

THE INNOVATION OF THE MA'ARIF NAHDLATUL ULAMA EDUCATION SYSTEM IN THE DIGITALIZATION ERA IN BENGKULU

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Abstract: The phenomena demonstrate that various changes have occurred in the digitization era, including paradigm shifts, changing needs, and policy shifts. These changes have an impact on the traditional system of a nation, particularly in Indonesia. The aim of this research is to discover the innovation of the Ma'arif Nahdlatul Ulama education system in the digitalization era in Bengkulu Province. A qualitative research method was applied in this study. The administrators of the Ma'arif Educational Institution in Bengkulu Province and the administrators at the Branch institution, the Nahatul 'Ulam' Management in the Regional section and Branch administrators, NU figures, principals of schools/madrasas under the Ma'arif Educational Institution's coordination, and religious figures in Bengkulu Province were the subjects of this study. The findings revealed that the Ma'arif NU education system innovated in all aspects of education, including aims, curriculum, learning methods, and models, educators and education staff, and institution kinds and management. The fact that can be seen is the growing development of Ma'arif NU educational institutions at the Elementary School/Madrasah Ibtidai'yah and Madrasah Aliyah (MA) levels, as well as Vocational High Schools (SMK) to universities. The conclusion is that the Ma'arif Nahdlatul Ulama education system's ideas, thoughts, and reforms considerably contribute to being a reference for those who are struggling in the world of Islamic education.

Keywords: Innovation; Educational Institutions in the Digital Era.

INTRODUCTION

Based on institutional observations, NU education in Bengkulu Province includes not only a traditional or non-formal education system but also a formal Islamic education system. As for the evidence, Nahatul 'Ulam' has a Ma'arif Institution that focuses on education and teaching matters, both formal and non-formal (other than Islamic Boarding Schools) (Munajam, personal communication, 2021).

Based on the observations and interviews above, the writer wonders how the Ma'arif Education Unit, which was created long before the Regional Board of Ma'arif Bengkulu Prison, has developed the Education System, which includes Management, Curriculum, Methods, Materials, and Learners. This is because, based on the facts on the ground, the presence of PGA NU in Kaur Regency was established until 1998, and then continued by SMEA Ma'arif from 1998-2008, after that, it was continued by SMK Ma'arif from 2008 until now (Documentation, 2021).

Besides that, it makes the writer wonder about what the real purpose of the Ma'arif Educational Institution was established so that the Regional Board of

Ma'arif LP was only established for a very long time away from the establishment of the Central Ma'arif LP. Furthermore, based on conversations with Toilan (2021), the facts on the ground show that at the NU Ma'arif Education Unit there was no direct financial assistance from the Central Ma'arif LP. From the data above, the researcher is curious, firstly, what is the model of the NU Education system which is characterized by Aswaja, if there are no facilities from the Ma'arif Prison Management both at the Center, Region, and Branch, because every educational process, of course, needs funds to make it more efficient quality. And it is also seen from the development of human resources, based on interviews with Sohib Munawar (2021), that there is no special guidance for teachers and employees from the management of the Ma'arif Prison. Whereas based on the documentation, functions, duties, and authorities of the Ma'arif LP at the Center, Region and Branch, it is to guide to improve the quality of Ma'arif Education units in each region (Documentation, 2021b).

Based on discussions and observations with Nur Ali (Chairman of PC NU, South Bengkulu Regency), it appears that there are still numerous Nahatul 'Ulama' (NU) individuals that have private educational establishments that are not directly under the auspices of LP Ma'arif NU (Documentation, 2021b).

In Bengkulu Province, the Ma'arif NU formal education unit includes an Early Childhood Education unit, RA NU, Ma'arif Vocational School, and NU High School. However, the function of the Ma'arif Educational Institution (LP Ma'arif) is not well known, as the education system at the Ma'arif Vocational

School in Kaur Regency, for example, is very similar to that of the SMK in general, even though it uses the Ma'arif label, which is the institution that oversees education under Nahatul 'Ulama'. The Ma'arif Vocational School students were not required to stay in the cottage. Furthermore, based on evidence gathered from observers, it is clear that there is still a lack of balance in official educational institutions between religious science and technology. There are no evident "aswaja" characteristics in the education system, and the content of religious instruction is not much different from the topic of learning in general. Finally, when education is not formal, the curriculum is not strengthened by general knowledge and technology.

In addition, in Bengkulu Province, in quantity, Ma'arif NU formal education institutions from elementary school to high school level include 4 Islamic elementary schools, 1 Madrasah Aliyah, and 1 Vocational High School. This is in line with what Rohimin, (Vice Rois Surya NU Bengkulu Province Region) stated that the Ma'arif Educational Institution was not very functional so that the characteristics of educational institutions under the Ma'arif Educational Institution were not very visible because according to Rohimin this was motivated by the fact that scholars come from several different regions, they automatically have different characteristics (Documentation, 2021a).

Nahatul 'Ulam' should continue to increase the quality of Ma'arif NU educational institutions in the digital era, in the sense of continuing to create formal educational institutions based on Ma'arif NU and carrying out innovations from all aspects to meet the requirements of society

in the global era. This is because, in a global society where science and technology are continually evolving, the concept of education must also evolve (Danim, 2016; Durri, 2003). The period of the free market is also a problem for Indonesian education because it provides the opportunity for educational institutions and professionals from other countries to enter Indonesia (Danim et al., 2006)

To face the global market, national education policies must be able to increase academic and non-academic education quality, improve education management to be more productive and efficient, and give the broadest possible access for the community to obtain education (Delors, 1998).

With technological advances due to the rapid flow of digitalization, Nahdatul 'Ulamā' (NU) based Education Institutions must continue to innovate in the education system, including objectives, curriculum, human resources (teachers and students), learning techniques and models, and systems. In the field of education, there are a variety of institutions. Instruction that used to be classical has evolved into technology-based teachings, such as the internet and computers, according to the results of an interview with the Principal of Ma'arif Vocational School. If in the past the teacher wrote with a stick of chalk, occasionally made simple pictures, or used sounds and other simple means to communicate knowledge and information, now there are computers so that writing, film, sound, music, live pictures, can be combined into a communication process (Shobib Munawar, personal communication, 2021).

Based on the description above, the researcher wants to investigate the extent

of the innovation of the Nahdatul 'Ulamā' education system in the era of digitalization in Bengkulu Province. Education system innovations, such as objectives, curriculum, techniques, learning models, human resource development (educators, teachers, and students), types, and institutional administration, are what we are looking for. This is because, in the age of digitalization, one of the most frequently mentioned concerns among the public is the high cost of education; however, even if the cost is high, the public will not object as long as the school provides a high-quality education system that integrates science and religion, namely by increasing educational materials. In formal schools, religious subjects are taught.

Furthermore, the researchers are interested in learning how the Nahdatul 'Ulam' (NU) education system integrates science and religion while maintaining the characteristics of Nahdatul 'Ulam' (NU) education in both public schools and madrasas, as well as how NU Educational Institutions operate their educational institutions by balancing the obligation to fulfill ukhrawi and worldly needs in an inseparable whole.

According to Abdurrahman (2017) and Drajat (1996), innovation consists of two interrelated processes: reviving positive old values and replacing old values with more perfect new values. Meanwhile, according to Azra (1999) and Abdullah (2007), innovation is the reorganization of existing and obsolete social, political, educational, and scientific organizations. Furthermore, Islamic innovation, according to Nasution (1992), Darmawan (2010), and Azra (2019), can be defined as an effort to adapt Islamic

religious knowledge to the current advances as a result of modern science and technology advancements.

According to the viewpoint above, innovation does not always mean replacing something old with something new but rather emphasizes the principles of benefit and moderation so that it can adapt to the demands of society in dealing with current difficulties. As a result of the preceding description, it can be argued that innovation is something that will only be accepted when it is relevant to the times. When something ancient is still relevant and has a beneficial impact on the times, it is preferable to not have to be replaced with something new.

The choice to withdraw from politics was the beginning of NU's thought innovation. The 1984 congress determined that NU would revert to its original structure of the organization, which was founded in 1926. NU departed political parties as a result of one of the outcomes. NU continues to innovate in education. Hence the NU educational system has two philosophical characteristics: 1) al-I'timad 'ala al-Nafsi and 2) al-I'timad 'ala al-Nafsi (self-reliant). 2) Fi al-Ijtim'iyah (community), which means "to live as a community."

In NU, madrasas or pesantren are self-established and self-financed by the community. People who want to study or send their children to Islamic boarding schools or madrasas are only shown their places by the kiyai, then they construct their rooms. If the santri's guardian entrusts his child to the pesantren, the santri's guardian is responsible for the pesantren's construction. (Assegaf, 2004; T. Abdullah & Siddique, 1998; MA Abdullah, 2007).

According to the opinion above, this ideology is the driving force for educational innovation among NU, therefore the Nahdliyyin community's spirit drives educational innovation in many domains, including educational institutions, curriculum, methodology, and institutional functions. This innovation is being carried out for Indonesian Islamic educational institutions such as Islamic boarding schools and madrasas to be able to respond to the difficulties of changing times (Muhammad Arifin, 2003; Aunillah, 2011; Tafsir, 2008).

KH. Abdul Wahid Hasyim, a Nahatul 'Ulam' (NU) figure, pioneered NU educational reform by founding Madrasah Nidzamiyah in 1935, with 70 percent of the curriculum devoted to broad subjects and 30 percent to religious education. The Madrasah Nidzamiyah, which has 29 pupils, is housed in the Tebuireng mosque's foyer. Apart from Arabic language classes, Madrasah Nidzamiyah also offers English and Dutch classes on the field. In addition, LP Ma'arif Pusat is now implementing the following Educational Innovation Work Program: Organizational governance innovation, educational unit data collecting and mapping, educational asset structuring, asset management guidelines development, asset data collection and advocacy, asset management guidelines socializing asset management, increasing educator qualifications and competencies, providing SKKD Aswaja, advocating policies for educators and education personnel, Science Olympiad LP Ma'arif NU, mapping Ma'arif NU educational standards, establishing the Education Quality Assurance Unit for LP Ma NU's wisdom, application of MBM/S and

KTSP, improving the quality of the implementation and management of education, accreditation of Ma'arif NU education units, establishing Ma'arif flagship schools, establishing program partnerships with government and non-government, strengthening educational information networks, building cooperation in obtaining domestic and foreign scholarships, cooperation with the business world, empowering Ma'arif assets that not yet productive, CSR development, operational financing, bringing investors to Ma'arif, art exhibitions and the world of education.

Based on the innovations made by KH. Abdul Wahid Hasyim and LP Ma'arif center above, that educational innovation in the NU environment has been around for a long time and continues to innovate, both in terms of objectives, curriculum, learning methods, and models, educators and students, as well as the form or type of institution. About innovation in the field of education, means that the NU Ma'arif Education Unit in Bengkulu Province has no reason not to advance. Implementation of the Innovations carried out by KH. Abdul Wahid Hasyim and LP Ma'arif above, that the total number of NU Ma'arif Education Units based on data from the Ma'arif Education System online, which amounts to 13145 NU Ma'arif Education Units throughout Indonesia (Ministry of Religion RI, 2003).

METHODS

Qualitative research methodologies are used in this type of study. The research will take the form of descriptive qualitative research, which will provide an overview of the problems as they exist and occur in the research object. According to

Creswell (2010), "Phenomenology is a research technique in which researchers determine the nature of the human experience of a particular phenomenon." This study takes a sociological perspective, and the research design is phenomena research. Understanding human life experiences and turning phenomenology into a research method that requires researchers to examine a variety of subjects by being directly and relatively long involved in them to uncover patterns and relationships of meaning. As a result, in this study, we will investigate, examine, and analyze the Ma'arif Nahatul 'Ulam' Education System Innovation in Bengkulu Province during the digitalization period.

The management of Ma'arif Educational Institutions in Bengkulu Province and Branches, Regional and Branch Nahatul 'Ulam' Management, NU leaders, school/madrasah principals under Ma'arif Educational Institutions coordination, and religious figures in Bengkulu Province were the subjects of this study.

The researchers used data collection approaches such as observation, interview, and documentation to gain data relevant to the research topic (Sugiyono, 2020). The data analysis approach followed and developed by Miles et al., (2018) interactive pattern of data reduction, data display, and verification/concluding. After the data has been evaluated, check the data's validity using the stages below: 1) Degree of Trust (Credibility); 2) Persistence of Observation; 3) Triangulation; 4) Adequacy of References; and 5) member checking (Creswell, 2010).

RESULT

Because the socio-cultural variables of society are constantly changing, mostly due to the rapid growth of digital technology, discussing educational innovation (modernization) is necessary. Because Abdurahman Wahid's idea of renewal includes two interrelated processes: the resuscitation of positive old values, as well as the replacement of old values with new values that are greater and more perfect. (Zuhairini, 2006; Azizi, 2003). This is also in accordance with Azra (2019), who noted that efforts to rearrange established and outmoded social, political, educational, and scientific frameworks, including the structure of Islamic education, are a type of innovation in Islamic thought and institutions.

According to the findings of the study, education implementation in the NU environment has been characterized by Education System Innovation in numerous areas, including objectives, curriculum, learning methods, and models, instructors and students, and institutions. This is in accordance with Government Regulation Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards, which specifies that national education standards, which include content, process, graduate competency, education personnel, facilities and infrastructure, management, financing, and educational assessment, must be improved on a planned and periodic basis (Government Regulation of the Republic of Indonesia, 2013).

According to the preceding hypothesis, there are numerous factors of innovation in the Ma'arif NU Education

System in the digitalization era in Bengkulu province, as follows:

a. Goal the Ma'arif NU

Educational Institution's goal is to prepare NU cadres with a mature religion and comprehensive knowledge based on Aswaja and NU understandings to compete in the globalization era.

b. Curriculum

The curriculum in the NU Ma'arif Education unit is based on both national and local standards, with the Aswaja curriculum and NU's standards being implemented.

c. Learning Models and Methods

Teachers at the NU Ma'arif Education Unit use a blend of traditional and modern learning methods and models that are not governed by policies and restrictions imposed by the Ma'arif LP Management or the NU Ma'arif Education Unit's schools and madrasas.

d. Educator and Educational Personnel Standards

The ability of educators and education staff must be in accordance with their particular fields, and it is critical for instructors and students to grasp and apply Aswaja'samaliyah, as well as NU's difficulties. In addition, pupils' potential should be developed by active participation in extracurricular activities. for educators by actively participating in educational and administrative seminars, deliberations, and training

e. Education Administration (Types and Institutional Management)

The types of formal educational institutions in the Ma'arif Education Unit are MIS Ma'arif NU DarulHikma Padang Jaya North Bengkulu, MIS

Ma'arif NU GupiSawang Lebar, North Bengkulu Regency, MIS Al-MuttaqinMa'arif NU North Bengkulu Regency, MA Ma'arif NU Lais, North Bengkulu Regency, Ma'arifBintuhan Vocational School, Kaur Regency, MIS Ma'arif NU DarulU'lumArga Makmur, North Bengkulu Regency. And as for the institutional management in the form of Supervision, Control and Control, Evaluation which has not been systematic and continuous.

The following is a SWOT Analysis of the Supporting and Inhibiting Factors:

The objectives of Innovation, curriculum, learning techniques, and models, human resources, and Ma'arifNahdlatul Ulama (NU) Educational Institutions are among the aspects that are assessed based on strengths, shortcomings, possibilities, and problems. The following are the strengths and weaknesses of internal factors, as well as opportunities and threats posed by external elements.

a. Strengths

The majority of management is based on the number of Ma'arif NU Educational Institutions in each area. This figure demonstrates that Ma'arif LP has been able to establish formal educational institutions, such as madrasas and schools, under its supervision.

The community's interest in participating (children of MI/SD, MTs/SMP, SMA/SMK/MA) is relatively strong. This indicates that Ma'arif Education has gotten attention and is seen as a viable educational option by the community.

The teacher-to-student ratio is adequate to ensure that services and

supervision are provided effectively, not just in academic subjects but also in other issues that, if not addressed, will disturb student activities.

The Central Ma'arif Prison's information and technology-based information systems are available. In the Regency Capital, several Ma'arif Schools/Madrasahs are strategically positioned.

b. Weaknesses

NU teachings have made their way into the Bengkulu Region, but they are not evenly distributed throughout the region; rather, they are concentrated in a few areas, and NU teachings are spread through political parties rather than religious institutions.

The next flaw is that the Central, Regional, and Branch LP Ma'arif do not provide direct financial help, and the Ma'arif Prison's management does not provide particular direction for teachers and personnel.

Furthermore, many Nahdlatul Ulama (NU) personalities still maintain private educational institutions that are not directly under the auspices of LP Ma'arif, and LP Ma'arif management is not evenly dispersed throughout numerous district branches, and the bulk of each LP Ma'arif does not have its building.

Next is, the lack of foresight in seizing possibilities to provide educational services at the local, regional, national, and worldwide levels is the next flaw.

Because the majority of the students are classified as low-income, it is difficult to build a school Together with the community, especially the guardians of students and there is still a lack of use of the Ma'arif Education Unit Website by

schools and Ma'arif Educational Institutions as a medium of socialization.

Furthermore, LP Ma'arif does not yet have clear autonomous guidelines for LP Ma'arif's direction and policy of guidance towards Ma'arif Education units in the Bengkulu region, and a network of collaboration with industry and domestic institutions, both commercial and government, is still needed. optimally.

Finally, teachers and employees are still unaware of the importance of timely and accurate information and communication. As a result, the Ma'arif Educational Institution must be able to provide suitable facilities.

c. Opportunity(Opportunity)

The following are a few of the possibilities: To begin with, NU education in Bengkulu Province includes not only a traditional or non-formal education system but also a formal Islamic education system. As for the evidence, Nahdlatul Ulama has a Ma'arif Institution that concentrates on both formal and non-formal education and teaching (other than Islamic Boarding Schools).

The next potential is that NU Cadres have spread throughout numerous places, with a community culture that is similar to Aswaja and NU educational resources in formal schools.

Furthermore, the support of regional governments, community organizations, and educational leaders, as well as parents' strong desire to instill noble character in their children and the existence of digitalization in all of its forms, open up opportunities for greater national and international cooperation. Ma'arif NU Education can make use of this scenario to form creative educational

cooperation with a variety of organizations.

Furthermore, the community's need for flexible and accountable professional services is increasing and the access to unlimited and easy-to-reach information with the rapid development of information technology allows the Ma'arif Education Unit to obtain the widest possible information in the context of developing schools or madrasas.

The government of the Republic of Indonesia's deregulation of education through legal products and legislation will fundamentally change the structure, management, and work ethic in the education sector, encouraging the Ma'arif Education Unit in Bengkulu Province's management to become more professional and professional. future.

In addition, collaborations with business and industry, as well as other institutions, will have an impact on increasing human resource quality and developing cooperation programs with the Ma'arif Education Unit, which has evolved, for example, in the Java Island area.

The development of professional community groups that want to improve academic quality, build character, and academic insight, as well as the existence of regulations in the field of improving educational quality that can provide opportunities to participate in the development of national education, are the next two opportunities.

d. Threats

Some of the challenges faced are as follows: First, the government does not limit the number of schools and the number of students in public schools.

Next, both public and private schools/madrasas in Indonesia are becoming more competitive in improving the quality of their institutions, so that competition between institutions in the country becomes more intense and the public becomes pickier in selecting educational institutions.

The desire for high national and international standards, as well as a strong flow of information and science and technology development, is the next issue.

Additionally, some potential students' preference for public schools/madrasahs, some people's perception that local education is of lower quality, and the public's perception that private education is more expensive are also difficulties to be overcome.

DISCUSSION

Educational goals, curriculum, learning techniques, and models, educators, education professionals, and institutional administration are all areas where Ma'arif NU education has innovated.

The National Education System in Bengkulu has not fully accomplished innovation in Ma'arif Educational Institutions in accordance with the times and reforms according to the NU Education concept, which is discussed in greater depth in the AD/ART LP Ma'arif and the Central LP Ma'arif Guidebooks. The researcher mentions implementing a blending system between the Local Education system and the national Education system in the innovation of the NU Ma'arif Education System in the Digitalization Era in Bengkulu Province, though it has not been too visible to apply the characteristics of NU Education culture

(Understanding Aswaja and understanding NU).

Based on the outcomes of the research, Ma'arif Nahdlatul Ulama's views, concepts, and educational innovations should serve as a model for those battling in the field of Islamic education, particularly Islamic education academics. Furthermore, it is desired that the younger generation's cadres will be able to create perfect applicative advances in the field of Islamic education (Ancok, 2011; Daft, 2010; Dally, 2010).

CONCLUSIONS

The Ma'arif Nahdlatul Ulama Education System Innovation has been carried out from all aspects of education including; aspects of objectives, curriculum, learning methods, and models, educators, and students, types, and institutional management that have progressed from time to time. The innovations implemented have not been maximized, as a result of which the innovations implemented in certain schools have not followed the evolution of the national education system as a whole and have failed to maintain good traditions like the NU education philosophy.

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