

# The Existence of Nahdlatul Ulama Cadre Education (PKPNU) in Banten and Its Surrounding Areas.pdf

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## The Existence of Nahdlatul Ulama Cadre Education (PKPNU) in Banten and Its Surrounding Areas

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### Abstract

Nahdlatul Ulama Cadre Education (PKPNU) is one of Nahdlatul Ulama (NU) cadre regeneration activities to instill *Ahlus Sunnah wal Jamaah* values. Ideologically, it is a concrete step to form qualified cadres with organizational governance skills and as one of the capitals in developing NU to be an increasingly efficient organization. PKPNU is manifested throughout Indonesia, where some regions have different characteristics. In Banten, PKPNU is managed by NU cadres as the reference for *Ulama Qhos*, or charismatic *kyai*—supported by cadres or *santri* trusted by the charismatic ulama throughout Banten. All activities are organized by a committee approved by PCNU in Banten Region because the speakers come from charismatic *kyai* recommended by PCNU in Banten Region. It differs from other regions as one presenter is Rais Syuriah of PCINU in the Russian Federation and the Northern European Region. It distinguishes the PKPNU program from other regions because there is a very progressive addition to the content of PKPNU material, one of which is often conveyed in the preamble, namely the preparation of the Nahdliyin generation in facing the global challenges of the industrial revolution 4-5.

**Keywords:** PKPNU, Nahdlatul Ulama, PCINU of Russian Federation, and the Northern European Region, Ulama Qhos

### Abstract

Pendidikan Kader Penggerak Nahdlatul Ulama (PKPNU) merupakan salah satu kegiatan kaderisasi di lingkup masyarakat jamiyah Nahdlatul Ulama, dalam hal ini kegiatan dimaksudkan untuk menanamkan nilai-nilai kaidah ahlus sunnah wal

jamaah. Secara ideologis kegiatan ini merupakan langkah konkret untuk melahirkan kader-kader NU yang berkualitas dan mampu memahami tatakelola organisasi dengan baik, disamping itu, sebagai salah satu modal dalam mengembangkan NU agar menjadi organisasi yang kian berdaya guna. Dalam manivestasinya PKPNU tersebar di seluruh wilayah Indonesia, untuk beberapa wilayah memiliki karakteristik yang berbeda. Wilayah Banten PKPNU di Kelola oleh para kader-kader nahdliyin yang menjadi rujukan para ulama-ulama qhos, atau ulama - ulama kharismatik. Didukung oleh kader-kader atau santri kepercayaan para ulama-ulama kharismatik Banten. Semua kegiatan diorganisir oleh panitia yang mendapat persetujuan PCNU di Wilayah Banten, karena pemateri-pemateri juga berasal dari para kyai kharismatik yang mendapatkan rekomendasi dari PCNU di Wilayah Banten. Untuk Banten ada yang berbeda karena salah satu pemateri adalah Rais Syuriah PCINU Federasi Rusia dan Negara Kawasan Eropa Utara. Hal ini yang membedakan dengan program PKPNU dengan wilayah lain, karena ada tambahan muatan yang sangat progressive di dalam muatan materi PKPNU, diantaranya sering disampaikan dalam mukaddimah adalah persiapan generasi nahdliyin dalam menghadapi tantangan global revolusi industri 4-5.

**Kata Kunci:** *PKPNU, Nahdlatul Ulama, PCINU Federasi Rusia dan Negara Kawasan Eropa Utara dan Ulama Qhos*

## INTRODUCTION

Nahdlatul Ulama Cadre Education (PKPNU) is a regeneration activity within Nahdlatul Ulama community, which in this case is intended to "instill the values of the rules of *Ablus Sunnah wal Jamaah*" carried out by a committee appointed by the Central Board of Nahdlatul Ulama (PBNU), both at the branch and regional level (Syamsul, A 2018). Ideologically, this activity is a concrete step to produce Nahdlatul Ulama (NU) cadres who are qualified and able to understand organizational governance well, besides that, as one of the capitals in developing NU to become an efficient organization [Gus Pram, 2020]. The formation of NU departs from the history of the formation of the Hijaz Committee. The global religious problem faced by Islamic boarding school ulama when the Saud Dynasty in Saudi Arabia intended to dismantle the tomb of the Prophet Muhammad SAW because it became a pilgrimage destination for all Muslims in the world which was considered heresy. In addition, King Saud also wants to implement a policy of rejecting the practice of sects in his territory. Because he only wanted to implement Wahhabism as the official school of the kingdom. The policy plan was then brought to the World Islamic Conference (Muktamar 'Alam Islami) in Mecca. Wahhabism is a "religious reform movement" in Islam. [Wahhabi, 2010]

This movement was pioneered by Muhammad bin Abdul Wahhab who in the theoretical context of the Islamic school is "ultraconservative", [Mark, 2011] "hard", [Wahhabism Analysis, 2014] or "puritan" [Kampeas, 2014]. Supporters of this sect believe that their movement is an Islamic reform movement to return to the teachings of pure monotheism, back to the true teachings of Islam, which are only based on the Qur'an and Hadith, free from all "impurities" such as the practices of heresy, shirk and superstition [Commins, 2006]. However, this teaching is a "deviant sectarian movement", [Abu, 2010] from a distortion of Islamic teachings, because the chain line is broken. The term Wahhabi emerged from the series of da'wah of Ibn Abdul Wahhab which was the cause of the collapse of the Ottoman Caliphate, [Valentine, 2015]. Wahhabi scholar Ibn Abdul Wahhab was influenced by the writings of Ibn Taymiyyah and questioned the interpretation of Islam by relying on the Koran and hadith [Wahhabism 2017]. The Wahhabi movement began as a revivalist movement in a remote and arid region of Najd. With the collapse of the Ottoman Empire after World War I, the Al Saud dynasty became a major proponent of Wahhabism, and spread to the holy cities of Mecca and Medina. After the discovery of oil near the Persian Gulf in 1939, the Kingdom of Saudi Arabia had access to oil export revenues, revenues that grew to billions of dollars. This money is used to spread Wahhabi da'wah through books, media, schools, universities, mosques, scholarships, jobs for journalists, academics and Islamic scientists, this gives Wahhabism a "superior position of power" globally Islamic world [In the US, 2013]. Wahhabism is a dangerous movement to the stability of the nation and state. So NU is present as a stabilizer and balancer against the massive Wahhabi movement in the life of the nation and state. So that nahdliyin cadres need to be equipped with driving cadre education so that the wider nahdliyin community is able to have an Islamic spirit that leads to rahmatan lil alamin Islam, a peaceful Islam.

## METHODS

The existence of an organization is a legal right based on the Law of the Republic of Indonesia number 17 of 2013 concerning social organizations, the existence of the need for national and state ideological development is needed to build civilization and develop organizations. Its existence is not just the fulfillment of statutory rights and structural complements, but a real need as a supporter of the role and function of maintaining the national ideology, especially in terms of regeneration and regeneration of public organizations, but several mass organizations related to religion still apply instant recruitment by recruiting cadres

based on popularity, and financially stable, which eventually gave birth to pragmatic cadres who put aside the regeneration process. This experimental method is described in a series of activities for the regeneration model pattern carried out by the PKPNU development team in the Banten and surrounding areas in 2020-2021, prior to the PKPNU and MKNU moratorium. The Executive Board of Nahdlatul Ulama (PBNU) decided to suspend temporarily or moratorium on regeneration activities, both the Nahdlatul Ulama Cadre Madrasah (MKNU) and Nahdlatul Ulama Cadre Education (PKPNU), on Campus B of the Indonesian Nahdlatul Ulama University (Unusia), Parung, Bogor, West Java, on Wednesday (9/3/2022). The moratorium's purpose was to improve the system and management of regeneration within the Nahdlatul Ulama, Nahdlatul Ulama Executive Board, so it was decided to temporarily suspend the activities of the Nahdlatul Ulama Cadre Madrasah (MKNU) and Nahdlatul Ulama Cadre Education (PKPNU). Concerning the improvement of the system and management nationally, the Nahdlatul Ulama Executive Board (PBNU) decided to suspend temporarily (moratorium) the registration and issuance of Kartanu until a time limit to be determined later [PBNU, 2022]. In finding out the strengths and weaknesses of regeneration through formal activities, this research uses a qualitative method with the principle of regeneration that the PKPNU teaching team has carried out. Some of the principles of regeneration carried out are open, meaning that all members or participants have the same opportunity to receive training and other activities in the regeneration process. Second, closed/discriminatory, namely the provision of different access in the regeneration process. Third, tiered, meaning that the cadre ranks will be managed by the central ranks, in this case, PBNU. Some of the data obtained were analyzed and contemplated to carry out an open, not closed/discriminatory, and tiered regeneration pattern. In terms of organizational culture, PKPNU activities have a dynamic culture and have a good image in the eyes of the community. While the weakness is that from a financial point of view, it only relies on members' cash funds and assistance, but this weakness is usually resolved by the support and donations of leading ulama who have contributed significantly. The existing data presents some data on participants who are active in PKPNU activities in the Banten Province area, which are spread across several PCNU, MWCNU and branch level zones. Several events are also presented here from PKPNU activities that have been carried out by one of the presenters from the PCINU of the Russian Federation and the State of the Northern European Region.



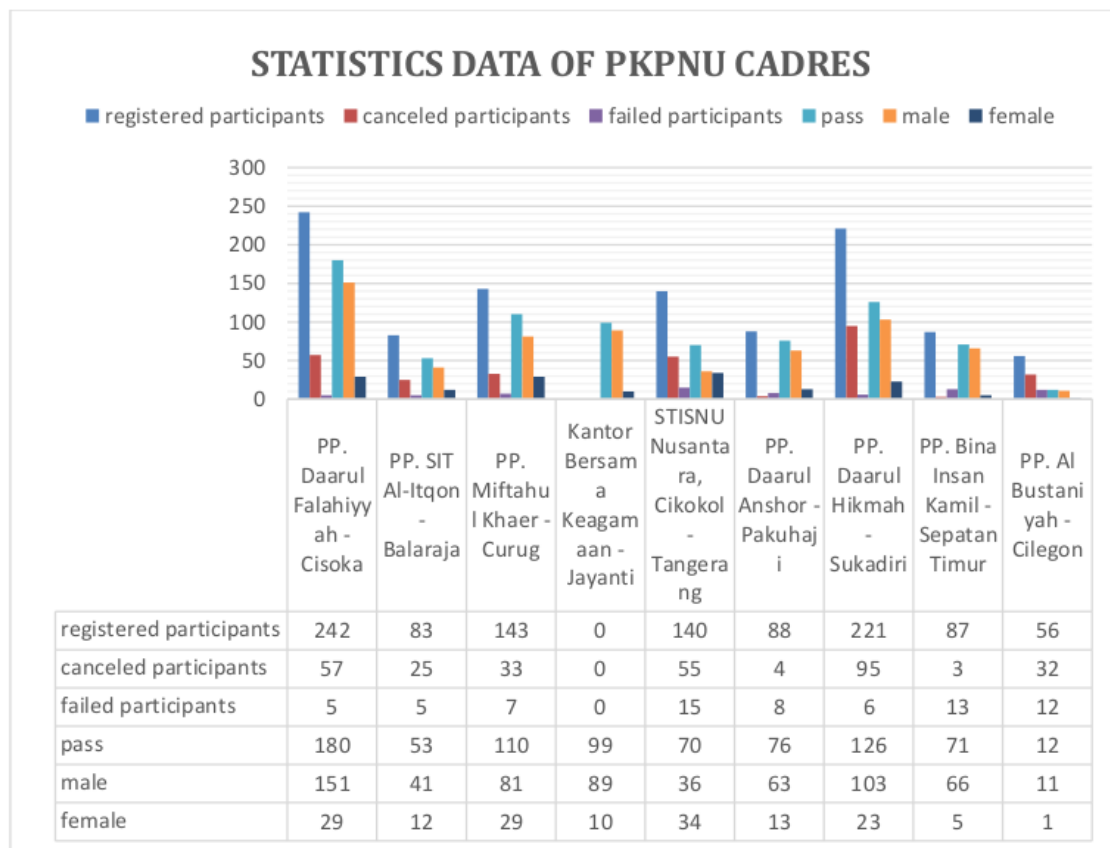


Figure 1. Graph of PKPNU Participants in Banten Region





**Figure 2.** PKPNU Study area of: a) Padaricang b) Baros c) Ciomas d) Cikande

From the material content presented by the PKPNU team in the Banten region, what distinguishes it from PKPNU in other areas is the presence of material for the preparation of the NU generation in facing the 4.0 – 5.0 revolution era and the civilization of science and technology in scientific development which was once famous in the era of the golden civilization of Islam. Some science and technology books that are rarely taught in Islamic boarding schools are taught here, ideally there is also experimental practice, in addition to developing *al-maktifatul tarbiyah* as well as *amaliyah*, so that cadres know and know about technological civilization into the future as a provision to meet the future. Referential reference refers to the reference [Gus Pram, 2021] which refers to learning science and technology.



**Figure 3.** The development of science and technology book

**DISCUSSION**

The formation of PKPNU was born against the backdrop of an urgent need for nahdliyin public awareness. So far, the executive coaching carried out by the NU autonomous body, except for other idealistic figures, does not meet the big personalities to meet the needs of NU management. We are grateful to Allah SWT. In the midst of an urgent need, NU always gets Isaro and Mauna. There are Banten figures or people who are truly NU, pay attention to NU, and donate their wealth, energy and thoughts to NU. They are figures trusted by Aulia and Ulama, Muasis NU Banten to clean up the ranks of NU, especially in the Banten area. Of course, one solution to the above urgency is that NU can move forward, becoming a global problem solver. The way to get there must be systematic, continuous, and structured updates at all levels of NU. One of them is through PKPNU. The blessing of participating in PKPNU for approximately 3 days and 2 nights participants took part in PKPNU, with a marathon and a tight schedule. When the material is delivered, participants must be alert to listen. It is forbidden to bring cellphones, and clothing must comply with the regulations, namely white shirts, black pants, a cap for the day and black gloves for the night. While in the room, the participants shouted yells, "*Siapa Kita?*" Answered by NU (3x). When shouted "NKRI", the answer is "*Harga Mati*". And when shouted "Pancasila", the answer is "Jaya". And still in the spirit, it is ended with the song "Ya Lal Wathon, sholawat Thibilquluub, sholawat Badr and sholawat Annahdliyyah". Such an atmosphere was deliberately created to eliminate drowsiness, lazy, inferior, sluggish, in PKPNU. So that the output after the PKPNU, the songs and prayers became an encouragement to join NU. In the evening the material is until 23.00 or 23.30 pm. After that sleep and wake up again at 02.00 am for tahajjud prayer, repentance, intent and reading Yasin's letter. Bai'atan is carried out on the last day, namely Sunday morning. Participants are ready" to take part in the treason (baiat). This is a "sacred" moment in PKPNU. After that, there are rituals and grave pilgrimages to local NU clerics. This is where it is hoped that NU militant cadres will be born with strong beliefs, strong, and movement-oriented (*harakah*) which is clear. Then secondly, it forms cadres who have leadership spirit who are ready to serve NU & the nation's organizations. Third, make NU a big, strong, and influential mass organization and can lead in all areas of life.



## CONCLUSION

PKPNU is a cadre regeneration activity within the Nahdlatul Ulama community, which in this case is intended to "instill the values of the *ablus sunnah wal jamaah*" carried out by a committee appointed by Nahdlatul Ulama, both at the branch and regional levels. This activity is a concrete step to produce qualified NU cadres who can understand organizational governance well. Besides that, it is one of the capitals in developing NU to become an increasingly efficient organization. PKPNU activities are carried out in 3 days and 2 nights.

The importance of understanding science and technology material in preparing for the times to face adaptation to the dynamics of technological developments related to the industrial revolution 4.0 – 5.0, so that by inculcating this knowledge, NUcadres at all levels of society will be able to adapt and understand in matters relating to future technological development.

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