islamic Religious Education in Public Higher Education Case Study in Bandung Institute for Teachers Training and Education Year 1966-1999* concludes that there are external and internal support to the success of IRE in Bandung Institute for Teachers Training and Education.

(Ghazali, 2012) in research on *Islamic Religious Education Perspective for Religious Harmony (Study on Islamic Religious Education Curriculum Matter In State Senior High School)* concluded that IRE-minded religious harmony has three orientations, namely: (1) self-orientation through understanding of the students; (2) the orientation of the school through the curriculum contain, syllabus and teaching materials; and (3) social orientation, namely an atmosphere where students can experience firsthand the diverse religious life.

RESEARCH METHODS AND DATA ANALYSIS:

This research method is qualitative research. *The qualitative research can reveal the real events in the field, can reveal hidden values, are more sensitive to information that is descriptive as well as trying to maintain the integrity of the object under study.*"(Strauss & Corbin, 1997).

The respondents interviewed amounted to 26 people, consisting of Member of Advisory Board (*Mustasyar*), Secretary of Islamic Rule Board (*Katib Syuriah*), Chief and Secretary of Executive Board (*Tanfidziyah*), Chief of Central Tapanuli Nahdlatul Ulama Maarif Education Board, the Head of Organization Development Department and 1 person of low level manager of Central Tapanuli Nahdlatul Ulama Maarif Education Board, 7 principals of NU's madrassas and schools, 10 teachers of NU's madrassas and schools, and 2 NU's elders members in Central Tapanuli who are to be respondents in this research.

Collecting data and information through observation activities in the field followed by interviews and studies conducted on Central Tapanuli Nahdlatul Ulama documents in the secretariat office of Central Tapanuli Nahdlatul Ulama Branch Executive and Central Tapanuli Nahdlatul Ulama Maarif Education Board.

In this research, 7 (seven) NU's madrassas and schools in Central Tapanuli are taken as sample:

1. NU's Sibabangun Bintang Sembilan Private Yuniior High Madrassa (*Madrassa Tsanawiyah*).
2. NU's Pandan Mu'allimin Private Elementary Madrassa (*Madrassa Ibtidaiyah*).
3. NU's Pasar Sorkam Private Elementary Madrassa (*Madrassa Ibtidaiyah*).
4. NU's Pasar Sorkam Yuniior High School.
5. NU's Pasar Sorkam Senior High School.
6. NU's Sorkam Kanan Private Elementary Madrassa (*Madrassa Ibtidaiyah*).
7. NU's Sorkam Kanan Private Yuniior High Madrassa (*Madrassa Tsanawiyah*).

The 7 NU's madrassas and schools were taken as samples because they represent geographical distribution, ie in the west, central, and eastern districts of Tapanuli Tengah area that extend from West to East and the area itself is wide. In addition, these 7 NU's madrassas and schools represent the scattered quality of education that it could be shown from the differencies accreditation status from these are madrassas / schools ie with status accreditation A (excellent), B (good), and C (enough).

The study was conducted from May 25th, 2015 to August 11th, 2016. The data collection steps used in this study as follows: (1) develop general questions about the topic, namely by using interview techniques. The data obtained by using interview guidelines are descriptive, (2) collecting data by observing infrastructure, teaching preparation, learning media and learning resources, teaching strategies, and teaching and learning activities of Islamic religious education; pictures / photos (Walgito, 2001), and documents studies on the Decree, Central Tapanuli Nahdlatul Ulama Branch Executive Bureaucracy, meeting minutes, work agenda, regulations / legislation, etc. relating to the development of Islamic religious education to gain a more perfect understanding (Arikunto, 2007), (3) modify, revise, and develop questions when questions are collected, (4) develop adequate information.

After data is collected, then these data are processed (data processing). According to (Sukmadinata, 2007), in qualitative research, data processing is the presentation of data that has been analyzed by using activity analysis, that is filtered (only taken essential or important only), grouped (searched equation and difference), connected and combined one with another in order to know deeply about the role of Nahdlatul Ulama in the development of Islamic religious education.

The justification regarding the development of Islamic Religious Education in Central Tapanuli postscript done by Nahdlatul Ulama as a social organization based on Islam in Indonesia, such as al-Washliyah, Muhammadiyah, Persatuan Islam, Syarikat Islam, Nahdlatul Wathan, al-Ittihadiyah Islamiyah, and so on. Then, in this qualitative research, the data analysis and the discussion of the research results certainly are partially subjective from the perspective of the Ahlus-Sunnah wal-Jama'ah religious understanding, but for others, especially in the form of data analysis and discussion of the research results on the materials and methodologies that are scholarly / scientific necessarily the truth from the perspective of science it is objective.

FINDINGS:

In order to support the achievement of organizational goals through the implementation of its programs and the purpose of enhancing the role, social responsibility, and the wealth of Central Tapanuli NU members, Central Tapanuli Nahdlatul Ulama Branch Executive prioritize education for the development of the organization. Central Tapanuli Nahdlatul Ulama Branch Executive believes that through education, treasures and religious understanding of Ahlus-Sunnah wal Jama'ah (Aswaja) and strengthening efforts to Nahdliyin members in Central Tapanuli can be done continuously from generation to generation.

Central Tapanuli Nahdlatul Ulama Branch Executive develop the education as strategic sector because: (1) NU's Madrassas and Schools are potential institutions for cadrerization, (2) the application of operational license for NU's Madrassas and Schools in Central Tapanuli is easy for NU because they already has the Decree of the Minister of Justice and Human Rights of the Republic of Indonesia No. AHU-0007505.AH.01.04 2015 on Approval of Legal Body Establishment of Central Tapanuli Nahdlatul Ulama Maarif Education Board, (3) construction of the building or a new class of madrassas and schools is the responsibility of the government through the provision projects of government grants to both public and private educational institutions. Thus, Central Tapanuli Nahdlatul Ulama Branch Executive simply provide landscape for construction of the madrassa and school building, which ever for its development fund will be assisted by the government, (4) Education services user are always available and growing, namely by increasing the number of school ages children, (5) NU's Madrassa and school is able to contribute funds

for the organization, (6) With the opening of NU's new madrassas and schools in Central Tapanuli, creating jobs for Nahdliyin who work as educators and education personnel.

Nahdlatul Ulama contributions in the development of Islamic Religious Education in Central Tapanuli is quite large which can be seen from the percentage of students (22%) in Central Tapanuli NU's Madrassas Ibtidaiyah and Tsanawiyah. The data was cited in 2015 from Islamic Education Section official Madrasah document at Ministry Of Religious Affair Central Tapanuli Regency Office. The high interest of the community to send their children to NU's Madrassas Ibtidaiyah and Tsanawiyah indicate that Central Tapanuli NU can respond to the needs of the people there for the quality of Islamic Religious Education.

Nahdlatul Ulama Contributions in the development of Islamic Education in Central Tapanuli including through:

1. Central Tapanuli Nahdlatul Ulama Maarif Education Board give instructions to the Principals of NU's madrassas and schools in order to give a mandate to their students who excel in the field of the Qur'an to open the *Bait* (House) of the Qur'an for the people in the environment around them, so as to reduce the number of community members who are blind Quranic script. This information was received from Secretary (*Katib*), B. H. Siregar at Central Tapanuli Nahdlatul Ulama Branch Executive Office on December 1st, 2016.
2. Central Tapanuli Nahdlatul Ulama Maarif Education Board give instructions to the Principals of NU's madrassas and schools in order to give a mandate to their students who excel in Islamic Jurisprudence / Worship to participate as a team *Bilal / Rubiah*⁴ in the implementation sacril bathing for *mayyit* or assist / to be *zakat* comittee when collecting and distributing *Zakat Fitrah* in Ramadan in their communities. Assignment to these students is a form of Islamic Religious Education development that touches cognitive, affective, and psychomotor as well through practical activities / exercise science and interact directly with the public as part of the real life of students everyday. This information was received from the Head of Organization Development Department, A. S. Hutagalung at Central Tapanuli NU Maarif Education Board Office on December 14th, 2016.
3. Establish madrassas / schools NU in Central Tapanuli as places for the development of Islamic Religious Education and cadrerization. This information was found from the Document of 2013-2018 Khidmat Period Work Program at Central Tapanuli Nahdlatul Ulama Branch Executive Office.

The success of Central Tapanuli Nahdlatul Ulama in the development of Islamic Religious Education is shown by the success in founding the process management of interactive social learning which is an innovation in efforts to develop Islamic Religious Education, namely the management of the Islamic Religious Education learning process in Central Tapanuli NU's Madrassas and Schools which includes a dynamic system with the learning culture in it, the availability of sufficient resources, society environment as a social system environment as well as a laboratory of Islamic Religious Education, and the teachers are professionals with various procedures therein are used in assimilate, internalize, use, and create an enabled, creative, effective, and fun learning to achieve the goal of Islamic Religious Education effectively.

Central Tapanuli Nahdlatul Ulama Branch Executive's Policy and Role in the Development of Islamic Religious Education:

Central Tapanuli Nahdlatul Ulama Branch Executive's Policy and Role in the development of Islamic Religious Education include:

Development Policy of Educators Aspect:

Recruiting teachers who master a variety of Islamic Religious Education learning perspectives and strategies at NU's Madrassa and School. I. Sihombing, also served as Head of Islamic Religious Education Study Program at Central Tapanuli Pandan Bahriyatul Ulum Islamic Religious College (STAI) 2014-2018 Academic Year which generates Islamic Religious Education professional teachers in Central Tapanuli. He played a role in recommending Islamic Religious Education Teachers who are able to teach effectively to be employed in NU's Madrassas and Schools.

Islamic Religious Education Teachers at NU's madrassas and schools are implementing the IRE learning with system approach and teaching in accordance with lesson plans that have been drawn. The lesson plans includes learning domain / gradation which includes attitudes, knowledge, and skills are translated into its basic competencies, until the establishment of its competence achievement indicators. The lesson plans also contain Objectives Learning, Learning Materials, Methods / Learning Strategies, Media / Tools of Learning, Learning

⁴ *Bilal* = men who has duty as clerk in sacril bathing for the died man (*mayyit*) & *Rubiah* = women who has duty as clerk in sacril bathing for the died woman (*mayyit*)

Resources, and its Learning Steps. This information was found from the Document of NU's Sibabangun Bintang Sembilan Yuniior High Madrassa (*Madrassa Tsanawiyah*).

Development Policy of Students Aspect:

In educational practice, Central Tapanuli Nahdlatul Ulama Branch Executive's put Students as the subject of knowledge seeker and forming theirselves, through the development entire of their intelegencies, while teachers have more responsibility as educators who are responsible to the development of the child's personality, not just as teachers of subjects. (Wahid, 1984) wrote, education is an attempt to facilitate children to be themselves who will live and build a future society in civil society life diversity. Therefore, the national education system should be operating to strengthen the education of democracy, giving recognition to multiculturalism, facing local education, and removing the dichotomy between religion and public education.

Development Policy of Curriculum Aspect:

Islamic Religious Education as one of the subjects in public schools, including public schools managed by Central Tapanuli Nahdlatul Ulama Branch Executive, whose contents contain the teachings of Islam and the value system of life and behavior of Islamic life, pursued through the development IRE model which can lead selection, decision, and the development of learners life. Educators developed an educational process geared to equip students with the knowledge, understanding, appreciation, and the practice of Islamic teachings. For Central Tapanuli Nahdlatul Ulama Branch Executive, IRE learning should be able to put the teachings of Islam as an object of study who see Islam as a system of values and moral system that is not only known and understood, but also perceived and used as guidance real behavior in student's life.

Policy Development of Educational Objectives Aspect:

Religious education aims to develop the capacity of students to understand, appreciate and practice the values that harmonize religion mastery in science, technology and art.

Learning planning is an integral part of the professional work process as an educator in NU's Madrassa and School of Central Tapanuli, and not only meant as a complement to the administration. The planning was prepared as a guideline for the learning implementation in accordance with the goals and objectives will be achieved. In the plan learning activities, educators here determine the learning objectives to be achieved through the learning process. (Dahar, 2006) have defined, lesson planning is the process of making a rational decision about how to achieve the goals and specific learning goals in the form of changes in the behavior of students who desired after learning through a variety of efforts. Here means teachers realize planning with making the Learning Programme Plan.

Islamic Education in NU's Sibabangun Bintang Sembilan Yuniior High Madrassa (*Madrassa Tsanawiyah*) interlinked with other subjects. In this madrassa religious education is integrated and synchronized with non-religious education. Religious education here does not stand alone, but walking alongside and cooperate with non-religious educational programs, so there is relevance to the social changes taking place in society.

Development Policy of Islamic Religious Education Learning Management Aspect in Central Tapanuli Nahdlatul Ulama Environment:

Islamic Religious Education learning system approach is a collection of many components that integrate with each other, to work cooperatively with each other and influence each other in order to realize the generations of faith and piety (Syah, 2007). From some of the components, teachers are the most important component in learning, because the teachers manage and drive the other components. IRE teachers at Central Tapanuli NU's madrassas and schools through behaviors, values, and their skill greatly affect to student learning activities. They did student centered learning.

Problems of Islamic Religious Education in Central Tapanuli Nahdlatul Ulama Environment as follows:

First, in many NU's Central Tapanuli Schools / Madrassas, Islamic Religious Education in that the material consists of religious knowledge such as monotheism / Aqeedah, Fiqh, Qur'an, worship, and morals are still not truly aim to produce students who have religiosity spirit that have been seen from their strong faith, compliance in conducting worship, noble moral, high social concern, and likes to read the Qur'an. This religious attitude then became the basis for a variety of activities in the social, economic, cultural, etc. Here, as well as (Irawan, 1996) described, Islamic education shifted into teaching, so that religion is only a matter of reading, memorization, and not become deeds and personality. This religious attitudes that contains the vulnerability and weakness in the face of challenges in the field of culture such as Western culture which secular patterned and hedonistic.

Second, the absence of a clear policy from the policy makers in Islamic Religious Education, in this case of Central Tapanuli Nahdlatul Ulama Maarif Education Board, especially about the religious education learning management in their environment.

Third, they still lack the necessary facility and infrastructure to conduct Islamic Religious Education, as a result of Central Tapanuli Regency Government policy that has not supported yet to the implementation of religious education.

Role of Central Tapanuli Nahdlatul Ulama Maarif Education Board in the Development of Islamic Religious Education:

The Islamic Religious Education development effort by the Central Tapanuli Nahdlatul Ulama Maarif Education Board 2015-2020 Period is the behavior of individuals in Central Tapanuli Nahdlatul Ulama Maarif Education Board to organize, manage, and develop optimally formal educational institutions according all of government in educational field, like Government Regulation Number 19 Year 2005 about Educational National Standard, Government Regulation Number 55 Year 2007 about Religious Education and Religiosity Education, and the implementation of School Based Management covering:

Central Tapanuli Nahdlatul Ulama Maarif Education Board Organization Consolidation and Educational Institutions Pattern:

Organizational consolidation and educational institutions pattern between the Central Tapanuli Nahdlatul Ulama Maarif Education Board with the organizers of the educational unit under the auspices of their supporting.

Khaira Ummah Mabadi pointed out that socialization was started by the Central Tapanuli Nahdlatul Ulama Branch Executive officials and from NU members themselves. This *Khaira Ummah Mabadi* movement is first directed to the Central Tapanuli NU internal consolidation itself by emphasizing two aspects, namely: organization governance development and socio-economic forces development (Azis, 2007).

Central Tapanuli Nahdlatul Ulama Branch Executive do *bahs al-masa'il diniyah*⁵ at branch level with thematic (*maudlu'iyah*) or casuistic (*waqi'iyah*) material by proposing a problem first both from the Branch Executive, Board Assembly Deputy Branch, Branch Managers, and the Lowest Administrators according to their respective areas or equal to the branch. Conduct and encourage continuing critical studies of religious teachings understanding and Islamic Thought was generated by *madzhabul arba'ah*⁶ founders and their followers and others as well as had written by (Effendi, 2010).

A. S. Hutagalung, who served as Head of Private NU's Sibabangun Bintang Sembilan Junior High Madrasa, he gave an example how to apply the model of character education in his madrasa as part of the development of IRE in NU's Central Tapanuli Schools / Madrasahs. Character education model here emphasizes: (1) internal motivation fostering to be a competitive and resilient personal through the Performing Arts, Pagar Nusa Karate, Nasyid, Drum Band, Football, Scouting, and Nature Lovers, (2) Scientific guidance through Islamic Classical Study, Local Study, and Preaching Friday Practice on Friday Safari activity, (3) Development of skills to grow and develop a spirit of entrepreneurship and self-reliance through Catfish Aquaculture, Livestock Goat In the village Anggoli, Barber Skill, Dressmaking, and Self Development activities, (4) Provision of good judgment and rewards to build excellent character, including through the activities of the Bintang Sembilan Medal Embedding conducted by the Chief of Lumut Sector Police.

Improvement of Religious Awareness Through Formal Education Line:

According to A. S. Hutagalung as Head of Organizational Development at Central Tapanuli Nahdlatul Ulama Maarif Education Board, Islamic Religious Education in Central Tapanuli NU's Madrasa / School, not only emphasizes the cognitive aspect but also with affective and psychomotor aspects.

S. B. Hutabarat won the Islamic Education Appreciation Award in 2015 as the first champion of IRE Teacher on Junior High School category on national level through his writings on the development of NU's IRE learning in Central Tapanuli. He is the Chairman of the Human Resources Development at Central Tapanuli Nahdlatul Ulama Maarif Education Board and principal of Central Tapanuli Tukka 3 Public Junior High School looks how to develop IRE in schools both quantitatively and qualitatively into school culture and it is positioned as a foothold values, spirit, attitude, behavior for school actors such as principals, teachers, administrators, parents, and students themselves.

Educational Institutions Development of Ahlussunnah Wal Jama'ah Learning in Central Tapanuli:

NU's Madrasa or School in Central Tapanuli is an educational unit in formal education. While *Ahlussunnah Wal Jama'ah* (Aswaja) conceptually, contextually and comprehensively can be translated as a religious faith in the social struggle based on the principle *tawasuth*, *tawazun*, *i'tidal*, and *tasamuh*⁷. According to this view, the Board of Nahdlatul Ulama leaders formulate behavior of Muslims that was formed by the four Aswaja principles that characterize NU in Central Tapanuli (Anoname, 2002).

⁵ *bahs al-masa'il diniyah* = the discussion and assessment forum to seek the exactly solution for daily religiosity problematics.

⁶ *madzhabul arba'ah* = the major Islamic Law streams

⁷ *tawasuth* = moderate, *i'tidal* = justice, and *tasamuh* = tolerant

Supporting and Inhibiting Factors Role of Central Tapanuli Nahdlatul Ulama in the Development of Islamic Religious Education:

Supporting Factor:

At least there are three major contributing factors that facilitate role Central Tapanuli Nahdlatul Ulama Branch Executive in the development of IRE, namely:

First, *baḥs al-masa'il* activities play an important role in the development of Islamic Religious Education as a strategic path to overcoming religious and social issues that are found in people's lives in Central Tapanuli.

Second, the presence of cultural heritage in the development of IRE in Central Tapanuli NU's Madrassas in play a role as educational institutions which maintain continuity of the traditional Islamic educational institutions, but at the same time opening up for social change and development communities.

Third, the presence of Muslim figures among Central Tapanuli Nahdliyin which plays a role not only as a religious leader and education, but also community leaders.

Obstacles Factor:

Obstacles faced by Central Tapanuli Nahdlatul Ulama Branch Executive and Central Tapanuli Nahdlatul Ulama Maarif Education Board in the Development of Islamic Religious Education include:

1. Lack of awareness of parents towards Islamic Religious Education for children.
2. The majority of parents prefer public education rather than Islamic Religious Education.
3. Lack of accessibility of agencies dealing with Islamic Religious Education for the community.

Other inhibiting factors in the development of IRE in the environment of Central Tapanuli Nahdlatul Ulama Maarif Education Board is the lack of mutual relationship between NU's education units one another so they have not made yet a unity integrated system.

The main obstacle is perceived by Principal of NU's Pasar Sorkam Elementary Islamic Madrasa (MIS), Nelpiani for the development of IRE in her madrasa is the lack of infrastructure and inadequate building. She sends a proposal of aid to Central Tapanuli Regency Government, Ministry of Religious Affairs Office of the Central Tapanuli, and the Office of Religious Affairs of North Sumatra Province to overcome the obstacle. This information was received from Nelpiani on Mei 26th, 2016.

DISCUSSION OF RESULTS:

Nahdlatul Ulama Central Tapanuli and their Role in the Field Propagation and Education in Organizational Behavior Perspective:

The personnels who sit in the Central Tapanuli Nahdlatul Ulama Branch Executive management think analytically and conceptually. They think analytically to break down any problems that arise in its components - and then they analyze the components, and find the right solution. They also think conceptually with regard to all the tasks that exist in abstraction and connect them with other tasks, although there are many among the personnels Central Tapanuli Nahdlatul Ulama Branch Executive still have low education level, then think about the specific tasks in relation to it's implications in the wider area is still a very difficult thing. However, with the present of the good cooperation among the personnels, they are able to work well enough towards achieving the objectives of NU Central Tapanuli, either as a whole, as well as toward the individual specific goals like that had been explained by (Winardi, 2015).

Interactive Social Learning Process Management:

Islamic Religious Education Learning management in Central Tapanuli NU's Madrassas and Schools using thematic pattern that is aligned with the pattern of children psychological development. Central Tapanuli NU's Madrasa and School sought to integrate subjects, for example: education religious materials such *aqidah-akhlaq*, *fiqh-ibadat*, and *Qur'an - Hadith* are taught integratedly with other education material.

Learning management at NU's Sibabangun Bintang Sembilan Yuniior High Madrasa is an interactive social process system management that is focused on an attempt to determine the factors that contribute to effective learning, to understand the dynamics of the these factors operation and set with a view to achieve the desired learning effectiveness. The interactive social process system management was developed from learning process management concept by (Pareek, 1996). The various elements involved in the learning process here is:

1. Central Tapanuli NU's Madrasa and School as the educational unit has its own culture and dynamics of which is intended as a foundation to increase the learners ability to learn on their own. The people involved - who study, who facilitates, study groups, organizations, and educational institutions - all of them played important roles. Learning management is a dynamic process. The main function of this system maximizes motivation to learn by creating a culture and an atmosphere that brings the motivation.

S. B. Hutabarat, Head of Human Resources Development of Central Tapanuli Nahdlatul Ulama Maarif

Education Board. He ever won the Islamic Education Appreciation Award in 2015 as the first national champion to see how a school culture that includes foothold values, spirit, attitude, behavior for principals, teachers, administrators, parents, students, and the community around the school can be generated from the development of IRE in school.

Central Tapanuli Nahdlatul Ulama Branch Executive give attention to what important values prevailing in society. The process of self "awareness" have been done by Central Tapanuli Nahdlatul Ulama Branch Executive at the community level bringing attention to the problems of this value.

(Muhaimin, 2009) cited Deal & Peterson, school culture is a whole psychological experience of the learners who absorbed while in the school environment. Daily psychological response of students to things like the teachers ways and other school personnels act and behave, the implementation of school policy, school shop conditions and services, structuring the beauty, cleanliness and comfort of the school environment, are all shaping the culture of the school.

2. The system of social environment is the intricacies of the implementation *Fardlu Kifayah*⁸ for example or other worship related to the community aspects, such as opening a Qur'an House as a place to learn how to read the Qur'an for the people who are still Qur'an illiterate, became a *Bilal / Rubiah* member when there are people in their community who died, and became *Amil Zakat Fitrah* which means all the learning activities of students outside school hours can help mastering the Islamic Religious lessons, the strengthening of faith, noble morality, hard work, and growing tolerance in self-learners. The direct practice methods in the centre of the society religiosity life can help mastery of the various aspects of IRE lessons by learners, in addition to the community also benefited greatly from the activities of preaching and education. The main function of this system is to help assimilate and establish mastery of subjects in the IRE group through practice and application. IRE development in NU's madrassas and schools in Central Tapanuli strived to develop education programs based on life skills that had been stressed by (Muhaimin, Pendidikan Kecakapan Hidup (Life Skill) dalam Perspektif Islam, 2002). Sibabangun Bintang Sembilan Yuniior High Madrassa is NU's Madrassa as a pilot project or pioneer for the entire NU's Madrassas / Schools in Central Tapanuli oriented to the future which is to educate students to have the knowledge and skills that will foster character which faithful and devoted, akhlaqul karimah, healthy, knowledgeable, capable, creative / productive, independent, responsible, and democratic in accordance with national education goals.
4. Teacher is certainly an important person in this whole cycle. He became a role model for the students in terms of knowledge in the field of Islamic Religion and their worship, behavior, values, and skills. Teachers are attempting actively to influence their students in order to learn effectively (Pareek, 1996). Teachers in Central Tapanuli NU's Madrassa and School has a very important role in improving the spiritual and religious mental which exist on students personality.
5. The last element but it is definitely the most important element is that the students themselves. Students who are in Central Tapanuli NU's Madrassa and School who already have a learning culture, the availability of adequate facilities, community environment that supports the development of IRE, and teachers who have personal competence, pedagogical, social, and professional who is able to educate learners in creativity and their daily lives, then they will be able to follow the learning process of IRE in a dynamic system with various procedures therein are used in assimilate, internalize, use, and create Active, Creative, Effective, and Fun Learning. Therefore, the system as a whole can be called a system of interactive social process. Figure 1 shows an interactive social learning process management and the relationship between the four elements.

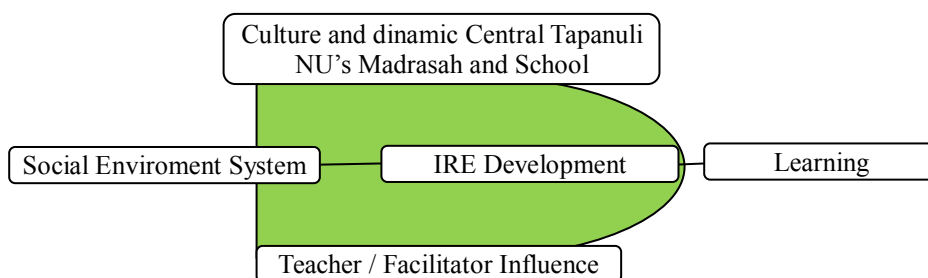


Figure 1. Interactive Social Learning Process Management

⁸ *Fardlu Kifayah* = the worship that was obligated upon all of the Muslim in one area, but if the worship had been done although just by a part of Muslim in there, so all of the Muslim in that area are freed from the obligation.

Problems of Islamic Religious Education in Central Tapanuli Nahdlatul Ulama Environment as follows:

First, in many NU's Central Tapanuli Schools / Madrassas, Islamic Religious Education in that the material consists of religious knowledge such as monotheism / Aqedah, Fiqh, Qur'an, worship, and morals are still not truly aim to produce students who have religiousity spirit that have been seen from their strong faith, compliance in conducting worship, noble moral, high social concern, and likes to read the Qur'an. This religious attitude then became the basis for a variety of activities in the social, economic, cultural, etc. Here, as well as (Irawan, 1996) described, Islamic education shifted into teaching, so that religion is only a matter of reading, memorization, and not become deeds and personality. This religious attitudes that contains the vulnerability and weakness in the face of challenges in the field of culture such as Western culture which secular patterned and hedonistic.

Second, the absence of a clear policy from the policy makers in Islamic Religious Education, in this case of Central Tapanuli Nahdlatul Ulama Maarif Education Board, especially about the religious education learning management in their environment. *Third*, they still lack the necessary facility and infrastructure to conduct Islamic Religious Education, as a result of Central Tapanuli Regency Government policy that has not supported yet to the implementation of religious education.

CONCLUSION:

Based on the discussion above, it can be inferred as follows:

Nahdlatul Ulama Branch Executive Central Tapanuli Policy in the development of Islamic Religious Education which includes:

- a. Recruitment of teachers who master a variety of IRE perspectives and learning strategies in NU's madrasa and school.
- b. Placement of learners as a seeker of knowledge and forming the subject itself, through the development of their whole intelligents.
- c. Development of curriculum contains the teachings of Islam and the value system of life and behavior of Islamic life through IRE models that can guide the choice, decision, and the development of learners life.
- d. Developing the ability of learners to understand, appreciate and practice the religion values that harmonize mastery in science, technology, and art.
- e. IRE learning management application to its components that integrate with each other, to work cooperatively with each other and influence each other in order to realize the generations of faith and piety.

Mabadi Khaira Ummah Movement was directed toward internal Central Tapanuli NU consolidation which priority to two aspects, namely: organization governance development and socioeconomic forces development. Nahdlatul Ulama Central Tapanuli introduce finding innovative in Islamic Religious Education learning management, namely the process management of interactive social learning which is the learning process management of the Islamic Religious Education in Central Tapanuli NU's Madrasa and School which includes a dynamic system with the learning culture in it, the availability of adequate facilities, community environment as a social environment system as well as a laboratory of Islamic Religious Education, and the teachers are professionals with various procedures therein are used in assimilate, internalize, use, and create Active, Creative, Effective, and Fun Learning to achieve the goal of Islamic Religious Education effectively.

The role of Central Tapanuli Nahdlatul Ulama Maarif Education Board in the development of Islamic Religious Education which includes:

- a. NU's school / madrasa makes Mabadi Khaira Ummah, namely mutual cooperation, and *istiqamah*⁹, and willing to work hard, upholding the values of work charity and achievements as part of the worship of God.
- b. The increase in religious awareness through formal education that not only emphasizes the cognitive aspect but also with affective and psychomotor aspects.
- c. Establishment of NU's madrassas and schools and IRE development therein are directed to build strong character and to generate qualified cadres.

The application of the character education model in Central Tapanuli NU's madrassas and schools stressed: (1) Parenting foster internal motivation to be a personal competitive and tough, (2) Guidance science, (3) Development of skills to grow and develop the entrepreneurial spirit and self-reliance, (4) the award for fostering excellent character.

⁹ *istiqamah* = consistent

The supporting factors that facilitate Nahdlatul Ulama Branch Executive Central Tapanuli role in the development of IRE, namely:

- a. Attendance figures of Islam in Central Tapanuli Nahdliyin among the educated who are concerned with the development of IRE.
- b. Sufficient number of formal institutions personnels 2015-2018 period which oversees religious, social, and education are among Nahdliyin in Central Tapanuli.
- c. The awarding of the appreciation of Islamic Education by the Ministry of Religious Affairs has also increased the motivation of all elements within the community academic madrassa in Central Tapanuli to excel.
- d. Central Tapanuli Regency Government Support through *Tilawatil Musabaqah*¹⁰ Qur'an and Arts Festival *Nasyid*.

Obstacles have been encountered by Central Tapanuli Nahdlatul Ulama Branch Executive and Central Tapanuli Nahdlatul Ulama Maarif Education Board in the Development of Islamic Religious Education include:

- a. Lack of awareness of parents towards Islamic Religious Education for children.
- b. The majority of parents prefer public education rather than Islamic Religious Education.
- c. Less in accessibility to the agencies that related to Islamic Religious Education for the community.
- d. The lack of infrastructures and facilities as well as the persistence of the buildings that are already inadequate.
- e. How to provide the qualified of Human Resource and Non Human Resources at the same time that can complement each other so that the quality of education in Central Tapanuli NU's Madrassa or School can be achieved.

SUGGESTION:

Based on the field findings was suggested to the various parties in the development of Islamic Religious Education in Central Tapanuli as follows:

1. For the Nahdlatul Ulama
 - a) Central Tapanuli Nahdlatul Ulama Branch Executive can reaffirm the position of the field of education to be a priority NU program.
 - b) Central Tapanuli Nahdlatul Ulama Branch Executive can improve the ability of NU's madrassas and schools Principals in the development of Islamic Religious Education.
 - c) Central Tapanuli Nahdlatul Ulama Branch Executive can improve Muslim personality development through the development of IRE.
 - d) Central Tapanuli Nahdlatul Ulama Branch Executive can improve public education in Central Tapanuli about policies, programs, budgets, systems approach, and monitoring in the development of Islamic Religious Education made by Central Tapanuli Nahdlatul Ulama Branch Executive.
 - e) Central Tapanuli Nahdlatul Ulama Maarif Education Board can apply the achievement contract for NU's madrassas and schools Principals in their environment, so there is a performance standard setting for that madrassa / school principals.
 - f) Nahdlatul Ulama Grand Executive (PBNU) establish and implement the concept of the development of Islamic Religious Education related to the paradigm changing in their educational institutions.

For Government:

- a) Ministry of Religious Affairs of the Republic of Indonesia, particularly the Directorate of Education On Madrassa can increase the procurement of facilities and infrastructure, textbooks, adequate library, equipment, and instructional media.
- b) Ministry of Religious Affairs Regional Office of North Sumatra Province through their Department Head of Madrassa and Islamic Religious Education can improve the implementation of training to improve the professionalism of IRE teachers.

For the Community:

- a) To improve the knowledge of the religious idea of Aswaja NU's education as a religious faith in the social struggle according better social conditions in Central Tapanuli.

¹⁰ *Tilawatil Musabaqah* = Reading and Comprehension Festival

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