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Comparative Study of Nahdlatul Ulama (NU) Ma'arif Educational Institution with Muhammadiyah Institution

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ABSTRACT

This study aims to determine the comparison between the Nahdlatul Ulama (NU) Ma'arif educational institution and the Muhammadiyah educational institution. Actually, the two institutions are equally good and their usefulness can be felt by every Muslim and Muslim woman. But each educational institution certainly has its own differences. This study aimed to find out how the Nahdlatul Ulama (NU) Ma'arif educational institution compares with Muhammadiyah educational institutions. Thus, the author is interested in discussing the comparison or comparison of the two educational institutions. This research uses qualitative methods through two approaches, namely literature studies. The study is described descriptively, as well as explained systematically. The results of the literature study show that the preparation between Muhammadiyah Educational Institutions and Nahdlatul Ulama (NU) Educational Institutions, when viewed in terms of deepening the content of the material at the Nahdlatul Ulama (NU) educational institution, is superior because it can be said that Islamic Religious Education in Nahdlatul Ulama (NU) is delivered twice through nu-an subjects and for the Islamic Religious Education subject itself

INTRODUCTION

Education is an important pillar in increasing human resources' capacity. The positive impact of improving the quality of human resources can certainly increase a nation's competitiveness at the global level. It is undeniable that all nations today are vying to design an ideal educational model. Different countries develop many educational models.

The development of Islamic education, especially initiated by Islamic community organizations, has given its own color to the world of Indonesian education. They helped educate the nation's children even long before the era of independence of the Republic of Indonesia. Nonetheless, there are many challenges and obstacles faced by the Islamic movement. So that the development of Islamic religious education that is carried out, both by community organizations such as Muhammadiyah, Persatuan Islam, and Nahdlatul Ulama experiences ups and downs from time to time.

Education is very important for human life. Indonesia currently has many Nahdlatul Ulama (NU) educational institutions that are Ma'arif and other educational institutions, for example, Muhammadiyah. Each institution has the same goal: to educate the nation's life through education. Currently, educational institutions both under the auspices of Nahdlatul Ulama (NU) and other institutions can be said to be equal. If so, of course, the difference is only in the curriculum or teaching and learning process. If the Nahdlatul Ulama (NU) Ma'arif educational institution, there must be more subjects because there are not only general subjects but also subjects related to the Islamic religion.

Islamic education grew along with the birth and growth of the spread of Islam itself, which is closely related to the process of Islamization. It shows the importance of education in the history of human travel, especially among Muslims. So each generation has its own talents developing and continuing what the previous generation has achieved. Each educational institution has its own advantages that make people interested in attending an educational institution between the Nahdlatul Ulama (NU) Ma'arif educational institution and the Muhammadiyah educational institution.

A distinctive feature of Muhammadiyah education is Islamic identity. The basis of Muhammadiyah Education is Islam which is derived from the Quran and the Sunnah of the Prophet and

the purpose of Muhammadiyah education is a human understanding that the Muhammadiyah Muslim religion hopes that Muhammadiyah schools reflect Islamic education as aspired, namely the implementation of all aspects of Islamic education is stable and even. Teachers and students live and practice the Islamic way of life, the way of society, learning and so on, both inside and outside the school.

Next is the dynamics of Muhammadiyah's education. There are four dynamics that Muhammadiyah has instilled in its citizens. First, it fosters a way that anti-taqlid follows tajdid. The point is to reject all traditions and tend to be anti-cultural. Second, the characteristics of pluralistic leadership have dynamized the regions and maintained unity. Third, the disposition of independence needs to continue to be cultivated in Muhammadiyah. Fourth, the ability to have anticipatory insights needs to continue to be grown in Muhammadiyah.

After understanding the idea of Muhammadiyah Islamic education, understanding is also needed by the history of Nahdlatul Ulama (NU) originally developed by K.H.Hasyim Asy'ari adhering to Islamic education which is more classical prioritizing normative aspects, teaching and learning traditions and learning ethics that he believes guide Muslims in the era of glory.

It is no secret, for many people Nahdlatul Ulama (NU) and Muhammadiyah are symbols of difference, even division, among Indonesian Muslims. Of course, this point of view raises serious complaints and questions. But that doesn't mean all Muhammadiyah and NU are different. There must be similarities between the two. Here the author reveals that although it is different, it will certainly find something that will become an equation. And it may even minimize the fanaticism of people who consider their group, understanding, tradition or teaching to be more correct than other groups.

With the existence of the Nahdlatul Ulama (NU) educational institution that is Ma'arif and the Muhammadiyah educational institution, the author will discuss "Comparative Study Between the Ma'arif Nahdlatul Ulama (NU) Educational Institution and the Muhammadiyah Educational Institution". The discussion begins with what is the definition of an educational institution, and how the educational teachings of Muhammadiyah and NU, as

well as how the curriculum at the Nahdlatul Ulama (NU) Ma'arif institution and the Muhammadiyah Educational Institution compares.

METHODS

This research uses qualitative methods through two approaches, namely literature studies. The study is described descriptively, as well as explained systematically. Literature studies are more focused on current study sources found in journals and related books. This method is used by the author to compare the curriculum at the Nahdlatul Ulama (NU) Ma'arif institution and the Muhammadiyah Educational Institution

RESULTS AND DISCUSSION

1. Educational Institutions in Indonesia

Linguistically, an institution is a body or organization. KBBI states that an institution is a corporation or organization that has a mission to conduct scientific research or run a business. A school or educational institution is an organization or group of people that for one reason or another is responsible for educating learners in accordance with the mission of the institution (Ibrahim, 2017).

The definition of an educational institution according to experts, as follows :

1). According to Prof. Dr. Umar Tjahardja and Drs. La Sula stated that an educational institution is a place where the educational process is held that is centralized or devoted to its main environment such as schools, families, and also the community.

2). According to Drs. H. Abu Ahmadi and Dra. Nur Uhbiyati who explained that an educational institution is a responsible business entity engaged in education.

3). According to Hasbullah, an educational institution is a forum where an educational process takes place covering all aspects such as school, family and community education.

4). According to Enung K. Rukiyati et al. an educational institution is a place where the educational process is in conjunction with the cultural process. This opinion suggests that educational institutions not only provide formal education, but also moral and cultural values that exist in an area where educational institutions are located.

Meanwhile, the Islamic educational institution itself is a place where it has the goal of achieving a better direction, having morals in accordance with the teachings of the Islamic religion.

From the above understanding, it can be understood that the language of an educational institution is a place or organization with a clear structure, a sense of responsibility and goals to achieve even better educational opportunities.

2. Educational Teachings of Muhammadiyah Institutions

a. History of Muhammadiyah

Muhammadiyah is one of the largest Islamic community organizations and movements in Indonesia. This movement was founded in 1912 in Yogyakarta by KH. Ahmad Dahlan. According to Jinan (2015), Muhammadiyah is a modern and reformist Islamic movement that is more popularly known as the *tajdid* or renewal movement. Various roles have been carried out by this movement both in the fields of education, proselytizing and economics (Nurzannah et al., 2021).

As a *tajdid* movement, Muhammadiyah at the beginning of its emergence discussed more aspects of *tawhid*, worship, *muamalah* and other core Islamic teachings sourced from the Quran and the *Shahih As-Sunnah*. This spirit is inseparable from the attitude and thinking of its founder who pays great attention to the method of taking *ijtihad* based on the main source of Islamic teachings. Although later in life, the *tajdid* orientation that this movement carried out opened the door of *ijtihad* for progress. This characteristic continues to be maintained by Muhammadiyah until now so that it is able to become a moderate Islamic organization that is able to be a solution to the nation's problems.

Haedar Nashir et al., 2019 are of the view that Muhammadiyah can survive due to solidarity factors, extensive networks and activities in the fields of education, health and poverty reduction. This movement manifested its existence by establishing many Islamic schools, hospitals, dispensaries, universities and other charitable enterprises.

b. Education System

Education in Indonesia is currently in a very critical condition during the Dutch colonial period. Where educational institutions face very strong resistance to institutions established by the Dutch colonial government The role of the Dutch colonial government understands this well. Therefore

education has a very high priority in realizing civilization. Then the Dutch government wants people to be ignorant and not that educated. Thus the task of colonialism and Christianity is achieved smoothly and without confrontation with the indigenous resistance government.

The Dutch colonial government at that time succumbed to injustice. Then the education in which the colonial government established Dutch education was more important than the education that the Indonesian society built. Namely the goal of siding with the Dutch colonial powers with administrative staff who were paid cheaply for themselves Christian interests. Where was Indonesian education at that time? It is very easy to do only in pesantren and surau teaches aspects of religion without learning aspects of knowledge in general. The union sees itself among the challenges of such an education system. However, Muhammadiyah responded by establishing a similar school curriculum that was not the same. The school curriculum of the Muhammadiyah organization is different from the curriculum of the Dutch colonial government, the difference is that Muhammadiyah-based Islamic boarding schools study the Quran. The establishment of this school followed the school system at that time established by the Dutch colonial government. In addition to the existence of village school or primary school number two (Tweede class) or Bumiputra school (Inlandsche Schule) began to build an elementary school, namely 1914 AD called Hol Ianj Indian School (HIS).

Since the Muhammadiyah organization focused more on teacher recruitment, Kwekkschool was founded. Depending on the availability of instructors. The establishment of Muhammadiyah schools is strengthened. An excellent choice of one as most of the indigenous peoples at the time were generally illiterate in Latin. This background is what makes the Muhammadiyah union tend to build schools starting from elementary school to high school. However, this does not mean that the Muhammadiyah association does not build Pesantren and religious schools. Both remain part of the development of the Education system in responding to the challenges of its time.

c. Educational Objectives

The purpose of education according to K.H. Ahmad Dahlan as revealed in his book Suwito and

Fauzan that the purpose of Education is to form a human being;

- 1). Alim in religious science
- 2). Broad-minded, with general knowledge
- 3). Ready to fight, devoted to Muhammadiyah

in living up to the values of primacy in society.

The formulation of the purpose of education is a renewal of the conflicting educational objectives at that time, namely Islamic boarding school education and Dutch model school education (Suwito, 2003: 338). In the advice of K.H. Ahmad Dahlan expressed the importance of Education for the advancement of the Muhammadiyah Organization in particular and Muslims in general: Muhammadiyah is now different from the upcoming Muhammadiyah. So keep going to school, studying anywhere. Be a teacher, go back to Muhammadiyah. Be a doctor, go back to Muhammadiyah. Be a master, Engineer and others return to Muhammadiyah (Zetty, 2014: 145). From the advice conveyed by K.H. Ahmad Dahlan, it can be understood that studying is very important for a person to guide his life well. As a Muhammadiyah cadre, he must have the motivation to seek high knowledge wherever he is and how far away. He also gave a message to the cadres to return home to continue the struggle of Muhammadiyah after becoming a teacher, doctor, engineer or others. So that the Muhammadiyah struggle can continue to run as a good thing for Muslims and the nation.

d. Learning Materials

Muhammadiyah seeks to restore the Islamic teachings of the Qur'an and

sunnah. K.H. Ahmad Dahlan does not yet have an integrated curriculum, so the provision of da'wah material is also adjusted to the conditions and understanding abilities of the Indonesian people. However, through his teaching, the topics presented include several discussions, namely:

- 1). Aqidah

The main subject matter taught to the community is related to tawhid. That is to pray for Allah and follow the sunnah of the Messenger of Allah SAW as the last prophet that Allah sent to mankind on earth. K.H. Ahmad Dahlan invited the community to abandon the shirking and diseases he called tuberculosis (superstition, heresy, and khurafat) which were widely practiced by the community at that time. because if these activities are allowed to continue to decline, it will be very dangerous to the teachings of Islam in Indonesia.

Therefore, K.H. Ahmad Dahlan guides the community to continue to uphold and fight for the true teachings of Islam.

2). Worship

Man needs to perform worship to the creator god of all things. That way human life becomes more meaningful and feels its inner calm. For worship is an obligation and necessity of man as in (Q.S. 51: 56), that the purpose of man's creation was to worship the god of the Lord of hosts. Therefore, K.H. Ahmad Dahlan as a preacher has an obligation to teach issues about worship to the community. The teaching of worship procedures carried out by K.H. Ahmad Dahlan both in prayer worship, fasting, zakat and other worship is always based on the instructions of the Quran and As-Sunnah.

3). Morals

The issue of morals was very well considered by K.H. Ahmad Dahlan. The morals of a Muslim must be reflected in the behavior of his life, both during sednirian and in public. For man is always watched over by the angels of God who are always near man. That way it will be ingrained in man the nature of ihsan, where he seems to see God, otherwise he knows that God always sees him. The teaching of morals is divided into several things, namely morals to oneself, morals to god, morals to both parents, morals to other human beings or social, morals, and morals to nature.

4). Muamalah

In addition to teaching the affairs of the afterlife, K.H. Ahmad Dahlan with his knowledge, he also taught about affairs related to the world, namely about muamalah. The goal is to carry out a prosperous human life in the world, namely baldatun toyyibatun wa robbun ghafur (a fertile and prosperous, just and safe country). Therefore, the teaching of muamalah is important to be taught to Muslims in Indonesia. Muhammadiyah allows muamalah to be done both in the form of buying and selling and renting with non-Muslims. However, it is not allowed to mix the affairs of the muamalah mundane with the aqidah of the faith of a Muslim. One must still observe the rules as stipulated in Islamic law.

5). General Science

In line with his idea of renewal, K.H. Ahmad Dahlan is an educator who highly values and emphasizes the education of reason. Di argues that reason is a source of knowledge. But often reason

does not get the attention it deserves, like a seed immersed in the earth. Therefore, Education must provide such a flushing and guidance that human reason can develop properly. This is important because he thinks reason is an important instrument for understanding and exploring religion. To develop reason, he advocated the provision of mantiq science lessons in educational institutions (Suwito, 2003: 339).

Revelation and science are inseparable and disputed. Both come from one source, namely Allah Almighty. Just as man's position on earth is as a caliph who needs science to govern the universe. K.H. Ahmad Dahlan saw the need to develop general sciences such as medicine, mathematics, physics, economics and so on. It is the duty of every Muslim to develop his potential to gain the pleasure of Allah and the survival of man. By teaching science in these religious educational institutions, it will produce a broad-minded, rational, and scientific religious person who can provide a direction of purpose in an increasingly modern life.

3. Nahdlatul Ulama (NU) Education Teachings

a. History of Nahdlatul Ulama (NU)

Nahdlatul Ulama is a community organization as well as a religious organization better known as jam^{''}iyah, which has a moderate principle towards customs with its tolerance for society and in accordance with the principles of Nahdlatul Ulama. Nahdhatul Ulama (NU) is one of the socio-religious organizations in Indonesia whose formation is a continuation of the struggle of islamic boarding schools against colonialism in Indonesia. NU was founded on January 31, 1926 in Surabaya by a number of traditional scholars initiated by KH. Hashim Asy^{''}ari.¹ The formation of the NU was a one-sided reaction to the activities of reformist groups, Muhammadiyah and moderate modernist groups active in the political movement, Syarekat Islam (SI), the other side to the development of international politics and religious understanding. The intention of Nahdlatul Ulama (NU) to stand does have a religious motivation, namely maintaining Islam ahlussunnah wal pilgrims as the background of the establishment of Nahdlatul Ulama (NU). With a religious background, namely the ingrained teachings of ahlussunnah waljamaah (supporters of the Shafi^{''}i madzhab) during the national movement.

Since its inception, the Nahdlatul Ulama (NU) organization has had the foundation of economic movements, scientific and cultural movements, political movements, and educational movements. These are important pillars for NU, namely: People's Economic Insight; Scientific and socio-cultural insights; Nationality Insights. In accordance with one of the ideals of the Indonesian nation, namely educating the nation's life.

Nahdlatul Ulama (NU) as a religious and community organization, pays great attention to education. Even since the beginning of NU's establishment, it is evident from the many Islamic boarding schools that are in its shade. This is in order to educate human resources as a form of development of Islamic boarding schools in general and especially for Indonesia. NU organizations that synergize directly with the government in terms of organizing national education have a very wide opportunity to develop educational management by dividing the levels of each element of students to the tertiary level. In this regard, NU established a division specifically engaged in education, namely the Ma'arif NU Educational Institution (LP MA'arif NU). Imam Suprayogo stated, "There are many educational institutions among NU, both in terms of type and number. NU has thousands of Islamic boarding schools, madrasahs or schools. Such educational institutions range from kindergarten to college level. Including boarding school education."

The number of NU educational institutions such as Islamic boarding schools and madrasahs that stand is the participation of the Nahdliyin community to help provide educational facilities for students, especially from the lower middle class. From a social point of view, with so many madrasahs standing in rural environments, it can help people access education without having to go far to the city. One of NU's efforts in creating systematic consistency in its field of education is to affirm the direction and develop educational programs within NU. The disposition of independence in NU's blood can be applied in one of its educational systems to produce independent and *iklas* outputs in its role in society, not necessarily dependent on other individuals or circumstances – even expected to be a driving force.

NU was founded on 16 Rajab 1344 H (January 13, 1926) in Surabaya by several people including; KH Hasyim Asy'ari, K.H. Riddlewan, K.H. Bisri and others. NU attaches importance to Islamic education

and teaching through the establishment of madrasahs. NU is a *Jami'iyyah* (religious organization), a forum for scholars and followers, which they founded simultaneously on 16 Rajab 1344 H to coincide with January 31, 1926 AD in Surabaya.

The people who hold the yellow book are actually easy to guess, they are NU people, people who follow Nahdlatul Ulama *Jami'iyyah*. To be fair, the organization founded by these scholars was a progressive idea of its time.

Under the general management (Syuriah and Tanfidziah) there are three kinds of activity units:

a. Autonomous Body (*Banom*), which is an activity unit tasked with taking care of certain groups of *nahdliyyin* people, such as; *Muslimat NU* (women's group), *fatayat NU* (youth women's group), *IPPNU* (student association of Putri Nahdlatul Ulama), *IPNU* (association of sons of Nahdlatul Ulama), *Ansor youth movement*, *Sarbumusi* (*sarekat* of Indonesian Muslim workers), and others.

b. Institutions, namely activity units that are in charge of managing part of NU's programs and are the spearhead for NU at their respective levels. NU institutions include; *proselytizing institutions*, *economic institutions*, *agricultural development institutions*, *Rabithah Maahid Islamiyah* (*pesantren associations*), *Ma'arif institutions*, and others.

c. *Lajnah*, which is the activity unit in charge of managing the NU program. Institutions basically exist at every level of NU management, but *Lajnah* is formed according to necessity, such as; *Lajnah Falakiyah*, *Lajnah Ta'lif wa Nasyr*, and others.

From the information above, it has been explained the objectives along with the autonomous bodies within the NU organization. After getting to know a little more about the NU organization, then let's discuss the next one about education in NU.

For the field of education, K.H. Hasyim Asy'ari initially adopted classical Islamic education which prioritized normative aspects, teaching and learning traditions, and ethics in learning which he saw as having ushered Muslims into a golden age.

When entering the era of Abdurrahman Wahid, education in NU prioritizes substantive lessons, where in education there are values of tolerance instilled, education based on local culture and Islamic education that is *rahmatan lil alamin*.

b. Profile of Ma'arif Nahdlatul Ulama Educational Institution

The Ma'arif Nahdlatul Ulama Educational Institution (LP Ma'arif NU) is one of the departmental officials within the Nahdlatul Ulama (NU) organization. The establishment of this institution in NU aims to realize the educational ideals of NU. For NU, education is the main pillar that must be upheld in order to create an independent society. This educational idea and movement has been started since the pioneering establishment of NU in Indonesia. Starting from the people's economic movement through Nadlatul Tujjar (1918), followed by Tashwirul Afkar (1922) as a scientific and cultural movement, to Nahdlatul Wathan (1924) which was a political movement in the field of education, three important pillars were found for Nahdlatul Ulama which was established on January 31, 1926 AD / 16 Rajab 1334 H, namely: (1) insight into people's economy; (2) scientific, social, cultural insights; and (3) nationality insights.

The Ma'arif Nahdlatul Ulama Educational Institution (LP Ma'arif NU) is a Nahdlatul Ulama (NU) departmentation apparatus that functions as an implementer of Nahdlatul Ulama education policies, which exists at the level of Executive Board, Regional Management, Branch Management, and Management of the Deputy Branch Council. Institutionally, LP Ma'arif NU also established educational units ranging from primary, secondary to tertiary levels; schools under the auspices of the National Ministry of the Republic of Indonesia (formerly the Ministry of Education and Culture of the Republic of Indonesia) and madrasahs; as well as the Ministry of Religion of the Republic of Indonesia) which runs Until now there are no less than 6000 educational institutions spread throughout the country under its shelter, ranging from kindergartens, elementary schools, junior high schools, high schools / vocational schools, MI, MTs, MA, and several universities.

c. Vision of Ma'arif Nahdlatul Ulama Educational Institution

1). By floating the education system and continuing to strive to realize independent and civilized education, LP Ma'arif NU will become a center for educational development for the community, both through schools, madrasahs, universities, and community education.

2). Represents the struggle of NU education which covers all aspects, cognitive, affective, and psychomotor.

3). Creating an institutional community that is able to become an agent of educational reformation in an effort to educate the nation's life and the development of a civilized society.

d. Mission of Ma'arif Nahdlatul Ulama Educational Institution

1). Creating educational traditions through the empowerment of democratic, effective and efficient education management, both through formal and non-formal education.

2). Growing awareness of the importance of education, especially in grassroots communities, so that synergy between community groups is established in advancing the level of education.

3). Pay close attention to the quality of education personnel, both principals, teachers and administrative personnel through equalization and training and proportional placement, with moral and material support.

4). Developing information systems for educational institutions as a vehicle for organizing communication, information and education as well as disseminating ideas, experiences and results of studies and research in the fields of science, science and technology through various media.

5). Strengthening cooperation networks with government agencies, community and private institutions / institutions for the empowerment of educational institutions in order to improve the quality of education and the subjects involved, directly or indirectly, in the educational process.

1. Comparison of Islamic Religious Education Curriculum at NU Educational Institutions and Muhammadiyah Institutions.

a. Definition of Curriculum

The term curriculum originally came from a term used in the world of sports in ancient Greece. Etymologically, curriculum comes from the Greek word curir which means runner, and curere which means a place to race or a place to race. From these two words, curriculum is defined as the distance of

the race that must be traveled by runners in a race arena (Fitri, 2015).

Meanwhile, in terminology, the definition of curriculum is a set of plans and arrangements regarding the objectives of the content and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals.

In The Law of the Republic of Indonesia No. 30 of 2003 concerning the National Education System article 1 paragraph 19 (Law of the Republic of Indonesia No. 2 of 1989 concerning the National Education System article 1 paragraph 9) it is said that the curriculum is a set of plans and lessons and methods used as guidelines for Atta'dib Journal of Islamic Religious Education, PAI Study Program, Faculty of Tarbiyah IAIN Bone, Vol. 1, No.1, June 2020 Comparative Study Between Madrasah and Non-Madrasah Institutions at the Upper Middle Level in Kudus (Siti Nurrahayu Putri, Sintia Ulliyana Hidayatika, Nur Azlina, Meita Wulandari & Maisyanah) pp. 71-90 82 implementation of learning activities to achieve certain educational goals.

Oemar hamalik states that the word curriculum becomes a term used to denote a number of subjects that must be pursued to achieve a degree or diploma. This is in line with Crow and Crow's opinion which states that a curriculum is a systematically compiled teaching design that is necessary as a condition for completing a certain educational program.

In the world of education, the curriculum can be interpreted narrowly or broadly. narrow curriculum is defined simply as a number of subjects that students must pursue or complete in school or in college. broadly the curriculum is defined not limited to subjects only, but more broadly than that, curriculum is defined as any activity carried out in schools in order to influence children in learning to achieve a goal, including teaching and learning activities, setting strategies in the learning process, how to evaluate lesson development programs.

Oemar hamalik sees the curriculum from several interpretations as follows 1) the curriculum contains the content and subject matter, 2) the

curriculum as a learning plan, and 3) the curriculum as a learning experience. The curriculum contains content and subject matter which means that in the curriculum there are a number of subjects that must be taken and studied by students while participating in educational activities or learning activities at a certain level of education.

From some of these opinions, it is known that the curriculum is essentially a subject design for a certain level of educational activity and by mastering it a person can be declared graduated and entitled to a diploma.

b. Islamic Education in Muhammadiyah Institutions

Islamic education in Muhammadiyah can be seen from two aspects. The first is seen in terms of subjects by including the names of religious subjects and the content of the material. These include:

- 1) Al-Islam subjects that explain the teachings of Islam embraced by Muhammadiyah.
- 2) Muhammadiyah-an subjects that explain the Muhammadiyah organization itself.
- 3) Al-Ashri subjects that explain about Arabic. What is then seen in terms of teaching and learning activities includes learning models and strategies, package books, and time allocation for religious subjects. The learning model used is formal learning in the classroom and the strategy used is lectures with variations of presentations. Meanwhile, the package book combines the standards of the service with the central Muhammadiyah.

c. Islamic Education at Nahdlatul Ulama Institution (NU)

Islamic education in Nahdlatul Ulama (NU) educational institutions can be seen from two aspects. The first in terms of subjects by including the names of subjects in terms of the content of the material, among others, is:

- 1) The subject of Islamic education is divided into four parts, namely fiqh about law, qur'an hadith about the science of the qur'an and al-hadith, aqidah akhlak about rules and manners, and SKI about the history of Islamic culture.

- 2) The aswaja/nu-an subjects taught by NU, then include the broader Islamic values taught by NU, as well as cover about the NU organization itself.

The second is seen in terms of teaching and learning activities by including learning models and strategies, and handbooks. The learning model is carried out formally in the classroom using lecture strategies that are varied by presentations, while for package books, it combines standards from the department with the central NU.

2. Comparison of Islamic Education in Muhammadiyah Educational Institutions and Nahdlatul Ulama Educational Institutions (NU)

The similarity of Islamic education at the Muhammadiyah Institution with the Nahdlatul Ulama (NU) educational institution regarding library sources that combine material standards from central offices and organizations. Then the learning models and strategies used for religious subjects are formal learning models in the classroom using lecture strategies that are varied by presentations.

The difference is about the allocation of time and the deepening of the content of the material. Deepening of the content of the material at the Muhammadiyah Institute for Al-Islamic subjects on the teachings of Muhammadiyah, Muhammadiyah-an on the organization of Muhammadiyah, and Al-Ashri on the Arabic language. Meanwhile, the Nahdlatul Ulama (NU) educational institution for Islamic Religious Education subjects is divided into four parts, namely fiqh, qur'an hadith, SKI, and aqidah akhlak. In addition, it is added with aswaja/nu-an subjects.

So, the conclusion of the comparison through differences and similarities in terms of deepening the content of the material at the Nahdlatul Ulama Educational Institution (NU) can be said to be superior to the Muhammadiyah Institution. This is because the subject of Islamic Religious Education is delivered twice through the NU subject and for the Islamic Religious Education subject itself.

CONCLUSION

Islamic education in Muhammadiyah Educational Institutions can be seen from two aspects. The first is seen in terms of subjects. Al-Islamic subjects on Muhammadiyah teachings, Muhammadiyah-an on Muhammadiyah organization, and Al-Ashri on Arabic. The second is in terms of teaching and learning activities. The learning model used is formal teaching and learning activities in the classroom with lecture and presentation strategies, the library resources used are the result of a combination of material standards from the dinas and central Muhammadiyah.

Islamic education at the Nahdlatul Ulama Educational Institution (NU) can be seen from two aspects. The first is seen in terms of subjects. Islamic Religious Education subjects consist of several parts, including fiqh, qur'an hadith, aqidah akhlak, and SKI, then added aswaja/nu-an subjects. The second is seen in terms of teaching and learning activities. The learning model used is formal teaching and learning activities in the classroom with lecture and presentation strategies, the books used are the result of a combination of material standards from the department and the central NU.

The comparison between Muhammadiyah Educational Institutions and Nahdlatul Ulama Educational Institutions (NU) when viewed in terms of deepening the content of the material at the Nahdlatul Ulama (NU) educational institution is superior because it can be said that Islamic Religious Education in Nahdlatul Ulama (NU) is delivered twice through nu-an subjects and for the Islamic Religious Education subject itself.

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