**From Traditional to Modern: The Development of the Nahdlatul Wathan Education System in Lombok Indonesia, 1936-1960**

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**Abstract**

The Nahdlatul Watahan (NW) organization has an important role in advancing education in Lombok, West Nusa Tenggara. This organization emphasizes the struggle to advance Islamic religious education with a socio-religious perspective. The purpose of this study was to determine the development of the education system from traditional to modern which was developed in NW. The method used in this study is the historical method with heuristics, criticism, interpretation, and historiography stages. The NW organization is an organization that seeks to increase religious awareness among the people of Lombok, whose main pressure from the ideals of this organization is to open schools (madrasah). During the period 1936-1960 the development of NW education started from the semi-classical system (Pondok Pesantren) in 1934, madrasah (classical) in 1936-1953, and the education system followed the government curriculum 1953-1960. The change in the education system from traditional to modern is seen from the change in the education system which initially adopted the Madrasah Saulatiyah Makkah education system (1936-1953) and developed into an education system following the national education curriculum (1953-1960).

**Keywords:** education system, curriculum, madrasah, Nahdlatul Wathan

**Introduction**

One of the characteristics of the National Movement is the emergence of public awareness (intellectuals) of the situation they are facing. This awareness arises as a result of the increased level of education they have. This awareness is then implemented by establishing an organization that focuses more on efforts to educate the community by developing educational institutions. The emergence of organizations such as; Budi Utomo (1908), Muhammadiyah (1912), Taman Siswa (1922), and Nahdlatul Ulama (NU) (1926) is evidence that in the pre-independence period many organizations aimed to provide education to the community (Umar, 2017). The establishment of the Budi Utomo organization on May 20, 1908, was a collaboration between the young and the old. This organization is the idea of dr. Wahidin Sudirohusodo, who at first vigorously spread his ideals so that an association could be formed in Java to advance education and finance intelligent children who could not get an education due to lack of funds (Dekker, 1969). The idea was then welcomed by Sutomo, a student of the *School* *tot Opleding voor Inlandsche Arsten* (STOVIA). Finally, Sutomo and his colleagues founded Budi Utomo in Jakarta on May 20, 1908 (Suhartono, 1994).

In contrast to Budi Utomo, which emphasizes the struggle for socio-cultural education, mass organizations based on religion emphasize their struggle on socio-religious education. Organizations such as Jamiatul Khair, Sumatra Thawalib, Muhammadiyah, Al Irsyad, Matlaul Anwar, Persatuan Islam (Persis), NU, and Al Jamiatul Wasliyah are engaged in social and educational fields (Sitompul, 2002). NU and Muhammadiyah are the largest religious (Islam)-based social organizations in Indonesia. These two organizations emphasize the struggle to advance Islamic religious education from a socio-religious perspective. The aspect of developing community education in these two organizations is a major concern because basically, the social life of the community is still very underdeveloped. To advance it, improvements are needed that include the fields of religion, education, and society (Suhartono, 1994).

The Proclamation of Independence on August 17, 1945, created a new order, a new life in all areas of life. Likewise in the field of education, the Proclamation of Independence itself has provided a breath of fresh air for the face of education in Indonesia, a face of education with an education system adapted to the nature of independence (Djumhur & Danasuparta, 1976). In this context, the implementation of education is also carried out by the private sector. Private in this case has a broad meaning, it can be an educational institution under the auspices of a foundation or other organization. Education in the regions is also widely pioneered by community organizations throughout Indonesia (Depdikbud, 1981).

The island of Lombok in the province of West Nusa Tenggara has also experienced developments in the field of education. In the early 20th century, educational activities were initiated by ulama with the aim of re-purifying Islamic teachings from the influence of Wetu Telu teachings. The scholars included Tuan Guru Haji (TGH) Mustafa from Sekarbela West Lombok, TGH. Amin from Sasela West Lombok, TGH. Mas'ud from Kopang, Central Lombok, and TGH. Umar from Kelayu, East Lombok. Then in the period, 1920-1940 new scholars such as TGH emerged. Muhammad Saleh from Lopan, Central Lombok, TGH. Muhammad Rais from Sekarbela West Lombok, TGH. Muhammad Saleh Hambali from West Lombok Workshop, TGH. Abdul Hamid from Pejeruk West Lombok, TGH. Abdul Karim from Praya Central Lombok, and TGH. Badarul Islam from Pancor East Lombok (Alfarisi et al., 2016, 2018; Muhtar, 2001; Tohri et al., 2020).

In 1934 a new generation of ulama emerged who tried to make reforms to continue in the footsteps of their predecessors. The cleric was named Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid (hereinafter abbreviated as Hamzanwadi). Hamzanwadi is an alumni of Madrasah As-Shaulatiyah Makkah (Fattah et al., 2017). Hamzanwadi's thoughts in the field of education were then followed up by establishing an educational institution that combines the traditional education system (halaqah) with a modern (semi-classical) education system, namely, Pondok Pesantren Al-Mujahidin in 1934. This Pondok Pesantren then on August 17, 1936, changed its status to an educational institution with a classical system, namely Madrasah Nahdlatul Wathan Diniyah Islamiyah (NWDI) specifically for men. On April 21, 1943, Hamzanwadi re-established an educational institution called Madrasah Nahdlatul Banat Diniyah Islamiyah (NBDI) specifically for women (Fahrurrozi, 2018; Muhtar, 2001).

These two educational institutions became the forerunners of the birth of the Nahdlatul Wathan (NW) organization. NW is the oldest community organization in Lombok, West Nusa Tenggara (NTB). This organization emerged as a continuation of the Sarikat Islam (originally known as Sarekat Dagang Islam) which sought to increase religious awareness in the Lombok people, whose main pressure from the ideals of this organization was to open schools (Suhartono, 1994). NW is a religious (Islamic) based community organization which is engaged in education, social, and da'wah. As an organization, one of which is engaged in education, since its inception, NW has established many formal educational institutions that follow government and non-formal curricula such as; established various Pondok Pesantren. The more dominant education developed is education whose materials are based on Islam (Wacana, 1988).

Understanding of Islamic education is represented by *taklim* and *tarbiah* derived from the basic words *allama* and *rabba* as used in the Qur'an. Even though the connotation of the word *tarbiah* is broader because it means to maintain, raise and educate, as well as to contain the meaning of teaching (*allama*), Naquib Alatas proposes another term, namely *ta'dib* which is related to the word *adab* (composition) (Feisal, 1995). Yusuf Al-Qardawi gives an understanding of Islamic education as a complete human education; mind and heart, spiritual and physical, morals and skills. Because Islamic education prepares humans for life, both in peace and war, and prepares to face society with all its good and evil, sweet and bitter (Azra, 1999a). This understanding shows the difference between general education and Islamic education. The difference is regarding the values transferred. According to Islamic education, the transferred values come from sources of Islamic values, namely the Qur'an, Sunnah, and Ijtihad. These values are what we strive for and strive for.

The Islamic education system in Indonesia has developed since the first centuries of Islam coming to Indonesia. The Islamic education system in its development is strongly influenced by the flow or understanding of Islam (Ahlussunnah wal Jama'ah, Mu'tazilah, Abu Hasan Ali Al-Asy'ari teachings, and Sufism), as well as by the state and development of the western education system (Feisal, 1995). The Islamic education system combines a deductive normative approach that is rooted in an absolute value system, namely the Qur'an, Sunnah, and God's law contained in the universe with an inductive descriptive approach that can preserve the aspirations of the people and improve the nation's culture following the ideals of independence by formulating educational programs. which is based on the concept of variability. The Islamic education system was originally a boarding school education system, but along with the times, the pesantren education system changed to the madrasa education system which then from the madrasa education system turned into an Islamic education system including the Islamic religious education system in public schools (Feisal, 1995). Islamic education is an inseparable part of the teachings of Islam as a whole, therefore the ultimate goal must be in harmony with the purpose of life in Islam.

The purpose of Islamic education is intended to be the first goal to be achieved in the educational process. It is an "intermediate goal" in reaching a more distant "ultimate goal". The intermediate goal is the desired change in the process of Islamic education, both concerning the students' personalities, society, and the environment in which they live (Azra, 1999a). Therefore, the main goal of Islamic education is to form humans whose life processes are always based on the teachings that have been established in Islam, namely the Qur'an and Al-Hadith, so that happiness is achieved both in this world and in the hereafter.

Research on education in NW has been done by many other researchers. The research discusses education in NW in historical, social, cultural, political, and religious contexts with various perspectives (Fahrurrozi, 2018; Faidin et al., 2019; Fattah et al., 2017; Jamaluddin, 2011; Muslim, 2014; Nahdi, 2012, 2013; Nu’man, 1999). The difference between this research and this research is in the aspect of historical research that reveals the changes in the NW education system from traditional to modern in the period 1936-1960. The urgency of this research is seen as important as a reference in seeing the gait of social organizations, especially NW in the development of education in Indonesia. The main problem in this research is how the role of the NW organization in its efforts to develop education from traditional to modern systems. Therefore, the purpose of this study was to determine the traditional and modern education systems developed in NW. This study examines in more depth about the NW organization in its efforts to develop and advance education in Indonesia, especially in Lombok, West Nusa Tenggara.

**Methodology**

This study uses the historical method with the stages of heuristics, criticism, interpretation, and historiography (Kartodirdjo, 1994; Kuntowijoyo, 2015). Data collection is intended to find and collect traces of events that are used as sources of historical writing. During this research, the sources obtained consisted of two categories, namely written sources and unwritten (oral) sources. Written sources that have been obtained include biographies of the founders of the NW organization, newspapers, and magazines discussing the NW organization, documents, and several scientific works in the form of books and journal articles discussing the NW organization. As for the unwritten (oral) sources, they were obtained from interviews that had been conducted with figures from the NW organization. These figures are figures who were not directly involved as actors in the history of the founding of the NW organization and their roles in the development of education in the NW organization during the period 1936-1960. That is, interviews were conducted with the generation of the 1960s and below. However, based on the data that has been obtained, the characters who have been interviewed have quite a lot of knowledge or insight about the problem being studied.

Based on the criticism that has been done, both through internal and external criticism. The data show some differences, especially regarding the number of years of establishment of NW educational institutions, but this can be overcome by comparing one data with another, especially with data obtained from book sources and interviews. The difference in the number of years occurs as a result of a misquote from the original data used as a reference. This data error mainly comes from the news in the newspapers, in addition, there are also those from books that discuss the NW organization.

The process of interpretation or evaluation is carried out by selecting and sorting out which facts are suitable to be linked to produce a picture of historical events that are the focus of research that can be scientifically justified and following the methodology in historical science. Based on the evaluation results that have been carried out and referring to the results of data criticism, the description of the historical events of educational development in the NW organization during the period 1936-1960 can be seen clearly in the flow and systematics based on the order of the year the events occurred. The sequence of the historical events begins with the background of the founding of the NW organization, the development of NW education in 1936-1960 with the various dynamics that occur in it.

The writing of the results of this study always pays attention to the principles of serialization or systematics (sequences of events), chronology (elements of the time of occurrence of events), descriptions of causality (causal relationships) so that a true description of historical events or the presence of the past can be felt. Correct. The reconstruction of past events in this study was carried out with a diachronic synchronic approach. That is, in addition to presenting the past events in the form of descriptive narrative descriptions, the researcher also conducted several analyzes of events that occurred from time to time. Various analytical descriptions concerning past events are described thoroughly based on the data that has been obtained while researching the field.

**Results and Discussion**

**The Founding of the NW Organization**

The Founding of the NW Organization can not be separated from the figure of its founder, Hamzanwadi. Hamzanwadi's nickname is Muhammad Saggaf. This name was given by his father Tuan Guru Haji (TGH) Abdul Madjid. The name change was given by his father when he returned from performing the pilgrimage to Muhammad Zainuddin. This name is taken from the name of a great scholar in the Grand Mosque, namely Sheikh Muhammad Zainuddin Sarawak, while Abdul Madjid is taken from the name of his father (“Majalah Suara Masjid,” 1990; Nu’man, 1999; Nu’man & Asy’ari, 1988). Hamzanwadi was born in Kampung Bermi, Desa Pancor, Kecamatan Rarang Timur (now Kecamatan Selong), Lombok Timur on 12 Rabiul Awal 1316 H (1908 AD). Hamzanwadi is the youngest of five siblings, namely Siti Syarbini, Siti Cilah, Hajjah Saudah, Haji Muhammad Shabur and Masyithah (“Harian Suara Nusa,” 1997a; “Majalah Suara Masjid,” 1990; Nu’man, 1999).

Since the age of 5, Hamzanwadi has begun to learn to read the Qur'an and the basics of religion from his father. Then at the age of 8 years (1916) small Hamzanwadi entered Sekolah Rakyat for 4 years in Selong and graduated in 1919 AD. In addition to studying general science, he also studied religious sciences such as Nalhwu, Sharaf, and other Islamic sciences at TGH. Syarafuddin Pancor and TGH. L. Abdullah bin Amak Dulaji Kelayu (Depag, 1992; Muhtar, 2001; Nu’man, 1999; Nu’man & Asy’ari, 1988).

In 1321 H/1923 A.D., Hamzanwadi went to the holy land of Makkah to study religion. Hamzanwadi studied in the holy land of Makkah for 12 years, from 1923-1934. Hamzanwadi first studied at the Grand Mosque for 5 years (1923-1925) (“Majalah Suara Masjid,” 1990; Muhtar, 2001). Then in 1928, Hamzanwadi studied at Madrasah As-Shaulatiyah Makkah, an informal madrasah that specialized in studying classical books with a semi-classical system. Shaulatiyah is a madrasah or private or particular educational institution with a management-oriented to maintain, develop and produce scholars *salafussholeh*. Madrasah Shaulatiyah was founded by Shaykh Muhammad Rahmatullah from Delhi, India in 1989 AH whose construction was sponsored by a rich woman from India, namely Shaulatiyah (Fahrurrozi & Thohri, 2020; “Majalah Sinar Lima,” 1996; Muhtar, 2001).

After studying for 12 years in Makkah, Hamzanwadi then returned to Indonesia. Armed with the knowledge gained while studying in Makkah, Hamzanwadi then founded Pondok Pesantren Al Mujahidin in 1934. In 1936 Pondok Pesantren Al Mujahidin changed its status to an educational institution, namely Madrasah NWDI, which was established on August 17, 1936. Then in 1943 Madrasah NBDI was established to be precise on April 21, 1943 (“Harian Suara Nusa,” 1997b; Muhtar, 2001; Nu’man, 1999; Nu’man & Asy’ari, 1988).

Madrasah NWDI is an educational institution intended only for men. This is reflected in the students who take lessons at Madrasah NWDI are men. It seems that the developing education system at that time was still dominated by the understanding that education for women was still not taken into account until the establishment of the NWDI Madrasah only accepted male students. The allocation of the NWDI Madrasah for men does not mean that Hamzanwadi considers that education for women is not important. This is reflected in his commitment to establishing a special educational institution for women in 1943. Hamzanawadi established an educational institution specifically intended for women, precisely on 15 Rabi ul Awal 1362 H coinciding with April 21, 1943 AD named Madrasah NBDI (Baharuddin & Rasmianto, 2004; Muhtar, 2001). Both Madrasah NWDI and Madrasah NBDI were named by their founders "Dwi Tunggal Pantang Tanggal" (Nu’man, 1999).

Madrasah NWDI and Madrasah NBDI finally experienced significant development with the establishment of 24 madrasahs between 1936-1953. To make the system effective and coach and take care of the madrasahs, the NW organization was formed on March 1, 1953 AD to coincide with the 15th Jumadil Akhir 372 H in Pancor (Redaksi, 2003; Yusuf, 1976). The increase in the number of NWDI madrasahs and NBDI madrasahs later became the main basis for the establishment of the NW organization. NW comes from two Arabic words, namely, *nahdlah* which means resurrection, movement, development, and *wathan* which means homeland or country. NW means the resurrection of the homeland or nation-building. The emblem of the NW organization is the "Five Shining Star Moon" with a green base color (PBNW, 1999).

The birth of the NW organization cannot be separated from the figure of Hamzanwadi as the founder. This shows that Hamzanwadi pays great attention to efforts to advance education, especially in NTB. Thanks to the success of Hamzanwadi in establishing Madrasah NWDI, Madrasah NBDI, and NW organization, Hamzanwadi's name is better known as Hamzanwadi (Haji Muhammad Zainudin Abdul Madjid Nahdlatul Wathan Diniyah Islamiyah) (Masnun, 2007; Muhtar, 2001). This can be proven as stated in the third paragraph of the opening of the Constitution and Household Budget (AD/ART) NW (PBNW, 1999).

A movement or idea will be successful if it is supported by an organization that is used as a tool or medium to channel its aspirations. This can be seen from the reform movement carried out by KH. Ahmad Dahlan who founded the Muhammadiyah organization on November 18, 1912 in Yogyakarta (Nuris, 2017). Similarly with KH. Wahid Hasyim Asy'ari by establishing NU on January 31, 1926 in Surabaya (Djumhur & Danasuparta, 1976). NW was founded with the determination to develop the thoughts pioneered by Hamzanwadi especially his thoughts in the field of education. Hamzanwadi is of the view that education should strive to lead the people to become individuals who are faithful, pious, and knowledgeable both religiously and in general. Education is intended to achieve a civilized society by advancing education with a curriculum that concerns religion and general based on the principles of teachings enshrined in the Qur'an and Sunnah to achieve a balance between the needs of the world and the hereafter (Muhtar, 2001). The NW organization is based on Islam *Ahlussunnah Wal Jamaah ‘ala Mazhabil Imam Asy-Syafi'i*, which aims to elevate *kalimatullah' izzul Islam wal muslimin*, and the happiness of the world and the hereafter, with efforts in the field of Education, Social, and Da'wah (PBNW, 1999).

**Development of NW Education in 1936-1960**

Hamzanwadi realized that the implementation of Islamic da'wah which was carried out non-formally with a very large frequency of congregations and material on Islamic sciences could not be conveyed thoroughly and in-depth. This is a form of guidance to add more intensive and systematic da'wah strategies to instill religious teachings to generations of Islam that are more effective and efficient. Thus the process of transformation and inheritance of knowledge of Islamic values will be fully integrated. The thoughts and considerations above motivated Hamzanwadi to produce a da'wah strategy through semi-formal Islamic educational institutions. This was followed up by establishing a semi-formal educational institution called Pondok Pesantren. In 1934 Hamzanwadi officially founded the Pondok Pesantren Al Mujahidin. Pondok Pesantren Al Mujahidin is the first semi-classical educational institution in East Lombok that teaches the basic sciences of Islam directly from its source using Arabic, which previously people only knew the teaching system of Religion *halaqah* (Depag, 1992; Fahrurrozi, 2015; Muhtar, 2001).

The Pondok Pesantren Al Mujahidin was inaugurated in 1934. Based on the data it can be seen that in a relatively short time since the establishment of the Pondok Pesantren Al Mujahidin in 1934 the total number of students who recited the Koran was around 200 people. The students are accommodated in the Pondok Pesantren complex, some are staying in the houses of residents around the Pondok Pesantren. The educational development of the Pondok Pesantren Al Mujahidin (1934-1936) which was quite significant received various opposition from several influential religious figures. This opposition stems from differences in the understanding of religious leaders about the religious education system implemented by the AI Mujahidin Pondok Pesantren. The education system they want is the old education system, namely the education system halaqah. In addition, the opposition of these religious figures is more visible as a form of concern about losing influence and authority in the eyes of the community. This opposition then influenced the mindset of the community which resulted in a decrease in the number of students studying at the Pondok Pesantren Al Mujahidin from 200 people to 50 people (Depag, 1992; Muhtar, 2001). In the author's opinion, the conflicting thoughts above are caused more by the lack of understanding of religious leaders about the education system applied at Pondok Pesantren Al Mujahidin, especially regarding the method of delivering religious subject matter from the halaqah education system to the semi-classical education system.

The opposition to the existence of the Pondok Pesantren Al Mujahidin did not only come from religious leaders who were afraid of losing their authority from the community, but also the Dutch colonial government. The opposition from the Dutch colonial government was not very clear, because no evidence was found, either in the form of an official letter of dissolution or a disguised opposition in the form of an attitude or statement addressed to the Pondok Pesantren Al Mujahidin. Based on the foregoing, that the opposition from the Dutch colonial government was only limited to feelings of dislike for the establishment of the Pondok Pesantren Al Mujahidin, for fear that the Pondok Pesantren Al Mujahidin would become the basis for the masses to fight against the Dutch colonial government. In addition, because of the influence of the Hamzanwadi family, which is indeed respected as a respected family in East Lombok (Depag, 1992; Nu’man & Asy’ari, 1988).

The semi-formal/semi-classical educational institution of Pondok Pesantren Al Mujahidin was implemented during the period 1934-1936. So only 3 years since this Pondok Pesantren was established, Hamzanwadi replaced it by establishing an educational institution with a madrasah system, namely education of the Madrasah NWDI and Madrasah NBDI (Depag, 1992; Muhtar, 2001; Nu’man, 1999; Nu’man & Asy’ari, 1988).

The establishment of the NWDI Madrasah on August 17, 1936, faced many obstacles from the ulama (Tuan Guru) group and the community, who did not agree with the classical education system. This is a result of the lack of recognition of the classical education system in the people of Lombok, especially in Pancor. This is evidenced by the action of the Village Pamong deliberations aimed at stopping Hamzanwadi's activities in the field of education. According to Syafari As'ari, the results of the village deliberations were; 1) Revocation or withdrawal of waqf land, which was originally intended to be used as a place for the establishment of the NWDI Madrasah; 2) Choose one of the two alternatives proposed, namely becoming a khatib and imam of a mosque or continuing his plan to establish an educational institution with a madrasah system (Baharuddin & Rasmianto, 2004).

Responding to the results of the village civil service deliberation, Hamzanwadi preferred to continue his plan to establish a madrasa as a means of realizing his educational goals. The issue of land waqf as a place for the construction of the NWDI Madrasah building is indeed very important, but because it has become a decision, there is nothing that can be done. The issue of waqf land did not last long, because after the incident, H. Muhammad Sazali, a resident of Pancor who cared about Hamzanwadi's idea, gave a plot of land as waqf as a place for the construction of the NWDI Madrasah building. Hamzanwadi also prefers to stop being a preacher and imam at the mosque. Hamzanwadi is of the view that being a preacher or imam in a mosque in Islamic law is *fardhu 'ain*, because there are still many who can become preachers and imams while continuing their educational goals in Islamic law is *fardhu kifayah*. The local community's opposition to Hamzanwadi to establish an NWDI Madrasah was not followed by opposition from the Dutch colonial government. It seems that the Dutch colonial government supported Hamzanwadi's efforts to establish this educational institution. This is evidenced by the issuance of permits for the establishment of NWDI Madrasah by the Dutch colonial government on August 17, 1936.

The educational staff involved in the early stages of teaching activities at NWDI Madrasah are (1) TGH. M. Zainuddin, (2) TGH. Ahmad Rifa'i; (3) TGH. Faisal;, (4) M. Muhibuddin Abdul Aziz Kelayu, (5) H. Abdur Rohim; and (6) H. Syahabuddin. After learning at the NWDI Madrasah developed, then in 1941, the NWDI Madrasa succeeded in graduating its first batch of students. Based on the data obtained, the first batch of students who graduated at Madrasah NWDI were 5 people, namely Ustadz Mas'ud Kelayu, East Lombok, Ustadz Abu Syahuri/H. Najmuddin Pancor East Lombok, ustadz Abdul Manan or Abdul Bashri, ustadz Abdul Hamid Pancor East Lombok and ustadz H Hasan Rumbuk East Lombok. Meanwhile, in 1942, this madrasa again graduated more students, namely 50 people (Noor et al., 2014). The data of 50 NWDI Madrasah students who graduated in 1942 cannot be accounted for, because there is no evidence of the names of students who graduated. The data only shows the number of students who graduated in that year.

As explained in the background of the establishment of NW, NWDI Madrasah are madrasah that only accept male students. This occurs as a result of the growing understanding that education for women is not yet so important. In addition, it is also known that in Lombok in the early days of the development of education initiated by Hamzanwadi the condition of the community was still underdeveloped. Likewise, the status of women in terms of equal rights in education is still considered taboo in carrying out religious activities.

This does not mean that Hamzanwadi has the view that education for women is not necessary. Hamzanwadi then realized his idea by establishing a special educational institution for women, namely Madrasah NBDI. This means that Hamzanwadi feels the need to establish a madrasa specifically to accommodate women so that they have the same educational rights as men. The idea of establishing an NBDI Madrasah stems from the desire of one of his wives who wanted to join him in studying. He mentioned this on one occasion when he was giving subject matter in front of his students at the AI Abror Mosque, namely:

The reason I founded Nahdlatul Barat Diniyah Islamiyah was that your Ummi, Hajjah Rahmah, wanted to be taught like your other Ummi. I continue to allow and I teach little by little. From there, I took the initiative to educate women's madrasah, namely NBDI (Muhtar, 2001).

To realize this goal, on April 21, 1943, Hamzanwadi officially established a special educational institution for women called Madrasah NBDI. This madrasa is a madrasa that specifically accommodates female students. The level of education and teaching system at the Madrasah is the same as that applied to the Madrasah NBDI, a madrasa that is a special forum for men. After experiencing 6 years of learning, in 1949 he succeeded in completing his students for the first time since its establishment on April 21, 1943. Based on the data obtained, the alumni who first completed their studies in 1949 were among others, Abidah (Selong ), Fauziah A. Azis (Kelayu), Rahmah (Pancor), Zahrani (Pancor), Zakiyah (Pancor). In 1950, the Madrasah graduated its students, namely; Hajjah Siti Rahmatullah (Hamzanwadi's wife), Hajjah Baiq Zuhriyah Mukhtar, Baiq Fahriah, and Siti Hudusiah (Noor et al., 2014).

There is a difference in the number of years between Madrasah NWDI and Madrasah NBDI regarding students graduating in both madrasah. NWDI Madrasah since its establishment in 1936 began to graduate students in 1941. So after following the learning process for 6 years, only the students studying at NWDI Madrasah completed their studies. Meanwhile, at the NBDI Madrasah, the students first graduated in 1949, which is 7 years after taking lessons at the NBDI Madrasah, one year longer than at the NWDI Madrasa. It can be seen that in the early days of the establishment of Madrasah NWDI and Madrasah NBDI, education for women was still very limited, so the transfer of religious knowledge was automatically limited as well. In general, it can be explained that until 1942 the development of formal education in Lombok was still very minimal. There is a Europeesche Logere School (ELS) or European Low School, a Hollands Ilandse School (HIS) or Low Bumiputera Madrasah, several Volkschools (People's Madrasah), and Vervolgschools (Advanced Madrasah) in each district capital and a course madrasa teachers in Selong, East Lombok (Antara, 1996; Depdikbud, 2002).

Since the establishment of Madrasah NWDI and Madrasah NBDI, there have been spread of madrasah that are part of NWDI and Madrasah NBDI. The rapid development of NWDI and NBDI Madrasah cannot be separated from Hamzanwadi's role in calling for the importance of education, in addition to the role of NWDI and NBDI Madrasah alumni who establish madrasah after returning to their respective villages. The madrasah that are part of the NWDI and the NBDI Madrasah were established between 1936-1953. In 1936-1949 Madrasah NWDI and Madrasah NBDI had 24 madrasah, consisting of 19 madrasah for men and 5 madrasah for women (Noor et al., 2014; Nu’man & Asy’ari, 1988).

The educational development of NWDI Madrasah and NBDI Madrasah in the 1950s began to change from the Saulatiyah Makkah madrasa education system by following the education system of the Indonesian government which had been improving since the Proclamation of Independence on August 17, 1945. In 1951, education at the llzamiyah, Tahdliriyah and Ibtida'iyah levels was modeled on The Makkah Saulatiyah Madrasah was integrated into a 6-year Islamic Madrasah Ibtida'iyah. In the same year, namely on September 3, 1951, the NWDI Madrasah and NBDI Madrasah buildings were built in cooperation or self-help by 10 local communities. The construction of the madrasa building aims to further facilitate the process of teaching and learning activities.

One year later, on November 2, 1952, the Islamic Middle School (SMI) and Madrasah Tsanawiyah (MTs.) were reopened for 3 years. It's a shame that after finishing his students and students 2 times, this Islamic High School was not operated again. This happened at least for two reasons, first, because there were no students who registered to study at SMI, and second. After all, the managerial ability of the institution that managed it was unable to maintain the existence of SMI. In 1953 the NWDI and NBDI madrasah had 66 madrasah. Each of these madrasah is spread over 37 districts of East Lombok, 20 madrasah in Central Lombok district, and 9 madrasah in West Lombok district (Depag, 1992; Nu’man, 1999).

As explained above, that until 1953 the number of NWDI madrasah and NBDI madrasah reached 66, spread from the districts of East Lombok, Central Lombok to West Lombok districts. It should be noted that at the time of the founding of the NW organization in 1953, the existing provincial and district governments were not definitively known, because the Province of West Nusa Tenggara (NTB) before 1951 was named Sunda Kecil and definitively the Province of NTB was established on December 17, 1958 (Depdikbud, 2002). To further expedite coordination and make it easier to manage NWDI and NBDI madrasah spread across a number of districts, the NW organization was formed on March 1, 1953. Since the establishment of the Ahdlatul Wathan organization on March 1, 1953, this was followed by a managerial pattern under the organization. Mahdlatul Wathan, madrasah that were established before the NW organization was founded, namely since the NWDI and NBDI madrasah were automatically under the auspices of the NW organization.

 In the period 1953-1960, the NW organization opened madrasah of various levels and levels. In the 1952/1953 school year, advanced madrasahs were opened. On October 5, 1953, Madrasah Mu'allimin (SMA) was inaugurated for 4 years, Madrasah Mu'allimat (SMA) for women was 4 years, First Religion Teacher Education (PGAP) was 4 years, and Madrasah Tsanawiyah (SMP) was also inaugurated. 4 years which was originally 3 years Madrasah Mu'allimin is the designation of a madrasa that specifically accommodates male students. The Mu'allimat madrasah is a madrasah that specifically accommodates female students. In the academic year 195/1956, Madrasah Muballigin was opened for men and Madrasah Muballigat for women. This madrasah was specifically established to produce cadres to succeed in the NW struggle, but it only lasted for 2 years (Noor et al., 2014; Nu’man, 1999).

In 1957, the 6-year-old Mu'allimin and 6-year-old Mu'allimat madrasah were opened, these madrasah were the incarnation of the Mu'allimin madrasa (SMA) for boys and the Mu'allimat (SMA) for women for 4 years. In 1959, another 4-year Senior High School (MMA) was opened. On December 3, 1960, Madrasah Aliyah was opened for 6 years and Madrasah Tsanawiyah for 4 years, and then the First Religion Teacher Education (PGAP) for 4 years was upgraded to Complete Religious Teacher Education (PGAL). Madrasah Tsanawiyah 4 years later increased to 6 years (Muhtar, 2001).

**Modernization of the NW Education System 1936-1960**

The Islamic education system of the 19th century in the traditional society that is commonly developed is the system *halaqah*, which is a teaching system in which learning consists of students who surround the teacher. This education system was developed in Langgar (Java), Rangkang (West Sumatra), Surau (Minangkabau), which is a place used as a place of worship, in addition to also used to recite (learn to read and sing the Qur'an) taught by The Imam Langgar. The students in the system *halaqah* are passive, that is, only listening to the lessons delivered by the teacher. Religious lessons in Langgar begin by reading the Qur'an, the students follow the teacher by imitating what has been read from the Qur'an and are told to move forward one by one by facing the teacher. Students waiting their turn to be taught, sit cross-legged around the teacher while practicing reading the Qur'an. This method is then better known as the method *sorogan* (Djojonegoro, 1996).

Education has always been seen as a very strategic aspect in shaping the Islamic view of society. The fact shows that education oriented on religious sciences as shown in education in mosques, Surau, Langgar, and Pondok Pesantren, seems to pay less attention to social, political, economic, and cultural issues (Maksum, 1999). That is, that the education system by taking such a place; Mosques, Surau, Langgar, and Pondok Pesantren, the delivery of the material only revolves around legal issues related to the religious attitude of a community.

Something is interesting in the education system *halaqah*, namely the process of handing over the students to the teacher. Usually, a prospective student to be considered a student then must be accompanied by his guardian by stating certain intentions while hoping for the willingness of the teacher to accept his child as his student. This kind of handover ceremony is usually called "*nyerah* *mayu* *sebungkıul*" (Lombok term), meaning sincere and sincere submission to the teacher (Baharuddin & Rasmianto, 2004). In general, the characteristics of Islamic education in Indonesia in the early 20th century can be divided into two. First, the *khalafiyah* (modern) education system is an education system that seeks to reform the system in Islamic education. Organizations that have contributed a lot in fighting for this system include, Jami'atul Khair, Al Irsyad, Jong Islamiten Bond, Islamic Association (Persis) and Muhammadiyah (Anas et al., 2019; Djumhur & Danasuparta, 1976; Mudyahardjo, 2002). Second, the *salafiyah* (traditional) education system, that is, the education system that still maintains the traditions of classical Islamic education with the system *halaqah*. This system was first developed by boarding schools, both in Java and Sumatra in the 19th century.

The emergence of reform movements in the Islamic education system in the early 20th century generally had a diverse background according to the situation and conditions faced. In general, some backgrounds can be mentioned for the emergence of the Islamic education system reform movement, namely; 1) As a manifestation and realization of education system reform; 2) The effort to improve the education system of Pondok Pesantren towards an education system that better allows its graduates to have the same opportunities as public madrasah; 3) As an effort to bridge between the traditional education system conducted by pesantren and the education system from the results of acculturation (Nahdi et al., 2020).

As for the island of Lombok, the Islamic education system since the entry of Islam in the 17th century until the 19th century is still like studies in Langgar or Masjid as if led by a Kyai or Tuan Guru (Basarudin, 2019). At that time there were many Islamic teachings in Langgar and Masjid with classes consisting of groups of students with striking age differences, sitting around a teacher with the same lessons for all ages, no curriculum, age restrictions, and length of study or level of knowledge. Education in Lombok experienced significant progress by the end of the 19th century. The education halaqah system is an education system that is still developing in Lombok until the early 20th century. Educational centers with a growing education system, such as in Batu Bangka, Sakra East Lombok, in Praya Central Lombok, in Sesela West Lombok, and in Sekarbela West Lombok. Children who learn, in addition to being taught to read the Qur'an are also taught about Ushul Fiqh, which is a branch of science that learns about the origins of the emergence of the law of Fiqh. For the elderly in addition to students of Sufism (Yaningsih, 1980).

The students who learn with this system are also diverse, consisting of adults, parents, children both boys and girls. At the time of receiving lessons, they are arranged to sit cross-legged or reclining. Then between men and women is bounded by a veil (a cloth that divides between male and female students), the subject matter is usually given in turn, for men it is given at night while for women it is given in the afternoon. Usually, in an education system like this, students are not charged tuition fees at all, except for those who study at night, automatically the students who bear the cost of fuel spent in rotation by each student. This kind of the Sasak language is called "*pupuan*", because the Masters teach based on "*lillahi* *ta'ala*" (because of Allah) (Baharuddin & Rasmianto, 2004).

The education system mentioned above, until the arrival of Hamzanwadi (the 1930s) was still developing in Lombok (especially in East Lombok). Changes began to occur when in 1934 Hamzanwadi officially founded Pondok Pesantren AI Mujahidin. The madrasah education system is a system in the tradition of Islamic education in Indonesia adopted from Baghdad, Iraq. The madrasah education system was first developed by Prime Minister Nizam el Mulk (1019-1092) (Basyit, 2018). Hamzanwadi reformed by introducing an education system that was originally purely theological (divine science) and adding secular sciences such as astronomy (astronomy) and medicine. In the development of this madrasah, there are tiers, in line with primary and secondary education (Djojonegoro, 1996).

The emergence and development of the madrasah education system in Indonesia in the early 20th century can not be separated from the Islamic reform movement started by several Islamic intellectuals in Indonesia developed by Islamic organizations in Java, Sumatra (Mizani, 2013). The classical education system (madrasah) was first implemented by Pesantren Manba'ul Ulum Surakarta in 1906. Sheikh Abdullah Ahmad founded Madrasah Adabiah in 1909 in West Sumatra. Zainuddin Labai Al Junusi founded Madrasah Diniyah in 1915 in Padang Panjang, H. Abdul Karim Amrullah in 1921 by making Surau Jembatan Besi which was later better known as Sumatera Thawalib and the most modern is the madrasah education system implemented by Pondok Modern Gontor Ponorogo in 1926 (Azra, 1999b; Djumhur & Danasuparta, 1976; Muhtar, 2001).

Compared with the Islamic education system in other areas in Indonesia, the education system that developed in Lombok with the NWDI madrasah and NBDI madrasah (1936-1953) is a combination of *khalafiyah* education system and education system *salafiyah*. The learning curriculum provided at Madrasah NWDI and Madrasah NBDI since 1936 includes religious knowledge and general knowledge. Knowledge of Islam follows the curriculum of Saulatiyah Makkah madrasah (Nahdi, 2009). Lesson materials are provided in a planned manner based on specific classes and times, using a system of evaluation, attendance, promotion, and diploma. The systems implemented are not different from the systems implemented by organizations such as; NU, Thawalib, Persatuan Islam, Persatuan Umat Islam, and Muhammadiyah.

The education system *khalafiyah* applied in Madrasah NWDI and Madrasah NBDI (1936-1953) is based on the Islamic system and institution itself. The madrasah education system is traditionally an Islamic educational institution that is modernized by adopting certain aspects of the modern education system, especially in the content of the curriculum, techniques and teaching methods, and so on. The subject matter is based on the study of traditional Islamic sciences such as; Quran, Hadith, Fiqh, Arabic, Mantiq, Algebra, Astronomy, Islamic History, and reading and counting (Muhtar, 2001).

As has been explained, Hamzanwadi's efforts to modernize the classical education halaqah education system to a semi system have shown their existence. Modernization of education was done again by Hamzanwadi by making a breakthrough that is to change the semi-classical education system into a madrasah education system. The modernization of the education system is realized by establishing an educational institution by using the madrasah system, namely NWDI madrasah and NBDI madrasah. This madrasah building was first inaugurated and used on August 22, 1936 AD (Zuhairini, 1992).

In the early days of the establishment of Madrasah NWDI and Madrasah NBDI, the learning system consists of 3 levels or classes, the third level is the level of basic education. The three levels of education of Madrasah NWDI and Madrasah NBDI are; 1) Ilzamiyah level, ie madrasah as an introduction or preparation; 2) Tahdiriyah level, which is to enter this level, a prospective student is required to be able to read and write Arabic and Latin letters; 3) Ibtida'iyah level, that is, at this level a student must be able and have competence in certain sciences or at least have learned the basics of Islamic sciences such as; nahwu, sharaf, fiqh, tauhid, and others. This means that prospective students who will enter this level must have completed their studies at the Ilzamiyah and Tahdiriyah levels.

The study time at this level is 4 years, more than 1 year compared to the Tahdiriyah level which is 3 years. 100% of lesson materials use religious materials that consist of science such as; balaghah, manthiq, ushul fiqh, ushul tafsir and so on. It is not surprising that the graduates of Madrasah NWDI mastered the discipline of Islamic science, can explore Islamic science independently because of their mastery of *'ibarat* (can read and understand Islamic books in Arabic that do not use harakat or march) (Muhtar, 2001; Noor et al., 2014; Nu’man, 1999).

The education system of Madrasah NWDI and Madrasah NBDI since the 1950s began to change from the education system of madrasah Saulatiyah Makkah, namely by following the education system the Indonesian government which has improved since Indonesia's independence with the issuance of the Basic Education Law (UUPPP) Number 4 of 1950 (Depag, 2004; Nahdi, 2013). The changes are made gradually in the field of curriculum, level or level of education, and type of madrasah. This means that the three levels of education of Madrasah NWDI and Madrasah NBDI as mentioned above ran during the period 1936-1950.

In 1951, the Ilzamiyah, Tahdliriyah, and Ibtida'iyah level education of the Saulatiyah Makkah madrasah model was integrated into the 6 -year Ibtida'iyah Madrasah of the Indonesian model with a balance of 70% religious education while 30% general education (Nahdi, 2013). That is, the three levels of education in Madrasah NWDI and Madrasah NBDI are merged into one level called Madrasah Ibtida'iyah (MI). Madrasah Ibtida'iyah is on the same level as a 6 -year Primary School (SD). The subject matter for general subjects in Madrasah Ibtida'iyah is the same as the subject matter in Primary School, there are only religious subjects with more subjects than in Primary School such as; Arabic, Qur'an Hadith, Aqeedah Akhlak, and Fiqh. As a comparison can be seen the learning curriculum of Madrasah Ibtida'iyah enacted by the Ministry of Religion in 1962.

During 1953-1960 the NW organization has opened madrasah of various levels and levels concerning a clear curriculum, both Madrasah NWDI, and Madrasah NBDI. That is, both are specifically intended for men and women. On October 5, 1953, Madrasah Mu'allimin and Mu'allimat was reopened for 4 years at the level of Madrasah Aliyah (MA). Madrasah Mu'allimin and Mu'allimat is a madrasah intended for graduates of Islamic Secondary Schools and Madrasah Tsanawiyah or equivalent.

For the graduates of Madrasah Mu'allimin and Madrasah Mu'allimat who want to continue their education to a higher level, then along with the opening of Madrasah Mu'allimin and Mu'allimat on October 5, 1953, also opened the First Religious Teacher Education (PGAP) 4 years. The First Religious Teacher Education accepts 4 -year Madrasah Mu'allimin and Mu'allimat graduates. In the same year, Madrasah Tsanawiyah, which was initially 3 years old, was upgraded to 4 years old. This change only concerns the length of education, as the material has not changed.

In the academic year 1955/1956, Madrasah Muballigin was opened for men and Madrasah Muballigat for women. This madrasah accepts graduates of Islamic Secondary School and Madrasah Tsanawiyah 3 years and or 4 years. This madrasah was specifically set up to print the cadres of the successors of the NW struggle. Madrasah Muballigin and Muballigat only lasted 2 years, after which it was not reoperated. The development of Madrasah NW continues to change, recorded in 1957 Madrasah Mu'allimin and Madrasah Mu'allimat which were initially 4 years upgraded to 6 years. The material remains the same is with a religious balance of 70% and a general 30% (Nahdi, 2013; Noor et al., 2014; Nu’man, 1999).

The development of NW education continues to increase. In 1959 another 4 -year -old Madrasah Menengah Atas (MMA) was opened. This madrasah is a level of education allocated for graduates of Sekolah Menengah Islam and Madrasah Tsanawiyah 3 years or equivalent. It's just that at this level there is no separation between male and female students, as in Madrasah Mu'allimin and Mu'allimat. On December 3, 1960, the 6-year-old Madrasah Aliyah was reopened, only there was no separation between male and female students. On December 3, 1960, a change was also made to the level of education in the First Religious Teacher Education, that is, the initial level of 4 years was increased to Complete Religious Teacher Education (PGAL). The increase from the level of First Religious Teacher education to Complete Religious Teacher Education aims to further improve the quality of graduates who are then upgraded to 6 years. This increase aims to meet the demand that the graduates produced are more qualified.

**Conclusion**

This study proves that the role of organizations in the development of education in Indonesia both before independence and after independence is very significant. The development of education that has been done by the NW organization during the years 1936-1960 includes the development of non-formal and formal education. Non-formal education, for example, was by established Pondok Pesantren AI Mujahidin in 1934. Pondok Pesantren Al Mujahidin education lasted for 3 years (1934-1936) and after that changed. The change occurred after the educational institution’s Madrasah NWDI and Madrasah NBDI were established. Madrasah NWDI and Madrasah NBDI are formal educational institutions because the educational materials taught in these two madrasah are materials taught in formal educational institutions.

The education system that developed in the institution's organization NW is a blend of the education system salafiyah with the education system khalafiyah. The education system implemented by the NW organization is independent. That is, the education system was realized with the establishment of Madrasah NWDI and Madrasah NBDI with the characteristic separation between male and female students. The learning curriculum of Madrasah NWDI and Madrasah NBDI changed around the 1950s by following the curriculum imposed by the government under the Ministry of Religion. Similarly, after the NW organization was founded in 1953, the curriculum followed existing government regulations. As for the content of educational learning materials in NW during the years 1936-1960, that is, with a balance of 70% religious materials and 30% general materials.

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