

Transforming Value of National Character Through Nahdlatul Ulama Organization In Perspective of Civic Education

Ascosenda Ika Rizqi ^{a, 1*}, Sapriya ^{a, 2}, Aim Abdulkarim ^{a, 3}, Dadang Sundawa ^{a, 4}

^a Universitas Pendidikan Indonesia, Indonesia

¹ senda.air@gmail.com*

*korespondensi penulis

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: ABSTRACT

Civic education becomes a curriculum with the aim of forming good, intelligent citizens as well as value education. One of the roles of civic education is through community civics. Community Civics has a character that is not value-free, specifically in the context of the community can encourage young citizens as pioneers of national independence. Community Civic is through community organisations. The role of community organisations (CSOs) is necessary because it can help maintain the sovereignty of the country as a whole. The community organisation that plays a role in maintaining national values is Nahdlatul Ulama (NU). The presence of community organisations is present because Indonesia's problems now lead to an order that is not in line with the values of life in citizens and the presence of community organisations is expected to help maintain the sovereignty of the country as a whole. Community organisations can be relevant to Community Civic Education which aims to form citizens who are proud of their own nation. This research method is discussed from an ethnographic point of view in order to analyse a group along with the behaviour in their daily lives. The results of the concept of transformation of the value of Civic Education in the form of national values that can be actualised in the Nahdlatul Ulama (NU) organisation are 5 of them: Reform Value, Balance Value, Tolerance Value, Good Citizen Value and Moderate Thinking Value.

ABSTRAK

Kata-kata kunci:

Nahdlatul Ulama;

Organisasi Masyarakat;

Pendidikan

Kewarganegaraan.

Transformasi Nilai Karakter Kebangsaan melalui Organisasi Nahdlatul Ulama dalam Perspektif Pendidikan Kewarganegaraan. Pendidikan kewarganegaraan menjadi kurikulum dengan tujuan membentuk warga negara yang baik dan cerdas serta sebagai pendidikan nilai. Salah satu peran pendidikan kewarganegaraan adalah melalui community civic. Community civic memiliki karakter yang tidak bebas nilai, secara khusus dalam konteks komunitas, dapat mendorong warga negara muda sebagai pelopor kemandirian bangsa. Community civic yang dimaksud adalah melalui organisasi masyarakat. Peran organisasi masyarakat (ormas) diperlukan karena dapat membantu menjaga kedaulatan negara secara utuh. Organisasi masyarakat yang berperan dalam menjaga nilai kebangsaan adalah Nahdlatul Ulama (NU). Kehadiran ormas hadir dikarenakan problematika Indonesia sekarang lebih mengarah kepada tatanan yang tidak sejalan dengan nilai-nilai kehidupan dalam warga negara, serta kehadiran organisasi masyarakat diharapkan dapat membantu menjaga kedaulatan negara secara utuh. Organisasi masyarakat dapat direlevansikan dengan Pendidikan Kewarganegaraan Masyarakat yang bertujuan membentuk warga negara yang bangga dengan bangsanya sendiri. metode Penelitian ini dibahas dari sudut pandang etnografi guna menganalisis suatu kelompok beserta perilaku dalam kehidupan kesehariannya. Adapun hasil konsep transformasi nilai Pendidikan Kewarganegaraan dalam wujud nilai kebangsaan yang dapat diaktualisasikan dalam organisasi Nahdlatul Ulama (NU) ada 5 diantaranya: Nilai Reformasi, Nilai Keseimbangan, Nilai Toleransi, Nilai Good Citizen, dan Nilai Pemikiran Moderat.

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Introduction

Indonesia's current problems are more directed towards an order that is not in line with the values of life in citizens, especially in the current corona pandemic era. For example, the unpreparedness of running the regular education system in the pandemic, unemployment, crime, legal disparities, many violations such as corruption, collusion, nepotism, environmental pollution, the emergence of disrespect for the nation's culture including the issue of moving the nation's capital which eventually triggered hate speech against certain ethnic groups and clashes between community organizations protecting their existence without caring about the common interest. These problems occur due to the weak values of social life. Kusumawardani (2021) also explained that many behaviors that are inconsistent with the norms, do not respect the nation's culture, weak diversity attitudes and the spirit of mutual cooperation have an impact on weak morals and ethics due to technological advances. Seeing some of the existing problems in Indonesia, especially in the current covid-19 era, the role of community organizations is very much needed in assisting the duties of local governments as community feeders. According to Haris et al (2023: 479) The root of religious social conflict is the failure of dialogue between religious understanding and social reality in multicultural, pluralistic and diverse Indonesia. The failure to dialogue is experienced by hardliners who do not want to tolerate and find it difficult to compromise with other different religious understandings, even if they are of the same religion

The role of community organizations is required because it can help maintain the sovereignty of the state as a whole. This relates to a fundamental human sense, namely: the right to assemble and associate or organize (Freedom of Association) Nesbit in Fauzi (2018: 55) asserts that “dehumanize in the joints of life is also influenced by the progress of the times and technology that regulates human life so that there is an inner, spiritual and conscience void”. The community organizations here are in Pasuruan where the region is known as the city of *santri* because it has a lot of Islamic boarding schools. Besides, Pasuruan is the base of the Nahdlatul Ulama (NU) organization where the values of NU are very embedded in the community until now, connotationally this can be exemplified through domestic political events that have occurred which resulted in clashes between communities in the name of religion, until now it can be likened to a fire in the chaff.

The discussion of mass organizations is clearly relevant to civics education, which has a mission to form a skilled, intelligent society and ensure the sustainability of the country. In addition, Civics Education is multifaceted across scientific fields that cover many sciences, including: Politics, Law, Education, Psychology, and other disciplines that support the formation of a good society. Civic Education (Civics) emphasizes the formation of human beings who are religious, intelligent, skilled, democratic, prosperous and love the country, and can preserve Indonesia in international relations.

The relevance of the discussion between the Organization and Civic Education is also found in the theory of Organizational Citizenship Behaviour (OCB). According to Organ (1988), “OCB is a person's initiative behaviour, not related to the profit and loss system of an organization, but in aggregate increases organizational effectiveness”. Takeuchi (2015) also asserts that “it always gets attention from academics related to behaviour that has an impact on the organization”. Putra (2021: 494) adds that “OCB is expected to be able to organize well by

providing maximum support both in improving welfare and providing career development support in order to achieve even better organizational goals.”

Assya'bani (2022: 556) states that the principle of 21st century learning focuses on students' ability to gain knowledge from various related sources, formulate problems, think analytically and work together in synergy in solving problems. This means that in a community organization, its members must also be required to be proficient in mastering science and technology and must be able to think critically in dealing with problems in the field. The community organization in question is NU (Nahdlatul Ulama) which should be a feeder for the community, but in reality, NU (Nahdlatul Ulama) still does not show its advantages as a mass organization. In general, NU (Nahdlatul Ulama) is not widely owned by a region in Indonesia. Although its presence is needed at certain times, but NU (Nahdlatul Ulama) is a large mass organization in the Pasuruan area, East Java which has members from various circles, moves dynamically, has a clear program, has an organizational order, and is recognized by the government and society. In addition, the paradigm of NU (Nahdlatul Ulama) related to the attitude of leadership that refuses to be criticized is a problem in itself and there is a hybrid aspect, especially in the figure of the *kyai* as one of the role models in an organization. If a figure is wrong in making decisions, it will have an impact on the grassroots, as well as vice versa. This is a problem within NU itself, especially in the Pasuruan City area. Departing from the above thoughts, the writing of this article intends to see how the transformation of the concept of Citizenship Education in the form of national values through NU as a community civic, especially seeing the changes in the NU organization in thought from Islam Nusantara to Islam civilization.

Other formulations of Civic Education as described by Wahab and Sapriya (2011: 311-312) include: knowledge, intellectual skills, attitudes and social skills. Discussing social skills is also added regarding one of the identifications of being a good citizen able to understand and carry out rights and obligations as an individual and able to overcome problem solving both individually and in society intelligently according to their capabilities (socially sensitive, socially responsible and social intelligence).

Civics at the level of community organizations as has been discussed is an interesting and multifaceted learning, meaning that civic education learning, especially through its materials, can be placed on all lines, starting from formal education, informal education and non-formal education. Civics in formal education through learning content in schools and universities that has so far been obtained by students, this is in accordance with the opinion of al hakim (2012) that Civics is an educational theory with a function to foster citizen awareness and carry out rights and obligations in accordance with the spirit and values of the applicable constitution. Juridically, it has also been included in the National Education System Law number 20 of 2003 and the Higher Education Law number 12 of 2012 where civic education is one of the learning and compulsory curriculum courses.

Civics in the content of non-formal education where the learning content is indirectly given in the context of certain activities such as extracurricular activities in the school, Student Activity Units in the university, and organizational activities at the wider community level. Of course, one of the goals is to train people to become individuals who are beneficial to others. This is also based on a learning community material content according to Yuniarto (2020: 68), where one of the learning outcomes can be implemented through groups obtained by sharing,

telling, teaching where the information is obtained through in the classroom, outside the classroom or from the community, this is in accordance with what Suryanti (2008) explains that the learning community process can be obtained by sharing between friends, between groups; those who already know tell those who don't know, those who have had experiences share their experiences with others, also through information obtained in the classroom, outside the classroom, family, and the surrounding community which is part of the learning community component. So that from this statement, civic education can be realized through the role of the surrounding community, especially in teaching and maintaining the norms that apply in society.

Talking about research on NU is mostly focused on politics, Islamic values, the role of NU leaders, religious moderation, digitalisation of the organisation and many more, but research on NU organisations focused on national values has not been seen, so this research is focused on the transformation of NU values in nationality. Marahalim (2023: 465) in his research on NU described under NU should not be political explained that The shift in the journey of Nahdlatul Ulama khittah, which is the spirit and basis of reference for Nahdlatul Ulama administrators in carrying out their organizational activities, is almost obsolete, along with the involvement of many of the Nahdlatul Ulama management elites politically in the current reform era. The facts on the ground state that ghirah returns to khittah, which is easily manipulated by arguments and arguments. Therefore, de jure Nahdlatul Ulama may not be political, but de facto, the movement of Nahdlatul Ulama is full of practical political nuances.

Moldovan and Nicoleta (2014) revealed that Citizenship Education is an important component in life, especially in terms of education, with the aim of urging citizens to participate in democratic activities, aligning rights and responsibilities along with their competencies and skills. According to Abidinigrum and Supriyadi (2023: 16) Citizenship disposition, like citizenship skills, develops slowly as a result of what a person has learned and experienced at home, school, community, and civic society organizations.

Method

Referring to the description above, this study focuses on how to analyze the values of the Nahdlatul Ulama community organization in the Pasuruan city area. Data collection techniques used in this study are: observation, interviews and documentation. According to Nurhidayat (2024:278) Data analysis techniques using the Spradley qualitative research model include domain analysis, taxonomic analysis, componential analysis, and model analysis. Domain analysis is obtaining a general and comprehensive picture of the research object or social situation being studied. To find out the structure of taxonomic analysis, namely describing the selected domains in more detail, to find their internal structure. Carried out with focused observation. Analysis of all collected data based on predetermined fields. Componential analysis is an analysis that looks for specific characteristics in each internal structure by contrasting elements. In componential analysis, what is sought to be organized into domains is not similarities within fields but rather those that have differences or contrasts. Model analysis looks for relationships between parts and how they relate to the whole, and it is then expressed in research themes. The main target of this study is of course stakeholders in the NU organization such as: daily chairpersons, NU members, and NU figures. The analysis uses social analysis by assessing how NU plays a role in forming social norms, such as in issues of religious tolerance or mutual cooperation in society.

Result and Discussion

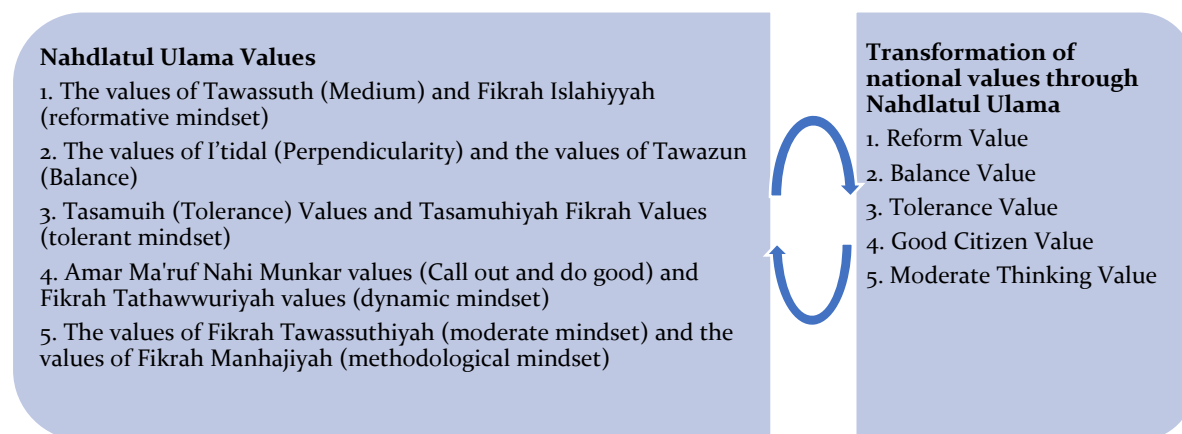
Through this article, the author tries to explain how the transformation of the concept of Citizenship Education in the form of national values through Nahdlatul Ulama, the results of interviews with the deputy chairman of the Pasuruan City PCNU and several members of Nahdlatul Ulama are as follows: the transformation of national values begins with the story of how the Nahdlatul Ulama (NU) organization struggled in the independence era, especially the events of the war of November 10, 1945, where the struggle of “arek-arek” Suroboyo was assisted by students from all corners of East Java fighting to defend the East Java region persistently, including students from the Pasuruan area. East Java people understand that Pasuruan is called the city of *santri* with many Islamic boarding schools in the region, as well as the Nahdlatul Ulama (NU) organization which has grown rapidly in the region.

This shows that the Nahdlatul Ulama (NU) organization really loves the Indonesian state, but it also shows that NU is a religious and nationalist organization, some state decisions have the role of Nahdlatul Ulama (NU) in it, for example: that changing the first precept of Pancasila is thanks to the “legowo” attitude of Nahdlatul Ulama through the Masyumi party; the Family Planning program in the Soeharto government era was also an important decision by prioritizing Health. In terms of the economy, the program of inviting savings in banks in the Soeharto government era was also an important decision made by Nahdlatul Ulama. The attitude of Ukuwah Wathoniyah is also shown by Nahdlatul Ulama by one of them guarding places of worship for people of religions other than Islam and; a consensus related to ablution is also based on decisions from Nahdlatul Ulama.

From the results of the interview, the author concluded regarding the transformation of character values in the Nahdlatul Ulama organization, There are five concepts of civic education in the form of national values that can be actualized in the Nahdlatul Ulama (NU) organization: Reform Value, Balance Value, Tolerance Value, Good Citizen Value, and Moderate Thinking Value. The following is the implementation of the transformation of the concept of civic education in the form of national values through Nahdlatul Ulama, The explanation regarding the transformation of these values is below, including:

The transformation of the reformation mindset values in this case can be realized through a renewal thought that is not colonized by past thought patterns. The existence of activities (*halaqoh*) in Islamic boarding schools is expected to be able to accept something new in order to improve the thinking of the students and caregivers of Islamic boarding schools, maintaining a classical model learning model (*salafiyah*) with updated information, but the essence of teaching and learning activities remains unchanged in this case the core material in Islamic boarding schools remains, as an example in studying *nahwu*, yellow books and so on. In addition, Islamic boarding schools also accepted the new Islamic boarding school law from the government of the Republic of Indonesia, namely Law number 18 of 2019 concerning Islamic boarding schools. In the colonial era, Islamic boarding schools were regulated in such a way as not to harm colonialism, this basic thing was always suspected by the colonizers. Nahdlatul Ulama members who are aware of politics participate in the government of the Republic of Indonesia. It was different when it was still in the colonial era or the new order, it was still foreign to the existence of members of the organization, let alone to receive a salary from the government at this time. It became *zubhat* in receiving a salary from the government at that time. The community has also changed in accepting the Nahdlatul Ulama organization,

especially in the civil servant environment in filling independence. The following is a description of the transformation of Nahdlatul Ulama values into national values.



Picture 1: description of the transformation of Nahdlatul Ulama values into national values

Through the world of education, Nahdlatul Ulama also plays a lot of roles through students studying in academic faculties at universities. The number of scholars in general academics is no other than Islamic campuses such as UIN. In addition, the transformation of Nahdlatul Ulama organizational values through statehood is also shown by Indonesia in the capacity of a country that participates in the liberation of the Palestinian state. Nahdlatul Ulama can also accept differences, be fair when good is done by anyone must be said to be good (not a priori), religious and moral principles become the command of NU, including in the case of Gusdur through the decline of the president in the middle of the road into something inconsistent with the understanding of the nation's instruments.

Transformation of Balance values is by doing good in the middle. This means that NU members are aware that life in this world is only temporary, world life is also material, NU continues to work to educate children. That work is an intention to become a field in the hereafter, which is of course to meet the needs of the world and the hereafter, the balance of dividing line between inside and outside. Therefore, they carry out the attitude of *Hablu minallah hablu minnana*, which adheres to the behaviour of Rasulullah SAW.

The transformation of Tolerance values is exemplified that tolerance understands differences, NU does not require the same as others. Especially in terms of politics, NU also respects the *ijtihad* of others, for example the discussion of hadith, differences in the 2024 presidential election, contesting the election. However, when returning to the NU organization, all members must have one thought about the value of NU and it is also a form of implementation of Unity in Diversity.

The transformation of good citizen values can be exemplified by NU members setting a good example, *nahi munkar* not in a munkar way, purifying the unclean not in an unclean way. This means that the organization gives an example to each of its members to always do good to anyone, both fellow NU members and those who are not from NU. It does not even rule out the possibility with groups that until now still adhere to beliefs so as to avoid insults to the community at large.

The transformation of moderate thinking values can be exemplified by KH Wahid participating in the PPKI committee that formulates the basis of the state, the time of the apostle there were Jews, polytheists, Muslims. There was a *Khandak* war. *Kyai* applied NKRI

fixed price, which was a way of da'wah that must be successful. Including heresy, respect for others, respect for others.

Conclusion

The transformation of values from community organizations is not simply accepted by the community, besides requiring time, it also requires the unity of the people in order to accept these values. Likewise, national values are inherent in every Indonesian citizen and become a characteristic of the nation's personality, as well as the Nahdlatul Ulama community organization which has values in its organization. These NU values are expected to be able to face the challenges of the times, especially in the era of society 5.0; how NU values are able to maintain the integrity of the Indonesian nation amidst ethnic, religious and cultural diversity; NU values are also expected to be able to be a feeder for Islamic values and national values that must go hand in hand; of course the role of NU which must be able to strengthen tolerance and diversity; and of course how NU values are able to influence government policies in terms of social and political integration both at the national and international levels.

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